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The WITNESS

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JANUARY 8, 1948

"GIVE OF THY SONS TO BEAR THE MESSAGE GLORIOUS"

Our Theological Seminaries

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SERVICES
In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE
NEW YORK CITY
Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.
Weekdays: 7:30, 8 (also 9:15 Holy Days and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer. Open daily 7 A.M. to 6 P.M.

GRACE CHURCH, NEW YORK
Broadway at 10th St.
Rev. Louis W. Pitt, D.D., Rector
Daily: 12:30 except Mondays and Saturdays.
Sundays: 8, 10 and 11 A. M. and 4:30 P. M.
Thursdays and Holy Days: Holy Communion 11:45 A. M.

THE HEAVENLY REST, NEW YORK
Fifth Avenue at 90th Street
Rev. Henry Darlington, D.D.
Sundays: Holy Communion, 8 and 10 A. M.; Morning Service and Sermon, 11 A. M.
Thursdays and Holy Days: Holy Communion, 11 A. M.

ST. BARTHOLOMEW'S CHURCH
NEW YORK
Park Avenue and 51st Street
Rev. Geo. Paull T. Sargent, D.D., Rector
8:00 A. M. Holy Communion.
11:00 A. M. Morning Service and Sermon.
Weekdays: Holy Communion Wednesday at 8:00 A. M.
Thursdays and Saints' Days at 10:30 A. M.
The Church is open daily for prayer.

ST. JAMES' CHURCH
Madison Ave. at 71st St., New York
The Rev. Arthur L. Kinsolving, D.D., Rector
8:00 A. M. Holy Communion.
9:30 A. M. Church School.
11:00 A. M. Morning Service and Sermon.
4:00 P. M. Evening Prayer and Sermon.
Wed., 7:45 A. M., Thurs., 12 Noon Holy Communion.

ST. THOMAS' CHURCH, NEW YORK
Fifth Avenue and 53rd Street
Rev. Roelif H. Brooks, S.T.D., Rector
Sun 8, 11, 4. Daily 8:30 HC; Thurs. 11 HC., Daily except Sat. 12:10.

THE CHURCH OF THE ASCENSION
Fifth Avenue and Tenth Street, New York
The Rev. Roscoe Thornton Foust, Rector
Sundays: 8 a.m. Holy Communion.
11 a.m. Morning Prayer, Sermon.
p.m. Evening Song and Sermon; Service of Music (1st Sun. in month).
Daily: Holy Communion, 8 a.m. Tues., Thurs., Sat.; 11 a.m. Mon., Wed., Fri.
5:30 Vespers, Tues. through Friday.
This Church is open all day and all night.

ST. PAUL'S CATHEDRAL
Buffalo, New York
Shelton Square
The Very Rev. Edward R. Welles, M.A., Dean
Sunday Services: 8, 9:30 and 11.
Daily: 12:05 noon—Holy Communion.
Tuesday: 7:30 A. M.—Holy Communion.
Wednesday: 11:00 A. M.—Holy Communion.

ST. LUKE'S CHURCH
Atlanta, Georgia
435 Peachtree Street
The Rev. J. Milton Richardson, Rector
9:00 A. M. Holy Communion.
10:45 A. M. Sunday School.
11:00 A. M. Morning Prayer and Sermon
6:00 P. M. Young People's Meetings

THE CHURCH OF THE EPIPHANY
1317 G Street, N. W.
Washington, D. C.
Charles W. Sheerin, Rector
Sunday: 8 and 11 A. M.; 8 P. M.
Daily: 12:05.
Thursdays: 11:00 and 12:05.

The WITNESS
For Christ and His Church

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JANUARY 8, 1948
Vol. XXX No. 48

Clergy Notes

ANDERSON, ALEXANDER, rector of the Epiphany, Chehalis, Wash., becomes rector of St. David's, Portland, Ore., February 1.

BAIRD, CHARLES G., rector at Pomeroy and Gallipolis, Ohio, died suddenly on Dec. 13 of a heart attack.

BLISS, GERALD S., was ordained deacon on Dec. 14 by Bishop Barry at Christ Church, Hudson, N. Y., where he is assistant.

BURNETT, LEE W., was ordained deacon on Dec. 20 by Bishop Tucker of Ohio at Christ Church, Warren. He is in charge of St. Paul's, Bellevue, and Grace Church, Clyde.

CLARK, E. B., Jr., formerly rector of St. Peter's, Redwood City, Cal., has retired from the active ministry because of ill health.

CLARKE, KENNETH E., was ordained priest on Dec. 7 by Bishop Littell, acting for Bishop McKinstry, at the Cathedral, Wilmington, Del., where he is assistant.

DANIELS, W. B., Jr., formerly of Beaufort, N. C., became rector of the Ascension, Wyoming, Ohio, on January 1.

DICKSON, JOSEPH S., was ordained deacon by Bishop Hobson on Dec. 10 at St. Luke's, Granville, O., where he is in charge.

FORTUNE, FRANK V., formerly the rector of Christ Church, Blacksburg, Va., is now the rector of the Holy Comforter, Sumter, S. C.

GILLETT, W. H., formerly vicar of St. John the Baptist, Corona, Cal., is now vicar of the Advent, San Francisco.

HAYES, JAMES I., formerly rector of St. Margaret's, Belfast, Me., is now rector of the Epiphany, New Haven, Conn.

MASSIE, J. E. M., formerly rector of All Saints, Capreol, Canada, is now in charge of churches at Arcadia, Punta Gorda and Boca Grande, Fla.

PORTER, PHIL, Jr., was ordained priest on January 6 at St. Stephen's, Columbus, O., by Bishop Hobson. He is assistant at St. Stephen's and also works with students at Ohio State University.

REDDISH, ROBERT O., formerly of Wyoming, is now curate at St. Stephen's, Sewickley, Pa.

(*Continued on Page 19*)

THE CHURCH OF THE ADVENT
Indianapolis
Meridian St. at 33rd St.
The Rev. Laman H. Bruner, B.D., Rector
Sunday Services: 7:30 a.m. Holy Communion; 9:30 a.m. Church School; 11 a.m. Morning Prayer and Sermon.

SERVICES
In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
Sunday Services: 8, 9:30, 10:05, 11 A. M., 8 P. M.
Weekdays: Holy Communion—Monday and Thursday, 9 A. M.; Tuesday, Friday and Saturday, 8 A. M.; Wednesday, 7:00 and 11:00 A. M. Noonday Service, daily 12:15 P. M.

CHRIST CHURCH
Cambridge
REV. GARDINER M. DAY, RECTOR
REV. FREDERIC B. KELLOGG, CHAPLAIN
Sunday Services, 8:00, 9:00, 10:00 and 11:15 A. M.
Weekdays: Wed. 8 and 11 A. M. Thurs., 7:30 A. M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, S.T.D., Rector
Sunday Services 8, 9:30, 11 A. M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Services
Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 p.m.
Week Days: Holy Communion Wednesday and Holy Days, 12:00 noon, Friday 8 a.m.
Intercessions Thursday, Friday, 12:10; Organ Recital Tuesday, 12:10.
The Cathedral is open daily for Prayer.

ST. PAUL'S CHURCH
Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkow, D.D., Rector
Sundays: 8 A. M., Holy Communion; 11 A. M., Church School; 11 A. M., Morning Prayer and Sermon.
Wednesdays: 10 A. M., Holy Communion; 10:45, Rector's Study Class.

GRACE CHURCH
Corner Church and Davis Streets
ELMIRA, N. Y.
Rev. Frederick T. Henstridge, Rector
Sundays: 8 and 11 A. M.; 4:30 P. M.
Daily: Tuesday and Thursday, 7:30 A. M.
Wednesday, Friday, Saturday and Holy Days, 9:30 A. M.
Other Services Announced

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton Randolph Williams
7:30 A. M.—Holy Communion.
9:30 and 11 A. M.—Church School.
11 A. M.—Morning Service and Sermon
6 P. M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion, 10 A. M.

CHURCH OF ST. MICHAEL & ST. GEORGE
St. Louis, Missouri
The Rev. J. Francis Sant, Rector
The Rev. C. George Widdifield
Minister of Education
Sunday: 8, 9:30, 11 a.m.; 8 p.m.
Canterbury Club, 5:30 twice monthly.

CHRIST CHURCH IN PHILADELPHIA
Second Street above Market
Cathedral of Democracy
Founded 1695
Rev. E. Felix Kloman, S.T.D., Rector
Sunday Services: 9:30 and 11 A.M.
Church School: 10:00 A.M.
Weekdays: Wed. noon and 12:30.
Saints' Days: 12 noon.
This Church is Open Every Day

CALVARY CHURCH
Shady & Walnut Aves.
Pittsburgh
The Rev. Lauriston L. Scaife, S.T.D., Rector
Sundays 8, 9:30, 11:00 and 8:00.
Holy Communion—Daily at 8 a.m.
Fridays at 7:30 a.m.
Holy Days and Fridays 10:30 a.m.

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The WITNESS

For Christ and His Church

January 8, 1948

Publication Office, 6140 Cottage Grove Avenue, Chicago 37, Ill. Editorial Office, 135 Liberty Street, New York 6, N. Y.

Church Is Urged To Observe Theological Sunday

The Seminaries of the Church Present Brief Statements on Activities This Week and Next

New York:—In urging the whole Church to observe Theological Sunday, January 25, Bishop Angus Dun, chairman of the joint commission on theological education, points to a "familiar passage of Scripture which reminds us that the Church is a body with many members, and that when one member suffers all the members suffer or when one member is honored, all the members rejoice with it. On Theological Education Sunday we are asked to turn our thoughts and prayers and giving towards those members of the body which we call our Seminaries.

"It requires little thought to recognize that the spiritual fortunes of every congregation of our Church are bound up with the fortunes of our Seminaries. The young men who in these days are crowding into our Seminaries come chiefly from families where there has been some living faith and prayer kept alive by a faithful mother or father. There would be no Seminaries in which they could make ready for their ministries, unless in past years lay people in our parishes had seen the need and given the resources for teachers and books and buildings, above all for teachers. The life and strength of all our Seminaries depend absolutely on the life of the whole Church. Let the supply of men or of gifts for theological education fail, and our Seminaries will be like an arm into which the circulation of the life-blood has been blocked.

"Too many of our Seminaries are working for us all with inadequate resources because they are living on the gifts of the dead rather than on the continuing gifts of the living.

"Equally true is it that all the congregations and parishes of this Church are alive at all because there have been men who with all their human limitations stood in these communities as ambassadors for Christ. At the center of the life of every parish there have been men who spoke for God and his Christ, who baptized little children, who called men to prayer, and brought Christ into marriage and sickness and sorrow. The great majority of these men have come out of our Seminaries. The quality of their ministries has depended in very large measure on the quality of the Seminaries out of which they came.

"The Church can be strong only when it feeds its life and its gifts into the Schools which prepare its ordained leaders for their high calling."

In order to cooperate as fully as possible with this Churchwide effort, THE WITNESS requested each Seminary to send to us a brief statement of activities and policies. A number of these follow, with statements from the other Seminaries promised in our issue of January 15th.

This number also features articles on why Seminaries should be supported, with other articles on theological education to be presented in the issue for next week. If alumni of any of our Seminaries do not find the statement about their own School in this week, be assured that it will be in the next number.

BEXLEY HALL AT KENYON

Gambier, Ohio:—If the renaissance at Bexley Hall is indicative of the times, the coming leadership of the Church should be purposeful, energetic, and, at the same time, truly dedicated to fundamental spiritual values. A more vigorous and serious group of seminarians has never been seen at Bexley Hall,—and only once has there been a larger group since Civil War days when students from Virginia Theological Seminary moved to Gambier to continue their studies.

The young men at Bexley are busy. "Apartment-hunting is one of our major extra-curricular activities," said one of the married students.



BEXLEY HALL has a strong faculty. Left to right, Prof. Welsh, Prof. Black, Prof. Stalker, with President Chalmers of Kenyon College in front of him, Prof. Solomon, Prof. W. C. Seitz, Dean Roach, Prof. O. J. F. Seitz, Prof. Schwartz was absent when the picture was taken

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Housing is a grave problem when over two-thirds of the students are married, and tiny Gambier has little extra space for new families. Yet all the students reach out beyond their own personal problems, and beyond their academic interests, into their parish, their diocese, and their world for greater responsibilities and wider opportunities for growth.

It is in this wealth of wider interests that the new spirit of Bexley is most convincingly expressed. It can be seen in the earnest meetings of the Bexley Society, the student government body, which recently revised its constitution to include plans for the furtherance of the missionary work of the Church. From their own personal funds, students subscribe aid for other missions, . . . and then give liberally of their time to the mission work at hand in the countryside around Gambier.

One group has taken over deserted Bedell Chapel, a couple of miles from Gambier and in one year, an abandoned church and a neglected community have come to new life. A Bexley student has enlisted the support of one of Bedell Chapel's oldest parishioners, who was the first bride of Bedell Chapel, and her contribution has made possible new paint and numerous small repairs. Each Sunday morning a group of thirty children gathers for the Church School and a newly organized children's choir leads the music at the morning service. Bexley students play the organ, lead the services, and perform other parish duties. The Church has taken its rightful place again in this country community. It is planned to survey other nearby unchurched areas, and perhaps to establish other such rural missions.

Bexley students go farther into the missions of the Church. Last summer, one man served in the Magdelen Islands of the diocese of Quebec; another in the Whiteface mission field of Montana. Others have served in small-town mission areas of Ohio and Western Michigan. Others conduct regular services in nearby towns during the academic year.

These young men are already deeply concerned with the need of the Church for a well-trained ministry. Not only have they set high standards for their own education, but also they endeavored to help put the whole problem before the lay people of the Church. Students have gone out to churches and colleges throughout Ohio to conduct services, preach about theological education, and discuss the seminary, its sources of support, and the tasks it must perform. These student deputations will be carried out on an even wider scale this year.

Another of the larger concerns in which Bexley students have shown marked interest is the interseminary movement. Delegations from Bexley have attended all the conferences of the central region of the Interseminary Movement, and a Bexley student is currently president of this region, which represents twelve denominational seminaries in six states. Last spring Bexley was host to a regional conference of the movement and with its central location Gambier should prove a good meeting place for future gatherings.

Another activity not directly associated with the classroom is the weekly meetings at the home of one of the professors, where students meet to consider the Christian implication of current problems. Articles in THE WITNESS often supply material for these informal talks.

Perhaps the most telling example of the spirit of Bexley men is to be found in their attitude towards one of their number who is a deaf-mute. Almost half the students at Bexley have learned the sign language of the deaf in order to make the handicapped student feel at home. At Bexley the atmosphere is that of a religious and kindly family, rather than of an institution, a family with a highly developed sense of responsibility, and eagerness to do, not only what is expected, but also to fulfill the spirit of the second mile.





VIRGINIA SEMINARY: a group of students' wives look after their babies while their husbands relax from their studies with a game of touch football

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THE VIRGINIA SEMINARY

By Student W. B. Murdock

Alexandria: — Within the month the building of the first of four new dormitory units will get under way amid formal ground breaking ceremonies, it was announced this week by the Rev. William H. Kirk, speaking for the trustees in his capacity as manager of the Virginia Theological Seminary campaign fund. It is hoped that the new unit will be ready for occupancy when the fall term gets under way, and construction will be well on the way towards completion when friends and alumni gather here next June to mark the 125th anniversary of the founding of the Seminary by Bishop William Meade, the Rev. William Wilmer, Dr. Thomas Henderson, M.D. and Francis Scott Key in Alexandria in 1823.

The students themselves have been producing a local version of the national program of radio evangelism, in a series of five radio broadcasts of *Hymns of the Church* heard weekly over station WPIK, this city, each Thursday afternoon. The choral programs, with spoken narration by the Rev. Kenneth Heim, assistant professor of Church history, gave a thumb-nail sketch of the Seminary history, and were but the first of a series of events looking forward to the June anniversary date.

Beginning with the figure of the Rev. Robert Hunt, the chaplain of the Jamestown settlement, the brief program series moved on down the years to the founding of the Seminary in Alexandria and through the years since, emphasizing the evangelical heritage and the missionary zeal of the local institution. As the theme hymn of the series, alumnus Walter Russell Bowie's (V.T.S. '08) "Lord Christ, when first thou cam'st to men" was sung. The contribution of a great patriot and churchman to the cause of theological education—the emphasis of THE WITNESS articles on theological education — was recalled in the featuring of lay founder Francis Scott Key's, "Lord, with glowing heart I'd praise thee," first published the year this Seminary opened its doors. On the final broadcast, just prior to the Christmas recess, the chorus selected for top billing in a program of Christmas carols, "O little town of Bethlehem," written by Phillips Brooks (V.T.S. '59), one of this Seminary's most famous graduates and perhaps the greatest preacher the American Church has yet produced.

Looking back on nearly a century and a quarter of Christian service, the largest and second eldest of the eleven seminaries, can be pardoned perhaps if it points with pride to the way in which the Holy Spirit has used it as a mighty influence in the growth of the Church both at home and abroad. 881 living alumni and 40 living bishops have gone forth from these red brick buildings overlooking the Potomac and the nation's capital. Among them have been four who have been selected for the office of bishop within the year past. They are: the Rev. Robert Magill, V.T.S. '21, who just declined election as bishop of the diocese of Los Angeles; the Rev. J. Wilson Hunter, V.T.S. '28, Bishop Coadjutor-elect of the district of Wyoming; the Rt. Rev. George P. Gunn, V.T.S. '30, Bishop Coadjutor of the diocese of Southern Virginia; and the youngest Bishop in the Church—the Rev. William J. Gordon, Jr., Bishop-elect of Alaska, and a graduate in 1943.



NASHOTAH HOUSE has a beautiful campus with buildings "that make them seem to belong exactly where they are"

Forth from this "Holy Hill" have gone in years past Leonidas Polk, Confederate General and the first Missionary Bishop of Arkansas; Henry Codman Potter, seventh Bishop of New York; Lucien Lee Kinsolving, first Missionary Bishop of Southern Brazil; Henry St. George Tucker, past Presiding Bishop of the Church, as well as Brooks and four of the eleven Deans of today's church seminary scene.

To the future the Seminary must look for increased support from the laity. Endowment, given largely by generations long past, may have been adequate when the enrollment was between 75 and 80, and the high cost of training men for the ministry had not been known. But today, with the need of the Church for an increasing number of clergy, this Seminary must be prepared to house, feed and instruct a number that can roughly be estimated to be near the 100 mark. The needs of the Church for more clergy can best be put in terms of the ratio of clergy to laity over the period for which accurate figures are available. In 1820 the ratio was one clergyman for every 90 communicants. In 1880 the ratio was one clergyman to every 101 communicants. In 1946 the ratio was one to 245. Take into the account the number of clergy on pension rolls, in administrative and teaching positions, and the actual ratio on the parish level becomes more nearly a one to 300 ratio, nor does even this figure take into consideration the large number of non-communicating church members that every parish serves.

In terms of budget figures, our present budget has more than doubled its pre-war size. The increase has largely come from the G.I. Bill support, which will all too soon become a fond memory, and the generous help from the parishes on Theological Education Sunday, which is now an official item in our budget.

In giving to this Seminary we believe your money is well invested. This Seminary is, and for some time past has been, the largest producing unit of clergy in the Church. Virginia led all seminaries in the number of graduates produced in the period 1940-45, and in the number of candidates presently enrolled in Seminary for the '47-'48 year. A wide geographical representation has been achieved in today's student enrollment of 116. Forty-one domestic

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dioceses and four overseas fields are represented. From the area south of the Potomac come 52 men, from the area north of that river, 51 — and from the far West, 7. Overseas districts and other denominations account for six. The Seminary invites your thoughts, your prayers and your gifts on Theological Sunday next.

NASHOTAH HOUSE IN WISCONSIN

By Dean William H. Nes

Nashotah, Wis.:—Nashotah House was born of the missionary enterprise of intrepid priests in whom the spirit of adventure ran high. To this day, more than a century later, what is known to its alumni as "The House" is still called "The Mission" in the surrounding country side. The faith of its founders has continuously informed the teaching and life of this Seminary which is dedicated to the maintenance of Catholic orthodoxy and seeks above all the preparation of men's souls as well as their minds for the priestly life.

What must first impress the newcomer is the beauty of the place. The buildings are of a style that makes them seem to belong exactly where they are. Repairs and improvements have recently been carried out to make them more comfortable in a climate which is rigorous and yet lets you see the seasons, if one may say so, as they are meant to be, each in its typical dress and savor.

In this large domain of forest, field and lake, a man may learn how it is that nature can only truly speak of God to one who already knows him in the Incarnation of his Son; and here, in this community set apart in the wide country, a man can learn the discipline of charity.

One has heard tales, here and there, that picture Nashotah House as an abode of ritual preoccupation and even hint of strange doings with the Prayer Book. The fact is that the Prayer Book is constantly used in accordance with its own directions, and that it is used every day for the whole House as a matter of obligation for attendance on the part of all. Morning Prayer is said every morning, followed by the Eucharist, and Evensong is sung every evening, with sermons on Thursdays; and the Litany is used in Advent and Lent. I do not see how in any Seminary the Prayer Book could be more faithfully used or more intimately known.

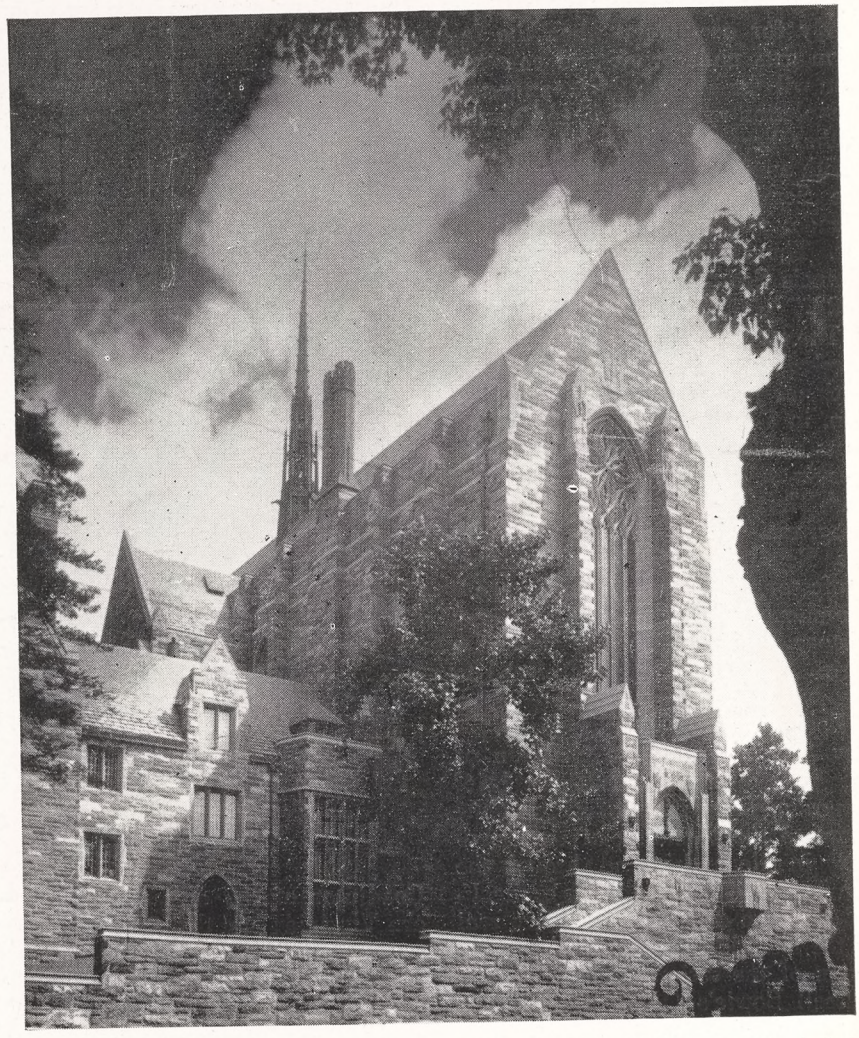
The curriculum seeks to hew to the line of the canons governing ordination. The Bible, history, theology, liturgics are the elements of a professional education for the clergy; and since these can only be done satisfactorily by the reading of documentary sources, a reading knowledge of Latin and Greek is required for the degree. There are, at the same time, certain techniques and skills which a man can learn and ought to learn in seminary, and Nashotah House is now exploring the development of a program of clinical pastorals. What must be avoided, however, whenever this is done, is the under valuation and even the displacement of those studies which, though academic, properly belong to a professional school. A medical school is not an internship, and a theological seminary is not a parish. The life of prayer and sound learning have in this place nourished so many men of scholarship and saintly lives that we have confidence that our program will continue to bear fruit. What is needed is money

(*Continued on Page* 14)

THE PICTURE ON THE COVER

New York:—In eleven theological seminaries of the Episcopal Church are hundreds of young men preparing for the ministry. The Presiding Bishop has designated January 25 as Theological Education Sunday when offerings will be taken in parishes throughout the country to help these seminaries carry forward their vital work. THE WITNESS with this number, and with our issue of January 15, devotes most of its space to these Seminaries with the hope that we may stimulate generous giving. Stories and pictures of a number of our Seminaries are presented this week; others will follow next week.

The men pictured on the cover, typical of the men in our seminaries, are all from Arkansas and are all at the School of Theology of the University of the South—William J. Fitzhugh, David B. Collins, William C. Johnson, Robert B. Hall. The picture was taken by Bland Mitchell, the son of the Bishop of Arkansas.



THE DIVINITY SCHOOL IN PHILADELPHIA has St. Andrew's Collegiate Chapel which is a superb example of Gothic architecture

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Support the Seminaries

IT IS reported that the United States, with six per cent of the world's population, is now producing 94 per cent of the world's manufactured goods. (What Russia is producing is only a guess; but a fairly safe guess is not impossible.) This is very commendable, we all agree. Of course we could produce even more, if we wanted to—we have the materials and the skill and the machines. And the whole world needs our goods—so we ought to follow up our immense manufacturing output with a vast expansion of trade, a foreign trade big enough to match our domestic. In order to do that, we must encourage other nations to produce goods too, since at the bottom all trade is exchange of goods, not of dollars (and the rest of the world is now short on dollars). That is why the Marshall Plan is being urged upon Europe. We don't want, and we can't afford, a permanent dole to our cousins overseas. It would be as disgraceful for us as for them, to require them to live in a state of permanent economic dependence upon the United States.

But what does this vast dislocation and disproportion between us and the rest of the world threaten to do—to *us*? Are we to become the world's leading gadgeteers, not only the richest nation on earth but a nation of manufacturers and traders, with no interests beyond merely making things, selling them, and then making more—and selling more? Always getting richer, and busier, and concerned in the end with nothing but wealth, profits, and material things? "Soul, thou hast much goods, stored up for many years! . . . Thou fool, this night shall thy soul be required of thee!"

There are many good motives which may lead a young man to prepare for the sacred ministry, and they are all worth careful consideration. But here is one which I think does not get considered often enough: Why not give your life to evening up this dangerous imbalance with which our present-day material civilization threatens to destroy us? Why not throw your weight on the other side, and do something to get society back onto an even keel? I believe there are lots of young men today who see the danger, and would like to do something about it. They are in no mood of retreat or of defeat—far from it! They would like to advance upon the chaos of our time and do something constructive. Why not the ministry? Where can a man find a better place to take hold and do something worth while? Of course he will minister to individuals; but *they* need to be reassured, lifted up, brought once more in touch with God, and strengthened by divine grace. And yet at the same time a clergyman can do something (often a great deal), either through individuals or in association with others, to lessen the ghastly inequalities and injustices of economic, industrial, and social life. He has his heart set upon a kind of life that is not really impossible for people to live here on this earth—a fellowship in which men will care for each other, and throw bridges across the gulfs that separate them, the strong helping the weak, the rich helping the poor, the poor giving back to the rich something their money can never buy. In fact, such a society really could, by divine grace, become universal upon this earth—and race tensions, industrial conflicts, wars between nations, and hatred between men be buried and forgotten. But how will it ever come about unless we begin, somewhere? And where better can a man begin than in the Christian Church?

THIS is a motive, I believe, that appeals to many more young men today than most of us realize. And what are we older men and women, parents, uncles and aunts, and friends—yes, clergymen as well as laymen—doing about it? Sometimes all we do is discourage them! A father will say to his son, "Yes, John, I appreciate your idealism; but you see I've built up a good business, and I expect you to carry it on." Or, "That's fine, of course; but you can't expect to live on a clergyman's salary." On the other hand, I can match all this out of my own experience with the joy and pride many fathers and mothers take in helping on their sons—one of the proudest moments of their lives is the day of their son John's ordination, or the first time they have received their communion from Henry's hands, or the unforgettable day when Charles preached his first sermon. I have heard fathers say, "If I had my life to live over, I would be up there with him, in surplice and stole!"

We all know that our seminaries ought to be better supported than they are. Some of the smaller denominations put us to open shame, when it comes to supporting Church colleges and seminaries! We Episcopalians are a bit queer: We are always generous, to every good cause but our own! Wherever you go, churchmen and churchwomen are always found in the front rank of supporters of community-chests, Red Cross, civic betterment associations, charities—name any good cause you can think of. But colleges and seminaries? There we fall down. And why? The plain reason, I believe, is that education hasn't caught our imagination with enough driving force —

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hasn't caught it at all, in many cases. That is why I think we ought to stress the *motive* behind preparation for the ministry. Once we get a fair idea of the motive, we will begin to do something about it. For if a young man—it may be one of our own boys—has decided to give his life to the Church, will we not do everything we can to see that his preparation is the best obtainable? Even so, he is giving more than we can give—for he is giving "all he's got," his very life. What we are asked for is merely money—and backing, and understanding sympathy, and encouragement. It would be a sad day if America produced everything the world needs *except* faith and good will and such a belief in God and his righteousness as can begin to make this earth a decent place for human beings to live on!

—Frederick C. Grant

Of Theological Seminaries

by Kenneth C. M. Sills

President of Bowdoin College

NOT long ago, in talking with a friend of mine who has had a great deal to do with the raising of funds on a national scale, he remarked that wherever there had been in any community failure to make the quota desired there had always been one explanation, and only one explanation, lack of organization. It may be a far cry to carry this analogy to the Church, yet in a day when so many seem to emphasize the cause of unorganized religion it may be well to assert boldly that religion will not get very far without that organization which is included in the word *Church*.

In the organization of the Church the clergy are the essential leaders; on their leadership depends the success or the failure not merely of the Church but of religion. If we can look on the question in this light, we can see the importance of the seminaries. For in these critical days untrained and weak leadership is unthinkable. It is thoughts like these that need to be called to the attention of the laity who know too little and consequently care too little about theological seminaries. In reality they are power houses of the Church, and unless we can support them adequately we cannot expect them to furnish the leaders that the Church so desperately needs, and leaders of the right sort cannot come from our seminaries unless candidates of the right sort are sent to the seminaries. And right here there is one encouraging factor. It is well to keep in mind that in each one of our seminaries there are none better than the best of previous years. But reports indicate that the average is distinctly on the move upward. In other words, the quality of the men in the seminaries who are preparing for the ministry is better than it ever has been; but in all probability it is still below the quality of men entering other professions. Brethren, this ought not so to be.

One important function of the theological seminary is often overlooked, that of providing scholars for the Church; I do not mean that every parson should be a scholar, far from it, though it is sad that by and large in so many communities the clergy has lost the intellectual leadership that it used to supply. But if the Church is to be kept abreast of the times and able to contend on equal terms with its opponents as well as to furnish stimulating opinions to its friends, it must produce more scholars than it is now doing. It is, I am told, difficult to fill vacancies in the teaching staff of our seminaries. We have very few scholars in the ranks of bishops, priests and deacons. Consequently we have often as a Church been obliged to turn to England for scholarly articles and works dealing with the Anglican communion. If our seminaries were better supported so that their faculties could give more time to research and writing scholarly articles, not only their students but the Church at large would gain.

IN dealing for some years with youth of college age I am more and more convinced that many are looking to the clergy in charge of college parishes for much more definite teaching about the Church and religion than has been given them in late years. There is more interest in theology than has been evident for a long time. Vague and sentimental liberalism is on the way out. It needs to be replaced by a much more clear and really liberal program that will show the proper relationship between heart and mind and knowledge and love. The seminaries need to emphasize theology more, for after all theology is the queen of all the services; and a revival of religion and a suitable evangelical program must be based on intelligence as well as on emotion.

As president of Bowdoin I have often called attention to the fact that the college cannot do its best work unless it has the interest and support not only of its alumni and friends but of the public at large. The same truth holds in regard to our seminaries. Those in charge of them cannot set forth policies and requirements unless they are constantly aware of what the parishes and missions need.

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Nor can they do their best work if they feel that the laity in general are ignorant or indifferent. One of the happy features of theological Sunday is that at least once a year congregations have called to their attention the importance of our seminaries, and the imperative need of sending to them the very best possible candidates. The awakened interest in religion among the youth of the land is very promising. But if youth is led to believe by the comments or actions of their elders that the ministry is not one of the noblest of the professions, that interest will wane.

If the Church is to be strong to meet the challenges of days forever changing it must see to it that the clergy are well selected and well trained as well as having the individual qualifications and the special "calling" necessary. These are no times for weaklings nor defeatists. In earlier days the challenge was to go out into frontiers and far-flung fields and preach the gospel there. Today on every side pagan attitudes are rife, and the Church needs courageous and competent leadership, and if both in the episcopate and in the presbytery we could have a few real scholars, the gain would be even greater. If the laity could get over prejudice against theology and against scholarship both interpreted along liberal lines. the American Church would be much more able to meet the future than it is today. In a word, that is the problem of our seminaries.

Appraisal of the Marshall Plan

by William Scarlett

The Bishop of Missouri

THERE can be little doubt that the decision at which we arrive with regard to the Marshall plan and the control of our own domestic economy will be recorded by history as one of the most momentous in the life of this nation.

That Europe desperately needs our assistance is, as Secretary Marshall says, "no longer a matter of debate." The unimaginable devastation of the war, the destruction of industrial plants and of communications; the severing of commercial ties, the loss of records, the draining away of overseas credits in order to pay the cost of the war; the aging of machinery to the point of obsolescence, the retardation of production, the lack of fertilizers, the shortage of food, the widespread malnutrition; the long delay in writing treaties of peace; the frightful suffering of multitudes, the lack of homes, the loss of confidence, the frustration of the hopes and ambitions of millions of people, the uncertainty as to the future—all this adds up to an ominous picture.

Without outside help the further deterioration of the European situation is inevitable. This will entail even greater misery among the people. If this process continues, totalitarianism of one kind or another will take deep root in such soil, and the thing we Americans want least will come to pass.

From the point of view of religion the answer is, in this case, fairly simple and uncomplicated. We are a great, rich, and powerful people, immensely favored in the past by our geographical position and our natural resources, by our industrial genius and our practical ability. We have been spared the kind of devastation in war which other countries suffered. But over against us is an impoverished world, needing our assistance if it is to reconstruct its domestic life.

Therefore, this nation now stands under the judgment of God. "Whoso hath of this world's goods and seeth his brother in need and shuteth up his compassion from him, how dwelleth the love of God in him?" To give Europe the assistance she needs, up to the point consistent with our own economic health, is a plain moral duty.

The parable of Dives and Lazarus comes to mind. Failure to measure up to the full level of our present opportunity and responsibility would be to play Dives on an immense scale. But the parable is instructive as to what this would mean to us. For in the parable the final reversal of roles, whereby Dives becomes the petitioner, is worth pondering as one of the ways God finally works his will in human history.

Not only religion, but also sheer self interest, urges us to the fullest possible assistance to our brethren. We have been exporting goods to Europe on a vast scale, thereby maintaining the level of our own production and a high rate of employment at home. But the present gap between what we export and what Europe, through imports or other means, can pay for, amounts, I think, to some five or six billion dollars. In some way that gap must be closed.

WE COULD cut the amount of our exports to Europe, which would have two results: we would be giving Europe a powerful push toward increasing chaos, and we would also at the same time cripple our own economy. For in that case American industries which depend on export will

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suffer, our own unemployment will mount and we shall find ourselves in another economic crisis.

This is precisely what the Communists expect and want. And it is the kind of crisis which Zhdanov a short time ago at the Polish meeting of the resurrected Comintern urged the Communist leaders of different countries to endeavor to bring about.

On the other hand, if our exports are to be kept at a high level, sufficient to meet European needs for reconstruction and to maintain our own economy, the present gap between exports and imports will have to be financed one way or another by this country. So sheer self-interest stands side by side with religion in urging adequate assistance to other countries.

Furthermore, we have all received a pretty severe education in the past 33 years in the fact that our world is now one. If our Christian tradition had not informed us long ago that we are members one of another and if one member suffers sooner or later all the members will suffer with it, history at any rate has so informed us in the terrible events of the last generation.

We ought to know now that whatever happens anywhere in this world is bound to affect us sooner or later. If western Europe and England sink further into misery and the police state takes over, the cost to this country will be infinitely greater that the cost of financing Europe now.

To retreat into isolationism or into irresponsibility would be evidence that we have learned nothing by the bitter experience of the last 33 years. We would indeed be "the blind leading the blind," and eminently deserve the ditch, the bottomless ditch, into which we would all surely plunge.

Heine once said, "We learn from history that we do not learn from history." If we again prove him right, we shall be lost. For there is no leisure now for committing such blunders in this kind of world. And, brethren, the time *is* short.

Or, to make our aid to Europe or to England depend on the kind of economy they adopt would certainly fan the profound resentment of the peoples of these lands and open us justly to the Russian charge of dictation. If England, through her properly elected representatives, wishes to nationalize some of her industries, that really is England's business and none of ours. But it is terribly important to us that England recover.

The plain fact we have to accept is that while we all live in one world, two entirely different systems are in competition. We can accept this fact without having to believe that thereby war becomes inevitable. For it is not a matter of war. The question is simply which of the two systems can do the better job of re-building the world. That is the challenge which history puts before us at the present moment. I believe we can do the better job. And the Marshall plan, or process of arriving at a plan, is the beginning, and our great opportunity.

If at this moment of history this great nation, now at the summit of the world, lives up to the full level of its present opportunity and responsibility, not for ourselves alone but for all men in all lands, then we shall nobly respond to the present challenge which history places on our doorstep, and a brighter day will dawn on history.

It will not be easy. It will demand continuing sacrifices, but sacrifices in the cause of peace. We cannot hope for lower taxes, for a lessening of effort. Quite the opposite. As Justice Holmes once said, "The way by which the inevitable comes to pass is effort."

I hope, therefore, that our people will write personally to their Congressmen and to our Senators, urging adequate assistance for world stabilization. Each one of us can play a part in this momentous decision.

An appraisal of the Marshall Plan, which was critical, appeared in THE WITNESS for November 27, written by Professor Paul M. Sweezy of Harvard. We announced at the time that an article favorable to the Plan would appear in a later number. This article is the fulfillment of that promise.

Too Much and Too Often

By
G. I. HILLER
Rector of Trinity Church, Miami

THE many appeals in editorials and mail which reach us for the help from the Church, have gotten to be an impossible burden. Even the National Church has allowed itself to become enmeshed in this multiplicity of calls. I do not for a minute question that most of them are worthy and that the response which Christian people should make to them is positive. However, if we did even half of the things that are requested of us we would never have time for the things which are our first duty—and imperative.



There are many good causes in the world and the agencies for accomplishing these worthy objects are too numerous to mention,—each of them seems to think that they have but to call on the Church to appeal to its following to get the help they seek. Will you preach on such a subject? Will you ask for support of such an organization? Will you present the needs of this and that? The appeals are endless. I figured carefully that if I answered every appeal which reached my desk, I would never have one opportunity to preach on

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personal religion—missionary effort—sacramental worship — repentance — forgiveness — relationship to God — salvation — redemption — life eternal, or anything else.

I could be wrong, but I do not think so. If, as a priest of the Church, I do a good job, the Christian religion and the Holy Spirit will take care of the rest of it. The more I am able to lead my people into thinking of Christ and as Christ, the more I will accomplish for the redemption of the world. This with, or without, the agencies so well organized.

The fact is, the Christian Church has, through the ages, been the mother of all these agencies. Not by virtue of organization, but by virtue of the power and spirit of the religion of Jesus Christ.

That is our task to make Christians—they will do. The regular worshipper at the altar is the best possible material for the propagation of the various ideals in the world.

When it comes to leadership in national, diocesan or parochial activities, unless they are regular worshippers at the holy communion—I wonder as to the motive.

At any rate too much is asked of me too often—I have a task—I will preach Christ and him only and I am sure the rest will take care of itself.

The Living Liturgy

By MASSEY H. SHEPHERD, JR.

Professor at Episcopal Theological School

"The Shorter Prayer Book"

THROUGH the kindness of the Oxford University Press I have received recently a copy of *The Shorter Prayer Book According to the Use of the Church of England* (1946). This little pocket edition of the Prayer Book was authorized in 1943 by the Archbishops and Bishops of the Provinces of Canterbury and York. It is intended not only for private use, but for congregational worship. Only the most commonly used services of the Prayer Book, including the Psalter, are printed. Rubrics are simplified and reduced to a minimum. Some material from the Proposed Book of 1928, which was turned down by Parliament, has been introduced. In place of the elaborate tables which make up the prefatory material of the Prayer Book two pages have been inserted, giving a simple and concise explanation of the Christian Year. The Archbishop of Canterbury has given his official imprimatur to this shorter edition by writing a commendatory Preface.



It is much to be desired that something of a similar sort be issued by our own Church. During the war, of course, we put forth a much-reduced, pocket Prayer Book for members of the armed forces. But we need something more extensive than this; yet a book sufficiently limited in scope so that the print is readable and the contents readily found. I am thinking particularly in terms of a small, simplified edition of the Prayer Book which would be as easy for a non-Episcopalian to find his way in it as for a veteran of the 'faith once for all delivered.' This could be done without bowdlerizing the essential material of the Prayer Book and without tampering with the artistic form and structure of its services.

In these days when we are thinking seriously about methods and means of evangelism, we should not forget that the Prayer Book is, after all, our chief asset. Many faithful souls have found their way into the fellowship of our Church by way of the Prayer Book, oftentimes through the mere chance of acquiring a copy of it. The most notable example of this is perhaps the conversion of our first missionary bishop, Philander Chase.

Modern men and women are, for good or for ill, less patient with reading matter full of fine print. It is discouraging to them to pick up a book which begins with forty pages of complicated tables and rubrical directions. They will likely cast it aside before they are even introduced to the heart of it all. Even if they manage to persevere until they arrive at Morning Prayer, they will have difficulty in grasping the structural logic of the service. For example, there are no captions to mark off the chief portions of the service. The lessons, which form the main substance of the office, are referred to only in rubrics. And however traditionalists may mourn the fact, it is true that Latin captions to canticles and psalms serve only as barriers, not as helps, to the average mind. The blessed word *Magnificat* arouses a delicate inner glow among the initiate, but the outsider will probably be attracted more nearly to similar feelings of affection and reverence by a simple title such as, "Song of Mary, Mother of the Lord Jesus Christ."

One of the most significant trends in recent American culture is the popularity of paper-bound, pocket books sold at all newsstands and dime stores. Selling for not more than a quarter, these volumes embrace not only cheap mystery thrillers and comic serials, but many standard classics of literature and works of reference. If the New Testament and Webster's Dictionary can win their way through this popular medium, why should not also a simplified edition of the Book of Common Prayer?

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Dissolve the Peace Commission Headed by J. F. Dulles

The Department of International Justice And Goodwill Revived to Take Its Place

Edited by Sara Dill

New York: — The Commission on a Just and Durable Peace of the Federal Council of Churches, headed by John Foster Dulles, has been dissolved, and an enlarged department of International Justice and Goodwill, which has existed on paper only since the former commission was established in 1940, has been revived. THE WITNESS reported last Spring that a considerable number on the commission considered it an embarrassment to have Mr. Dulles as its head. It was their opinion that under his direction the commission had strayed far from the principles arrived at by the delegates who attended the Delaware Conference. They also stated that it was a mistake to have for a chairman a man who is so closely identified with one political party and who has also been widely criticized as a cartelist and who has even been charged with being closely identified with post-war Nazis and with Franco Spain. Several members of the commission, as well as staff officers, at that time were of the opinion that the best way to handle a delicate situation would be to dissolve Mr. Dulles' commission and to revive the department of International Justice. It will be recalled by WITNESS readers that this magazine. (Jan. 30, '47) called for the resignation of Mr. Dulles in an editorial which was widely quoted and caused considerable pro and con comment.

The present change was made effective January 1 when a call was issued by Walter W. Van Kirk, secretary of the department, for a special meeting which is being held this week in Philadelphia. It is being attended by about 100 Protestant leaders who, according to Mr. Van Kirk, "will undertake to formulate a statement for the guidance of churches with regard to the European recovery program."

"An attempt will also be made," he added, "to analyze the international situation in the light of the breakdown of the council of foreign ministers in London and to determine what the churches might appropriately say about the resulting situation."

Mr. Van Kirk termed the dissolution of the commission headed by Dulles as "a natural and normal development, now that the war is over and the United Nations has been established."

Elmore McKee Case

New York:—Newspapers here carried a two-column story December 31 stating that Elmore M. McKee, formerly the rector of St. George's, had renounced the ministry. In an interview with the press Mr. McKee stated that he "asked to be released from the priesthood of the Church in order that I might give the rest of my life to broader social work of a prominent nature." The stories then went on to describe the relief work in Germany of the American Friends Service Committee, with which Mr. McKee has been connected since June, 1946.

Since the newspapers give the impression that the Episcopal Church is unable to offer Mr. McKee a sufficiently wide field for his social work, we think it well to state that the action of the ecclesiastical authorities of the diocese of New York was under the last part of Section One of Canon Sixty. This states "where there may be a question of foregoing misconduct or irregularity, the Bishop shall not pronounce sentence of Deposition save with the consent of the Standing Committee or the Council of Advice of the Missionary District. The Bishop shall give due notice of every such Removal or Deposition from the Ministry, in the form in which the same is recorded, and in accordance with the provisions of Canon Sixty-four, Sec. 3 (b)."

This section of Canon Sixty-four states "In the case of renunciation of the Ministry as provided in Canon Sixty . . . sentence of deposition shall be pronounced and notice thereof given as in said Canons respectively provided."

We call attention to the fact that the usual clause "for causes which do not affect his moral character" was not in the notice of deposition which was sent out by the Bishop's office as required by the Canons.

New President

New York:—The Rev. J. Clemens Kolb, chaplain of the University of Pennsylvania, was elected president of the Church Society for College Work at a meeting of the board of directors held here. He succeeds the Rev. C. Leslie Glenn, rector of St. John's, Washington, whose term expired January 1. It was also announced that Mr. Donald M. Wright has resigned as executive secretary to take a teaching position and that the society is now looking for a clergyman or layman to be executive vice president. The business office of the society remains in Washington.

Hits Discrimination

Portland, Ore.:—Bishop Dagwell of Oregon, in a Christmas address to a group of local businessmen, declared that the sound of Christmas carols on the streets and the setting up of Bethlehem manger scenes is only a mockery as long as there is no room in Portland hotels for Negroes, "even those of distinction and culture." He was referring to the fact that Carol Brice, in the city to sing with the Portland symphony orchestra, was refused service in two upper-class restaurants. Also refused service were her two brothers, Jonathan, her accompanist, and Eugene, a singer with DePaur's infantry chorus.

Bishop Dagwell said that he wondered "if the hotel and restaurant men's associations think there is no similarity between the case of the Jewish mother who could find no room at the inn and their action in barring Negroes from their establishments. Christ is not honored by a fur coat for mother or an electric train for junior or a turkey on the

LAMBETH IN LENT

***Devoting a large part of our space this week to our Seminaries prevents us from running a news story about the series of articles to be featured this coming Lent. We believe however that the announcement on page fifteen speaks for itself. All of the authors are Bishops and of course known to all our readers, including Bishop Oxnam of the Methodist Church who is a leading authority on the Relation of the State to Education and Freedom. The subjects are all taken from the Agenda of the Lambeth Conference in which there is worldwide interest—interest which will increase as the time for the world conclave approaches. We hope that the articles may be widely used in parish discussion groups and otherwise distributed in parishes. We urge that orders be placed early to assure the delivery of the February 5th number when the series starts. Please use the form on page fifteen.

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table; nor is it enough to drop a dollar bill into every Santa Claus kettle in town and send a check to your church. Our giving must be of such magnitude that it changes our lives, our communities and the attitude of our whole nation to the rest of the world."

He went on to criticize the Marshall plan as an American attempt to substitute "the rule of gold for the Golden Rule." American policy on aiding the Europeans, he said, is one of agreeing "to feed them and clothe them if they will vote our way."

Raises Large Sum

Williamsport, Pa.:—Christ Church here has completed a campaign for money to modernize the church, parish house and rectory. The sum of $60,000 was sought and $61,500 was raised. The work will be done over a period of four years as labor and materials are available, according to the Rev. G. Francis Burrill, rector of the parish.

Service for Congress

Washington:—A service asking divine guidance upon the deliberations of the 80th Congress will be held at Washington Cathedral next Sunday. The sermon will be by Layman Clark G. Kuebler, president of Ripon College.

Help Planned

Boston:—Each parish in the diocese of Massachusetts is being asked to aid a parish in England by the social service department, headed by the Rev. Howard P. Kellett. The names of fifty parishes have been supplied by ten English bishops, for a starter. Food and clothing will be sent, together with an interchange of letters so that friendship between the parishes may be cemented.

College Celebrates

Raleigh, N. C.:—Judge Hubert T. Delany of the court of domestic relations in New York, a graduate of the class of 1919, is to be the chief speaker at the celebration of the 80th anniversary of the opening of St. Augustine's College, January 9-10. Another on the program is the Rev. George A. Wieland, director of the home department of the National Council.

The selection of Judge Delany is peculiarly appropriate since his family has been connected with the college for more than sixty years. His father, the late Bishop Delany, was both a graduate and on the staff of the institution before being made a bishop. His mother, Mrs. Nannie Delany, spent fifty years at the college as a student and a staff member. And all ten of the children of Bishop and Mrs. Delany were born at and attended St. Augustine's and several of their grand-children as well.

St. Augustine's was chartered in 1867 and opened its doors on January 13, 1868, with the Rev. J. Brinton Smith as principal. There were two other staff members and four students on opening day. After a long and useful career as an academy and normal school, it became a college and conferred its first degree in 1931. It is now rated Class A by the Southern Association of Colleges. Harold L. Trigg is now president, the first Negro to hold the position.

Orthodox Academy

New York:—The first Russian Orthodox Academy in America to train priests at the university level was announced on December 17 at a meeting held at Union Theological Seminary. Plans for close co-operation between the academy and Union and Columbia University were announced. Prof. Boris Bakhmeteff of Columbia, former Russian ambassador of the Kerensky government to the U.S., emphasized that the academy will make it possible for "the sons and daughters of former Russian immigrants" to be served "by churchmen with an American background and with an American education on a level equal to the ministers of other denominations."

Bishop John, who is the dean of St. Vladimir's Orthodox Seminary, located in Brooklyn, stated that "the union of anti-Christian forces rouses us Christians to unite in a purer spirit and on a world-wide scale."

Heads Brotherhood

Baltimore: — Lieutenant General John C. H. Lee, former American Commander in Italy, has accepted the position of general secretary of the Brotherhood of St. Andrew, it was announced here on December 26th. Mr. Samuel S. Schmidt, president of the organization, said that General Lee will for a time devote himself to the organization of groups of men for co-operation with the campaign of evangelism recently launched by the National Council. His retirement from the army became effective January 1st.

Stress on Children

Seattle, Wash.:—Epiphany Church here is a parish which is not satisfied to "get Christmas over with" by having a service at midnight for adults only. The children are taught that Christmas is a religious festival beginning with worship in the church. They receive no gifts or similar bribes, but they come nevertheless in droves with their parents and grandparents. The festival started Christmas Eve afternoon with a carol service and story for the nursery and kindergarten children at 4 o'clock. At 5:15 a similar service was held for grades one to four, which was broadcast; at 10:30 there was a carol service and address for young people and adults, with choral communion and sermon at midnight. The Rev. Elmer B. Christie is the rector.

New Chancellor

Washington:—G. Bowdoin Craighill, Sr., has been appointed chancellor of the diocese of Washington by Bishop Dun, subject to the ratification of the diocesan convention in May. A partner in a Washington law firm, Mr. Craighill is a communicant of Christ Church, Georgetown, and has served as counsel for the Washington Cathedral for many years.

Oppose Conscription

Denver (RNS):—Universal military training was denounced as disastrous to the nation's educational system in a resolution adopted here by the social action committee of the Council of Churches. The resolution said UMT would divert energies and resources which should be devoted to Europe's economic recovery and would defeat the achievement of universal disarmament. Church leaders were urged to do everything in their power to help the people face the issue of universal military training "intelligently and in terms of the principles of goals of Christian social action."

Chapel Anniversary

New York:—The word "chapel" signifies a tiny congregation to most people. But in some cities the word means a congregation that is related to a mother parish where a large and important work is carried on. Such is the case with St. Thomas Chapel here, located on the east side and doing a vital work with a membership of over 600 communicants. The Chapel celebrated the 75th anniversary of the consecration of the chapel buildings during Christmas week, with Bishop Gilbert being the preacher at a special service on the 21st.

An industrial school, clinic and diet kitchen is centered in St. Thomas House; a day nursery is operated in another building and is a place where those who are finding it hard to

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meet the ordinary problems of growing up in a normal fashion may have such psychiatric treatment and guidance as shall enable them to develop properly. For many years the Chapel has also operated a summer house for boys and girls.

In 1926 the congregation undertook to restore the interior of the chapel so that now it is a house of worship done in pure Gothic and bright with the myriad colors of notable stained glass, polychromy and tile. The Rev. Roelif H. Brooks, rector of St. Thomas Church on Fifth Avenue, is also rector of the Chapel and the vicar, in charge of the work at the Chapel, is the Rev. Paul C. Armstrong.

Myers Takes Job

New York: — The Rev. James Myers, for many years the industrial secretary of the Federal Council of Churches, has joined the staff of the National Child Labor Committee, as assistant in charge of membership. He resigned from his post with the Federal Council two years ago because of illness. He has always been a stanch defender of organized labor and supported the Wagner Labor Relations Act.

Oppose Union

London (RNS): — An estimated 25,000 Anglicans in Nandyal have refused to enter the new Church of South India, according to a report received here from the joint commission recently set up to deal with the problem of "continuing Anglicans." The Church of South India, made up of four Anglican dioceses, the South India Provincial Synod of the Methodist Church, and the South India United Church, was formally inaugurated last September.

The commission, which is headed by the Rev. E. Sambayya, vicar general in the Nandyal area, and includes three representatives of the Church of India, Burma and Ceylon and three from the Church of South India, disclosed that four Anglican clergymen refused to sign the declaration of assent to the new united Church, while thirteen who originally signed subsequently withdrew.

The commissioners reported that the Anglican movement "seems to be chiefly a lay one, led by men of some education, in which the clergy have joined."

It was stated that no permanent settlement of the situation in the Nandyal area will be made until the next General Council of the (Anglican) Church of India, Burma and Ceylon.

NASHOTAH HOUSE

(*Continued from Page 6*)

enough to do justice to the faculty now here and to allow its expansion.

Something should be said of the collegiate department, which is a unique feature of this Seminary. Under this plan, men come into residence here and are taken daily to Carroll College for a four year course leading to the bachelor's degree. For a few men, adapted to the conditions of such a life, the plan provides for a college course which they would be unable otherwise to secure. These men should be capable of doing "B" work in college, and they must have serious vocation for the ministry.

One of our new projects is to provide living quarters for married students. One of our houses on Lower Nashotah Lake is now ready for this use next semester, and if the number of such applicants warrants it, at least one other house can be made available for apartments.

What of the life here? Today the skaters are on the lake which in the spring will be full of swimmers and dotted with boats. There was football in the autumn and in May there will be baseball. With our new bus we have made a beginning on trips to Wisconsin's beauty spots. There is a camera-club, a good deal of interest in music, and most recently a group has been forming for reading plays. The campus is kept lively by six children and three dogs,— and altogether I think this is a place some young man you know would like to come to.

THE DIVINITY SCHOOL IN PHILADELPHIA

By Dean Frank D. Gifford

Philadelphia: — From the enrollment of the first students in Philadelphia in 1857 The Divinity School has laid emphasis on fundamentals, on sound learning in matters of faith and practice, with particular emphasis on Prayer Book teaching. No one party or school of thought has dominated the faculty and the student body has been representative of the whole Church to a notable degree. Located near the Mason and Dixon Line, the School has been neither northern nor southern. Though a majority of students today come from northern dioceses, yet there are four men from Texas and the president of the student body is from Oklahoma. No race or color lines are drawn, and the School is proud of having among the alumni three Chinese bishops and such Ne-



NAVE WINDOW
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The Rev. W. Owings Stone, Rector

•

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LAMBETH IN LENT

THE WITNESS Articles for Lent are based upon the Agenda of the Lambeth Conference which brings together the Anglican Bishops throughout the world this coming summer in London. As in former years we hope the articles will be widely distributed in parishes and used in discussion groups. The series will start in our issue of February 5th with all presented in the eight numbers of Lent.

AUTHORS AND SUBJECTS

BISHOP STEPHEN BAYNE
The Christian Doctrine of Man

BISHOP G. BROMLEY OXNAM
Relation of the State to Education

BISHOP SUMNER WALTERS
Relations Between the Anglican Church and other Episcopal Churches

BISHOP EDWARD L. PARSONS
Relations Between the Anglican Church and non-Episcopal Churches

BISHOP WALTER GRAY
A Conference Midway Between Lambeth Conferences

BISHOP EVERETT JONES
Ideals and Forms of Worship of the Anglican Church

BISHOP WALTER MITCHELL
A Program of Development for the Anglican Church

BISHOP-ELECT CHARLES HALL
Problems Concerning Sex Behaviour

BISHOP LANE BARTON
Discipline in Marriage Questions

BISHOP KARL BLOCK
The Church's Duty of Witness

BISHOP W. A. LAWRENCE
The Relations of the State to Personal and Communal Problems

BISHOP JOHN WALKER
The Social Responsibility of the Church

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gro leaders as the Rev. Edgar Young and the Rev. Tollie Caution.

In planning the curriculum the emphasis has again been upon fundamentals, upon preparation for canonical examinations, upon the training for effective work in the ministry. Although Philadelphia affords a wide variety of studies, yet The Divinity School requires more hours on systematic theology and on preaching and pastoral care than most other schools. Every regular student must take Greek and know his New Testament in the original language. Every member of the faculty has had years of experience in parish life and one is a former navy chaplain. As a result of this emphasis on fundamentals, recent graduates have made the highest records on taking their canonical examinations.

St. Andrew's Collegiate Chapel is a superb example of Gothic architecture, noble in proportions and richly embellished with carving of wood and stone, with gold leaf, color and stained glass. Here is centered the devotional life of the School, with the three daily services in which the students take an active part. Since the number of students is now limited to fifty undergraduates, there are frequent opportunities to serve at the Holy Communion, and to read the lessons at the daily offices. Choral services give men experience in singing and special training is given in the use of the voice. Quiet days are conducted at intervals throughout the year to deepen the spiritual life of the students. Many visitors remark on the intimate fellowship between faculty and students.

The Divinity School is strategically located in the residential section of West Philadelphia near the University of Pennsylvania. On a city block are located the Chapel, St. Paul's House with the refectory, common room, offices, and rooms for students and a professor; the library building with reading room and class rooms; and the houses for the dean and vice-dean. St. Mary's House for women students and three other houses are owned by the School in the neighborhood.

Unusual facilities are offered to graduate students in theology and twenty-five men are working for higher degrees. In the library are housed the William Bacon Stevens Library of more than fifty thousand books and pamphlets and also the large and valuable collections of rare books and manuscripts belonging to the Yarnall library of theology of St. Clement's Church. Together with the collection of historical documents of the Church Historical Society (also located in the School) these libraries form a great center for theological study and research. Every student is placed in religious work, not only to add to his income, but to gain valuable experience. Men are moved from one kind of work to another. Clinical training is given by summer courses at the Episcopal Hospital, the Norristown State Hospital and other institutions.

The department of women is a unique feature of The Divinity School. No other seminary of the Church admits women as regular students and awards them degrees. Miss Maude Cutler serves as instructor in religious education and as director of the department of women. A two year course is now being given and college graduates may receive the degree of master of religious education.

Another feature of school life at Philadelphia is found in the frequent conferences with vestrymen. By invitation of the dean many rectors bring their vestries to the School to worship at Evening Prayer, to dine with the students, and to hold conferences with members of the faculty and students. More than two hundred vestrymen visited the School during 1947.

Persons of scholarly interest have highly commended the School for holding regular "Book Reviews" in the library. Recent speakers at these have included Rev. Wm. H. Dunphy, the Rev. Donald Parsons, Rev. Ralph Coonrad, Rev. G. Hall Todd (Presbyterian), Rev. L. M. Wallick, (Lutheran).

The dean serves as professor of pastoral theology and homiletics. He has had experience in the foreign missionary field as acting president of St. Paul's University, Tokyo, and has been rector of parishes in the country, the city and the suburbs. His diocesan experience has included leadership in religious education, examining chaplain and president of the standing committee in New York. He holds the Ph.D. degree in American history and is the author of several books of sermons. Under his direction the students receive a very full training in preaching with ample opportunity to speak frequently before the dean and their fellows and receive constructive suggestions. The dean is assisted in this field of pastoral work by a large number of special lecturers, including the following: The Rt. Rev. William P. Remington, the Rev. Albert F. Fischer, the Rev. Charles H. Long, the Rev. E. Frank Salmon, the Rev. John W. Smith, the Rev. S. Tagart Steele, the Rev. John K. Shryock, the Rev. John M. Weber. Special lecturers in homiletics this past autumn have included Dean Hubert S. Wood of Garden City, the Rev. W. Hamilton Aulenbach of Philadelphia and the Rev. James C. Crosson of Pelham, N. Y.

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ing lecturer in dogmatic theology for 1948 will be the Rev. Cyril E. Hudson, canon of St. Alban's, England, director of clerical studies and senior examining chaplain. He is a proctor in convocation and secretary of the committee to inspect theological colleges. Canon Hudson is the author of *Preface to a Christian Sociology*, *A Manual of Pastoral Psychology*, and *Christian Morals*. He will be in residence in Philadelphia from January 20 to April 5, with a number of engagements in other cities.

SCHOOL OF THEOLOGY AT SEWANEE

By Student Hugh C. McKee, Jr.

Sewanee, Tenn.:—Few seminaries boast a larger number of students married than single, but the University of the South, here, through a far-sighted housing policy that endeavors to meet the needs of men with families, concedes them a 23-to-22 margin in its School of Theology enrollment figures. Increasing numbers of these students are being cared for at rates below the rent levels of most urban areas. The housing consists of government-built apartments sponsored by the veterans' administration, plus other accommodations provided by the University.

A realistic program designed to meet changing conditions of the post-war period is being developed by the School's new dean, the Very Rev. Robert F. Gibson, formerly charged with the task of re-organizing theological education for the Church in Mexico under the auspices of the National Council. Also appointed to teach theology is the Rev. D. A. McGregor, who was executive secretary of the department of religious education of the National Council from 1933 to 1947. Thus rounding out a faculty of six, Dean Gibson has begun to lay the ground-work for additional faculty and an enlarged student body with emphasis to be placed on a program of practical training.

A three year course for the wives of theological students, instituted as a concession to married life on the campus, was the object of recent widespread attention in the secular press. This attempt to instruct the other half of the ministerial team in the duties and responsibilities of the clergyman's wife is adding a new chapter to the study of practical theology.

In addition to the regular courses, arrangements have been completed to continue the summer graduate school under the direction of the Rev. M. Bowyer Stewart, New York, who succeeds the Rev. R. K. Yerkes. The latter resigned after the last regular meeting of the school in August. Dr. Stewart is professor of theology at the General Theological Seminary.

Established in 1878 as a constituent college of the University of the South, the School of Theology is known to students and alumni as St. Luke's, after St. Luke's Hall which contains the lecture rooms, the Library, the common-room and quarters for single students.

Formerly the capacity of the seminary was thirty-six students, but the recent acquisition of Van Ness Hall



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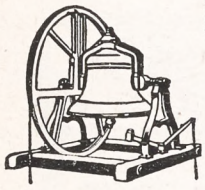
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and the Woodland Apartments has provided for a larger enrollment in the post-war period. Next fall the enrollment is expected to total fifty-five or sixty. As the University is owned by twenty-two dioceses of the Church, candidates from these southern dioceses still predominate, but increasingly students are being accepted from other areas of the country.

St. Luke's is the only Episcopal seminary in the United States that operates as a school of the university system, though others are associated with universities. There are no overlapping professorships, but the facilities of the entire university are available to theological students. This results in a schedule of varied activities and study that offers additions to the usual atmosphere of seminary life.

The Sewanee mission circuit of churches and chapels lying within Franklin County, Tennessee, enables the students to gain practical experience outside of classroom work. Each student is assigned to one of the missions for week-end services, working under the supervision of the dean and local rectors. At least two of the chapels owe their existence to student initiative, one new building being under construction at the present time. Both mountain residents and valley farmers are thus served by St. Luke's.

The daily offices are read in St. Luke's Chapel, a memorial to the Rev. Telfair Hodgson, former vice-chancellor of the University and dean of the Theological School. This and other buildings in the seminary group occupy the highest ground on the campus at the eastern edge of Manigault Park, which constitutes several acres of scenic woodland, part of the ten thousand in the great University domain.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

MR. RICHARD EVANS
Layman of Deerfield, Illinois

I have just finished reading Vida D. Scudder's seventh article on "Social Rebirth." — "The Growing Demand for Change." It is to her credit that she, in the tenth paragraph, quotes: "Obviously, we are not going to be able to persuade our nation to take the path of crucifixion when even Christian leaders and Churches will not take that path."

This is equivalent to saying our Churches are Antichrist and, therefore, had better hurry to make a change. Why beat about the bush? She ends her article by quoting Shelton Bishop who said, "The Church is the protagonist of redemptive love—etc."

However, because the Church fails to take the path of crucifixion and transformation, it is the protagonist of enslaving love—the antagonist of redemptive love. It worships the Destroyer—not the Savior.

Is the Church ushering in the unpossessive or Godly way of life Jesus taught? No! It perpetuates the possessive or Satanic way of life he condemned.

* * *

RT. REV. WILLIAM F. LEWIS
The Bishop of Nevada

On or about November 23, 1947, the American Weekly, a Sunday supplement of the Hearst newspapers, carried an account of the Rev. Gareth Hughes' work in Nevada. If read carefully, the account is correct, but the implications are entirely incorrect.

The Rev. Mr. Hughes was not ordained in the Episcopal Church and is not ministering in any capacity under my direction. He was ordained in Los Angeles by the authorities of the *Apostolic* Episcopal Church which, I believe, has no connection with the Protestant Episcopal Church in America.

No little confusion has been created by this article, and I should like to make clear that Mr. Hughes is not connected with the Missionary District of Nevada in any way.

* * *

REV. CHARLES M. JOHNSON
Rector of Holy Trinity, Nashville, Tenn.

Mr. Hiram G. Carver of Washington in Backfire of Dec. 18 is wide open from several angles in the "race question." Nevertheless in view of the offensive position of his article there are three recommendations I would like to make to him. One, that he pray harder. Two, that he read and study the New Testament thoroughly. Three, that he do what Jesus told Nicodemus to do—"Be Born Again."

* * *

MISS ROSE PHELPS
Churchwoman of Orlando, Florida

It shook me to read (Dec. 11, p. 13) that the National Council is giving certificates of appreciation to veterans, complete with bishops' signatures and "crossed flags of Church and country."

Like every other church-going Episcopalian, you have heard in church services, "Thou shalt not kill" and "We are all members one of another" and ". . . that they may be one, as we are." If the Church has so little faith that it dare not trust the Holy Spirit to find a better way of settling differences than by recourse to the atom bomb and its kin, need it emphasize its apostasy with crossed flags?

Could not the Church delight to honor the saints who have stuck it out in all weathers: missionaries less publicized but no less faithful than Albert Schweitzer; conscientious objectors whose loyalty to Christ has led them through scorn and long imprisonment; clergy and layfolk who so "declare the glory of God" that "the wayfaring men . . . may not err therein"?

Let the Church praise those who excel in Christian faith, hope and charity—veterans included if they rate—rather than toss sops to Cerberus.

* * *

MR. PAGE TREADWAY JR.
Layman of Great Notch, N. J.

I have no nominations to make for your Honor Roll. Should you decide to proceed in reverse however by the elimination method, I nominate as the first of our million and a half communicants to be eliminated, your correspondent, Hiram J. Carver, churchman of Washington (Backfire, Dec. 18). Let it never be said that THE WITNESS doesn't lean over backwards in opening its columns to views directly opposite to its own. I think you leaned almost too far that time.

* * *

VERY REV. HEWLETT JOHNSON
The Dean of Canterbury

I want to thank you cordially for the valiant work THE WITNESS and its editors are doing. I am most grateful and encouraged.

* * *

RT. REV. JOHN E. HINES
Bishop Coadjutor of Texas

I feel that your work is of tremendous importance to our Church. You have my best wishes and are being remembered in my prayers for "men at work."

Clergy Notes

(*Continued from Page 2*)

RIVERS, BURKE, rector of All Saints, Johnson City, N. Y., becomes rector of St. Stephen's, Wilkes-Barre, Pa., on January 15.

ROBERT, FRANK W., formerly assistant at St. Matthew's, San Mateo, Cal., is now vicar of St. Andrew's, Lomita Park, Cal.

SHREVE, CHARLES A., formerly canon at Grace Cathedral, San Francisco, is now rector of St. Edmund's, San Marino, Cal.

TALBOT, DAVID M., assistant at Our Saviour, Akron, O., was ordained priest on Dec. 22 by Bishop Tucker of Ohio at Trinity Cathedral, Cleveland.

VOSE, SAMUEL W., formerly rector of Christ Church, River Forest, Ill., was instituted rector of Trinity, Aurora, Ill., on December 30.

WEEKS, WILLIAM P., formerly assistant at St. Andrew's, Fort Worth, Texas, is now in charge of St. Peter's, Pasadena, Texas.

WILLIAMSON, Harold C., formerly of Paris, Ky., is now in charge of St. John's, Hollywood, Fla.

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Rev. Robert L. Curry, Headmaster
Lenox Massachusetts

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Theological Education Sunday

At the request of the Joint Commission on Theological Education, I have designated Septuagesima Sunday, January 25th, 1948, as Theological Education Sunday.

This Sunday I hope will be the occasion for addresses in every church upon the importance of the work of our Theological Seminaries, and furthermore that in every parish there will be given an opportunity for the people of the Church to give financial support to the Seminaries.

Our Theological Schools are vital to the continuing life of the Church for in them are trained our clergy, who are responsible in large degree for the leadership of our Parishes. Thus the Seminaries are of immediate and practical significance to every lay person. The Seminaries are in serious need of financial aid. I hope that there will be a generous response by a wise and strategically minded Church.

HENRY K. SHERRILL
Presiding Bishop

BERKELEY DIVINITY SCHOOL, NEW HAVEN, CONN.; BEXLEY HALL, GAMBIER, OHIO; BISHOP PAYNE DIVINITY SCHOOL, PETERSBURG, VA.; CHURCH DIVINITY SCHOOL OF THE PACIFIC, BERKELEY, CALIF.; DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH IN PHILADELPHIA; EPISCOPAL THEOLOGICAL SCHOOL, CAMBRIDGE, MASS.; THE GENERAL THEOLOGICAL SEMINARY, NEW YORK CITY; NASHOTAH HOUSE, NASHOTAH, WISC.; SCHOOL OF THEOLOGY OF THE UNIVERSITY OF THE SOUTH, SEWANEE, TENN.; SEABURY-WESTERN THEOLOGICAL SEMINARY, EVANSTON, ILL.; VIRGINIA THEOLOGICAL SEMINARY, ALEXANDRIA, VA.

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The WITNESS

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JANUARY 15, 1948

THE CHAPEL TOWERS DOMINATE CAMPUSES OF OUR SEMINARIES

More News of Our Seminaries

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SERVICES
In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE
NEW YORK CITY
Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.
Weekdays: 7:30, 8 (also 9:15 Holy Days and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer. Open daily 7 A.M. to 6 P.M.

GRACE CHURCH, NEW YORK
Broadway at 10th St.
Rev. Louis W. Pitt, D.D., Rector
Daily: 12:30 except Mondays and Saturdays.
Sundays: 8, 10 and 11 A. M. and 4:30 P. M.
Thursdays and Holy Days: Holy Communion 11:45 A. M.

THE HEAVENLY REST, NEW YORK
Fifth Avenue at 90th Street
Rev. Henry Darlington, D.D.
Sundays: Holy Communion, 8 and 10 A. M.; Morning Service and Sermon, 11 A. M.
Thursdays and Holy Days: Holy Communion, 11 A. M.

ST. BARTHOLOMEW'S CHURCH
NEW YORK
Park Avenue and 51st Street
Rev. Geo. Paull T. Sargent, D.D., Rector
8:00 A. M. Holy Communion.
11:00 A. M. Morning Service and Sermon.
Weekdays: Holy Communion Wednesday at 8:00 A. M.
Thursdays and Saints' Days at 10:30 A. M.
The Church is open daily for prayer.

ST. JAMES' CHURCH
Madison Ave. at 71st St., New York
The Rev. Arthur L. Kinsolving, D.D., Rector
8:00 A. M. Holy Communion.
9:30 A. M. Church School.
11:00 A. M. Morning Service and Sermon.
4:00 P. M. Evening Prayer and Sermon.
Wed., 7:45 A. M., Thurs., 12 Noon Holy Communion.

ST. THOMAS' CHURCH, NEW YORK
Fifth Avenue and 53rd Street
Rev. Roelif H. Brooks, S.T.D., Rector
Sun 8, 11, 4. Daily 8:30 HC; Thurs. 11 HC., Daily except Sat. 12:10.

THE CHURCH OF THE ASCENSION
Fifth Avenue and Tenth Street, New York
The Rev. Roscoe Thornton Foust, Rector
Sundays: 8 a.m. Holy Communion.
11 a.m. Morning Prayer, Sermon.
p.m. Evening Song and Sermon; Service of Music (1st Sun. in month).
Daily: Holy Communion, 8 a.m. Tues., Thurs., Sat.; 11 a.m. Mon., Wed., Fri.
5:30 Vespers, Tues. through Friday.
This Church is open all day and all night.

ST. PAUL'S CATHEDRAL
Buffalo, New York
Shelton Square
The Very Rev. Edward R. Welles, M.A., Dean
Sunday Services: 8, 9:30 and 11.
Daily: 12:05 noon—Holy Communion.
Tuesday: 7:30 A. M.—Holy Communion.
Wednesday: 11:00 A. M.—Holy Communion.

ST. LUKE'S CHURCH
Atlanta, Georgia
435 Peachtree Street
The Rev. J. Milton Richardson, Rector
9:00 A. M. Holy Communion.
10:45 A. M. Sunday School.
11:00 A. M. Morning Prayer and Sermon
6:00 P. M. Young People's Meetings.

THE CHURCH OF THE EPIPHANY
1317 G Street, N. W.
Washington, D. C.
Charles W. Sheerin, Rector
Sunday: 8 and 11 A. M.; 8 P. M.
Daily: 12:05.
Thursdays: 11:00 and 12:05.

The WITNESS
For Christ and His Church

EDITORIAL BOARD: Roscoe T. Foust, *Editor;* William B. Spofford, *Managing Editor;* Hugh D. McCandless, John M. Mulligan, William B. Spofford Jr., Sydney A. Temple Jr., Joseph H. Titus, Andrew M. Van Dyke, William M. Weber, Hal M. Wells, Walter N. Welsh.

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JANUARY 15, 1948
Vol. XXX No. 49

Clergy Notes

ADAMS, ALGER L., formerly of the diocese of Long Island, is now vicar of St. Augustine's, Yonkers, N. Y. and St. Francis, Elmsford, and on the staff of the diocesan Bulletin.

CRAWFORD, DONALD W., formerly rector of St. Christopher's, Detroit, is now assistant at Christ Church, Lexington, Ky., in charge of religious education.

EYLER, ARMAND T., has resigned as rector of St. Margaret's, Washington, D. C., because of ill health.

HARRIS, T. VINCENT, was ordained deacon on Dec. 29 by Bishop Barnwell at St. Mary's, Augusta, Ga., where he is vicar.

HUNTINGTON, CHARLES E., chaplain at St. Luke's, Tucson, Ariz., retired from the active ministry on January 1st.

KENNEDY, DANA F., formerly assistant at St. Stephen's, Lynn, Mass., is now rector of St. Barnabas, Springfield, Mass.

LAYLOR, LEON N., formerly canon of Trinity Cathedral, Newark, N. J., is now chaplain at St. Luke's, Tucson, Ariz.

MERRY, ROBERT E., canon of St. Paul's Cathedral, Buffalo, N. Y., becomes the rector of the Nativity, Crafton, Pa., on February 1st.

MILLER, A. CURTIS, in charge of St. Mark's, Detroit, becomes rector of St. Christopher's, Detroit, on February 3rd.

MILLER, ROBERT L., was ordained priest on Jan. 4 by Bishop Mitchell of Arkansas acting for Bishop Scarlett at Grace Church, Kirkwood, Mo., where he is assistant.

SCHUTZE, WILBUR R., was ordained priest by Bishop Scarlett on Dec. 14 at St. Paul's, Palmyra, Mo., where he is rector. He is also rector of St. Jude's, Monroe City.

TAYLOR, EDGAR C., was ordained deacon by Bishop Scarlett on Dec. 28 in Christ Church Cathedral, St. Louis. He is to remain in the educational field but will assist the bishop and clergy as called upon.

TWINEM, LEO L., formerly of the diocese of Long Island, is now rector of St. Margaret's, Bronx, New York City.

THE CHURCH OF THE ADVENT
Indianapolis
Meridian St. at 33rd St.
The Rev. Laman H. Bruner, B.D., Rector
Sunday Services: 7:30 a.m. Holy Communion; 9:30 a.m. Church School; 11 a.m. Morning Prayer and Sermon.

SERVICES
In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
Sunday Services: 8, 9:30, 10:05, 11 A. M., 8 P. M.
Weekdays: Holy Communion—Monday and Thursday, 9 A. M.; Tuesday, Friday and Saturday, 8 A. M.; Wednesday, 7:00 and 11:00 A. M. Noonday Service, daily 12:15 P. M.

CHRIST CHURCH
Cambridge
REV. GARDINER M. DAY, RECTOR
REV. FREDERIC B. KELLOGG, CHAPLAIN
Sunday Services, 8:00, 9:00, 10:00 and 11:15 A. M.
Weekdays: Wed. 8 and 11 A. M. Thurs., 7:30 A. M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, S.T.D., Rector
Sunday Services 8, 9:30, 11 A. M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Services
Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 p.m.
Week Days: Holy Communion Wednesday and Holy Days, 12:00 noon, Friday 8 a.m.
Intercessions Thursday, Friday, 12:10; Organ Recital Tuesday, 12:10.
The Cathedral is open daily for Prayer.

ST. PAUL'S CHURCH
Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkow, D.D., Rector
Sundays: 8 A. M., Holy Communion; 11 A. M., Church School; 11 A. M., Morning Prayer and Sermon.
Wednesdays: 10 A. M., Holy Communion; 10:45, Rector's Study Class.

GRACE CHURCH
Corner Church and Davis Streets
ELMIRA, N. Y.
Rev. Frederick T. Henstridge, Rector
Sundays: 8 and 11 A. M.; 4:30 P. M.
Daily: Tuesday and Thursday, 7:30 A. M.
Wednesday, Friday, Saturday and Holy Days, 9:30 A. M.
Other Services Announced

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton Randolph Williams
7:30 A. M.—Holy Communion.
9:30 and 11 A. M.—Church School.
11 A. M.—Morning Service and Sermon
6 P. M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion, 10 A. M.

CHURCH OF ST. MICHAEL & ST. GEORGE
St. Louis, Missouri
The Rev. J. Francis Sant, Rector
The Rev. C. George Widdifield
Minister of Education
Sunday: 8, 9:30, 11 a.m.; 8 p.m.
Canterbury Club, 5:30 twice monthly.

CHRIST CHURCH IN PHILADELPHIA
Second Street above Market
Cathedral of Democracy
Founded 1695
Rev. E. Felix Kloman, S.T.D., Rector
Sunday Services: 9:30 and 11 A.M.
Church School: 10:00 A.M.
Weekdays: Wed. noon and 12:30.
Saints' Days: 12 noon.
This Church is Open Every Day

CALVARY CHURCH
Shady & Walnut Aves.
Pittsburgh
The Rev. Lauriston L. Scaife, S.T.D., Rector
Sundays 8, 9:30, 11:00 and 8:00.
Holy Communion—Daily at 8 a.m.
Fridays at 7:30 a.m.
Holy Days and Fridays 10:30 a.m.

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The WITNESS

For Christ and His Church

January 15, 1948

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Seminaries Present Statements On Varied Activities

Churches Throughout the Country Are Urged To Make Large Offerings for their Support

New York:—The Presiding Bishop has urged the entire Church to collect offering on Sunday, January 25, to aid our eleven theological seminaries in their important work. The plea is further supported by Bishop Angus Dun, chairman of the joint commission on theological education, whose statement appeared on this page in our last number.

Statements from a number of seminaries also appeared in that number. Others appear this week, together with an editorial by the Rev. Clemens Kolb on why the seminaries should be supported, and an article by Dean Rose on theological education. It is the hope of WITNESS editors that these two numbers may aid somewhat in making for a more generous offering than in previous years.

EPISCOPAL THEOLOGICAL SCHOOL

Cambridge:—An Army sergeant, applying for admission to the Episcopal Theological School, wrote: "Until the war it had never been in my thoughts to enter the ministry. Then, all of a sudden, it seemed as if the world war were a huge reflection of all the jealousy and ugliness of our individual daily lives. It seemed as if a few more people might go out of their way to strengthen and better people's every-day motives, and I might be one of them."

A Navy lieutenant, writing at the same time, said: "Essentially, during the war years, I came to find nothing so important, and, in a peculiar way, so satisfying as the work of the ministry as I saw it in civil and military life—and nothing which analyzed the conditions of the day and attacked them at their focal point quite so thoroughly and so realistically as the Christian teaching."

Such statements are typical of the feelings of the more than 60 veterans who now make up over three-quarters of the student body of the Episcopal Theological School.

In a day of world crisis, when our leading scientists and statesmen are warning us that the achievement of a peaceful world depends not so much on the solution of scientific or political problems as it depends on the solution of the fundamental problems of human existence, the Christian Church must offer vigorous leadership in thought and action. Nevertheless, only 22% of the American clergy, both Catholic and Protestant, have had both college and seminary training, an additional 29% have had either college or seminary training, and the remaining 49% have had neither!

In the Episcopal Church in the ten years between 1935 and 1945 no fewer than 1090 parishes and missions, or 11% of the total number of Episcopal Churches, were closed down. In too large a proportion of these instances the decisive factor was a matter of simple arithmetic: there were more churches than there were clergy to staff them.

It becomes increasingly obvious that the Church must make the gospel of Christ heard above the noise of the false gospels of this age and take practical steps to insure that that gospel shall not lack ministers to proclaim it.

In 1925 a noted scientist, Professor J. Arthur Thomson, wrote the following prophetic words: "In certain elements like uranium, radium, thorium, there is a spontaneous disintegration of the nucleus of the atom, which gives off various kinds of rays at high velocity. This radioactive production of energy may come to be of value to mankind, though one cannot help hoping that the discovery may be delayed till man is more worthy of it."

The Episcopal Theological School believes that the challenge of the world must be met by a Church duly supplied with an informed and courageous ministry, capable of clear thinking and vigorous action



EPISCOPAL THEOLOGICAL SCHOOL depends upon students to help run things well. Here Dean Charles Taylor meets with a number of student leaders

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and devoted above all else to the gospel of Christ.

BERKELEY DIVINITY SCHOOL

New Haven:—In 1928 the trustees moved the Berkeley Divinity School from Middletown to New Haven. They did so because of certain strong convictions. These were ably expressed at the time by Dean William Palmer Ladd when he said "We believe that the best education for the Christian ministry is to be secured not in cloistered seclusion but in the stimulating environment of a great university. In the intimate fellowship of the divinity school, the student receives his training in the principles of the Church and of Christian faith, worship, and conduct. In the university, he has the opportunity for a wider fellowship, and for such contacts with modern problems, social, philosophical, literary, and artistic, as will help fit him for an effective ministry in the modern world."

During the last twenty years, much of this vision has been realized. Berkeley is one of six seminaries of our Church now accredited by the National Association of Theological Schools and Colleges. With the recent election of a professor of New Testament, the school has a full complement of professors in all of the major departments of theological study, and all chosen during these years not only because of scholastic attainments, but because of their ability to bring to their classes a wide range of educational and parochial and even international experience. In addition each year a visiting professor from the old world brings to both students and faculty a rich spiritual and intellectual contribution from the Church of England, and many visiting lecturers also, including the Bishop and Bishop Coadjutor of Connecticut, with their wisdom and experience strengthen the courses, especially in pastoral theology.

Physically Berkeley is still a collection of nine substantial, but reconverted buildings on Prospect place in New Haven, set amidst the architectural splendors of Yale University. But actually Berkeley is a community of some seventy persons, faculty, staff, and students, all deeply concerned with the tremendous responsibility of preparing intellectually, morally, and spiritually fit persons for the sacred ministry of Christ's Church, while enjoying the advantages of its affiliation with the Yale Divinity School and the resources of one of the world's great academic centres.

The idea of Berkeley as a community of persons is the result of a rich inheritance from great personalities. Bishop Berkeley, one of the intellectual leaders of the Church of England, is still a presiding genius of the School. The splendidly sane churchmanship of Bishop Seabury, whose altar is preserved in the chapel of the School, the statesmanship of Bishop Williams, founder and first dean, the scholarship of Dean Binney, the spiritual charm of Dean Hart, the bold and courageous pedagogical insights of Dean Ladd, still live on. Characteristic of this communal life of persons at Berkeley are the daily morning and evening chapel services which are the centre of the School life, the famous Saturday morning classes in public speaking in Chapel Hall, where every Saturday morning for three years students face the ordeal of criticism as well as helpful appreciation by the faculty and their fellow students, and the Thursday evening faculty nights in the common room in Brewster Hall, where visiting bishops, churchmen, university professors, and men of science and letters, lecture formally or enter into informal and intimate discussion with the students and faculty on the great problems of man and his world.

In 1954 Berkeley faces the end of a century of existence. There is much that must be done before then. A new library and a new chapel must be built, not because Berkeley believes in buildings, but because her present valuable library of forty thousand volumes is housed in a non-fireproof building and is at the mercy of accident, and her chapel is overcrowded and inadequate. And there is much to be done to improve and re-invigorate theological education in our Church, to produce better preachers and wiser pastors. Berkeley has no delusion of grandeur. She is against "bigness" in the things of the spirit. She is on the side of quality rather than quantity, but she is determined not to live in the past, not to be merely the inheritor of a great tradition, but to be the progenitor and creator of a still more abundant life.

SEABURY-WESTERN SEMINARY

Evanston:—Seabury Divinity School was founded at Faribault, Minnesota, in the year 1858 by that



BERKELEY DIVINITY SCHOOL has a fine building recently purchased which is called Bishop Brewster Hall in memory of the late Bishop of Connecticut.

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noble apostolic missionary, James Lloyd Breck. For over three quarters of a century Seabury continued to send out a stream of devoted clergy and missionaries into the northwest. Western Theological Seminary was founded in Chicago in 1883 by a physician, Dr. Tolman Wheeler, at the urgent request of Bishop William E. McLaren. From the very outset it was intended to represent the whole Episcopal Church, not any particular party or group. For forty years the Seminary progressed, at a site on Washington Boulevard. In 1923 the trustees accepted the joint offer of Northwestern University and of Garrett Biblical Institute, of a site in Evanston at the corner of Sheridan Road and Haven Street, opposite the University campus. Here were erected in Tudor Gothic the present group of buildings, which were opened for classes in the fall of 1929. Living quarters and commons are provided for fifty students in the dormitories; class-room, refectory, and chapel capacity is considerably larger.

In 1933 old Seabury was removed from Faribault to Evanston and united with Western Theological Seminary to form the present institution.

Located in close proximity to a great modern University and enjoying the full advantages of association with it in pursuing the aims of higher education, the Seminary nevertheless preserves the distinctive atmosphere and the intimate fellowship of a small group devoted to a common interest: theological study and preparation for the sacred ministry. Through the Seminary's affiliation with Northwestern University and its close relationship to Garrett Biblical Institute additional library facilities, elective courses, work in special fields leading to advanced degrees, health services, and athletic programs are readily available to all students.

Spiritual life at the Seminary is centered in its beautiful chapel, a memorial to the Rt. Rev. Charles Palmerston Anderson, for thirty years Bishop of Chicago, and at the time of his death Presiding Bishop of the Episcopal Church. The regular daily chapel services are the Holy Communion at seven-thirty, Morning Prayer at eight forty-five, and Choral Evensong at five-thirty. There is a special preacher at Evensong on Thursdays. Additional services are held from time to time, with meditations and other helps to the spiritual life. A quiet day is provided once each term. A small oratory is also in the chapel building. It is used frequently for private meditation and devotion.

There are two libraries, the Hibbard Oriental Library which was the gift of Mrs. Lydia Hibbard, and the Robert Bowman Gregory Memorial Library which was the gift of Mrs. Robert B. Gregory. The Hibbard Library contains more than 7,000 volumes, including much material of rare value on Egyptology and Assyriology. It has also a small museum, mainly Egyptian, facsimiles of the chief New Testament manuscripts and files of the most important periodicals on Semitic and Oriental subjects. The Gregory Library on the main floor is the general library and reading room and, including books in the basement, contains over 30,000 volumes. In this library all the regular theological subjects are fully represented. In addition, the sections on philosophy, psychology, Greek and Latin classics, biography, history, and social science are well supplied.

Classes are conducted by lectures and recitations, usually three hours weekly. More advanced courses are given as weekly seminars, two hours in length. The class-room instruction is supplemented by the tutorial and the field work plus conference methods.

Each student on entering the Seminary is assigned to a tutor, with whom he spends an hour each week during his junior year in individual conference. Assigned papers in the various courses are prepared each week by the student under the direction of the tutor.

In the middle year the students are assigned in twos to meet with a tutor once a week for an hour. During this time the emphasis is on the reading and understanding of "primary sources"; historical, doctrinal, ethical, and devotional.



SEABURY-WESTERN SEMINARY has one of the most beautiful chapels in the country

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In the senior year students in groups of two or more meet with the tutor for assigned papers and general discussion. The emphasis is on the development of ability to coordinate as well as master the main ideas and problems that arise in the various fields of theological study. Members of the faculty of the Seminary act as the tutorial staff.

Each student on admission to the Seminary is assigned by the director of training to some practical outside work. Throughout the Seminary course he meets the director or his assistants in regular conference for the discussion of problems arising in connection with this work. The summer months are designated as the Trinity term and students are expected to work in churches, missions, social service institutions, etc., as directed. The summer work is part of the requirement to be fulfilled in the department of pastoral theology.

The Seminary is fully accredited by the American Association of Theological Schools and is certified by the Veteran's Administration under public laws No. 346 and No. 16 for the reception of veteran students.

CHURCH DIVINITY SCHOOL OF THE PACIFIC

Berkeley, Calif.: — The important date of the latest era in the history of the Church Divinity School of the Pacific is January 1, 1935. The fortunes of the School were at a low ebb, with only one building, practically no funds, and a faculty of visiting lecturers. It was the middle years of the depression when it was difficult to raise money, and people were doubtful of the future of the School. In the face of this challenging situation, the Rev. Henry H. Shires resigned as rector of a prosperous parish and undertook the task of dean.

The immediate need was for a deanery, the money for which was borrowed. A tennis court for the benefit of the students was constructed next to the deanery. Two years later, in 1937, with funds contributed by friends of the late Dr. George Francis Weld, All Saints' Memorial Chapel became the center of the School's devotional life. At the end of another two years, the library was built in memory of Prof. James Otis Lincoln who, for forty years, had been a beloved resident member of the faculty of the School. The addition of these buildings released space in Gibbs Hall for class rooms and a new refectory. In 1941, a faculty residence was bequeathed by a former student, Schuyler Seager, and is now occupied by the Whiston family. In 1943, a large fraternity house adjoining the campus was purchased with funds from the Charlotte Denniston estate, providing adequate dormitory and refectory space for the post-war influx of students.

Beginning with the "unit" system in 1935, the School was able to operate without going into debt during the first difficult years. Low salaries were accepted to make possible a full staff of teachers. In 1940 and 1945, the appeal for "units" brought additional income. Various bequests for endowment, buildings, and scholarships aided the dean as salaries were raised and new members were added to the faculty. Beginning in 1941, the "Theological Sunday Offering" contributed $887, which by 1944 had risen to $3604, and for the past two years has totaled over $6000. Many missions and parishes now include the School in their budgets for amounts ranging from $20 to $2000 per year.

The Rev. Randolph Crump Miller joined the faculty in 1936, and in 1940, following his retirement as diocesan, the Rt. Rev. Edward Lambe Parsons rejoined the faculty as a permanent member. In 1940, the Rev. Pierson Parker was added. Prof. Charles Francis Whiston joined the School in 1945, and Prof. E. Dargan Butt in 1948. Lecturers during this time included the Rev. Henry M. Shires, the Rev. George W. Morrel, and various other experts.



THE CHURCH DIVINITY SCHOOL OF THE PACIFIC has fine buildings in a tropical climate

In 1945, another milepost was passed when the School was certified as an accredited institution by the American Association of Theological Schools, which means that every standard had been met. The standards had been adequate since 1935 except for the fourth full-time faculty member.

The year 1943 marked the 50th year of the founding of the School at San Mateo in 1893. It was located in San Francisco from 1911 to 1930, when it was moved to Berkeley. To celebrate the 50th anniversary, a

(*Continued on page* 16)

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EDITORIALS

Why Support Seminaries?

THE clergyman is one of the people in the community to whom everyone looks for leadership. Regardless of a clergyman's denomination, people look up to him in a way that they don't look up to others. And because they look up to a clergyman, they also expect more from him. It also happens that this is the precise moment in history when more people are alive to the need for religious and moral leadership than they have been for a long time. One needs only to look over the reports of educational institutions to realize that they see very clearly this need and, with considerable soul searching, are trying to revise their curricula to provide it.

Another thing, too. Without the most adequate preparation, scholastically as well as spiritually, a clergyman is at a great disadvantage today. In the old days, if he went to a college—any kind of a college—and a seminary—any kind of a seminary—he had more than almost anyone else in town. But today there are plenty of college graduates. Every sixteenth high school graduate in the United States today goes to college. That statistic is prewar; the proportion is even greater now. Without the best of seminaries, the ministry is certainly handicapped.

I regret to say that our seminaries are not the best, most of them, anyway. Only four of our eleven seminaries are accredited by the Association of American Universities. They are not recognized as schools worthy to be called graduate schools. The reason is basically financial. They are not receiving the support that enables them to provide the facilities needed for graduate education.

If a man sent his son to a medical school and found out that that school was not accredited, he would say, "shocking!" Everyone takes it for granted that we need trained physicians and that the best training is none too good. It was not always so. Strangely enough, people were convinced that they needed seminaries long before they were convinced that they needed medical schools. Harvard College was founded in 1636 in order that the colonies might have a trained and educated ministry, but the first medical school in the country did not come until 129 years later. In 1765, the University of Pennsylvania founded the first medical school in the colonies. Before that anyone who wanted to be a doctor apprenticed himself to a physician, started out as an office boy and groom, went the rounds, read and observed, and when he felt competent he went into business for himself. No one would dream of calling in a physician today who wasn't a graduate of a medical school. The same ought to be true for a much more difficult profession. For the doctor only tries to bring the body back to physical health, but the minister has the more difficult as well as more important task, the task of bringing the soul back to moral and spiritual health and reconciling sinful man to a righteous God. If we need the best medical schools for the training of doctors, a fortiori we need the best seminaries for the training of clergy.

Now I believe that there were a few churches, perhaps there still are, where a man didn't go to seminary in order to be ordained. My grandfather was a member of such a church, the Mennonite Church. When he was a young man, they followed the apostolic tradition. Four men were selected by the congregation and, after prayers, lots were drawn and the man on whom the lot fell was ordained and became the minister of the congregation. One day my grandfather was chosen and the lot fell upon him; whereupon, he did a rather unheard-of thing. He went to a seminary. Then he gave himself to the ministry of his church for some 69 years and, incidentally, never took a cent from his church, the Mennonites not believing in a paid ministry. Now even the Mennonites have seminaries. They find it makes a difference in the excellence of their clergy..

OUR seminaries need more than financial support; they need an interested laity. They need a laity so interested that they will demand the best of their seminaries. We have been too complacent with the generosity of men of the past and with the interest of men of the past. Now, here is what we face: Financially, rising costs and lowered income; spiritually, a Church that has but few more clergy than it had years and years ago, but a much larger number of churches and communicants. Most people can't see this. They say, "We have a rector and the churches around us have rectors." But the bishops are crying for more men, just to fill up the bare necessities. And here we are talking about expanding and mission fields and industrial work and college work. We haven't the manpower.

Another factor, and quite possibly the basic factor, is the lack of interest in the ministry itself. I do not believe that the average layman wants his son to go into the ministry, that he ever holds up the ministry as a great ideal. Too many of us want our sons to "be successful." We want them to make money. We don't hold up the ministry as an ideal for our children and consequently we

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don't make much effort to have ideal seminaries. Everybody seems to maintain a sort of hands off policy. Even our vocational guidance centers won't advise men about the ministry. They say the tests are too varied. Nobody has even taken the trouble to find out what kind of man would make a good clergyman. So a G.I. can go to a vocational guidance center and find out whether he would be a good machinist, or a good architect, or a good doctor, or a good advertising agent, or most anything else, but he will never find it suggested that he might enter the ministry.

In the final analysis, I suppose it comes down to this: If a man believes in God, he believes it is necessary to have leadership to do God's work. And if he needs leadership, he needs places where these leaders may be trained; therefore, the support of seminaries. Because I believe in the first, I believe in the last. From the time of ancient Israel, we have been told that God has a right to the best. Our clergy will be adequately-trained men of spiritual power if we insist that they be just that. They will be mediocre if we permit them to be. And the responsibility for the state of the Church does not rest on General Convention; it rests upon every communicant.

—J. Clemens Kolb
Chaplain at the University of Pennsylvania

The Task of the Seminaries

by Lawrence Rose

Dean of the General Theological Seminary

IT WILL be recognized that there rests upon our seminaries a two-fold responsibility. There is on the one hand theological study, the painstaking, disciplined appraisal of God's revelation of himself and of what the Church has made out of that revelation—an appraisal to which his own gift to us of freedom commits us; on the other hand is religious faith—confidence and trust centered upon the God himself who has spoken to us—without which the burden of our freedom would be intolerable.

There seems to be no necessary proportionate connection between the two. If we dared to assert that faith or its increase depended upon theological learning, the figures of the Centurion, the Syro Phoenician woman and the little children of the gospels would rise up to rebuke us along with the recollection of untutored souls known to all of us who have penetrated to the heart of Christian reality and are possessed of its secrets. But the temptation to set a low valuation upon theology also finds its answer in the gospels, in the patient leading of the disciples and the gradual opening of their eyes to the point where the questions, "Whom do ye say that I am?" and "What think ye of Christ?" become natural and appropriate. Indeed, throughout Israel's history as well as in the ministry of our Lord we see these two elements in a relationship of tension and dynamic interaction; the *immediate demand* for unconditional commitment, and the *process* of disciplined education; the necessity for an all-at-once relating of life to the reality of God and also for the step-by-step learning of him through his creation and our history.

This is the essence of our problem if we are to fulfill our responsibility of sending forth men who will be at once evangelists and pastors, teachers and prophets for their generation. To be a seminary, a seed-plot, at once of theological learning and of religious faith is the mission of seminaries. To speak of it as a problem is to recognize the element of truth in the statement of a modern theologian that "There is a fundamental disparity between the forms of communication expected in our academic world and those used in the Bible, an irreducible opposition between a scholarly thesis and an apostle's witness." It is good to be reminded, as we have been so sharply in recent years, of the radical difference between the biblical and the classical strands in our Christian tradition, but if we admit that the difference amounts to "irreducible opposition" we are declaring first, that the man of faith has nothing to say, not even a mode of communication, to the contemporary world, but further, that theological discourse has no meaning, except an antagonistic one, to the fundamental religious response of faith.

It is not possible here and now to do justice by reasoned argument either to the important truth concealed in such an uncompromising position, or to the more difficult reconciliation of scholarly pursuits with apostolic witness which we dare to hope can still be practically illustrated, whether or no a completely satisfactory theoretical accord be found

Dean Rose has devoted most of his ministry to theological education. He was professor at Central Theological College, Tokyo, Japan, from 1934 to 1941; associate professor at Bexley Hall, 1941-42; Dean of Berkeley Divinity School, 1942-47 and was installed as Dean of the General Seminary on October 20th, 1947. This article, with a few minor changes, was the sermon he preached at the installation service.

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between them. This is an occasion rather for an expression of convictions and ideals.

Theological training must reach to ever wider horizons and to ever deeper levels if it is to prepare men for a vital ministry of guidance and leadership in a world which is never likely to pause again in its own intellectual vigor and ferment and offer the Church leadership by default. We may make our own the plea of a Roman Catholic Archbishop in a sermon preached in Rome in 1900: "The theologian and the preacher, and the apologist, who are ignorant of the best that has been said and thought by the makers of the world's literature cannot have the culture, the intellectual vigor, the openness and pliability of mind, without which, short of miracle, it is not possible rightly to commend truth to an enlightened age . . . If we hope to commend and enforce truth with efficacious power, we must be prepared to do so in the full blaze of the light which research and discovery have poured upon nature and history." The enlightenment of which the bishop speaks has become almost blinding and stupefying in our time, but there is no remedy in shrinking from it and denying that it is light and not darkness or that it comes from the "Father of lights." If theology is to be the queen of the sciences, her attitude toward her subjects must not be that of fear and isolation; and if the minister is to be the "persona" of the people, his education must be in a real sense "normative for all education."

That this principle has practical implications for a wider field than the seminary curriculum itself is obvious. The preparation for theological study which our applicants have been receiving has been a matter of increasingly serious concern. Real progress has been made by the American Association of Theological Schools and by the authorities of our seminaries in reaching back and exercising a healthy influence on college preparation; but much remains to be done. If the colleges continue, despite hopeful signs, to present a general picture of chaos and irresponsibility, then the seminaries will be forced to take far more serious measures to make up deficiencies in the breadth of their students' familiarity with the world's store of knowledge and in their capacity for disciplined thinking and effective communication. One is inclined to say that the further removed "pre-theological" courses are kept from theology proper the better; not that theology cannot be taught and learned at the college level, but that there is not time for it. Premature specialization involves too great cost. To be prepared adequately for their work here and for their responsibility in the future our students must come to us with more than a smattering of literature and philosophy; they cannot be content that the generalizations of historians and of natural and social scientists do service in their minds for knowledge of concrete events and forces and of the scientific method of their investigation; they must be led somewhere, somehow, to a reverent appreciation of what has been called "the vast, anonymous work of art" which is their language, and to a will and capacity to use it worthily; in this connection, but in many others as well, they should be able to use readily one or more of the other languages of our culture. The very possibility of an adequate theological education is at stake and if our schools of theology were to press their campaign to these ends with sufficient vigor they would not only be working for a solution to their own problems; they would be exercising an influence which might reach back throughout our educational system and support those within it who are groping for some principle of coherence and direction.

IT GOES without saying that our curriculum and method of instruction should be under constant, critical scrutiny, and that our theological faculties must exhibit in an eminent degree that "openness and pliability of mind," that vision of truth in its wholeness, which prevents necessary specialization from leading to intellectual parochialism. If theological study is not to degenerate into indoctrination there must characterize our teaching a transparent honesty and rigorous accuracy in scholarship, an acute sensitiveness to the temptation to bend evidence into line with our presuppositions, and a constant intolerance of the suggestion that there is in our religion, to paraphase von Hügel, any "nucleus of undiscussible truth."

There rest upon us certain special responsibilities which I can only enumerate. Our primary task being the preparation of men for an effective ministry, we are bound to seek a right balance between the goals of professional competence and theological literacy, resisting pressures which would make of us either a trade school or merely a graduate school of theology. The educational standard set in this institution should continue to be worthy of proving normative for the Church.

One cannot be widely acquainted throughout our country with the devoted work of alumni of all our schools, nor know several of these schools from the inside, without having it borne in upon one that theological education in our Church is one task; our institutions are members one of another, each owing a duty to all the rest, and all standing to gain much by closer and closer co-operation. In particular ought it to be a matter of course that no competitive spirit arise among them in matters like recruiting students, placement of alumni or filling faculty vacancies, especially when such a spirit tends to

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prostitute a fine loyalty to the reinforcement of unwholesome partisanship in the Church.

Fruitful, productive scholarship directed to the stimulation of life within our Church or to the sharing of our rich Anglican heritage with other Christian brethren, or yet again to the task of compelling the respectful attention of secular scholarship, and leavening it with at least a sense of responsibility and some reverence with respect to the Christian tradition in its present-day vitality and greater potentiality, is all too scarce a commodity among us. Our seminaries are too scantily staffed to guarantee the necessary leisure to their faculties; we have pitifully few theologically trained philosophers, scientists and historians in our colleges and universities; and it is nothing less than a desperate business keeping seminary teaching ranks at the minimum strength necessary to sound and balanced instruction in the various branches of theology.

In our concern, however, for the promotion of theological study in all its exciting breadth and depth, and for the careful training of men in the techniques of their profession, we do well never to forget the judgment under which human wisdom and competence stand. "Knowledge puffeth up," said St. Paul, and a Kempis asked, "What doth it avail thee to discourse profoundly of the Trinity, if thou be void of humility and art thereby displeasing to the Trinity?" We recognize here the paradox that the better we apparently perform our task of instruction and training, the more acute may become the spiritual peril, always great in the ministry, to which those who go forth from this place are exposed. If theological study leads to a sense of mastery as of a closed subject matter; if it gives a comforting possession of answers in an area where everyone has questions; if it lends support to pride in familiarity with Divine things and in command of techniques for mediating Divine grace; if the wonder and mystery are here wrung out of God's revelation of Himself and of His abiding mercy towards us, then our Lord's judgment upon the rulers of the Gentiles comes home to those who have learned from us, and to us the more, and we are damned together.

The calm assurance, the buoyant confidence, the abounding joy which ought to characterize the work and life of the minister of the gospel can nowise come through intellectual equipment or mastery of the tricks of the trade. They are nowise related to the easy complacency of a comfortable set of convictions, nor to the cheap cleverness of trading upon a special vocabulary or ritual. That which we possess through study, research, thinking or through our will to believe—"poor surrogate of our time" it has been called "for a living faith in God" —can lead only to disastrous sense of security and superiority. It is what possesses us through faith that can alone intercept and frustrate the pervasive current of pride that tempts us all to deny our creatureliness and strive to overcome it.

Faith in the living God—the "infinite opportunist" in His Providence—our glad willing that He be Lord indeed and have His own way with us—can redeem even our appraisal of His ways and His Works in our theological studies and our exercising of the prerogatives of priests in His Church:—"Through Jesus Christ our Lord" who gave Himself to be seen, heard, handled, questioned, but who poses always for *us* the critical question: "When the Son of Man cometh shall He find faith on the earth?"

Faith is no short cut to sacred learning, no substitute for the costly discipline of it for those who would be teachers and pastors to a generation such as ours. It is the saving ballast to the soul through the process of acquiring and handling knowledge, and the necessary condition of its being true and saving knowledge of God. It comes, not through effort, but through patience, in the original sense of the word—through a suffering of ourselves to be objects rather than subjects, creatures and children rather than lords and creators. It lends to all teaching and all ministration something of the quality of living "demonstration of the Spirit and of power," personal testimony to the "greatness and the power and the glory and the victory and the majesty" of the living God. If it does not itself impart understanding, it does give us the confident assurance that we and all things are understood, and enables us to stand in the succession of witnesses to God's visitation and redemption of his people.

The Presiding Bishop Says—

SUNDAY, January 25, I hope will be the occasion for addresses in every church upon the importance of the work of our theological seminaries, and furthermore that in every parish there will be given an opportunity for the people of the Church to give financial support to the seminaries. Our theological schools are vital to the continuing life of the Church for in them are trained our clergy, who are responsible in large degree for the leadership of our parishes. Thus the seminaries are of immediate and practical significance to every lay person. The seminaries are in serious need of financial aid. I hope that there will be a generous response by a wise and strategically minded Church.

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Talking It Over

By
W. B. SPOFFORD

A FEW news items, just in case you missed them. The Rev. L. Nelson Bell, former missionary and now associate editor of the Southern Presbyterian Journal, has a solution for U.S.-U.S.S.R. relations which he calls "Christian realism." Writing in that journal last week he declared "Let the American government issue notice to Russia that she is to start the immediate evacuation of all territories into which she has expanded since 1942. Further that at the end of one week one atomic bomb will be dropped in a sparsely settled area of European Russia and another in a like section in Siberia—to prove that we can and will carry out our ultimatum. Then unless there is clear evidence that our demands are being carried out, at the end of five more days the next bomb will be dropped on the Kremlin with immediate and continued use of the bomb until the present Communist regime is replaced by men who are willing to comply with our demands."



The Rev. Ralph W. Sockman, distinguished Methodist of New York, has another approach. Speaking at a banquet of educators in Columbus the other evening, he stated that the "present war hysteria" concerning Russia can be changed into "mutual understanding if we give one-half the thought, ingenuity and devotion to peace that we gave to winning the war." He urged full support of the United Nations.

But the Rev. Edward Lodge Curran, president of the International Catholic Trust Society and editor of the Brooklyn Tablet, doesn't like the United Nations. So he filed a suit to prohibit the U.N. from taking over its headquarters in New York. He contended that the city had no right to convey any property to a "foreign sovereignty" and charged further that the U.N. "has aroused and is arousing international discord and that a considerable portion of its time is expended in acting as a sounding board for Soviet Russia to insult, abuse and slander the United States." He claimed further that the U.N. is "incapable of achieving international amity or any of the purposes set forth in its charter."

The suit was dismissed last week by Justice L. Barron Hill of the state's supreme court.

MR. STASSEN wrote a piece for THE WITNESS (March 6, 1947) setting forth his reasons for believing that the much discussed veto must remain in the U.N. He declared that "if the veto were simply removed it would be possible for a few of the smaller nations to outvote the United States and Russia combined. Clearly this would not be a sound basis for future peace nor would it be reasonable representation for the people of the world, and after all, we should think more in terms of people and less in terms of national sovereignties."

He took this all back in an address in New York on January 5 when he called for a United Nations Convention since the U.N. "requires a new voting method to end the single-power veto."

But Peter Kihss, N.Y. Tribune reporter at the U.N., points out that while Russia has used the veto twenty-two times in the Security Council, the tally actually is misleading since a number have involved the same issue. For example Russia has used the veto four times on matters concerning Spain, since the U.S.S.R. has a different slant on Franco's government than does the U.S. and Great Britain. The veto also was used six times on matters concerning Greece. Russia insists that it is unilateral action and a violation of the U.N. charter for us to give ever increasing military aid to the admittedly corrupt and reactionary Athens government. There may be something in the Russian viewpoint since on the day Mr. Stassen made his speech the papers carried pictures of 1,000 marines being hustled off to the Mediterranean in full combat gear, with the state department announcing that Britain is to transfer U.S. lend-lease military supplies and equipment to the Athens government, and also transfer 2,100,000 rounds of U.S. ammunition to Turkey where we are also giving aid to what we call "a democratic and freedom-loving people."

But to get back to the veto: it has also been used ten times by the Russians on membership applications, where, to quote Mr. Kihss, "the Soviets asserted applicants were unqualified or others just as qualified should be simultaneously admitted."

Finally, just in case you missed it, Chiang Kai-shek, having already spent billions of American dollars with the promise "to crush the Communists in three months," told his followers in Nanking that it is now the intention of his government "to crush the Communists within a year"—assuming, of course, that Representative Walter Judd gets for him that additional sixty million from Congress. And on the same day the United Press reported from Shanghai that the U.S. dollar reached a new high of 165,000 Chinese dollars in the black market, whereas it was 6,000 just a year ago. So if you think you have problems think of the poor Generalissimo.

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Students at Mission Conference Disagree About China

Controversy Started at Life Work Meeting When Congressman Judd Urged Military Aid

Edited by Sara Dill

Lawrence, Kan.: — Congressman Walter N. Judd of Minnesota, considered by many as Chiang Kai-Shek's number one champion in the U. S., and certainly in -Congress where he is working for a new grant of sixty million to the Chinese Nationalist Government, found the going a bit tough at the conference of students meeting here to consider Christian Frontiers. As chairman of the gathering of 1,800 delegates the Congressman had introduced the controversial subject in his opening address by urging economic and military aid to Chiang Kai-Shek. He followed this up with a "fireside chat," attended by about 300 of the students, in which he said there could be no world order until the growing strength of Chinese Communists had been checked. He urged the students to send a statement to China pledging their support to the Nationalists; and that they urge Congress to send funds to help stabilize China's shaky financial structure and that surplus weapons, military equipment and training aids be immediately placed at the disposal of the Generalissimo.

The Congressman's remarks brought a fire of questions from the students: "What about the United Nations?"; "Shall we take up our guns and start marching?" and others of a similar nature. The legislator replied that as presently operated the UN is unworkable because of lack of cooperation on the part of Russia, and revealed that he would soon introduce into Congress a "workable" plan for other nations "to go it alone."

Students also proposed that General Feng Yu Hsiang, formerly with the Nationalist Government but who has recently broken with it, be invited to address the conference to give the other side of the story. Hsiang was at the time in Kansas City where he went to give an address at another Church conference, and so was easily available. This prompted the Rev. Winburn Thomas, secretary of the Student Volunteer Movement, under whose auspices the conference was held, to state that "to bring onto our platform a speaker such as General Hsiang would so involve the students in political discussion that the cause of the conference would be lost. This is a conference to study the world challenge to Christian missions and we will only invite speakers to address these students who are motivated by Christian principles, regardless of their politics." The reply to this on the part of several student leaders was that General Hsiang was known popularly as "the Christian general" and was a member of the Methodist Church.

The controversy continued the second day of the conference when a group of delegates sought to "disassociate" the conference from statements made by Congressman Judd. A letter was published in the conference paper, signed by two of the delegates on behalf of "a group of students" which said they were concerned over "the note of international power politics that has been sounded here and with the apparent identification of the Christian Church with one side in such politics" and went on to urge the delegates to repudiate Judd's opinions and to ask for "a fair statement by some person who is known to take the view that the civil war in China can be ended without assistance by the American government on the side of Generalissimo Chiang Kai-Shek."

The letter prompted Mr. Thomas to say that the controversy had been built up by a minority group of "very leftish" delegates, and that "this is a missionary conference and we have no desire to turn it into a political sounding board." To which the student leaders gave the obvious answer: "It was Congressman Judd who turned it into a political sounding board at the opening meeting and we are merely asking that the delegates be allowed to hear the other side."

The controversy died down somewhat after the first two days so that the remaining three days was largely devoted to missions. A number of the delegates, in statements on the final day, said that the conference had been a success, with their convictions strengthened that there is a need for Christian missions everywhere today, with the need ranging from students on the campus to the economic and social realms at home as well as abroad. The Rev. Leland S. Albright, one of the leaders, said the five-day conference "had demonstrated the value of prayer, worship, Bible study, discussion and consultation with experienced counsellors."

Oppose Conscription

Cleveland: — More than 10,000 young people of the Methodist Church, delegates to a conference representing two million young Methodists, adopted a resolution asserting that peacetime conscription is "a denial of the spirit of the United Nations" and warned that "indoctrination of the military mind into the youth of America will greatly speed this nation on the path to war." They also pledged themselves to help the Church wipe out racial prejudice and to champion the cause of the poor and underprivileged.

Newspaper headlines went to Barbara Jo Walker, 21-year-old Sunday school teacher of Memphis, though she tried to avoid them. But since she had won the title of Miss America last year it was inevitable. She nevertheless won her way into the hearts of the delegates, all from 12 to 24, through her modesty amounting almost to shyness, interest in the welfare of others and her qualities of leadership. She stayed in an improvised dormitory where cots had been set up for 1,600 girls, and when asked by one of the other girls how best to help the church at home, she replied: "By personal example. If we are tolerant, clean

LAMBETH IN LENT

***Devoting a large part of our space this week to our Seminaries prevents us from running a news story about the series of articles to be featured this coming Lent. We believe however that the announcement on page fifteen speaks for itself. All of the authors are Bishops and of course known to all our readers, including Bishop Oxnam of the Methodist Church who is a leading authority on the Relation of the State to Education and Freedom. The subjects are all taken from the Agenda of the Lambeth Conference in which there is worldwide interest—interest which will increase as the time for the world conclave approaches. We hope that the articles may be widely used in parish discussion groups and otherwise distributed in parishes. We urge that orders be placed early to assure the delivery of the February 5th number when the series starts. Please use the form on page fifteen.

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living and try to follow the golden rule, others will begin to take an interest in your church and want to join."

Bishop George P. Gunn

Norfolk, Va.:—The Rev. George Purnell Gunn was consecrated Bishop Coadjutor of Southern Virginia at Christ and St. Luke's Church here on January 6th, with many Bishops and clergymen taking part in the colorful service. Presiding Bishop Sherrill was the consecrator with Bishop Brown of Southern Virginia and Bishop Jett, retired Bishop of Southwestern Virginia, the co-consecrators. The candidate was presented by Bishop Goodwin of Virginia and Bishop Phillips of Southwestern Virginia. The epistle was read by Bishop Gray of Mississippi, and the gospel by Bishop Wright of East Carolina. Bishop Darst, retired bishop of East Carolina read the litany and Bishop Powell of Maryland preached. Other bishops to take part were Bishop Tucker of Ohio who read the consents of bishops and Bishop Strider of West Virginia who lead the *Veni, Creator Spiritus*. In addition to the bishops a total of nineteen presbyters and three laymen took official part in the service.

Bishop Gunn was the rector of the Good Shepherd, Norfolk. He was born in Winona, Miss., in 1903 and is a strict Virginian as far as education is concerned, being a graduate of Virginia Episcopal School, the University of Virginia and the Virginia Theological School. The newly elected bishop has been particularly active in diocesan affairs and was the chairman of no less than eleven diocesan committees at the time of his election and was a member of seventeen others, mostly having to do with Church activities.

Visits Venezuela

New York:—There are advantages in having a job with the Federal Council of Churches at this particular time of the year. Episcopalian Beverley Boyd, director of social service, flew out of the worst weather New York has seen in years to attend the Pan-American child welfare conference, meeting this week at Caracas, Venezuela. After a week there he will visit a number of southern cities before returning to his office here.

Hall Consecrated

Concord, N. H.: — The Rev. Charles F. Hall is being consecrated Coadjutor Bishop of New Hampshire today, January 15, at St. Paul's Church here where he has been rector since 1945. Presiding Bishop Sherrill is the consecrator with Bishop Nash of Massachusetts and Bishop Dallas of New Hampshire the co-consecrators. Bishop Hart of Pennsylvania and Suffragan Bishop Heron of Massachusetts are the presentors; Bishop Bennett of Rhode Island leads in the litany and Bishop W. Appleton Lawrence is the preacher. Attending presbyters are the Rev. Harry H. Hall of Needham Heights, Mass., and the Rev. Robert H. Dunn of Portsmouth, N. H.

World Council Delegates

New York:—The following have been appointted delegates of the Episcopal Church to the World Council meeting in Amsterdam this coming summer: Presiding Bishop Henry K. Sherrill, Bishop Angus Dun of Washington, Dean William Nes of Nashotah House, Mr. Charles P. Taft of Southern Ohio. Alternates are Bishop Sturtevant of Fond du Lac, the Rev. Theodore P. Ferris of Trinity Church, Boston, Mr. Clifford Morehouse of New York, Miss Leila Anderson, an executive of the YMCA.

Bishop Celebrates

Philadelphia:—Bishop William P. Remington, suffragan of Pennsylvania, celebrated the 30th anniversary of his consecration on January 10th. He is the oldest active bishop, in point of consecration, in the House of Bishops. The event was commemorated on January 9 with a service at the Church House in Philadelphia at which he was the celebrant at holy communion.

Relief Campaign

New York:—The Rev. Almon Pepper and Mr. Robert D. Jordan of the staff of the National Council, together with Mr. Herbert Rice, a broadcasting company official, are holding a series of conferences to discuss the world relief campaign, with special emphasis on the Presiding Bishop's radio broadcast on February 29th. The plan proposed is that collections be taken in all the churches on that day and the full million dollars be raised in four hours.

Discuss Unity

Washington:—A conference to explore "the extension and deepening of cooperative Christian unity" was held at the College of Preachers over the New Year holiday. There were 34 churchmen present. Following the three day conference, Canon Theodore Wedel, host, stated that it was "strictly a study group" and that no statement of findings would be released to the press.

Bishop Randall Retires

Chicago: — Suffragan Bishop Edwin J. Randall retired last week after more than a half century of notable service to the diocese of Chicago. A native of Wisconsin, he moved to this city early in life and spent his entire ministry here. After serving St. Barnabas' Church for many years, he was made executive secretary of the diocese in 1922; superintendent of city missions ten years later, and was consecrated Suffragan Bishop in 1939. Bishop Conkling has announced that in spite of retirement Bishop Randall will continue to fill confirmation engagements from time to time.

To Preach in Europe

Lexington, Ky.:—The Rev. James W. Kennedy, rector of Christ Church here, is one of 12 American clergymen to be chosen by the Federal Council of Churches and the Church Peace Union to fill preaching engagements this summer in England, Scotland and France. A like number of English clergymen will fill preaching engagements in the United States.

Stowe's Directory

New York:—The new edition of Stowe's Clerical Directory has been distributed to subscribers by the publisher, The Church Pension Fund. The Clerical Directory contains the biographies of the 6,400 clergy of the Episcopal Church, and includes in the new edition, for the first time, the biographies of 150 deaconesses.

The new volume supersedes the 1941 edition and a supplement to this, which was printed in 1944. Normally the Clerical Directory is published every three years, but plans for a full 1944 edition had to be cancelled, because of prior war considerations.

No other directory contains individual biographical material on the entire clergy in the Episcopal Church. Biographical data has been obtained from the individual in each case. The book is thus a valuable and accurate source for anyone who wishes specific information concerning the work and interests of both active and retired clergy and bishops, as well as deaconesses.

The information in the biographies includes up-to-date data on

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churches served, officers and positions held, important writings and other facts. The book is considered to be a work of considerable historical importance, besides being of current reference value. The publisher suggests that libraries, universities and societies which have not ordered copies do so now, since the edition is limited and the book will not come out for another three years.

Orders may be placed by writing to The Church Hymnal Corporation, the publishing subsidiary of The Church Pension Fund, 20 Exchange Place, New York 5, N. Y. There are over 400 pages in the book and the price is $5.

Install Canons

Washington:—Bishop Dun of Washington and Dean John W. Suter of the Cathedral installed three new canons at a special service on January 6. The Rev. George J. Cleaveland is canon librarian; the Rev. G. Gardner Monks works chiefly with the three cathedral schools; the Rev. Crawford W. Brown is canon precentor.

Organ Recitals

New York:—A series of organ recitals are being held on Tuesday evenings through Epiphany at St. Thomas Chapel. The organists are Walter Baker of the First Baptist Church, Philadelphia; Mary Crowley of Cambridge, Mass.; Rupert Sircom of Westminster Presbyterian Church, Philadelphia; Luther Noss of Yale; William Self of All Saints', Worcester; Clarence Watters of Trinity College, Hartford.

Hits "Ecumaniacs"

New York (RNS):—Geographical representation at the assembly of the World Council of Churches has caused the provisional committee, at the request of Lutheran Churches, to recommend an amendment to the proposed constitution under which seats in the assembly, and membership in the central committee, will be allocated with "due regard being given to such factors as numerical size, adequate confessional representation and adequate geographical distribution."

The Council at present is operating under a constitution adopted at Utrecht in May, 1938, which sets the total number of seats in the assembly at 450. Of these 85 are allocated to Orthodox Churches throughout the world, while the rest are apportioned on a geographical basis, as follows: churches on the Continent, 110; Great Britain and Eire, 60; U. S. and Canada, 90; Africa, Latin America and the Pacific Islands, 50; South Africa, Australia and areas not otherwise represented, 25; minority churches, 30.

In discussing the proposed amendment, the Rev. S. C. Michelfelder, executive head of the Lutheran World Federation, declared that churchmen who seek to unite Protestantism without taking into consideration the differences between various denominations were "ecumaniacs." He said that at the first Assembly in Amsterdam next August there will be "ecumaniacs" who will want to make a "puree" out of the World Council, "in which Anglicans, Lutherans, Methodists, Greek Orthodox, Presbyterians, and so forth will all lose their identity."

"Let those who have no convictions than that it is expedient to unite do so," he declared. "That there are too many denominations and unnecessary divisions every one will admit. But this is no time for superficial thinking. Now is the time for all men, clergy and laity, to restudy the word of God and their own confessions. If this produces loyalty to confessions it is of God and no temporary advantage for expediency's sake dare change such convictions."

Dr. Michelfelder added that Lutheran delegates to Amsterdam "should come as Lutheran delegates representing their churches officially and not some nebulous, non-existent invisible body of geographic sections."

"Let the World Council of Churches be a council of churches," he said. "As churches we can work together and study together without sacrificing our identity or our confessions. This is ecumenical as we understand the word."

Notable Ordination

St. Louis:—One of the better-known personalities in the fields of education and public affairs, Edgar C. Taylor, was ordained deacon at the Cathedral here on December 28 by Bishop Scarlett. The head of a school for boys, Dr. Taylor has long been an active churchman as a communicant of the cathedral. Because of the shortage of clergy Bishop Scarlett requested him a little over a year ago to take services at St. Mark's here. He did so until the Rev. Murray Kenney was called this past summer as rector. The lay-reader then went to St. Stephen's, Ferguson, also temporarily without a rector. In both churches Dr. Taylor's ability as a speaker attracted large congregations and inspired the members to a more vigorous maintenance of parish life.

The Rev. Edgar C. Taylor, the "youngest" clergyman of the diocese of Missouri, will continue to direct his school for boys but will also assist the bishop and clergy of the diocese in many ways.

Goes to Alaska

New York:—Miss Gladys A. Shreiner has been appointed for missionary service as a nurse at Hudson Stuck Hospital, Fort Yukon, Alaska. A graduate of the school of nursing of the Episcopal Hospital, Philadelphia, she has continued there as a staff nurse since 1946.

Profits to Charity

Lawton, Okla.:—The Rev. Perry McArthur, Methodist preacher here, is using 50 per cent of the profits from his 17 new oil wells for charitable purposes. Mr. McArthur and

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LAMBETH IN LENT

THE WITNESS Articles for Lent are based upon the Agenda of the Lambeth Conference which brings together the Anglican Bishops throughout the world this coming summer in London. As in former years we hope the articles will be widely distributed in parishes and used in discussion groups. The series will start in our issue of February 5th with all presented in the eight numbers of Lent.

AUTHORS AND SUBJECTS

BISHOP STEPHEN BAYNE
The Christian Doctrine of Man

BISHOP G. BROMLEY OXNAM
Relation of the State to Education

BISHOP SUMNER WALTERS
Relations Between the Anglican Church and other Episcopal Churches

BISHOP EDWARD L. PARSONS
Relations Between the Anglican Church and non-Episcopal Churches

BISHOP WALTER GRAY
A Conference Midway Between Lambeth Conferences

BISHOP EVERETT JONES
Ideals and Forms of Worship of the Anglican Church

BISHOP WALTER MITCHELL
A Program of Development for the Anglican Church

BISHOP CHARLES HALL
Problems Concerning Sex Behaviour

BISHOP LANE BARTON
Discipline in Marriage Questions

BISHOP KARL BLOCK
The Church's Duty of Witness

BISHOP W. A. LAWRENCE
The Relations of the State to Personal and Communal Problems

BISHOP JOHN WALKER
The Social Responsibility of the Church

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his wife have already bought three buildings for use as a Negro hospital and nurses' school. The hospital, a 50-bed institution, will be the only one for Negroes in Lawton.

"My wife and I once saw a Negro woman nearly lose her life because we could not get her into a local hospital," the clergyman said. "We knelt down after that and made a vow to help the Negro race if ever we had the opportunity. This is our opportunity."

Effective January 1, 1948, the McArthur Foundation will be operating as a corporation. The foundation, and its five-man board of directors, will spend McArthur money for charity.

First of the minister's new oil wells came in on February 12, 1947. He is now drilling the 18th well on the farmlands inherited by his wife.

CHURCH DIVINITY

(*Continued from page 6*)

volume was edited by Dean Shires and Professor Miller under the title, *Christianity and the Contemporary Scene.* Articles and books have stemmed from the pens of various members of the faculty, including *The American Prayer Book, What We Can Believe, Christian Perfection,* and many others. Three members of the faculty contributed to the second volume of the Interseminary Series, *The Church and Organized Movements.*

During the war the student body dropped to a very small number, but the influx of students since the war has raised the total to an all time high of 40, most of whom are on the "G.I. Bill." Students attending classes from other seminaries raise the total to 82 students.

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Other functions of the seminary

Please Help Kimber Den



Mr. Den and a group of workers at the opening of a new center

Those who read the report by the Rev. Kimber Den of his many-sided work in China (WITNESS, Dec. 18) will surely want to aid his great work. It covers work with lepers, the blind, orphans, refugees, cooperatives, and we believe that there is no Christian minister today carrying on such tasks. It is being done in the face of wild inflation which makes the American dollar all the more necessary. Church organizations and individuals are urged to do all that they can to help.

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include the stimulus and opportunity for the clergy and students who have aptitudes for advanced study. Spiritual resources in the exploration and practice of the devotional life are made more readily available to the whole Church. Libraries are built up beyond the capacity of individual effort. New learning, as in education and psychology, is able to be tested for its use in the service of religion. And wherever the Church creates superior theological resources, inevitably there are attracted more capable men for the ministry.

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GENERAL THEOLOGICAL SEMINARY

New York:—Results achieved during the summer of 1947 have convinced the faculty of the General Theological Seminary that its provisions for the practical training of students in some of the major techniques of their profession has passed the experimental stage. Throughout most of the long vacation undergraduates were engaged as follows: 7 under the Council for Clinical Training, studying psychiatric problems and ministering to mental patients, under expert direction; 13 in camp, settlement, or other welfare activities, serving as chaplains or counsellors, and assuming varied responsibilities for the care, instruction and guidance of children; 28 in parishes or mission stations, assisting parish priests, or working more independently under diocesan officials; of this number, 6 attended the sessions of the National Town-Country Institute, held at Parkville, Missouri, before going to their appointments in rural or missionary districts.

A few students were for urgent reasons permitted to take secular positions, or were advised to make up deficiencies in their academic background by attending the summer session of some college or university.

Members of the middle and junior classes are called into conference in the Easter term for planning their summer projects. A considerable measure of freedom is allowed in the formulation of these plans; but only proposals which have the Seminary's approval and endorsement, and which look toward the utilization of at least two-thirds of the vacation period, may be carried out.

On their return to the Seminary in the fall, men are asked to submit to the faculty by October 15 a full report of their summer field-work. After describing the nature of their commitments, they are expected to discuss in detail some of the typical problems they have encountered; to assess their equipment for handling such problems, noting in what respects their Seminary training has so far been of use, and wherein they may feel that it has been inadequate: and finally to express a definite

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opinion as to how their recent experience has extended and enriched their preparation for pastoral service. Although a report may sometimes be superficial, the average student takes pains to analyze objectively the work he has done, finding more often than not that his reactions are clarified and his appraisals sharpened, as he puts them in writing. The faculty also receives reports on the students' work from many of the agencies supervising the summer programs, and finds them very helpful in assessment of the capacities and needs of the men.

Obviously the program of intensive field-work, limited as it must be to two summers, cannot secure to each student a practical training which is ideal in its range, and in its relevance to all of his individual needs; but it is a provably important contribution to his development, broadening his interests, quickening his perceptions, maturing his judgments, and not infrequently awakening a sense of special vocation to the type of ministry or the area of missionary endeavor which he has been privileged to explore at first hand.

In addition to the summer program, students are helped to find useful work during term-time in parishes near at hand so far as that is consistent with the requirements of their academic preparation for the ministry. Released-time schools, Sunday schools, boys' clubs, young people's groups and the normal activities of parishes in and around New York, all afford further valuable insight into the practical application of the knowledge gained in the classroom and the life that is lived in Chelsea Square.

The picture on the cover of this number of THE WITNESS is of the campus of the General Seminary.

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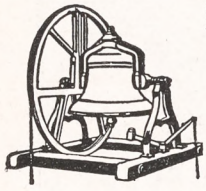
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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

RT. REV. THOMAS JENKINS
Retired Bishop of Nevada

The two recent articles on the Offertory by Prof. Shepherd are deserving of wide attention and would serve a good purpose if printed as a tract. It is distressing to see so many priests careless about the alms. The practice of putting a plate at the entrance of the church, or sometimes at the chancel, for people to put their money in either as they enter or go up to make their communion is plainly contrary to Prayer Book teaching and rubrical direction. It strikes a blow at the liturgical process at the very beginning. If clergy who do this only realized that, at least historically, there could be no oblations without alms they would doubtless conform to the clear teaching of the Book of Common Prayer.

Professor Shepherd's previous article on the use of the Offertory sentences was likewise timely. One hears all too often that of 'letting your light shine' as though the few coins dropped casually in were by any token representative of 'good works' which would glorify our heavenly Father. The sentence as an offertory message is entirely out of its context and I feel quite sure that one's light would shine no less brightly if the sentence were seldom or never used.

* * *

MR. E. T. LAWRENCE
Layman of Tillicum, Washington

I have been a reader of THE WITNESS for several years and for a time I was favorably disposed toward it for what seemed to be its frank open-minded policy but more and more of late I look upon it as a medium for the propagation and dissemination of all kinds of isms and policies which certainly do not make for either world peace or domestic harmony but space will not permit me to go into detail here. I may say, however, that my remarks are directed not only against THE WITNESS but also the Council of Churches and those who agree with them regarding our foreign policy and the question of national defense, a policy by the way which has involved us in two world wars and taken the lives of many thousands of our young men.

What I am getting at is this. Just as long as there is a powerful nation in the world led by a man of the Hitler type whose ambition and determination is to take whatever he covets by force, just so long will the freedom loving nations have to band themselves together and arm themselves for their own protection in order to survive.

The whole world knows, with sorrow, the result of Hitler's war. We also know that in the period between the two wars it was the policy of this country to scrap our armaments while Hitler, Mussolini, and the Japs were arming to the teeth, and when our late president tried to point out the danger you people called him a warmonger. Well, we all know what happened. Now you are preaching the same doctrine, in spite of the fact that Hitler's successor, Stalin, and his atheistic cohorts have forcibly taken control of all neighbor states, have made it impossible for the U.N. organization to function and are trying by every means in their power to bring the whole world under their sway. Surely for professing Christians, you choose strange bedfellows.

There is little doubt that Stalin's spies know of the good job you are doing for him and how he must chuckle. You no doubt have heard the saying that "God helps those who help themselves" but your policy seems to be to appease Russia at all costs. Why don't you face facts and call a spade a spade? Russia has made it abundantly clear that she is hostile both to Christianity and democracy, and don't for. get that Stalin offered to fight with Germany against us but that Hitler would not agree to share the spoils with him. As for your propaganda encouraging men to become so-called "conscientious objectors" to avoid fighting for their country, we could find several names for such conduct, maybe contemptible is as good as any.

I think it is generally agreed by people of discernment that our country is largely pagan. I suggest, therefore, that those people occupying positions of leadership in the churches concentrate on the saving of souls and leave politics alone, as do those real Christians who are doing such a noble work in the slums of our great cities.

* * *

MRS. E. H. RAYMOND
Churchwoman of Washington, D. C.

THE WITNESS for Dec. 25 gives the report of the diocesan commission of Western Massachusetts which was indorsed by Bishop Lawrence. I turned the page and was shocked to see the item quoting the Rev. Hans Asmussen of Germany that "It is impossible for a Christian to wage war with Adolf Hitler to the death and to make peace with Stalin."

May I ask whether this was deliberate or a proof reader's mistake? For I am quite sure the discrepancy between the statement that a desirable thing is impossible, and that it is undesirable, is obvious. To say "Wants no peace with Stalin" seems to me not only inexcusably unfair to Mr. Asmussen, but a type of the confused thinking on the part of so many of the clergy, which has led to the notable falling off of the influence of the Church in the past fifty years. May I suggest that those who cried "Peace, peace where there was no peace" in Jeremiah's time were not counted as among the noblest or most helpful of men.

ANSWER: We were presenting news, not expressing an editorial opinion. We reported both facts accurately: an accurate quotation from the address by Mr. Asmussen made in Philadelphia and an accurate report of the statement on American-Soviet relations issued by the commission of social service of the diocese of Western Massachusetts.

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"How shall they hear without a preacher? And how shall they preach except they be sent?" *Romans 10: 14, 15.*

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The WITNESS

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JANUARY 22, 1948

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THE FOUR RECTORS OF ST. LUKE'S CHURCH LONG BEACH . . .
(*story on page three*)

The Witness Honor Roll for 1947

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The Rev. Roscoe Thornton Foust, Rector
Sundays: 8 a.m. Holy Communion.
11 a.m. Morning Prayer, Sermon.
p.m. Evening Song and Sermon; Service of Music (1st Sun. in month).
Daily: Holy Communion, 8 a.m. Tues., Thurs., Sat.; 11 a.m. Mon., Wed., Fri.
5:30 Vespers, Tues. through Friday.
This Church is open all day and all night.

ST. PAUL'S CATHEDRAL
Buffalo, New York
Shelton Square
The Very Rev. Edward R. Welles, M.A., Dean
Sunday Services: 8, 9:30 and 11.
Daily: 12:05 noon—Holy Communion.
Tuesday: 7:30 A. M.—Holy Communion.
Wednesday: 11:00 A. M.—Holy Communion.

ST. LUKE'S CHURCH
Atlanta, Georgia
435 Peachtree Street
The Rev. J. Milton Richardson, Rector
9:00 A. M. Holy Communion.
10:45 A. M. Sunday School.
11:00 A. M. Morning Prayer and Sermon
6:00 P. M. Young People's Meetings.

THE CHURCH OF THE EPIPHANY
1317 G Street, N. W.
Washington, D. C.
Charles W. Sheerin, Rector
Sunday: 8 and 11 A. M.; 8 P. M.
Daily: 12:05.
Thursdays: 11:00 and 12:05.

The WITNESS
For Christ and His Church

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JANUARY 22, 1948
Vol. XXX No. 50

Clergy Notes

EHART, EDWARD H., formerly of Grace Church, Concord Pike, Del., is now assistant at St. Andrew's, Wilmington, Del.

GILL, RAYMOND A., formerly vicar of St. Bartholomew's, Philadelphia, is now rector of the parish.

HOFFMAN, J. OGDEN, formerly vicar of St. Timothy's, Compton, Cal., is now rector of St. Luke's, Monrovia, Cal.

ULTGREN, HAROLD G., on the staff of the Advent, Boston, is in charge of St. Stephen's, Boston, which recently became a mission of the Advent.

LANGPAAP, PAUL E., was ordained priest on Dec. 27 by Bishop Walters at St. Michael's, Inyo-Kern, Cal., where he is in charge. He is also in charge of St. Paul's, Bishop.

MURPHY, GEORGE H., formerly assistant at St. Andrew's, Wilmington, Del., is now rector of the Good Shepherd, Chattanooga, Tenn.

NARBETH, ARTHUR B., was ordained priest by Bishop Sterrett on Dec. 22nd at St. John's, Ashland, Pa., where he is now rector.

OLSON, TORBEN R., formerly rector of the Church of the Saviour, Hanford, Cal., is now rector of St. Andrew's, Torrance, Cal.

POND, CHARLES M., was ordained priest on Dec. 20th by Bishop Lewis at St. Barnabas, Wells, Nev. where he is vicar.

SHEPHERD, HOWARD B., JR., was ordained deacon on December 24 at Christ Church, Richmond, Ky., by Bishop Moody. He is now assistant at Trinity, Miami, Fla.

SLATER, NORMAN T., was ordained priest on Jan. 1 by Bishop Phillips at St. John's, Roanoke, Va., where he is assistant.

UNDERHILL, GARDNER D., rector of St. Andrew's, Clifton Forge, Emmanuel, Eagle Rock and St. Mark's, Fincastle, Va., is now rector of Christ Church, Covington, La.

THE CHURCH OF THE ADVENT
Indianapolis
Meridian St. at 33rd St.
The Rev. Laman H. Bruner, B.D., Rector
Sunday Services: 7:30 a.m. Holy Communion; 9:30 a.m. Church School; 11 a.m. Morning Prayer and Sermon.

SERVICES
In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
Sunday Services: 8, 9:30, 10:05, 11 A. M., 8 P. M.
Weekdays: Holy Communion—Monday and Thursday, 9 A. M.; Tuesday, Friday and Saturday, 8 A. M.; Wednesday, 7:00 and 11:00 A. M. Noonday Service, daily 12:15 P. M.

CHRIST CHURCH
Cambridge
REV. GARDINER M. DAY, RECTOR
REV. FREDERIC B. KELLOGG, CHAPLAIN
Sunday Services, 8:00, 9:00, 10:00 and 11:15 A. M.
Weekdays: Wed. 8 and 11 A. M. Thurs., 7:30 A. M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, S.T.D., Rector
Sunday Services 8, 9:30, 11 A. M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Services
Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 p.m.
Week Days: Holy Communion Wednesday and Holy Days, 12:00 noon, Friday 8 a.m.
Intercessions Thursday, Friday, 12:10; Organ Recital Tuesday, 12:10.
The Cathedral is open daily for Prayer.

ST. PAUL'S CHURCH
Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkow, D.D., Rector
Sundays: 8 A. M., Holy Communion; 11 A. M., Church School; 11 A. M., Morning Prayer and Sermon.
Wednesdays: 10 A. M., Holy Communion; 10:45, Rector's Study Class.

GRACE CHURCH
Corner Church and Davis Streets
ELMIRA, N. Y.
Rev. Frederick T. Henstridge, Rector
Sundays: 8 and 11 A. M.; 4:30 P. M.
Daily: Tuesday and Thursday, 7:30 A. M.
Wednesday, Friday, Saturday and Holy Days, 9:30 A. M.
Other Services Announced

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton Randolph Williams
7:30 A. M.—Holy Communion.
9:30 and 11 A. M.—Church School.
11 A. M.—Morning Service and Sermon
6 P. M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion, 10 A. M.

CHURCH OF ST. MICHAEL & ST. GEORGE
St. Louis, Missouri
The Rev. J. Francis Sant, Rector
The Rev. C. George Widdifield
Minister of Education
Sunday: 8, 9:30, 11 a.m.; 8 p.m.
Canterbury Club, 5:30 twice monthly.

CHRIST CHURCH IN PHILADELPHIA
Second Street above Market
Cathedral of Democracy
Founded 1695
Rev. E. Felix Kloman, S.T.D., Rector
Sunday Services: 9:30 and 11 A.M.
Church School: 10:00 A.M.
Weekdays: Wed. noon and 12:30.
Saints' Days: 12 noon.
This Church is Open Every Day

CALVARY CHURCH
Shady & Walnut Aves.
Pittsburgh
The Rev. Lauriston L. Scaife, S.T.D., Rector
Sundays 8, 9:30, 11:00 and 8:00.
Holy Communion—Daily at 8 a.m.
Fridays at 7:30 a.m.
Holy Days and Fridays 10:30 a.m.

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The WITNESS

For Christ and His Church

January 22, 1948

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Long Beach Parish Has Record Of Years of Service

Its Famous Male Choristers Have Performed In Eighty Movies and Made Albums of Records

Long Beach, Calif.:—For a parish on the Pacific Coast to celebrate its fiftieth anniversary is an event. In 1897 this thriving city was a tiny village. It was in that year that Bishop J. H. Johnson held the first service at St. Luke's Mission which had a list of fifteen communicants. By 1900 the town had grown from about 1500 population to 2252, and the communicant strength of St. Luke's had jumped to 36. It was in that year that the first church was dedicated. Five years later it became a parish with 163 communicants and with the Rev. C. T. Murphy as the first rector.

Since that time there have been but three rectors: the Rev. Robert B. Gooden, now Suffragan Bishop of Los Angeles, was rector from 1907 to 1912; the Rev. Arnold G. H. Bode from 1912 to 1923, with the Rev. Perry G. M. Austin the rector from that date to the present time. The unusual picture on the cover is of four generations of St. Luke's rectors; the present rector, Perry Austin, shaking hands with the first, Mr. Murphy, with the second rector, Bishop Gooden, smiling approval and the third, Arnold G. H. Bode looking on. The picture was taken at a recent dinner which marked the anniversary.

By 1917 the city had grown to have a population of over 55,000. The parish, with a communicant strength of 550, dedicated its second church that year. A few years later, 1925, the parish started All Saints' Chapel, meeting in a school in a growing part of the city. Just three years later it became a parish, in its own building, with the Rev. F. A. Martyr, the first rector, still serving the parish which now has about 400 communicants.

The great earthquake of 1933 completely destroyed the church and other buildings of St. Luke's, but in a year the present beautiful church was built. By that year the population of the city had grown to 145,000. At present it is over 250,000 and the communicant strength of St. Luke's is 1,146. Thus in a span of fifty years the city has grown from 1,500 to 250,000, and the parish from 15 to 1,146.

That the numerical growth of a parish, particularly in a rapidly growing city, is hardly noteworthy, the four men who have been rectors of St. Luke's would be the first to say. What is noteworthy is that the Episcopal Church, fifty years ago, began to discharge, through its trusteeship for the mature treasure of Anglo-Saxon Christian thought and experience, its work to lift the taste of Long Beach to the plane of Christian loyalty and performance. It has stuck to that task and has succeeded to a remarkable degree. It has been an inclusive parish, welcoming people as people, recognizing that all need the grace of God and that God having made all men his children gives all the right to membership.

The present rector, Perry Austin, is particularly happy over the fact that five young men have entered the ministry from St. Luke's. He presented Reginald Heber Gooden for ordination to his father, Bishop Robert Gooden. Young Gooden, now the Bishop of Panama, had been baptized at St. Luke's during his father's rectorship. Others to enter the ministry from the parish were the Rev. Sturgis Lee Riddle, now a Long Island rector; the Rev. John Pendleton Phillips, a teacher in Portland, Oregon; the Rev. George L. Potter, vicar at Lompoc, Calif., and the Rev. Robert L. Bonhall, the rector at Santa Maria, Calif.

It was in 1930 that St. Luke's choristers was organized under the direction of William R. Dorr. This choir, with sixty men and boys, you doubtless have heard even if you were not aware of the fact, because it has become so famous that it has made three albums of hymn records, including one of Christmas carols that has been sold all over the English speaking world. The choir has also performed in over eighty movies, including Smilin' Through, A Tale of Two Cities, The Girl of the Golden West, Marie Antoinette, Boys Town, Mrs. Miniver, Random Harvest, Mrs. Parkington, The Corn Is Green, Our Vines Have Tender Grapes, Bells of St. Mary's, and recently released, The Song of Love which is based on the life of Schumann.

One of the fine touches at the banquet which marked the fiftieth anniversary was the singing of The King's Highway (432, Hymnal 1940) which was written by Dean Bode, third rector of the parish, who was at the piano to accompany the singing of his own hymn which is now a favorite of thousands.

DEDICATE NEW CHURCH

Port-au-Prince, Haiti:—Bishop Voegeli of Haiti has dedicated the new church at Grande Riviere de Leogane, with more than 1,000 persons attending. The old church has been set aside for a parochial school and other activities.

LAMBETH IN LENT

***The announcement on page twenty speaks for itself. All of the authors are Bishops and of course known to all our readers, including Bishop Oxnam of the Methodist Church who is a leading authority on the Relation of the State to Education and Freedom. The subjects are all taken from the Agenda of the Lambeth Conference in which there is worldwide interest — interest which will increase as the time for the world conclave approaches. We hope that the articles may be widely used in parish discussion groups and otherwise distributed in parishes. We urge that orders be placed early to assure the delivery of the February 5th number when the series starts. Please use the form on page twenty.

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THEODORE FERRIS HEADS CHURCH CONGRESS

Hartford, Conn.:—The Rev. Theodore P. Ferris, rector of Trinity Church, Boston, was elected president of the Church Congress at a meeting of the executive committee. He succeeds Bishop Gray of Connecticut who has just completed a five year term. New members elected to the executive committee were the Rev. Gordon M. Jones Jr. of Toledo; the Rev. William C. Munds of Greenville, Del., the Rev. Lauriston L. Scaife of Pittsburgh, and the Rev. Benedict Williams of Sewickley, Pa. It was reported that membership now stands at 446, the highest in its history.

The syllabi for discussion this year will be on the "statement of faith and order in harmony with the Lambeth Quadrilateral" and will be written by Father Granville Williams of the Cowley Fathers, Canon Theodore C. Wedel of Washington, Dr. Kenneth C. M. Sills, president of Bowdoin College and the Rev. Thorne Sparkman of Chattanooga.

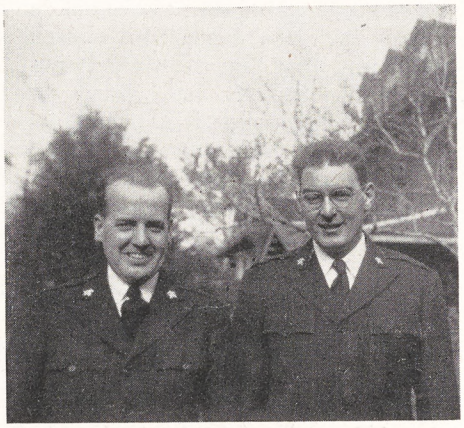
Tentative plans were made to hold a national meeting in the spring of 1949 to consider "faith and order" and possibly further revision of the marriage canons.

THE GREATEST MISSION FIELD

Buck Hill Falls, Pa.: — The Rev. Mark A. Dawber, head of the Home Missions Council, told the annual meeting of the organization that "New York City presents the greatest missionary challenge of any city or territory in America or the world." He said that of the nearly eight million New Yorkers, at least three and a half million — equal to the population of Chicago — were without active membership in any Church, Protestant, Catholic or Jewish, and he said that all three faiths are "minority groups in New York." The major faith, he declared, is secularism and the influx of peoples from all over the world and the mushrooming of new housing developments in the city combine "to present an unprecedented challenge to the missionary spirit of the Christian Church."

Also addressing the conference was the Rev. Frank S. Mead who declared that more religious freedom exists in Puerto Rico than in New Mexico, and more racial tolerance in Hawaii than in Harlem. He blamed the Roman Catholic Church for lack of freedom in New Mexico and "the churches' unwillingness to face its responsibilities" for racial intolerance in Harlem. He declared that in New Mexico "religious freedom is threatened by the Catholic Church encroachment on the public schools. Using its enormous influence the Catholic Church is attempting to exercise direct control over public school policy. The catechism and 'Holy Marys' are being taught as a regular feature of the school curriculum. Protestant children are required to learn the catechism and often are promoted according to their proficiency in reciting it."

In northern New Mexico, he stated, there are 129 Roman Catholic nuns employed as teachers in public schools.



William Johnson and Ernest St. Andrew who have been commissioned Church Army captains after completing two years of training at the Training Center in Cincinnati

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CHURCH ARMY STUDENTS COMMISSIONED

Cincinnati: — The first post-war commissioning service for three Church Army students took place on January 18 at Christ Church here. Bishop Hobson, acting for the Presiding Bishop, made captains of Fred Nussbaum of Oklahoma, William Johnson of Los Angeles and Ernest St. Andrew of Munising, Michigan. They were presented by the warden of the Church Army Training Center, the Rev. F. J. Moore.

Capt. Nussbaum will work at Galilee Mission, Philadelphia; Capt. Johnson has been assigned to the Town and Country staff at Parkville, Mo. and Capt. St. Andrew will do work in the rural field of Western Michigan.

SEMINARY OFFERING FOR LAST YEAR

Evanston:—Dean Alden D. Kelley of Seabury-Western Seminary here, who is in charge of the promotion of the annual offerings for seminaries, has released a report of the 1947 offering, which totalled $100,182, as follows: General, $27,422; Berkeley, 5,255; Bexley, 2,488; Bishop Payne, 1,624; Pacific, 6,918; Cambridge 9,316; Nashotah, 15,312; Philadelphia, 7,509; Seabury-Western, 10,531; Virginia, 13,803, with no report from Sewanee.

He stated that parishes increasingly are including the seminaries in their budgets, instead of taking an offering on Seminary Sunday, and it is being urged in many quarters that this plan be adopted. At the same time it is felt that the Sunday (Jan. 25 this year) should be used to call to the attention of Church people the needs of the seminaries, the importance of their work and the need for qualified and trained men for the ministry. The hope was also expressed that the offering this year would be at least 25% larger than last because of rising operating costs and the increased number of students in all of the schools.

HOBART COLLEGE PRESIDENT

Geneva, N. Y.:—Alan William Brown has been named the president of Hobart College and William Smith College, it was announced on January 12th by Bishop Reinheimer of Rochester, president of the trustees. Dr. Brown is assistant to the dean and chairman of the committee of admissions of Columbia College of Columbia University. The new president is 38 years old, a graduate of Harvard with a doctorate from Columbia.

THE LITANY FOR THE NATION

Washington:—The Litany for the Nation, written by the Rev. Howard Chandler Robbins, whose column on hymns was a feature of THE WITNESS for a number of years, was used as a special service for members of Congress, held here at the cathedral. President Clark G. Kuebler of Ripon College preached at the service which was attended by about 1000, many of them members of Congress and their families.

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The Witness 1947 Honor Roll Presented By Editors

Selected for Outstanding Contributions In Furthering of the Christian Religion

New York.:—As in previous years we present the names of a number of Episcopalians who have made outstanding contributions to the furthering of the Christian religion during the year past. Nominations have been made by readers, with final selections by the board of editors. There are a number who were nominated but not included since it is our policy not to repeat those of previous Honor Rolls unless their recent service is so outstanding as to compel it. The names are presented alphabetically.

Middleton S. Barnwell, Bishop of Georgia, for his vigorous denunciation in his convention address of all who indulge in witch-hunting and name-calling.

Walter Russell Bowie, professor at Union Seminary, for giving outstanding leadership among churchmen in the field of civil rights and international friendship.

Wallace E. Conkling, Bishop of Chicago, for insisting in the debate at the meeting of the House of Bishops, that the new marriage canons should be given a thorough trial.

Benjamin Dagwell, Bishop of Oregon, for his stand against racial discrimination.

Kimber Den of China who not only has continued his great work among orphans, refugees, lepers, the blind, but has widely expanded it even in the face of ever increasing inflation.

Charles K. Gilbert, Bishop of New York, for speaking boldly on housing, high living costs, American-Soviet Friendship.

Edgar Goold, for thirty-one years of able and devoted service as president of St. Augustine's College.

John M. Groton of the faculty of the Philadelphia Divinity School for his fine influence both in and outside the classroom.

Robert S. Harris, who as rector of the Annunciation and St. Christopher's, Philadelphia, has done a great work in a difficult urban situation.

John G. Martin, for his able administration of the Hospital of St. Barnabas and for Women and Children, Newark. N. J.

William H. Melish, associate rector of Holy Trinity, Brooklyn, for valiantly championing the causes of social justice and international friendship in the face of criticism bordering upon persecution.

E. Tertius Noble, former organist and choir director of St. Thomas', New York, one of the all-time greats in the field of music.

Earle C. Page, president of the North Carolina Episcopal College Students Conference, who was chiefly responsible for the passing of a resolution declaring that "any segregation within the Church because of race or social position is unequivocably antithetical to the teachings of our Lord and the purpose of his Church."

Oscar J. F. Seitz, professor at Bexley Hall, for his leadership among the students in furthering inter-church relations, social justice, peace.

Frank G. Sibilia of Albany, Calif., for his idea of "vocational giving." As a barber at a San Francisco hotel, he has for years cut the hair of parishioners of St. Alban's Church in his spare time, and they have made donations to the building fund. In this way he raised about $10,000 for the $50,000 parish house just opened.

Andrew Tsu, assistant Bishop of Victoria-Hong Kong, for his vigorous campaign for centralizing of the work of the Church in China, which was accomplished at the synod of 1947.

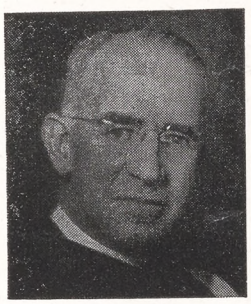
John Moore Walker, the Bishop of Atlanta, for taking the lead in Georgia in protesting Herman Talmadge's claim to the governorship.

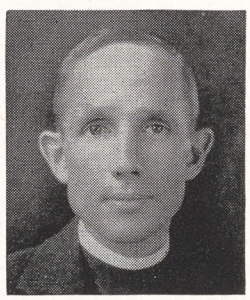
The Archbishop of York for his many courageous utterances and particularly for his addresses pointing out that an enemy of One World is the Vatican.

Honor Rolls of previous years were as follows, listed alphabetically but without the citations:

1941: William A. Eddy, Joseph F. Fletcher, Mrs. Joseph F. Fletcher, John Gass, Paul Jones, Maury Maverick, William Fellows Morgan, William C. Munds, Robert W. Patton, Clinton S. Quin, Vida D. Scudder, Edwin S. Smith, Robert N. Spencer, Claude W. Sprouse, Frank W. Sterrett, Samuel Thorne, Gardner C. Tucker, Mary van Kleeck, Jerry Voorhis, Harold J. Weaver.

1942: Harry Beal, Stafford Cripps, Lewis B. Franklin, Mrs. John Henry Hammond, Charles A. Higgins, William Kirk, Felix Kloman, W. Appleton Lawrence, Herman Page, J. Lindsay Patton, Henry H. Shires, Mrs. Mary Simkhovitch, Henry St. George Tucker, Henry Wallace, Wendell Willkie.







Among those on the 1947 WITNESS *Honor Roll are Bishop Gilbert, the Rev. John M. Groton and the Rev. W. Russell Bowie.*

1943: C. C. Burlingham, Wolcott Cutler, Genie Daly, Gardiner M. Day, Winfred Douglas, John Henry Edwards, David E. Gibson, Mrs. John E. Hill, Frederick B. Howden, Annie Parks, Edward L. Parsons, George Plaskett, Gilbert P. Symons, Beverley D. Tucker, Nettie Whitford.

1944: Edward F. Colcock, William V. Dennis, Elizabeth Frazier, Joseph C. Grew, Helen G. Hogue, Harry W. Horn, David R. Hunter, John H. Johnson, Sherman Johnson, Henry Kaiser, Ivey Lewis, Elmore McKee, Charles S. Mott, Mary Louis Pardee, Ellis Van Riper, Howard Chandler Robbins, Henry Knox Sherrill, Percy R. Stockman, William Temple, Edgar L. Tiffany, Henry B. Washburn, Theodore O. Wedel. Sumner Welles.

1945: All Chaplains, Chester Bowles, Stephen R. Davenport, Jr.,

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C. G. Hamilton, Eric Johnston, C. D. B. King, Harry Kennedy, Daisuke Kitagawa, F. H. LaGuardia, Mrs. Stephen Mahon, Richard Morford, Walter P. Morse, Mrs. Arthur Sherman, Edward Stettinius, Helen Turnbull, Raymond Walsh, Francis Wei, Charles C. Wilson, Doris K. Wright.

1946: Angus Dun, Virginia Gildersleeve, Elwood Haines, Daphne Hughes, Kenneth Hughes, Lucy Mason, Joseph G. Moore, Owen D. Roberts, William Scarlett, Charles P. Taft, Charles F. Whiston, David McC. Williams, Donald M. Wright.

SEMINARY DEANS MEET

Washington: — The deans of the eleven Church seminaries met at the College of Preachers here on Dec. 29-31 to consider, among other things, the Syllabus for Theological Studies soon to be issued by the commission on theological education of the General Convention. The Syllabus is used by faculties, students and examining chaplains as a guide to training and examinations, and has been under revision for some time. The deans studied the final draft and made recommendations which now go to an editing committee before adoption by the commission.

Special attention was given to the need for additional clergy, with a number of interesting facts being brought out. For instance, less than 65% of the candidates for the ministry of the Episcopal Church in recent years have come from members of our Church; the capacity of our seminaries in presenting men for ordination is less than 200 candidates a year; in the five year period, 1940-45, only 625 men were ordained while in the same period 825 clergymen retired or died. This year, under abnormal conditions and with most of the seminaries operating beyond their normal capacity, there are but 534 students in the eleven schools.

Particular attention was paid to information revealing an alarming lack of clergy in the domestic missionary fields where clergy turnover appears at an alarming rate. The seminaries are anxious to prepare men for these fields but the deans stated that they are seriously handicapped by the disparity between salaries in the dioceses, and even the foreign fields, and those paid in the domestic missionary fields. It was suggested that a policy should be developed which would place domestic missionaries on the same salary basis as those in foreign fields.

The deans are to meet again this spring at the time of the meeting of the commission on theological education.

MANHATTAN CLERGY HAVE RETREAT

Suffern, N. Y.:—A combined conference and retreat on evangelism was held for the clergy of the borough of Manhattan, New York, at the farm of All Angels' parish here, January 8-9. Bishop Gilbert and Suffragan Bishop Donegan participated in the conference which was presided over by the Rev. Samuel Shoemaker, chairman of the Manhattan committee on evangelism.



Wynne Ditchburn is one reason why so many male students are seen these days at the student center at Southwestern Louisiana Institute. She is the new student worker there and is the daughter of the Rev. J. S. Ditchburn who is the Episcopal chaplain at Louisiana State University

The Rev. Shelton Hale Bishop, rector of St. Philip's, conducted the opening service and meditation. This was followed by a conference where methods of evangelism were discussed. Bishop Donegan then led a discussion on a rule of life, emphasizing personal devotion, greater self-sacrifice and discipline, and deeper and frequent participation in the sacramental life. The evening meditation in preparation for the holy communion was given by the Rev. James Green, precentor at the cathedral.

Plans are under way for convocations in various centers to make plans for a unified program of evangelism in the diocese. A meeting to this end was held for the Manhattan clergy on January 19 at the Church of St. Mary the Virgin, New York.

WORLD GOVERNMENT DISCUSSED

New York:—Four lectures on world government, followed by discussion, are being held at St. George's Church here. The first was on January 14 when the lecturer was Manson Benedict, chemist and mathematician, on atomic energy. On the 21st the speaker was Vernon Nash, journalist, and on the 28th it will be Alan Green, author and lecturer. The last of the series will be February 4 when the lecturer will be Cord Meyer Jr., president of United World Federalists, who is to discuss Russia and world federation.

LAYMEN'S COMMITTEE HAS MEETING

Greenwich, Conn.:—The committee on laymen's work of the National Council met at Seabury House, January 8-9, with the Presiding Bishop present throughout. He told the men that it was only by stirring lay people to a sense of personal mission that a dent can be made on the half of the people of the country that are not connected with any church. He said: "I am encouraged. We are not moving rapidly, but I honestly think we are moving."

Mr. Harvey S. Firestone Jr. of Akron is the chairman of the committee and presided at the meeting.

LEADING LAYMAN DIES

Mauch Chunk, Pa.: — Richard S. Ruddle, a vestryman of St. Mark's here for 58 years, died December 28th, with the service conducted on the 30th by the Rev. G. Clayton Malling and Bishop Sterrett. His father and grandfather had served on the vestry before him, for a continuous record for the three generations of 113 years. Mr. Ruddle was also active in diocesan affairs, and represented the diocese of Bethlehem at the 1934 General Convention. He was also the organist at St. Mark's for 12 years and often gave assistance to those who have succeeded him as organist and choirmaster.

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EDITORIALS

A Step Forward

THE trustees of the American Church Institute for Negroes are to be congratulated for the action taken in regard to the Bishop Payne Divinity School, reported in this number. Had the original program been carried out it would have perpetuated in stone and mortar for decades a policy of segregation in the Episcopal Church. Negroes, like all other qualified candidates for the ministry, should be welcomed at any approved seminary and we are delighted that trustees of the Institute so state and ask for authority to use the revenue from the large grant from the Reconstruction and Advance Fund for scholarships to Negro candidates.

Incidentally, THE WITNESS has had no small part in what the trustees call "adverse publicity" given to Bishop Payne, and has been severely criticized for it by some. But our attacks have not been directed against the school as such, and certainly not against its administrators and faculty, but solely against segregation. That this is understood by the dean of the school is attested by a letter received last week from Dean Goodwin in which he says: "I too am against segregation and am praying and working for the day when segregation will be no more. Paradoxical as it may seem, I think the work we are doing at Bishop Payne is working toward that end. So do our Negro professors who are working with me, and so do a large number of our alumni."

Qualified Negroes should be admitted to both the student bodies and faculties of all our seminaries and we are confident that the day will come when they will be.

"QUOTES"

WE ARE determined that America shall be no totalitarian state which treats youth as cannon fodder. We must also see that greedy individuals and institutions do not treat the government as a pork barrel. We cherish the doctrine of separation of Church and state, but we must not misinterpret this to mean the isolation of religion from public policies and social programs. The basic principle on which this republic was founded is the sovereignty of God. It is that which safeguards our idea of right and our ideas of our rights.

—Ralph W. Sockman
Pastor of Christ Church,
New York

Kindly Criticism

WE WERE talking the other day with an active churchwoman who had an interesting slant on the article by Professor Walter H. Clark, *Episcopalians and Class*, that we ran December 11th. She approved the piece but thought the criticism could be brought nearer home for some people. She has an unusual background upon which to base her judgment. Active in church work for over fifty years, she has lived in three dioceses, been a communicant of four parishes, held offices in Church organizations, parochial, diocesan, provincial and national.

She prefaced her criticism by declaring that ministers are doing the greatest service in the world and therefore deserve support in appreciation of their fine qualities. She thought too that the laity could help the clergy by calling attention to failings which the clergy might correct if their attention was called to them. One of these she described as "their conscious or unconscious neglect of some of the outstanding workers in their parishes. I refer to women of education and culture who conduct educational and missionary programs in parishes, who are usually well informed on Church matters, but who do not belong to the wealthy or socially prominent group. When the bishop, dean, or rector has distinguished churchmen as guests, these women are seldom invited to luncheons or dinners where they might have the valued privilege of talking first-hand with these leaders about whom they know so much through reading the Church papers and keeping abreast of trends. Instead the guests are usually from the rich and socially prominent who know little and care less for the kind of conversation which might prevail. The interested workers hear a talk in the parish house, manage to shake hands with the visitor and go away wishing they might have had even a short talk to help their work. The cry for leadership is still loud. Perhaps a decrease in recognition of 'class' only at these affairs might result in an increase of leaders willing to devote their talents to church organizations rather than women's clubs."

Her criticism was not the gripe of a snubbed woman. It was that of a young woman of seventy who has put in fifty years of Church work and thinks that a bit of attention at such affairs, to her, and others like her, might help equip them the better for the service they want to give in the days ahead.

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Three Great Weaknesses

THE top man of Unitarianism, Frederick May Eliot, made pertinent observations the other day in an address on the subject of liberals. After giving the opinion that the world is weary of extremes and would welcome a philosophy of the middle way, Dr. Eliot, himself of course a professional liberal, felt compelled to say that liberals are totally unprepared to meet this opportunity since they are beset with three great weaknesses. The first he called the liberal's fear of regimentation—discipline perhaps would be a better word—so that he finds it almost impossible to work with others in an organization. His second fear is of dogmatism and creeds so that in time the liberal is not definite about anything. Thirdly, says Dr. Eliot, "The liberal has a certain brittleness and shallowness. There is something about the stuff of the liberal which has often proven that he cannot take it during the great tests of the world's history."

THE WITNESS is glad to be known as a liberal journal. But we are sure that "the interpretation of the Christian religion in contemporary terms" and "the rigorous application of the principles of Christ to our social life" of our statement of purpose are just as essentially a part of the full gospel as is our conviction that "God wills the Church to be Catholic in its inclusiveness, Liberal in its essential spirit, Evangelical to the Gospel of Christ."

We agree with Dr. Eliot that liberals must get rid of these three weaknesses if our movement is not to crack up completely. And this is just as true of liberalism in the Episcopal Church as it is in the Church of which Dr. Eliot is the president.

Travels of a Gargoyle

LIBRARY & ARCHIVES
CHURCH HISTORICAL SOCIETY
AUSTIN, TEXAS

by Thomas V. Barrett

Secretary of College Work of the National Council

I HAD been sitting for several days with my feet on the desk in my niche in the Cathedral of Bureaucrats, dictating plans and strategems with enormous energy when a secretary popped into the office carrying a basket full of trade-journals and a ham sandwich. It is my custom to stop my "over-all planning on the national level" for a half hour each month in order to catch up on the news of the Church militant and to find out just what is happening on other ecclesiastical levels.

I soon discovered from some of the news items, and articles, that the Church was really on the march—in a hysterical sort of way. The only thing that seemed to be wrong with it was on the national, policy-making level. I had settled down with a cheekful of ham sandwich and was enjoying a breezy article about the gargoyles at "281" when I suddenly realized, "That's me they're talking about."

I flew into a pretty impressive tantrum and hurled the latest edition of the "Witnit" into the wastebasket. But by the time I finished a cup of coffee I began to see the whole matter in a new light. "I bet they're right," I said to myself. "Here we sit up here, me and my brother gargoyles, and we just don't know what's going on in the Church. Or in the world either. We haven't got down to the grass roots. We ought to get out more, and get our fingers on the pulse of the Church, so we can really feel the blood pressure. Probably on the diocesan and parochial levels the vitality is simply terrific."

I pushed aside the latest communique I intended to send out in quadruplet copies and brooded for fifteen minutes. Then I began to pack my suitcase.

"Let's get out of this rat hole," I muttered, "and go visit some of these men in the field and learn from them. . . ."

It was two days later that I stumbled off the Canojoharie Night Express and was met by the Rev. Joshua Sitwell. He was fairly tall and portly, with a pink face that looked fine in his new Buick.

"We'll just run around and see the Plant first," began Mr. Sitwell. "Of course, it isn't quite in first class shape yet. I've only been here two years and you've no idea what a mess it was when I arrived. Absolutely no parish records worth anything. And the Parish House! Indescribable! But we're putting the Plant in shape now. Mr. Snood our senior warden, and Mr. Flushman, our treasurer, matched each other to the tune of $5,000 for a new kitchen, and we're getting the nave extended as soon as materials are available. Don't understand it, but we're simply pushing the walls out. Terribly cramped for room."

We were passing through a decrepit part of

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town, evidently a Negro ghetto. I thought it would not be amiss to find out how they were handling the race problem on the local level.

"This Negro question is difficult in these large urban centers, isn't it?" I ventured. "How do you find the problem here?"

Sitwell looked for a moment as though I'd asked him to recite the names of the Kings of Israel, but he pulled himself together.

"Oh, they get along pretty well. Give a Negro a ten cent cigar and he's happy. These things take time, you know. I'm a trustee of the Y.M.C.A. and we're starting a Negro branch next year. The city is alert to the need. Of course, we have a lot of southern Negroes and they're very aggressive, you know. Haven't learned to use their freedom. We have 'Bump night' here every Thursday. It's a thing that takes time."

We soon turned a corner and in a few minutes were rolling along a fine avenue which Sitwell assured me was the nicest street in town. He pointed out some of the houses of his parishioners and told me the amounts of their salaries, which no doubt will be a useful piece of information for me some day.

"Well, here's the Plant"—he boomed, coasting up to the curb. I looked out at a massive pile of stone and stained glass that wandered all over the block.

"What do you think of it, eh?"

"It's . . . it's quite a Plant," I answered feeble.

"Of course," went on Mr. Sitwell, "we need a new wing on the parish house but that will have to wait. These labor unions are making things impossible now."

We entered an elaborate lobby and Sitwell pointed out the new lighting fixtures. An oak door led into a fabulous room that looked like the Taj Mahal with a dash of American Gothic. It turned out to be his office.

"Nice lay-out, eh?" asked the Reverend.

"Very nice," I agreed. I was about to suggest it was almost too nice, but remembered that I had come to learn.

"We're really starting to go places here," continued Sitwell lounging back in his chair. "The Guild raised $2,500 last year for a new Bishop's chair, and some Venetian blinds for the Kindergarten room. We raised the budget from $42,000 to $48,000 and had a confirmation class of sixty-three. Our average church attendance is 350 and. . . ."

My attention wandered a bit as Sitwell, getting down to the grass roots began to turn out statistics like a cement mixer laying a highway. I got completely mired in the deluge of facts and figures and finally asked him if he'd read any good books lately. "No, I haven't," he said, "that's one of the sacrifices of being a city rector. You don't get time to read. We're so busy here with meetings, calls, organizations, and now our new building fund—I don't find much time to read."

I caught a glimpse on his desk of a printed appeal for help to the people of Europe and asked how the parish made out in its missionary giving.

"Oh we always pay our quota in full. Went a hundred dollars over this year. Our quota is $3,400. We'll raise that to $3,600 after we get the new wing completed."

We had lunch at the city club but even in such secular surroundings it was difficult to get Sitwell out of his parish records. Of course, he gave me a lot of information about how to run a big parish if I ever got one, and also some advice about making calls; and he warned me not to preach about politics and controversial matters. People got all that stuff in the papers. It appears that in order to get a church really vital you must preach inspirational sermons, and get right down to the grass roots in your meetings, and study classes, and "meet peoples' needs where they are." (I'm not sure whether he meant the needs or the people. He didnt tell me just where they were either; but I shouldn't expect to learn everything in one visit.)

I was a little fatigued when I got on the train. I guess the sheer spiritual vitality of the place was enervating. Too much pulse for a bureaucrat to get his fingers on. It did seem as though Sitwell might have been more concerned about that Negro ghetto down by the railroad track, and the starving people of Europe and world peace. But he would probably get around to justice after he got the new wing for the parish house.

I sat quietly in the Pullman trying to digest what I had learned so that when I returned to my niche on Fourth Avenue I would know more about the real work in the field. I didn't seem to get to first base let alone the field. So, I opened a small Bible I had taken along to read when I was not operating on the local level.

It so happened that the first passage that caught my eye seemed completely irrelevant. It didn't have a thing to say about new wings, venetian blinds, parish records. There wasn't a statistic in the whole passage. "I hate, I despise your feast days—I take no delight in your solemn assemblies . . . take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. But let justice roll down as waters; and righteousness as a mighty stream."

I guess Amos didn't know as much as we do about how to get down to the grass roots . . . .

(The first of a series of four articles)

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Building the Preacher

by Richard R. Beasley

Rector of St. John's, Roanoke, Virginia

THE story goes that a group of clergy were discussing a man of another communion who is regarded as an exceptionally effective preacher. "But," one man complained, "he preaches to the galleries." "Yes," replied another, "and he is the only man in this city who has galleries to preach to." Is it unfair to say this is a rather prevalent condition throughout this Church? Why is Episcopal Church preaching ineffective? There are three immediate reasons: 1), we rely too heavily on the service. 2), we really don't think the sermon is important and so don't give preaching the necessary time and labor nor exert the discipline it demands. 3), we have not studied the science which makes the art of preaching possible.

Consider this preliminarily. Did you ever watch a group of clergy in a conference discussion, about forty of them? When a point arises that touches them at the core of their interest, they rise and pour out their very soul. You listen, captured, held by them. They speak nimbly, easily, convincingly. The fire in them kindles the fire in us. Then we watch them the next Sunday in their pulpit. They are conscious of themselves and their importance. "I am Sir Oracle," they seem to say, "and when I ope my mouth, let no dog bark." They read, heavily, what they have written (and the style is polished and perfectly grammatical and studded with quotations from learned books) and you can hear the rhythm of their prose and it is all very true, very learned, but you lose interest and your eyes become heavy. But back in that conference session you listened to them on the edge of your seat.

Shall preaching be, as Henry Ward Beecher once mused, "A random and unrequited effort"? —something, alas, we are sentenced to do a great deal of by virtue of our being in the ministry? Or shall it be as immediately effective as the performance of a pianist, or the operation of a surgeon? Those who know the value of preaching and are willing to give it the labor it deserves know that the latter question can be answered in the affirmative. The analogy of the hunter and the fisherman is applicable. The good hunter does not fire his gun haphazard in the air; rather he takes aim and fires and brings down the game. Similarly the fisherman goes where the fish are, studies their habits, possesses the proper equipment, is endlessly patient in luring fish to his hook—and catches the fish.

Watch the average preacher. He is a man of God, there is no question of that. Through his sermon there runs a real sense of God's presence and man's need. The sermon is spiritually centered, if you read it over later. The man is in earnest and conscious of his stupendous responsibility as a minister of the word. He is eager to assist in man's salvation in the proclaiming of the living God. Yet however important all this is, there is something lacking. The sermon does not go over. The people are not powerfully taken hold of.

Can we analyze what is lacking? Perhaps the sermon is too logically perfect. It states the problem and solves it and nothing is left to the hearers' imagination—no trails for further pondering are pointed out. Or the shot may go over the heads of the birds. The thought is all true but does not gear in with their thinking. There is no common ground where he and the people both stand. His starting point is irrelevant, so the sequence of his thought is irrelevant, too. Or he may be like a bambino in swadling clothes. He is not free, nor emancipated. His arms are tied; his tongue labors. He struggles and perspires and when he is finished he is exhausted and his people are unmoved. His sermon, in Phillips Brooks' words, has been, "The pumping of a pump not the play of a fountain." Or he is ignorant of his audience and is violating elementary psychological principles of speaking to a crowd of people, which is a vastly different thing from those same people as individuals.

SINCE we face this problem of public speaking, why not study it and perfect ourselves in the craftsmanship of it? This writer has long since learned that there is little help in the art of preaching in recent books and articles that profess to help the preacher. We have read a good proportion of them. Instead we prefer the old masters. To them we have gone back with immense profit and found the thrill that Keats evidently had when he looked in Chapman's *Homer*. Two Romans are perhaps the peer mentors for modern preachers—Cicero *Concerning the Orator and* Quintillian, *Education of an Orator*. Ah, those ancient speakers studied this matter of public speaking! The next best is Henry Ward Beecher's *Lyman Beecher Lectures on Preaching* (First Series). Personally we feel that nothing in this or the last century can compare with this book. Then any good life of George Whitefield or Spurgeon will be like mining gold and it will show what preaching can do.

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Our criticism with most modern writers on preaching is an over-emphasis on content and an almost total disregard of the art of putting over the sermon. The same is true of most clergy conferences on preaching—usually the sole emphasis is on the message. But consider this. Quintillian calls attention to the fact that time and again a first rate message poorly delivered and without a knowledge of what Beecher calls, "Pulpit dynamics" is vastly inferior to a second-rate message well delivered. "I would not hesitate to assert that a mediocre speech supported by all the power of delivery will be more impressive than the best speech unaccompanied by such power." And he goes on to mention how actors "give so much more to the charm of the greatest poets that the verse moves us far more when heard than read."

Indeed in any speech situation there are three elements: the man, the message, the hearers. Each is a world in itself. Preachers in England after hearing Beecher on his several visits there went back to their homes concerned with building a man not just writing a sermon. Let a preacher start with that, building his courage so that no congregation intimidates him, freeing himself from timidities and uncertainties, making himself a master in his field, studying his craft, pouring into his mind ceaseless knowledge from every area of culture, scrutinizing human nature wherever man is found, opening wide his soul's door to the invasion of God in Christ—all that will build the man.

And the message—most of us need no caution on that in view of the hours we spend on our sermons. But two remarks are worth mentioning. Herbert Spencer's study *The Philosophy of Style* is fruitful reading: our style should be such that the people can understand what we are saying with a minimum of effort. Second, our prose should be fed by a constantly enriched imagination. We think best in images not cold logic—picture thinking is the one we remember. There is the Arab proverb: "He is the best orator who gives men's ears eyes."

Then the audience. There are two superb books on that subject: *The Crowd* by the French psychologist, Le Bon, and *The Psychology of Public Speaking* by Walter Dill Scott. A congregation is a crowd and a crowd is not just a coming together of various individuals. The mere fact of being a crowd introduces other and powerful elements into the picture. It is fatal to talk to a crowd as one could to an individual. Logical reasoning is out; a vast reservoir of feeling is waiting to be stirred. Affirmations are in order not argument. Challenge is desired and strong leadership is expected. The great orators, Webster, Bryan, Disraeli, have all studied the characteristics of the crowd and hence could control them as a driver with a team of horses.

Well, how get this victory, utterly persuasive element which the clergy in the conference discussion, in paragraph three had? Certainly this: to speak only when you are ready and on themes on which you have long pondered. That means you must have a notebook always handy with topics noted down, subjects that are going through the process of ripening. That means too that your reading must compass not only Bible study and theology but more important the vast and stimulating field of belles-lettres. That means further that the sooner you break the chain holding you to a manuscript the better. It wont be—your sermon—as polished and grammatical and logical and literary as if you read it but you will be listened to better and your people will be more moved by it and it will feed their heart and soul and not just their mind—and they will come back. Richard S. Storr's *Preaching Without Notes* is as bread to a hungry man. It can be done, for in this as in all the rest it is a matter of technique.

This final word. If you are entirely satisfied with your preaching and your people are too, this article is not for you. But if you have a haunting sense that something is wrong, that your congregation is not growing, that there are skills and techniques that you are overlooking—well, read Beecher and Storr and Cicero and Quintillian. That will be a sunrise!

A Word With You

By
HUGH D. McCANDLESS
Rector of the Epiphany, New York

The Eucharist

THIS name for the chief service of the Church exemplifies one of the most charming aspects—if one may use the word "charming" in this connection—of the relationship between Christ and his bride, the Church.



She thanks him for his life, as recorded in the gospel. She recalls him at the beginning of the canon, in joyful thanks: "Lift up your hearts." At the same place, she declares her faith in him, in a way which makes the creed almost unnecessary—and this time she does it with thanks, general and specific. She then receives renewed strength, and gives thanks for that, too.

It is a little like a visit after Christmas to grandmother, to thank her for the presents. She always

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has another gift, and the children thank her for that, too.

Regrettably, some congregations feel that part of the thanks should be rendered by professionals. It is a little like sending a tidy little printed card of thanks, instead of a real letter, which might be sprawly and full of misspellings.

Talking It Over

By
W. B. SPOFFORD

THE launching of a nationwide organization to maintain separation of Church and state has already brought forth an attack by the Knights of Columbus, released significantly by the chancery office of the New York archdiocese of the Roman Church. There will be others you may be sure for the Roman Church has a long range program for education in these United States which calls first for bus transportation to parochial schools; next, state financial aid to R. C. schools; and, if they can get away with it — already an accomplished fact is some places — the domination of the whole U. S. educational system. And if you think this an exaggeration dig up the full story of New Mexico where nuns teach in the public schools, and where children are required to learn the R.C. catechism if they are to be promoted.



The new organization, with the rather cumbersome name of "Protestants and Other Americans United for Separation of Church and State," underscores the fact that it is not for the purpose of attacking any religion but is out solely to maintain separation of Church and state as it "has arisen in the political area." Nevertheless the organization has already been charged officially by the R.C. Church with "stirring up religious bigotry"; its manifesto is said to be "loaded with intolerance" and the Protestant leaders responsible for its formation are branded as "wolves in sheep's clothing."

The objectives of the new group, to which incidentally all, including Romanists, who believe in the American principle of separation of Church and state are invited to join, are stated as follows:

One, to enlighten and mobilize public opinion in support of religious liberty as this monumental principle of democracy has been embodied and implemented in the constitution by the separation of Church and state.

Two, to resist every attempt by law or the administration of law to widen the breach in the wall of separation of Church and state.

Three, to demand the immediate discontinuance of the ambassadorship to the papal head of the Roman Catholic Church.

Four, to work for the repeal of any law now on the statute books of any state which sanctions the granting of aid to church schools from the public school treasury.

Five, to invoke the aid of the courts in maintaining the integrity of the constitution with respect to the separation of Church and state, wherever and in whatever form the issue arises, and, specifically, to strive by appropriate constitutional means to secure a reconsideration of the two decisions of the Supreme Court upholding the use of tax funds (a) for providing the pupils of parochial schools with free text books, and (b) for the transportation of pupils to parochial schools.

Six, to call out and unite all patriotic citizens in a concerted effort to prevent the passage of any law by Congress which allots to church schools any portion of a federal appropriation for education, or which explicitly or implicitly permits the states to make such allotment of federal funds. This purpose in no way prejudices pro or con the propriety of a federal grand in aid of public education.

Seven, to give all possible aid to the citizens of any community or state who are seeking to protect their public schools from sectarian domination, or resisting any other assault upon the principle of separation of Church and state.

Eight, in seeking these objectives we are determined to pursue a course that cannot be justly characterized as anti-Catholic, or as motivated by anti-Catholic animus. As Protestants, we can be called anti-Catholic only in the sense in which every Roman Catholic is anti-Protestant.

The R. C. archdiocese of New York gives the opinion "that the American people will give a cool reception to this organization" which, it predicts, "will fall of its own weight." Maybe so, but I can report that I have talked with a considerable number of people, Protestant, clergy and laity, members of the Jewish faith, and some who have no church connections at all, and I have yet to find a non-Romanist who does not say, with enthusiasm, that such an organization as "Protestants and Other Americans" is long past due to meet the threat of Roman Catholic domination, not only in education, but in the entire political area of our life.

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Recommend Bishop Payne Grant Be Postponed For Time

The Trustees of American Church Institute Make Unanimous Recommendation to Council

Edited by Sara Dill

Boston:—The trustees of the American Church Institute for Negroes, meeting here, unanimously voted to recommend to the National Council the postponement for an indefinite period of the grant to the Bishop Payne Divinity School from the Reconstruction and Advance Fund. The grant was for close to $200,000 for reconstruction and equipment incident to the rehabilitation of the school.

The resolution states that the action was taken because of "a number of important recent developments" including "No candidates for the ministry have entered the school in the current season" and "there has been an intensification of the feeling against segregation of students intended to enter the ministry, with increasing adverse publicity."

The resolution states further that the Presiding Bishop, who is also the president of the American Church Institute, during a recent visit to Bishop Payne "reached the conclusion that it would be most unwise to make a substantial capital expenditure at the present location of the school, and advised the school officials accordingly."

The resolution recommends that Bishop Sherrill appoint a new impartial committee of the Church to consider and recommend to the Council how and where the Episcopal Church should train Negro candidates for the ministry.

It states further that "in the event the National Council decides to postpone for an indefinite period the expenditures of the funds allocated to the Bishop Payne Divinity School, the Institute recommends to the Council that the Institute be authorized to invest the money from the Reconstruction and Advance Fund and to use the revenue for scholarships and grants to aid Negro candidates for the ministry who attend any approved divinity school."

Discuss Ministry

Hartford: — There were 65 men and boys at a conference held here at Christ Church Cathedral to discuss the ministry, and this in spite of a heavy snowstorm. Bishop Gray presided and there were a number of speakers, including Lyman C. Ogilby, David B. Bronson, Percy L. Urban Jr., Raymond Cunningham Jr., Edwin A. Skipton and Peter B. Tomkins, all of whom are now attending one of our Church seminaries.

Primate Orders Trial

New York (RNS):—Patriarch Alexei of Moscow has ordered the trial of Metropolitan Theophilus and five other bishops of the Russian Orthodox Church in North America. The bishops, charged with "stubborn attempts to split the Church," are Archbishop John of Brooklyn, Archbishop Leontius of Chicago, Archbishop John of Alaska, and Bishop Nikon of Philadelphia. They head a majority of about a million Russian Orthodox which broke away from the Moscow Patriarchate in 1924, refusing to pledge loyalty to the Soviet regime. None of them are expected to heed the summons to appear before the Church court in Moscow so that the trial will be conducted in absentia.

To Visit Philippines

Manila (RNS):—Bishop Kennedy of Honolulu is soon to arrive here to arrange details for inter-communion between the Philippine Independent (Aglipayan) Church and the Episcopal Church of the U. S., according to a statement by Supreme Bishop De Los Reyes Jr. He also announced that the Aglipayan Church bishops will meet shortly to discuss an anti-communism campaign. He stated that at the general assembly of the Church last summer, the constitution of the Church had stipulated that members foster the sharing of property by the community "as preached by Jesus and practiced by the Apostles," but he declared that the provision had been neither fully enforced nor widely publicized. He discussed also that he had discussed the proposed anti-communism campaign with Roman Catholic laymen but that he had not approached the Roman hierarchy on the matter.

There is a rival group in the Independent Church, headed by Monsignor Juan Jamais, that recently petitioned the government to withdraw its recognition of the group headed by Bishop De Los Reyes, because of its projected inter-communion with the Episcopal Church, but a government official says that the petition will be rejected.

Still in Driver's Seat

Philadelphia:—THE WITNESS reported January 8 that the Federal Council's commission on a just and durable peace had been dissolved and the commission of international justice and goodwill revised. The report was correct except we were apparently wrong in stating that it meant the shelving of John Foster Dulles. Mr. Dulles is now to act as permanent chairman of the policy committee of the revised commission.

Missionaries Speak

Wheeling, W. Va.:—Speakers representing four missionary fields are the speakers at morning services at St. Matthew's here during the Epiphany season. The Rev. George Packard spoke on Latin America on January 11; the Rev. Benson Harvey spoke on the Philippines last Sunday; the Rev. Frank Titus is to speak on Japan on the 25th and the Rev. Harvey Simmonds on Liberia on February 1. The two church schools of the parish have a missionary service and then attend the church service to hear the speakers. The Rev. J. Moulton Thomas is rector.

Churches Unite

Boston: — St. Matthew's, incorporated as a parish in 1816 when it was the first and only church in South Boston, has been merged with the Redeemer, and will be known as the Church of St. Matthew and the Redeemer. The present property of St. Matthew's has been sold to the Albanian Protestant Church. The rector of the Redeemer, the Rev. F. S. Armstrong, has retired because of illness, and the Rev. Frank M. Rathbone, rector of St. Matthew's for the past thirty years, will serve the combined parishes on a part time basis, and on a full time basis as soon as feasible. At present he will continue to serve part time as diocesan hospital chaplain.

Hits Protestants

Madrid (RNS):—The Spanish government is planning measures "to defend our laws and our Catholic traditions" in "the face of widely re-

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vived Protestant propaganda," according to Ecclesia, organ of the central administration of Spanish Catholic Action. The publication said its information came from "trustworthy sources."

"A nation as Catholic as Spain," Ecclesia declared, "we cannot stand with folded arms as exotic creeds, not satisfied with the benevolent authorization given them by the state for the private exercise of their cult, dedicate themselves to carrying on acts of proselytism. These include organizing youth meetings, publishing bulletins under the form of parochial leaflets, selling heretical books at the doors of our churches, and distributing publications insulting to our faith."

The Catholic Action periodical charged that the term "Protestant propaganda" is not always an exact one, "because more than once, under this cloak, Protestants are moved, not by religious, but by anti-patriotic, motives."

"The anti-patriot," Ecclesia asserted, "does not find it inconvenient to appear in a pious guise in order to avert suspicion while he is undermining the religious foundations of the country."

Asserting that while the Catholic faith should not be imposed upon anyone, Catholics are obliged to defend their beliefs, Ecclesia concluded by declaring that "no impostor should be permitted to rob anyone of a treasure so great and so precious to our country."

Turn to Communism

New York (RNS):—Young people in India are showing "an increasing interest and enthusiasm for Communism," it was stated here by the Rev. K. Mathew Simon of the Syrian Orthodox Church of India. Mr. Simon told the North American administrative committee of the World Council of Christian Education at its annual meeting here that the many and varied Church groups in India "are not doing much" to provide a positive program for youth, and that students as a result are gravitating toward political organizations.

Declaring that in India capitalism is considered synonymous with imperialism, he said that "we are as much afraid of America today as we are of Russia. We can't make up our minds and it's up to you to show us that some of our ideas about you are wrong."

The Rev. Rodolfo Anders, secretary of the Confederation of Evangelical Churches in Brazil, asserted that the one to two million Protestants in Brazil "are exerting an influence out of all proportion to their numbers in relation to the total population of forty-five millions." He said the World Council of Christian Education is "helping to revolutionize" the teaching of Protestantism in Brazil, and cited as an example the attack on illiteracy being made by Dr. Frank Laubach.

Expresses Gratitude

New York:—"With utmost gratitude," the supreme bishop of the Philippine Independent Church, Don Isabelo de los Reyes, has written to Presiding Bishop Sherrill regarding the action of the House of Bishops in November, providing that the Philippine Church shall be given a valid episcopate through the Episcopal Church. Bishop de los Reyes said, "We are fully determined to accept all the conditions demanded for the granting of such a precious gift, and we will endeavor to fulfill the requirements about the adoption of the Book of Common Prayer with the necessary adaptations in all our churches. Likewise we will continue as heretofore, conducting all our services in the dialects of the various communities as well as in English and Spanish, both official languages in the Philippines."

Expressing confidence in the future, Bishop de los Reyes said: "With the inspiration of the Protestant Episcopal Church, the Independent Church of the Philippines is sure to become one of the most vital moral forces in the spiritual rehabilitation of the people of the Philippines. Most of my people are presently eagerly seeking to learn more and more about the Protestant Episcopal Church. We envision immense blessings and the salvation of countless immortal souls by the action of the House of Bishops. I confidently believe that the bestowing of valid orders to our clergy is only the beginning of a new era in the Philippines. All of us will exert our best efforts to become worthy of the magnanimity of the Protestant Episcopal Church."

Start Campaign

Springfield, Mass.: — Bishop W. Appleton Lawrence of Western Massachusetts, recently called together the clergy of that diocese to consider and adopt a program of evangelization for the diocese, following the plan of the Presiding Bishop for the whole Church. A slogan "Each one, reach one"—was adopted, and a time-schedule of procedure set up, to carry through Lent. The clergy also took up the question of procedure in connection with the plan of the National Church to raise one million dollars in four hours on February 29, and a time-schedule for this effort was also adopted.

A special feature of the gathering of clergy was that each clergyman there packed a box of food, addressed to an individual German Lutheran pastor. Each one of the American clergymen received the name of the German pastor, which had been sent from Germany by a representative of the Lutheran World Relief Association in Berlin, with the expectation of creating between his parish and the one in Germany, a bond of fellowship through correspondence and by prayer, each for the other, across the seas.

Mrs. Henry Walter, Springfield chairman of the Church World Service, said she had cabled Mrs. Herda Epstein in Berlin of the intention of the Episcopal pastors to adopt a German pastor, and received an airmail letter telling her that the cable came "like God's light in the dark"; and



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she urged all to make that light bright and inclusive. After each clergyman had personally packed a box for his adopted brother in Germany, Bishop Lawrence suggested that the first Sunday in January be observed as Christian Brotherhood Sunday, when it is hoped that letters received from the pastors in Germany may be read, and special prayers offered in both churches, each for the other. An air mail letter will be sent by each clergyman, telling of his plans, and asking that the German pastor participate in the project. Food for the boxes, and wrappings for the overseas packages, were donated by local merchants.

Visits Coast

Berkeley, Cal.:—The Rev. Charles D. Kean of the Episcopal Evangelical Fellowship visited California in December. He preached at All Saints', Palo Alto, and addressed the students and faculty of the Church Divinity School of the Pacific, as well as meeting with members of the organization.

In his talk to the students at the divinity school, Mr. Kean discussed "The language of our faith," and stressed the need for a common language so that the world could understand what the Church is talking about. The Church has answers which the world does not grasp, and the world is asking questions which the Church does not answer. Until the frame of reference is the Christian faith, there can be no communication between the two; and the Church will be irrelevant and the world will be confused and meaningless. Only an evangelical faith which brings men to the gospel of Jesus Christ can provide a profound and significant answer which the world needs.

At a meeting of clergy and laity at St. Mark's Church here Mr. Kean talked on "The evangelical nature of the Church," and showed how a relevant Christian faith cuts across the smooth and compromising activities of "environmental" Christianity and gets to the heart of such matters as unity, theological differences, churchmanship, and other problems. The South India Plan is an evangelical answer in terms of the Christian conscience rather than in terms of biblical or ecclesiastical literalism. The new marriage canon, with all its shortcomings, is also an illustration of seeking to let the will of God work through the Church. It is a question of putting first things first, with an "existential" interpretation of our existence.

More Laymen Needed

New York (RNS): — Increasing participation by laymen in church affairs was reported here at the first formal meeting of the Council of Men's Work Secretaries, composed of lay leaders of 20 different religious groups and denominations.

The Council was organized at Grand Rapids, Mich., last February "to promote Christian fellowship among such secretaries and to serve as an exchange for information and inspiration concerning lay work and to be a center for clearing problems and progress."



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Present at the two-day session here were representatives of the Methodist Church, Evangelical United Brethren Church, General Conference of Seventh-day Adventists, Congregational Christian Churches, Evangelical Lutheran Church, Northern Baptist Convention, Lutheran Augustana Synod, Protestant Episcopal Church, Disciples of Christ, Presbyterian Church in the U.S.A., and American Lutheran Church. Also represented were the Laymen's Movement for a Christian World, the Laymen's Missionary Movement, the International Council of Religious Education, and the National Association of Manufacturers.

The Rev. L. E. Esteb, home mission secretary in Greater New York for the Seventh-day Adventists, stressed the need to "use your religion or lose your religion."

"Laymen don't want to hear a lot of high-falutin' theological terms," he said. "They want to be told what to do in simple language, then they'll do it."

Use of the advertising techniques of modern business in advancing the cause of religion was advocated by Clifford W. Scott of Washington, executive director of the Home-Church-School Foundation.

Mr. Scott asserted that "it is time for Protestants to tell about their faith, about what their churches mean to America."

"Let's speak out for Protestantism in a dignified manner," he said. "Why can't the churches get together on a streamlined national newspaper advertising campaign to carry their message to the entire country?"

Frederick J. Michel of Chicago, national secretary of the Laymen's Missionary Movement, told the Council that "missions is the task of men as well as women."

Appeal for Relief

Geneva (RNS):—Ten international Protestant agencies engaged in relieving needy populations issued a joint appeal here for support of their work by people throughout the world. Declaring "there is a fellowship which binds us to all human beings who are in distress," the appeal asserted that "even the smallest gift may save a life and, therefore, everyone according to his means should make his contribution to the national or international relief organizations whose common object is to bring assistance to all who suffer."

The appeal declared that millions of refugees and expellees find themselves without home or homeland and are living in wooden huts, or in the cellars of ruined houses, a prey to sickness and starvation.

"Hundreds of thousands of war prisoners and war disabled," it added, "are in a pitiful condition. Innumerable children are orphans. There are no beds or hospital equipment for the sick. Adolescents, their health already undermined, have neither the will nor the strength to face a difficult future. How will these unfortunates survive the privations of the coming winter, especially during the critical months at the beginning of 1948, when insufficient stocks remaining over from the disastrous harvest of 1947 will have been entirely exhausted?"

"Even though responsible governments are making considerable efforts, they are naturally far from able to meet all urgent needs," the appeal said. "Distress is on so large a scale that an appeal to private generosity is imperative."

Joining in the appeal were the Ecumenical Refugee Commission of the World Council of Churches; Church World Service; the Lutheran World Federation; the World's YMCA and YWCA; the Brethren Service Committee; the Mennonite Central Committee; the World Student Christian Federation; the American Friends Service Committee; and World Student Relief.

Interracial Group

Ahoskie, N. C.:—Nineteen Negro and white ministers of the Baptist Church in three counties of North Carolina have organized an interracial ministers' conference. Their aims are to work for better race relations, improve fellowship between races, and "get folks out to church."

A Record Class

Houston, Texas:—Bishop John E. Hines of Texas returned to his former parish, Christ Church, and confirmed 127 candidates, 100 of whom were adults. Bishop Quin had confirmed 9 previously bringing the total to the record for the diocese, 136. During the past two years the rector, the Rev. Hamilton H. Kellogg, has presented 452 for confirmation. He states that the major



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THE PRAYER BOOK: ITS HISTORY AND PURPOSE by Bishop Irving P. Johnson 10c

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THE WITNESS

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credit goes to the associate clergy "who have been so earnest, indefatigable and successful in locating unchurched people in the rapidly growing city, and in carefully preparing and presenting them for confirmation." The associates at present are the Rev. Dorsey G. Smith Jr. and the Rev. W. B. L. Hutcheson.

Popular Lectures

St. Paul, Minn.:—Prof. Samuel M. Strong of the department of sociology at Carleton College recently concluded a series of lectures on "Success or Failure in Marriage and the Family." They were attended by more than 100 people, all of which characterized them as "most interesting and constructive." The rector of the parish is the Rev. Lloyd R. Gillmett.

Bishop Bentley Speaks

Boston:—Bishop John B. Bentley, formerly the Bishop of Alaska, and now the head of the overseas department of the National Council, was the headliner at the annual meeting of the Church Service League of the diocese of Massachusetts, meeting at St. Paul's Cathedral on January 14th.

Jobs Available

New York (RNS):—More than 2,000 opportunities for missionary service in all parts of the world are available to Christian young people, according to a list of "calls" just compiled for 1948 by the Student Volunteer Movement here. The list, drawn up from information supplied by 25 denominational home and foreign mission boards and interdenominational agencies, will be distributed to interested students by staff members of the Student Volunteer Movement in their travels to college campuses throughout the United States.

Workers are in greatest demand in the educational and medical fields, with numerous openings for elementary school teachers, high school instructors, college professors, university educators, teachers in special subjects, laboratory technicians, nurses, physicians, and medical specialists. Other jobs are offered in business, church and community activities, religious education, rural evangelism, social and welfare work, industry, agriculture, and a number of miscellaneous fields. Some jobs require a man, others a woman, some a man or couple, and others either a man or woman.

Applicants accepted for missionary service may be assigned to almost any spot in the world. No less than 37 countries are represented in the list, in Africa, the Middle East and Far East, India, Pakistan and Ceylon, North, South and Central America, the West Indies, Southeast Asia, and Europe.

Up to last September, according to Winburn T. Thomas, general secretary of the Student Volunteer Movement, his agency handled some 500 applications for missionary service from students. He pointed out that this figure represents only a small percentage of the total, as most applicants are referred directly to the denominational board which has a particular position available.

In many cases, Thomas said, a student's own denomination may not have an opening in the field in which he or she is interested, and the student will apply for a call from another denomination in order to serve in a capacity for which he is best suited.

THE NEW BOOKS

SYDNEY A. TEMPLE, *Book Editor*
***Excellent **Good *Fair

****Therefore Choose Life** by Edith Lovejoy Pierce. Harpers, $1.75.

How should one review a book of poems? The form of literature which combines emotional movement with intellectual content must, like art, be viewed to be appreciated. The past is able to carry a weight of truth which cannot be contained in prose writing because the poetic form takes the reader beyond the limitations of language. A reviewer's evolution of Miss Pierce's work, "These poems deal with the deep experiences and abiding values of human life," may best be illustrated by quoting one two verse poem:

I hold a star of darkness in my heart,
Against my faith a fleck of unbelief;
Of every lighted joy the counterpart,
This fragmentary silhouette of grief.

It is as though the circumambient cold
Were frosted into one keen ebon dart,
A star of darkness that Christ knew of old:
The nail that pierced his hand has found my heart.

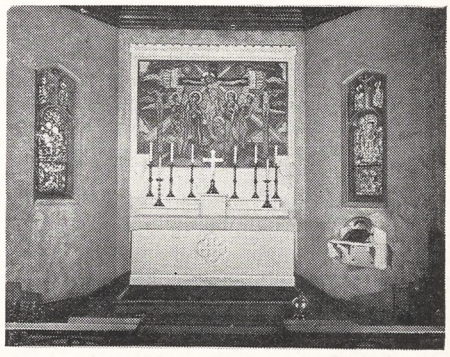
We try to review books in this column so that the readers may decide for themselves whether or not they wish to purchase the volumes. Perhaps the greatest practical value of a book of poems comes in the use that can be made of a verse in preaching or speaking to express a deep human experience which will not be contained in our prosaic speech. But poetry, like any other art form, is to be treasured because it goes beyond the practical realm of life.

—S. A. T.

* * *

*****Albert Schweitzer: An Anthology.** Ed. by Charles R. Joy. Harper, $3.75.
****Prophet in the Wilderness.** By Hermann Hagedorn. Macmillan, $3.

Albert Schweitzer has seized the imagination of our generation in a way comparable to John the Baptist in his days—as Mr. Hagedorn's title suggests. Four new books on Schweitzer have come out in this country during the past few



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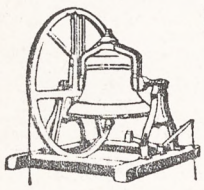
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months—and there may be more to come, for all that we know, before the great missionary arrives here next year. In spite of the "thorough-going eschatology" of his interpretation of the New Testament, Dr. Schweitzer has done more to show that Christianity is a practicable way of life, and was meant to be a practicable way of life, than many a more ordinary theologian. If we are ever to get out of the impasse into which humanity has blindly and stupidly stampeded (two world-wars in one generation, with a possibility of a third one, which will finish off most of the race), then Schweitzer's philosophy of "reverence for life" will have to be taken seriously.

Mr. Hagedorn's life of the famous theologian - musician - philosopher - doctor-missionary is easy reading, almost like radio-script, vivid and picturesque, as the subject deserves. The author is a famous poet, and Schweitzer's life is almost a poem! Dr. Joy's selections from the writings of Dr. Schweitzer are well-chosen and well-arranged. I wish I had space to quote a dozen of them. It is a book that parson and layman alike might well keep within reach for a suggestive thought with which to begin a meditation. These seed-thoughts are guaranteed all fertile!

—F. C. GRANT.

* * *

***Report From Spain* by Emmet John Hughes. Henry Holt & Co., New York. $3.00.

Mr. Hughes, an eminent Roman Catholic layman who served in the United States embassy in Spain throughout the war, makes a keen analysis of El Caudillo Franco's fascist state and the contending forces within it. He gives informative pictures of the roles played by the Monarchists, the Falange and the Church, with the latter institution featuring degenerate, opportunistic leadership and a minority of understanding, minor priests. While castigating American and British policies which led to the establishment of the dictatorship (by implementation of an unneutral 'Neutrality Act'), Mr. Hughes supports our wartime policy towards Spain on the grounds of military necessity. Our contemporary policy, as expressed by our assertions in the U.N., is doomed to fail, he said, because it is based on a general principle of "anti-Communism and containment of socialism" without accounting for historical realities and without a real faith in progressive democracy. This is a keen and honest book by a man who seeks understanding of one of the most diseased spots on our ill earth.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

PROF. JOHN H. WOODHULL
Churchman of Buffalo, N. Y.

I recently saw Yvonne De Carlo in Slave Girl. I remember that some months ago your movie reviewer panned the picture unmercifully in strong language. I enjoyed the picture and regret that Hollywood makes so few like it. Another excellent picture that delighted me was Copacabana, and I fancy your reviewer would look down his nose at that. If his jugdment in the field of social service and religion generally is as poor as his judgment of moving pictures, and I suppose I must suspect it is, whatever he says will be heavily discounted. In fact the news that he is the rector of the Good Shepherd, Boston, should have put me on warning that all was not well.

ANSWER: Our movie reviewer presents his honest opinions, with which of course readers may disagree. He has not been the rector of the Good Shepherd, Boston, for over a year. But even if he were we fail to see what connection there could be between that fact and his opinion of movies. The implication is, we take it, that anyone who took such a small parish cannot amount to much. The fact is that this young man decided what parishes he serves on the basis of opportunities for service, rather than on the basis of salary paid. At the moment he is the rector of St. Thomas' Church, Detroit, where he is paid about the lowest salary in the Church.

According to the logic of Prof. Woodhull this makes him "a failure" and therefore incapable of presenting a sound opinion about anything.

* * *

REV. HENRY H. CHAPMAN
Missionary of Alaska

As a missionary who knows too well the tragic results of Christian disunity and the confusion caused by it, I am interested in the cause of Christian unity, and particularly in the recent proposal for union with the Methodist Church. I am for that proposal, heart and soul. Why didn't we think of it sooner. I believe it is the most sensible suggestion that has yet been made along that line. We and the Methodists have a common heritage. The Methodists began as a much needed spiritual revival within the Church of England. They might never have separated from us had the English bishops been a little more tolerant and farsighted, instead of antagonistic. We like to talk about what we have to offer. The Methodists have something to offer too, and much to forgive. Let us face that fact and admit it. Our Church has launched a campaign for evangelism; certainly a most worthy cause. The Methodists can teach us something about that. They have been evangelizing persistently for some 200 years, and they get results.

Another Church with which we could easily unite is the Moravian Church. The Moravians likewise have much in common with us. They value the sacraments. They are accustomed to a liturgical form of service. They believe in long and thorough preparation for confirmation. We would do well to imitate them in that respect. They are great missionaries. They began missionary work on the Kuskokwim River in Alaska at about the same time that we began work on the Yukon. My impression is that they were in Alaska a year or two ahead of us. Their gifts for missions are out of all proportion to their numerical strength. Their zeal in that respect should jolt us out of our complacency.

Formal proposals for union should properly come from our own commission on approaches to unity; but let us not sit back and leave it all to the commission. Let our bishops show the same courageous and forthright leadership in this matter that they showed in the matter of the Philippine Independent Church. Let the rest of us, clergy and laity, get behind this proposal for union with the Methodists and push it. Let us rally the enthusiastic, persuade the pessimistic and prod the lethargic, until we get action.

* * *

VIRGINIA SUMMEY
Churchwoman of New York

Thank you for the Appraisal of the Marshall Plan by Prof. Paul Sweezy (Nov. 27). It is an interesting approach. The European Recovery Plan is imperative but had the suggestion been made to the U.N. for implementation we would not have had the controversy about it. If the U.N. were asked to administer the act, political implications would be avoided. It seems a little naive to expect Russia to cooperate when the avowed second objective is to prevent the spread of Communism. In the morning paper there is a report that a Congressman is horror struck upon discovering that Russia is secretly arming. There is nothing secret about our arming. I wonder too how he succeeded in piercing the "iron curtain."

* * *

MR. JOSEPH A. PRATHES
Layman of Los Angeles

Will you kindly allow me a little space to say a few words of Mr. Hiram G. Carver, churchman of Washington, whose letter appeared here Dec. 18. Mr. Carver may be some kind of a churchman but he most certainly has little or no Christianity in his heart. The attitude he takes and expresses concerning Negroes was most un-Christlike. Negroes have every right in the world to full equality and all such rights as Mr. Carver himself enjoys. It is guaranteed to them by the constitution of this country. Only men like Carver, Rankin and others like them seek to deny these facts. Mr. Carver would do well to look up the meaning of the word "democracy" let alone "Christianity."

* * *

MRS. H. D. BRINGGOLD
Churchwoman of Bemidji, Minn.

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LAMBETH IN LENT

THE WITNESS Articles for Lent are based upon the Agenda of the Lambeth Conference which brings together the Anglican Bishops throughout the world this coming summer in London. As in former years we hope the articles will be widely distributed in parishes and used in discussion groups. The series will start in our issue of February 5th with all presented in the eight numbers of Lent.

AUTHORS AND SUBJECTS

BISHOP STEPHEN BAYNE
The Christian Doctrine of Man

BISHOP G. BROMLEY OXNAM
Relation of the State to Education

BISHOP SUMNER WALTERS
Relations Between the Anglican Church and other Episcopal Churches

BISHOP EDWARD L. PARSONS
Relations Between the Anglican Church and non-Episcopal Churches

BISHOP WALTER GRAY
A Conference Midway Between Lambeth Conferences

BISHOP EVERETT JONES
Ideals and Forms of Worship of the Anglican Church

BISHOP WALTER MITCHELL
A Program of Development for the Anglican Church

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Problems Concerning Sex Behaviour

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Discipline in Marriage Questions

BISHOP KARL BLOCK
The Church's Duty of Witness

BISHOP W. A. LAWRENCE
The Relations of the State to Personal and Communal Problems

BISHOP JOHN WALKER
The Social Responsibility of the Church

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The WITNESS

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JANUARY 29, 1948

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Wed., 7:45 A. M., Thurs., 12 Noon Holy Communion.

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This Church is open all day and all night.

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Sunday Services: 8, 9:30 and 11.
Daily: 12:05 noon—Holy Communion.
Tuesday: 7:30 A. M.—Holy Communion.
Wednesday: 11:00 A. M.—Holy Communion.

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435 Peachtree Street
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9:00 A. M. Holy Communion.
10:45 A. M. Sunday School.
11:00 A. M. Morning Prayer and Sermon
6:00 P. M. Young People's Meetings.

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Sunday: 8 and 11 A. M.; 8 P. M.
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Thursdays: 11:00 and 12:05.

The WITNESS
For Christ and His Church

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JANUARY 29, 1948
Vol. XXX No. 51

Clergy Notes

BROWN, RICHARD T., was ordained priest by Bishop Emrich of Michigan on Jan. 8th at St. Andrew's, Ann Arbor. He is in charge of St. Augustine's, Detroit.

DEAN, KEITH R., was ordained deacon by Bishop Emrich on Jan. 15 at Grace Church, Port Huron, Mich., where he is assistant.

DE CRISTOFARE, FRANCIS, is now on the staff of St. Mark's in the Bouwerie, New York City.

HILL, K. W., formerly rector of St. Paul's, Salinas, Cal., is now rector of St. Mary the Virgin, San Francisco, Cal.

MASSIE, J. E. M., formerly of the Church of England in Canada, is now in charge of St. Edmund's, Arcadia; St. Andrew's, Boca Grande, and the Good Shepherd, Punta Gorda, Fla.

MILLER, GEORGE A., a recent graduate of Berkeley Divinity School, was ordained deacon on Jan. 8th by Bishop Emrich of Michigan at St. Andrew's, Ann Arbor. He is in charge of St. John's, Plymouth, Mich.

ORVIS, ROBERT W., formerly rector of Trinity, Renovo, Pa., became rector of Trinity, Erie, Pa., on January 25th.

REAMSNYDER, RALPH W., formerly rector of St. Mark's, Cleveland, O., becomes rector of Trinity, Alliance, O., on Feb. 16th.

SMITH, ANDRUS B., formerly of Oakville, N. Y., is now in charge of River Terrace mission, diocese of Washington.

SMITH, GEORGE W., formerly curate of St. Luke's Chapel, New York City, is now rector of St. Luke's, St. Alban's, Vt.

STILWELL, JAMES L., formerly a student at Berkeley Divinity School, is now in charge of St. Mary's, Blair, Nebr.

THATCHER, ROBINS H., formerly of the diocese of Iowa, is now vicar of the chapel of the Incarnation, New York City.

THE CHURCH OF THE ADVENT
Indianapolis
Meridian St. at 33rd St.
The Rev. Laman H. Bruner, B.D., Rector
Sunday Services: 7:30 a.m. Holy Communion; 9:30 a.m. Church School; 11 a.m. Morning Prayer and Sermon.

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REV. FREDERIC B. KELLOGG, CHAPLAIN
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The Very Rev. Arthur C. Lichtenberger, Dean
Services
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Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkow, D.D., Rector
Sundays: 8 A. M., Holy Communion; 11 A. M., Church School; 11 A. M., Morning Prayer and Sermon.
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Other Services Announced

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9:30 and 11 A. M.—Church School.
11 A. M.—Morning Service and Sermon.
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Holy Communion—Daily at 8 a.m.
Fridays at 7:30 a.m.
Holy Days and Fridays 10:30 a.m.

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The WITNESS

For Christ and His Church

January 29, 1948

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Endorsement of Marshall Plan With Reservations

Federal Council Committee Warns Motives Must Be Moral and Not on Political Level

Atlanta, Ga. (RNS):—The Federal Council endorsed the Marshall Plan as "one of history's most momentous affirmations of faith" but warned that the motives and objectives behind the program "should be essentially moral and spiritual and above political partisanship." It said that the United States must not use the program to make over Europe in its political and economic image but that "it must be an expression of confidence in the peoples of Europe who have been making earnest efforts at self-help."

The statement was incorporated in a resolution passed by the Council's executive committee, meeting here at All Saints' Episcopal Church, and held in connection with the first southeastern Church convocation, attended by more than 400 Protestant leaders from eight denominations in twelve states.

The committee also reaffirmed confidence in the United Nations and stated that they "wholly disagree with those who spread disillusionment and defeatism."

Charles P. Taft, president of the Federal Council and a leading layman of the Episcopal Church, was authorized to present the views of the Council to the foreign affairs committee of the U. S. Senate.

"The European Recovery Program must be the means by which Europe and the world are released from fears that the United States will seek to fashion them politically and economically, and freed from the shackles they impose," the resolution stated.

The committee acknowledged, in passing the resolution, that the Marhall Plan involved risks. "Nevertheless," it added, "the risks of failure are much smaller and much less cetrain than the risks of inaction."

The program, according to the resolution, must be an investment in the world's moral and spiritual resources and . . . an expression of Christian convictions. An undertaking so conceived and directed, it was pointed out, merited material sacrifices by Americans because it was a cause which enlists Christian conscience and conforms to Christian commitments.

It was urged by the committee that consideration be given to nine principles: (1) that curative and creative possibilities of the European Recovery Program be kept in the foreground; (2) that American aid be an act of faith; (3) that persons carrying out the Marshall Plan "plan now and boldly a completely adequate initial program"; (4) that the United States be on guard against imposing conditions that seem to threaten political independence abroad; (5) that nations participating in the program carry out their expressed intention to maintain monetary stability, reduce trade barriers, and work cooperatively;

(6) that the United Nations machinery develop broader trade relations within Europe and fuller coordination of the economic relations among nations; (7) that the United States persuade and assist nations outside of Europe to provide goods for European recovery; (8) that the European Recovery Program be linked with long-range planning to increase American imports; (9) that Americans willingly accept limitations on their own economic desires, whether voluntary controls or government controls.

"Such an effort is in keeping with the constructive peace strategy for which our churches stand," the resolution stated. "As Christians, we support the European Recovery Program in the conviction that it can be one of history's most momentous affirmations of faith in the curative power of freedom and in the creative capacity of free men."

The statement on "The Churches and the United Nations" said "the important and exciting fact is that the vast majority of nations are trying to solve these world problems, not by force of arms but by the power of reason and on the basis of justice."

Organs of the United Nations "are coming to grips with the root causes of international disorder," the statement pointed out. "If the United Nations is to succeed, Christian people everywhere, and particularly in the United States, must be willing to accept whatever sacrifices may be required to give adequate support to the accomplishment of its purposes."



Episcopalian Charles P. Taft is to present Federal Council's views on Marshall Plan to committee of the United States Senate

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THE CIO ANALYSIS SENT MEMBERS

Detroit:—The Episcopal League for Social Action has made arrangements with the C.I.O.'s education and research bureau whereby all League members will receive *Economic Outlook*, the C.I.O.'s monthly analysis of economic affairs, the Rev. Wm. B. Spofford, Jr., executive secretary, has announced. "Each year, we are sending members a different periodical subscription," Mr. Spofford said, "so that our membership will become acquainted with good source materials on contemporary affairs." Likewise, the League is preparing to publish a pamphlet of the late Archbishop William Temple's famous speech on "Christianity and Finance" and has made arrangements with the National Religion and Labor Foundation for the distribution of *Where We Are*, a paper read by Prof. Liston Pope at the annual Religion and Labor conference in Pittsburgh which the League helped to sponsor.

PROGRESSIVES HAVE CONFERENCE

Pittsburgh:—Repeal of the Taft-Hartley act and the reenactment of the Wagner Act was asked by 175 delegates to the annual convention of the Religion and Labor Fellowship held here, January 12-14. One of the sponsoring organizations of the convention, which was addressed by Berle Whitney, legal advisor of the Railway Brotherhoods; John Ramsay of the C.I.O.'s southern organizing drive; Jacob Potofsky, president of the Amalgamated Clothing Workers-C.I.O.; David McDonald, secretary-treasurer of the United Steel Workers-C.I.O. and Prof. Liston Pope of Yale Divinity School, was the Episcopal League for Social Action.

The convention expressed unanimous opposition to any form of universal military training, called for rationing of goods in short-supply, asked for support of the President's Committee on Civil Rights report, asked the abolishment of the Thomas House Un-American Activities Committee, and urged immediate reimposition of price control to prevent runaway inflation.

The convention, in making its final report, criticized the present so-called "free enterprise" system of the United States, using the arguments set forth by the late Archbishop William Temple in his book *Christianity and the Social Order* and urged that America begin to plan for a socialist economy.

The executive secretary of the Episcopal League, the Rev. Wm. B. Spofford, Jr., acted as general secretary for the conference and other league members in attendance were the Rev. Robert Beggs of St. Paul's Church, Waterbury, Conn., and the Rev. Albert Dalton of St. Stephen's Church, Cincinnati, Ohio. Among the consultants for the conference were Kermit Eby of the C.I.O.'s education department; Prof. Colston Warne, professor at Amherst who resigned from the President's Committee of Economic Advisors after refusing to sign the Truman loyalty order on principle; the Rev. John Darr, secretary of the United Christian Council for Democracy; the Rev. Charles Webber, president of the Virginia C.I.O. Council and the Rev. Jesse Cavileer, secretary of the Student League for Industrial Democracy.

The delegates represented 24 religious bodies, 20 different unions and 18 states, the District of Columbia and Canada.

SCAIFE ELECTED AT BUFFALO

Buffalo:—The Rev. Lauriston L. Scaife, rector of Calvary, Pittsburgh, was elected bishop of Western New York at a special convention held here January 20th. It was the fourth such convention for the purpose to elect a successor to Bishop Davis. Mr. Scaife was elected on the first ballot after the standing committee, headed by the Rev. Charles D. Broughton, urged the 60 clergy and 120 laymen to give their votes to him. He was the only man nominated and of course was elected unanimously.

LARGE BEQUESTS TO CHURCHES

Trenton, N. J.:—Churches and Church institutions are to share in a large bequest by the will of Mrs. Hamilton F. Kean who died in 1943. Leaving an estate of $9,341,763, she directed that one tenth of that sum be divided equally between St. Mark's School; St. John's Church, Elizabeth, N. J.; the trustees of the Church property of the diocese of New Jersey; the episcopal fund of the diocese of New Jersey; the convention of the diocese of Washington; Grace Church, New York, and St. Luke's Hospital, New York.



The alliance between the Roman Catholic hierarchy and the fascist state, represented by this picture from Franco's Spain, is vigorously opposed by the Episcopal League for Social Action

CONFERENCE ON MINISTRY

Lincoln, Mass.:—A conference on the ministry is being held here February 6-8 with the following leaders: Bishop Nash, Layman Byron Atwood, the Rev. Francis O. Ayres of Waterbury, Conn., the Rev. Rollin J. Fairbanks of Boston, the Rev. Elsom A. Eldridge of Nashua, N. H., Dean Charles L. Taylor of the Episcopal Theological School.

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Episcopal Church Has League For Social Action

Many Distinguished Leaders of the Church Have Been Active Members from Beginning

Detroit:—As an unofficial organization within the Episcopal Church, the Episcopal League for Social Action states in its program: "The League is concerned with the relation of men and nations in the processes of production in the light of Christian teaching. Production—the bringing forth of abundance from nature's resources—is here regarded as the area of man's relation to nature and his use of nature's resources for human life. The league's aim in this area is to promote in all industry the full expression of Christian concepts which constitute for us as Christians the sure source and guarantee of the essentials of true democracy. Democracy in industry and in all other phases of the social order as an aim for us is an obligation imposed by Christian teaching. The League considers that its social responsibility is to interpret to Church people for their information and action the important issues in the field of its concern."

Formed in 1919 under the name, The Church League for Industrial Democracy, by such individuals as Bishop Charles D. Williams of Michigan, Prof. Vida D. Scudder, Mr. William F. Cochran, Miss Mary van Kleeck, the Rev. Bernard I. Bell and Bishop Edward L. Parsons of California—to name but a few—the League sought to participate in the great struggle for the extension of democracy into the economic life of America. By aiding strikers, mediating in conflicts and carrying on educational activities within the Church, such as teaching at conferences, publishing pamphlets, making surveys and holding forums at the General Conventions, the organization managed to make a decisive impression on the life of the Church. The members believed that the Christian gospel called for a deep transformation of the structure and spirit of modern, technological culture, and, often, expressed their beliefs that they were the "gadflies" of the Church. Under the leadership of the executive secretary, the Rev. W. B. Spofford, the organization went through vital experiences in strikes in Massachusetts mill cities; in the silk and woolen centers of New Jersey; in the coal fields of Kentucky and in aiding the agricultural share-croppers.

This past year, following a polling of the membership, the name of the organization was changed to the Episcopal League for Social Action. This action was taken because it was thought that the field of the League's concern was no longer localized to just 'industrial democracy.' As expressed by the present executive secretary, the Rev. Wm. B. Spofford, Jr., "Democracy is an indivisible term. You may be able to work for it in specific areas but you can't achieve or approximate it unless it is comprehensive and total. We are concerned with racial, political and social democracy, even while recognizing that, in our interdependent industrial society, many of these are dependent on an honest extension of democracy to the economic field."

Under the long-term president, Bishop Edward L. Parsons of California, the League, during the past year, has sent our regular information bulletins to members, issued statements opposing universal military training and the Truman Doctrine, informed members of vital issues before both federal and state legislative bodies, contributed lecturers to numbers of Church conferences and, either organizationally or through individual members, participated in sponsoring various meetings on contemporary problems.

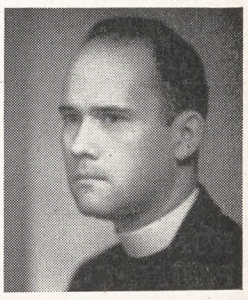
The governing body of the Episcopal League is an elected national committee, made up of forty prominent Church men and women, who vote on the various official stands of the League. The sole statement of purpose of the League is "to bring together for study and action those who seek to apply the principles of Christ in industrial society" and, hence, there is a wide diversity of opinions within the organization on specific issues, although the general position is definitely orientated towards a progressive point-of-view.

During 1947, also, a book, *Christianity and Property*, was printed consisting of the papers delivered at a League summer school conference and royalties received from it are being ear-marked for a general publications fund. Likewise, the League is an associated member of such bodies as the Religion and Labor Foundation, the National Committee for Atomic Information, the National Institute of Social Relations and Social Legislation Information Service.

In past months, much of the League's educational program has been carried on for youth, with the executive secretary speaking before many college clubs, Church young people's groups and such secular or-







EPISCOPAL LEAGUE FOR SOCIAL ACTION has among its past and present active members Dean Paul Robert of Denver; Prof. Adelaide Case of the Episcopal Theological School; the late Stanley Matthews, layman of Cincinnati, who devoted the last years of his life to the League; Miss Mary Van Kleeck of New York; Prof. Robert Denton of the Berkeley Divinity School

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ganizations as the National Youth Lobby and the National Assembly Against Military Training.

As its theme for 1948, the League has taken the over-all topic of racial relations on the theory that it is in this field where American culture is most obviously culpable in the eyes of the world. The members of the League believe that there is no longer any choice of a compromising position on this issue in the Church or in our over-all society. Believing that the report of the President's Committee on Civil Rights deals realistically with the interracial problem, the League sent copies of the report to all of its members and seeks to have them bend their efforts towards its implementation.

In 1941, under the direction of the late Archbishop William Temple, the famous Malvern Declaration was issued. The League, particularly through the efforts of the late Stanley Matthews, layman of Cincinnati, spread the message of Malvern throughout the Church in the United States. The League still believes in the principles and program laid down at Malvern. If adopted and applied, the League believes, the material base of life will be supplied and ordered for all men, and humanity could get on to the divine task of worshipping God in spirit and in truth.

LOUIS C. MELCHER CONSECRATION

Columbia, S. C.:—The Rev. Louis C. Melcher will be consecrated bishop coadjutor of Southern Brazil on February 5 at Trinity Church here where he has been rector since 1939. The Presiding Bishop will be the consecrator, assisted by Bishop Gravatt of Upper South Carolina and Bishop Dandridge of Tennessee. Bishop Jackson of Louisiana and Bishop Carruthers of South Carolina will present the bishop-elect; Bishop Keeler of Minnesota will read the litany and Bishop Barnwell of Georgia will preach. Attending presbyters are the Rev. W. S. Lea of Knoxville, Tenn., and the Rev. Charles M. Seymour of Aiken, S. C.

HOPE FOR UNITY IN PHILIPPINES

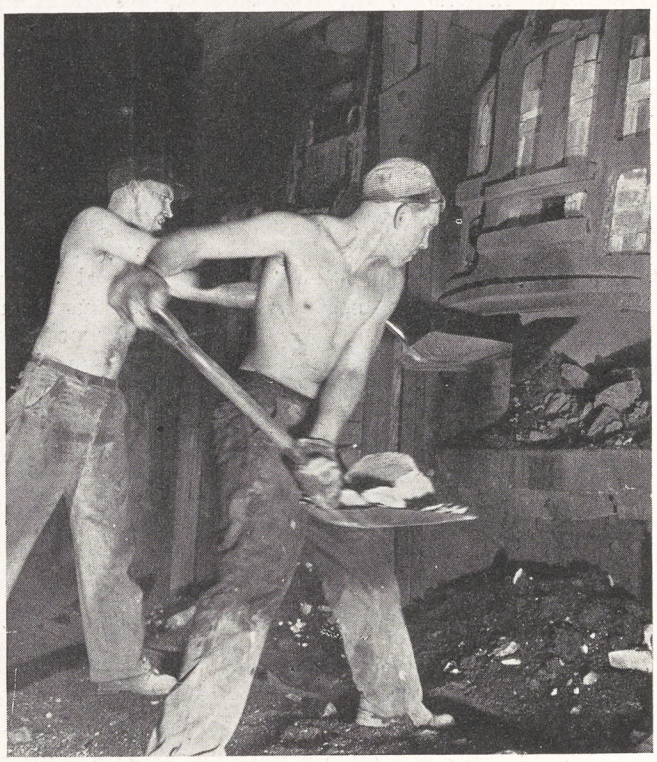
Manila (RNS):—There is a good deal of slugging back and forth between the two factions of the Philippine Independent Church (Aglipayan Church). The House of Bishops of the Episcopal Church decided at its meeting last fall in Winston--Salem, N. C. to have intercommunion with the faction headed by Supreme Bishop Isabelo De Los Reyes Jr., who heads the majority group. However Monsignor Juan Jamais, who leads a minority, has been critical of the move, and words have been hurled about by both factions. Each of the two leaders has accused the other of heading a Church with "communist leanings" and the leader of the minority group declares that the Los Reyes' group actually is Unitarian. To this Los Reyes declared: "It is true that Aglipay (former R. C. priest who founded the church 45 years ago) had Unitarian beliefs but because he was a true democrat and unwilling to force his opinion on others, he maintained Trinitarian practices and rites in the Church."

To the charge of "communism" both leaders have answers. Bishop De Los Reyes, the head of the faction with which the American Church is to have inter-communion, admits that his Church did urge "religious" communism, but that it is now about to launch a campaign against materialistic communism.

Msgr. Jamais, when his faction was charged with being "communistic" replied: "We are not Communists. Neither are we Anglicans. We are Filipinos and nothing more than Filipinos. Our Filipinism is integral and complete, as was our founder's."

The majority faction claims the support of 19 bishops and 252 priests, while the minority group is said to be backed by 10 bishops and 46 priests.

Whether the two factions will ever get together is a question. The heads of the two groups met recently by accident and Bishop De Los Reyes stated later that he had urged his rival to accept one of the most prosperous dioceses in the Church, but reported that Msgr. Jamais "smiled pleasantly" but said nothing.



The Episcopal League for Social Action is primarily concerned with the welfare of industrial workers

PARISH STARTS MISSION

Burlington, Vt.:—Fort Ethan Allen, former army post, now a housing project for veterans, has a new mission. Rector Charles Martin of St. Paul's saw an opportunity for missionary work, obtained permission from the war department to use the army chapel, so that now there is a congregation of about 60 each Sunday, with 30 in the church school. The Rev. Edward H. Williams, assistant at St. Paul's, usually takes services but if he is busy elsewhere, then laymen of the parish take the services.

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EDITORIALS

Private vs. Corporate Christians

WE ARE beset on all sides by "private Christians" who want to be let alone so that they may enjoy their religion "in their own way." These persons readily participate in hundreds of national or world movements, community enterprises, and corporation activity as directors and stockholders. They unite with others against disease, crime waves, or anything they fear. They all became engaged at birth in countless corporate events and institutions of life, but behold, at mental and physical maturity religion comes out as a personal matter.

At times this personal religion is expanded at most to the "brotherhood," of a labor union, a lodge, or a business and professional club outside the Church, and a guild or men's club inside the Church. Men and women enjoy the fellowship of these pertinent or comfortable units more than the fellowship of the Church itself. This is good evidence that the "fellowship" of the Church is an abstract wishful thought, and for most churchgoers not even a pious hope. They will get together outside to keep down taxes, but they will not band together as one inside to share God's gifts with each other and make the sacrifice entailed in bringing to an impoverished society "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Religion (some dare call it Christianity) is a personal affair with them—"What I give is my business," they mutter, continuing the grumble with something about this being a democracy.

"We love the place, O God, wherein thine honor dwells," lilts the hymn, impressing all and sundry that God is in his "building," all's right with the world for it's in the hands of practical men. Because of this attitude most parishes are respectable adoration societies which honor God by singing praise after praise, i.e. if the choir is not too professional, or if the congregation can agree on the fifteen best known hymns in that "new hymnal which should have never been published." For all but a comparative minority this is the apex of "common" worship and "corporate" action as a Church. This even is frequently lost in that personal feeling of uplift or criticism which each one claims as his prerogative as he leaves the service to go his "own way."

Is this the Body of Christ which is to fight for God's Kingdom on earth? Is this the Church which is to evangelize its "lapsed" people — let alone the world? On what front can any council of such "churches" unite to "preach good tidings to the poor."

Perhaps bringing the Kingdom nearer by humble corporate action in the name of *all* Christ stands for is too great a sacrifice of that personal religion based conveniently on *part* of that which he reveals. Yet we must declare the former Christian and the latter heresy. The saints and martyrs did not fight to "worship God in their own way"—they fought the forces of disorder and privilege simply by asserting their right and duty to come together to worship as members of Christ's body in the sacrament of Holy Communion.

This is the essence of the liturgy. The Lord's Supper is a eucharistic offering of the body, the Church, with the sacrifice of Christ's perfect oblation for all mankind's defiance of God's will. When we have a "corporate communion," it can only be an offering of the whole life of the visable and invisable congregation of the entire body of him who "proclaims the acceptable year of the Lord." The acceptable year of the Lord is eons from a Church body which practices the best "rugged individualism" of the year 1948, and which nods toward the fellowship of its members by wallowing in the "corporate feeling" of special group communions.

If a business or government corporation of many people united in one body can act legally with force as one natural "person" created by law, the Church must realize her true nature, given by Christ, as a single body for action in order to deal with such "persons" in a complex social order. There is only life and strength to a body. Each of its members or groups of members can be hurt in the struggle for the Kingdom, but the other members will share their God given properties, and the life of Jesus Christ in the body will heal and refresh them.

Much panacea talk about world problems ends with "Christ's way is the only way." But the fear that it will hurt our private brand of religion keeps it just in the realm of talk. No one person can presume to be "like Christ," and even a collective body of people working in his name is far from approximating him. Yet "private Christianity" can do nothing to save the world from the collective bigness of man's evil. The nature of our world demands the nearest man can come to the power of Christ's body, and that is corporate action of the sons of God in communion with him accord-

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ing to the concrete pattern of strategy for the "least of these" our brethren found in that Holy Communion.

"Private Christians" in congregations have weaned the fellowship, power, and joy away from the Church till it is not recognizable as Christ's. Unless there is a new upsurge of its corporate nature at the parish level, where its heart beats in the sacrament of the Incarnate Lord, and where its members can manifest the Incarnation in dealing with material affairs at first hand, it will wither before other corporate action which is either more comfortable for the "private Christian," or more pertinent for those who can envision elsewhere the sacramental manifestation of a practical Kingdom of God's love in Christ's name.

Government by Affidavit

by Davis R. Hobbs

Attorney of Tunkhannock, Pennsylvania

A NEW weapon is being forged by the primitives now in possession of federal power to punish political heretics and discourage freedom of thought and inquiry. The subtlety of the new device is proof irrefutable that reactionaries can adjust themselves to changes in popular temper. Having reluctantly abandoned the rope and the fagot and later the ducking stool and the stocks as necessary instruments for maintaining the peoples' love and respect for God and King they have now forsworn the Palmer method of wholesale raids and mass arrests so popular after World War I.

In their stead, and ironically, they are now introducing a device originated to assist in ascertaining the truth with regard to matters under inquiry—that oath, both oral and written. The oath, which Webster defines as an appeal to God for the truth of what is affirmed.

The earliest application of this technique appeared in connection with passport or visa affidavits and expeditiously disposed of Messrs. Browder, Eisler, et. al. Its first mass application arises under the Taft-Hartley amendment to the Wagner act requiring all union offices to forswear the Cominform; and under the loyalty oath program requiring all federal employees to forswear everything, except wine and women. A preview of the future under both programs has been furnished by the haste with which the jury protected America against Carl Marzani late of the state department. The fourth vehicle for the new technique is the Unamerican Activities Committee which doesn't care how a witness answers so long as he answers. Thus what seemed at first a mere coincidence now looks to even an amateur trendspotter like the "wave of the future" in the anti-civil liberties campaign.

Wherever used, the technique is the same — to force the citizen under threat of prosecution for contempt or loss or refusal of employment or of other privileges, such as entry and departure from the country, to declare under oath his opinions, friendships, associations, activities and other intimate details which the freeborn have always heretofore assumed were no proper concern of anyone here below. To be followed of course by prompt prosecution for perjury wherever the security of the republic, as determined by the mendacious, the ignorant and the self-interested, demand the immediate removal of the poor wretch from circulation. All accompanied of course by a constant whine about securing and extending liberty.

What is wrong with putting 'em on record? Ask the architects of this version of democracy. Yes, what is wrong with this echoes the political novitiate? Oh nothing much. It only stultifies the inquisitor and his victim, making peers out of stool pigeons and informers and a mockery of the dignity of man, our most precious heritage from the Christian Revolution! It only intimidates the scholar and savant, effectively preventing us from realizing the full benefit from his services! It merely assassinates the character and drives out of gainful employment a few hundred of our best citizens wrongfully peppered by the blunderbuss in the hands of political idiots and knaves! In short it is wrong in principle to inquire into the political beliefs or affiliations of the individual unless such beliefs or affiliations are to be made a crime. But in practice it is worse.

IN PRACTICE, the unhappy affiant is called upon to aver largely not matters of fact but of opinion as to which no accepted definition exists. For example, "What is a Communist?" Lacking such definition it would seem to be impossible to accuse the affiant of having lied. Not so. We have in our system an oracle—the jury. There can be no issue which a jury is not permitted by main force to resolve even though no living person can know the correct answer. Who died first in a common

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disaster the husband, son or wife? The jury can tell though two hundred doctors proclaim their ignorance of the answer. The jury knows the unknowable and unscrews the inscrutable. Thus the jury can tell whether or not the affiant lied when he said he was not a Communist, though no one including the jury and affiant, can tell what one is. Such being the case and lacking the restraint upon passion imposed by standards of logic, the trial can be nothing but a trial by prejudice with a perplexed judge permitting the most fantastic forays into the irrelevancies of the victim's life.

In practice, the accused are largely tried by District of Columbia juries already well-filtered and germ free and soon to be case-hardened as well.

In practice, the prosecution will not be conducted by earnest but puzzled young idealists but by shrewd hand operators eager to soil their hands with this kind of work for political preferment, or worse, fanatics of the lunatic fringe who gravitate to political police work. The country crawls with informers and stool pigeons eager to swear.

Thus if the hapless one is asked the sixty-four dollar question, which is a pure question of fact, "are you a member of the Communist Party?" and answers truthfully that he is not, it is by no means certain that, if he has made himself objectionable to the authorities, he will not be indicted for perjury, tried before a hostile and prejudiced jury, and convicted on the testimony of police characters swearing falsely, or on flimsy circumstantial evidence of attendance at open meetings, membership in other organizations, subscription to suspect periodicals or association with proscribed individuals.

In short it's not only a disgusting but a dangerous business we're embarked upon of inquiring under oath into matters of individual conscience for the purpose of harrassing, silencing and intimidating political heretics. But then what can be expected in a fellowship that has fallen so low that every citizen, be he of high or low estate, feels called upon, in defense of his reputation and in order to be heard, to preface every discussion of every issue of our day with, "Of course I am not a Communist but . . . ."

The Negro and Social Action

by the Rev. John Burgess

Chaplain at Howard University

CHRISTIAN social action, so far as the Negro is concerned, involves the abolition of race discrimination and segregation and the recognition of his worth as an individual. This job falls primarily upon the white Christian, inasmuch as he professes a Gospel that transcends disparaging distinctions among men and assumes that "all are one in Christ Jesus." That the Churches have distorted and denied this teaching almost totally is too evident to dispute. It is also a fact that a growing number of Negroes are unwilling to accept an outcast position and are challenging the Churches either to alter their policies or count them out of the fellowship. In view of the rising tide of religious and secular movements that show by direct action and striking example their belief in the equality of all men, the Church is faced with the importance of the Negro's final decision in this matter.



Effective social action involves the Negro as well as the white Christian. He cannot avoid entirely the responsibility for vigorous and sacrificial work in behalf of social justice by saying it is the white man's duty alone to achieve a change in the American scene. Some colored people have used too often the charge of prejudice and race hate as a crutch to excuse their own inactivity, cowardice and selfishness. In too many instances we have blamed white people for our own failure to advance, when courage, hard work and imagination on our part might have done much to correct a difficult situation. Exploitation of the weak and blindness to the needs of others are not vices peculiar to the majority race. In fact, they are particularly reprehensible when found among our own people, all of whom live so precariously in American society.

My concern is that so few Negro Churchmen are aware of their own responsibility as Christians to provide leadership for their own people in planning and executing social progress. If race leadership seems to be passing into the hands of men who are not particularly impressed with Christianity, we can share the blame. We have been proud that our congregations include the best people of our communities. It is by no means clear what we

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mean by the "best people." All classifications that might be covered can be found in the larger denominations and in such numbers as to make our pitifully small communicant list almost laughable. However, there is a distinct feeling among us that the Episcopal Church includes a group of folk more socially acceptable, and this has met with the approval of Church leaders among clergy and laity alike. Much of this caste feeling can be traced to the defenses any middle class builds up when its permanence is not too sure, and among Negroes this condition is quite prevalent. It has proved to be a blight on the growth and effectiveness of our Church's work. This notion has isolated our congregations from the mass of colored people and developed within them the feeling of an exclusive club. (The club "dues" rarely cover the running expenses!) To say that this sort of class Church is an evil also found among white congregations is true, but beside the point. Negro work has been a special field of missionary activity. Yet today we find many missions of 25 to 100 communicants existing in Negro populations of 50,000 to 100,000 people. And many of these churches are from 25 to 60 years old. This stagnation is partly due to the prejudice and insincerity of white Church authorities. It is partly due to sporadic and ill-trained leadership. A good deal of it is also caused by the deadening influence of the snobbery and social blindness of the congregations themselves.

SOME are convinced that the formality of the Episcopal worship cannot appeal to the masses of colored people. They repeat with approval the witticism that Negroes are "by nature" Baptists or Methodists. Yet we are aware that in colonial America a large portion of slaves were instructed and baptized into the Christian religion by way of the Episcopal Church. Today, the rapid growth of several of our urban parishes, and the deeply entrenched work of the Anglican Church in Africa and the West Indies are sufficient evidence to belie any such superficial observations. The more formal worship of Roman Catholicism certainly cannot be overlooked as we note its rapid spread among us. The Church takes root and grows when trained men and sufficient resources are backed up by the will of our laity to make the parishes meet the needs of all the people around them.

Too few of our Negro Churchmen are deeply involved in the affairs of their communities. In emphasizing class distinctions, the Negro congregation has imagined that it, like its white counterpart, is set apart from the common affairs of men. It is felt by some that to discuss community problems, to rally the people against injustice and discrimination, to collect special funds for legal battles over civil rights, disturbs the even tenor of our services. For the priest or layman to get involved in social issues, for him to encourage his people to break accepted patterns of segregation offends not only some white "friends" and supporters of his work, but often some members of the parish that benefit from injustice. We are proud of the stature of a few priests and laymen who are aware of the problems that beset their brothers and sisters and insist that the Episcopal Church take constructive steps to help in their solution. But our Church will play no significant part in the development of proper race relations until these few are multiplied many times.

As a college chaplain, I have seen more clearly the challenge that faces Negro Episcopalians in these matters. There are on the campus of Howard University hundreds of our young people representing the Church's work throughout America and in many foreign countries. A surprisingly large minority, represented chiefly by the Canterbury Club, is deeply interested in the sincerity of the Church today. These men and women are interested in the presence and extent of discrimination in Church institutions and in parish life. They are interested in their Church's identification of itself with the underprivileged and mistreated. They are interested in rival movements that with enthusiasm challenge the claim of Christianity to moral superiority and social righteousness. I take it that it is part of my job to encourage them in these interests. If we can feed back into our parishes young men and women trained for leadership by our great educational institutions, and fully aware of the job their Church must do to establish justice and brotherhood in the land, we will no longer be embarrassed by little blind-alley missions that serve no good purpose. And, if we can guide into our best seminaries young men who are on fire with the great opportunity that awaits a prophetic Church, we will no longer be hampered by a ministry lacking in many instances in aggressive leadership and vision.

It is becoming increasingly clear that the handling of the race problem is the acid test of the sincerity of our religious convictions. The feelings of economic and social insecurity, the lack of social and civic participation, the squelching of ambition and the desire to achieve—these are the frustrations that beset the Negro in American life and prevent his gaining full recognition as a man and a citizen. The Churchman, lay and clerical, along with the social worker and educator, must work to coordinate community efforts to break these obstacles down. It is a task that falls upon black and white members alike. The National

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Council, in its Guiding Principles Designed to Govern the Church's Negro Work (adopted Feb. 9-11, 1943) has taken a constructive position in facing the issue. As the walls of segregation are broken down, our Negro Churchmen will assume a more normal place in the life of the Christian fellowship. Churches that cater to class prejudice and cultural advantages in order to maintain a semblance of status within an insecure society, will then be able to revise their outlook and acquire a saner conception of their task today.

A Word With You

By

HUGH D. McCANDLESS

Rector of the Epiphany, New York

DISLOYAL!

THE faults of others which bother us most are very often our own besetting sins. For example: Mr. Thomas, New Jersey's gift to the thought-police idea. He thinks "un-Americanism" is disloyal. He has not defined "Americanism" itself, but I wish someone would investigate his loyalty to the American idea of free speech. (Or is it now un-American? After all, we must remember that many of the Founding Fathers were second-generation immigrants, like the Nisei, and should probably be regarded with suspicion.) His attitude seems strange for one named after an Irish Protestant patriot!



Item: the member of a parish who construes parish loyalty only in terms of attendance at whatever function he or she is running. The same state of mind is demonstrated sometimes by the families of clergymen, who assume that nothing ever happened in any parish Before Father Came, or After He Left.

Item: the Churchman who makes remarks of this sort: "That man, Sir, is flirting with the Papists (Presbyterians). He is disloyal, Sir, to the er—Church (Thirty-nine articles, Anglican Tradition, Catholic Practice, Spirit of the Prayer Book, Ordination Vows, etc.). I, Sir, am loyal, and thus cannot stand disloyalty."

I once was given the privilege of sitting in on a salesman's meeting. The speaker's theme was "Be loyal to whatever product you are selling."—which seemed to mean that one must never say a good word for a rival's merchandise. The auditors were drinking it in with relish. It seemed to me that they were confusing his idea of institutional loyalty with their own desire to be super-loyal to themselves.

Isaac Newton's greatest discovery was not the force of gravity, but a truth: Action and Reaction are Equal and Opposite. This axiom is valid not only in the case of material things, like billiard balls, but with personalities. Exaggerated dislike of disloyalty is often a way of hiding one's own self-centeredness,—a disguised form of real loyalty. When we are calling the signals, it's a team. When another is carrying the ball, it's a scramble; and there is no need for us to run humble interference. Cooperation means cooperation with us, not vice versa.

When we create God in our personal image; or identify an institution with our own glory or advancement, our antipathy to "disloyalty" is naturally the more personal—and strident.

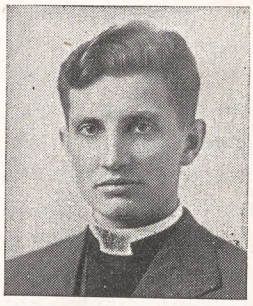
A Century of Mediocrity

By

WILLIAM B. SPOFFORD, JR.

Executive Secretary, Episcopal League for Social Action

IN JULY, 1942, Raoul De Roussy De Sales wrote that America was suffering from the most deadly disease of the twentieth century — an illness which John Stuart Mill diagnosed as "collective mediocrity." At that time the Panzer divisions were pushing the British towards the locks of the Suez; the defense of Sebastopol had collapsed following a gallant delaying action; the American state department was playing expedient politics with Vichy France. It was then that the tubercular journalist wrote in his diary: "The world is mediocre, makes a mediocre war, for a mediocre future, with mediocre means. One must accept it."



De Sales, who was more than willing to admit it, was a constitutional pessimist. As things turned out, it was not a second-rate war and, in the light of total bombardment, high-lighted by the development of the atomic bomb, the means became the antithesis of mediocrity. But the observation of a creeping spiritual lethargy, which forced the

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penning of the words, was valid—pessimism notwithstanding.

The fact of the illness was not new. Society's Cassandras, and thank God the Church had its share, were reading the signs of the times correctly. A world war, divided into two phases by an unprecedented boom and bust, was these prophets' justification. Their thesis was that, in spite of pious words to the contrary, men and cultures could not confuse means and ends and survive. China in '31, Ethiopia in '34, Spain, Austria, Albania, Czechoslovakia from '36 to '38, Poland in '39, France in '40, England and Russia in '41 and America thereafter were their talking points. Their arguments were economic ("men, not profits"), political ("one world minus 'country, right or wrong' psychosis"), social ("all men are brothers in fact as well as in pious theory") and, ultimately, theological ("what are God, man and nature and their relationships?").

The Cassandras weren't the exclusive possession of one group, one race, one nation or one school of thought. It was the feudal Haille Selassie who, with stupendous dignity, shamed the League of Nations; it was the representative of the socialist Soviet Union, Maxim Litvinoff, who correctly blasted England, the United States and the Vatican on Spain; it was an ex-president of Commonwealth and Southern, which dictated cultural standards in pre-T.V.A. Tennessee, who defined our One World in its most positive terms. But the world continued to be ill, not exactly enjoying it, but helplessly lethargic and anesthetized into a desire to die rather than to do any drastic operating.

What is past is sad history. De Sales' pessimistic words were valid for that time. The world was mediocre. The words still are valid. Up to the beginning of 1948, the world is mediocre and the future, if it does not become an atomic blank, promises more mediocrity. The same prejudices, hatreds and myths which nauseated the patient then are seriously recommended and administered as medicine now: nationalism, power blocs, foreign loans provided the recipients don't do anything to their economy which would enable them to repay and stabilize, "white men's burdens" (interpret: exploitable markets and communist containment), the absurdity of militarization plus tax reduction, attacks on wages and hours accompanied by pleas for labor to up production, all combined the infantile political games.

This, in 1948, is worthy of consideration. Henry Wallace, in declaring his "second party," said that the American people must have a live option in the coming election. In the December 13th issue of the *Nation*, Harold Laski writes:

> It is perhaps an audacious thing to say, but I cannot avoid the suspicion that the present condition of American politics is above all a proof of the political immaturity of the American working class. I infer that not merely from the feebleness of the Socialist and Communist parties. I infer it even more from the fact that there is no effective intellectual differential between the two major political parties. Each of them is essentially a machine to capture power and, with power, jobs for its followers; and each offers to the electorate the candidates and the program which it thinks most likely to obtain this end. To a foreign observer, for example, it is fantastic to watch Governor Dewey, whose passion to be in the White House is universally known, not only refusing to admit that he is a candidate for the nomination at the same time that he labors with all his might to organize his pre-convention support, but taking the greatest care to prevent American people from knowing his views on any controversial subject lest this prejudice his chance of being chosen . . . I do not think it can seriously be argued that *omne ignotum pro magnifico* is a valid principle of political action.

The recent bean-bag tossing of investigations into grain speculation, what to do about our 59c dollar, demands for relaxation of anti-trust laws and tax relief for the greedy instead of the needy and serious doubts of subversion on the part of anybody to the left of Madam Frances Perkins would seem to bear out Mr. Laski's doubts of the healthiness of our democracy, both economic and political. All of these examples of infantilism are, of course, symptoms, not the illness itself.

ON TOP of this, every foreign observer visiting this country has commented, with fear, on the mass hysteria of our people, based on war psychosis. Their fear seems justified as we put inflationary billions into armaments, open air-bases in Africa and give aid to everyone except the Jewish community in Palestine, the Indonesian republic and the opponents of El Caudillo Franco. These observers say that this psychosis is built on a pyramid of misrepresented and undigested facts but, primarily, it is due to personal doubts concerning our healthiness and integrity. To escape from ourselves we are forced into that state which is brought on by what a friend calls "Luce thinking and Pius hopes." Today, with men who know their social history best, the prognosis is fascism umpty-ump to one. It is elementary psychology to state that, when the future is feared, one looks backward. In the midst of dynamic and revolutionary history, to look backward with nostalgic hopes and intentions, is to invite doom. To get back there in our power age means that the desires and hopes of the vast majority of the world's people must be frustrated through the rigid and exclusive control of that power by those who are looking backward. To throttle change in our day

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means to institute fascism, just as it did in pre-1932 Germany and pre-1940 France. It is a sign of spiritual and intellectual mediocrity—dangerous, evil and powerful; a potentially fatal disease.

But what of Russia? these men will ask. Are we not faced with inevitable conflict for which the stage has already been set? Personally, I agree with the statement by Harold Laski in the *Nation* (Jan. 10, 1948):

> The Soviet Union is a dictatorship. It is a hard regime. It has made vast mistakes and blunders that are difficult to distinguish from crime. But whatever the temporary deformation, its zeal for science, its enthusiasm for education, the great avenues of opportunity it has opened to its own people, the elevation of its subject nationalities, the new status it has given to women, the suppression of anti-Semitism, the absence of a color bar—all these seem to me proof that within the framework of the dictatorship there lies the purpose of building in Russia a democratic way of life. The stumbling-block is its leaders' sense of total insecurity on the international plane. If we could convince them of their right to faith in that security, I am confident that the dark clouds which at present obscure a common understanding would be dissipated. And the best way I know to convince the Russian leaders of their right to that faith is to invest in the future of Russia with the same determination that inspired President Truman's investment in the protection of Greece and Turkey. There, I believe, he has given the aid of the American government to the maintenance of a dying pattern of social organization. Investment in the future of Russia might ease the birth pangs of a new order which, when it begins to fulfill itself, has an immense contribution to make to our civilization.

The major problem confronting us, as American citizens, is what to do about our own neurotic personality. The able editor, Freda Kirchwey, analyzes shrewdly in her piece, "What Are We Afraid Of?" (*The Nation;* Dec. 20, 1947):

> What was and is the psychosis that explains our behavior? Perhaps it is a sense, still unformulated and only half conscious, that our strength is less solid than it seems, that it is threatened, not by Russia or Communist drive, but by internal ailments that may be beyond cure—troubles related to gigantism and monopoly, to the steady weakening of really *free* enterprise, to the failure of capital to use its concentrated, almost unchecked power in ways that will preserve even itself, much less the economic stability of the nation or the world. People sense—dimly remembering the twenties—that our inflated prosperity is a symptom of disease, not a show of health. They know that private enterprise is, by its nature, the enemy of planning, except when it plans for its own larger return, but they suspect that only planning on a world scale can save the human race from catastrophe. If they listeen to the primitive economics declaimed by most of the men who make our laws, they may outwardly applaud, but inwardly they ask: "What's going to happen? Things don't feel steady."

She goes on to state: "Loyalty tests, red hunts, even liberal apologetics for moderate forms of repression—these are the compulsive, unreal answers our emotions provide to spare us the need of looking for the real ones."

By all the logic of history, politics, economics, morality and, I believe, Christianity, it would seem that this is still the Century of Common Man, even though the possessors of power are attempting to convert it into something else. On July 7, 1942, De Sales had this to say in his diary:

> Deep down, I think that America is preparing a 'betrayal' much worse than the letting down of Europe in 1920. In 1920 she withdrew completely from Europe. This time it is possible that scruples of conscience will force the nation to assume responsibilities which she evaded twenty years ago. America will believe it her duty to concern herself with the rest of the world, but she will not do this without being paid for it. The payment that she will demand will not be material but moral. No country is more convinced than this one that she is right, or is more arrogant in her moral superiority. If she intervenes in the affairs of the world, it will be to impose her ideas, and she will consider intervention a blessing for lost and suffering humanity. The prospect is cheerless.

The only people who ever gave our Lord any real trouble were those convinced of their moral superiority and, as it has often been pointed out, they were the only ones that he could never help. They were both wrong and powerful, so they could lynch him. Today, the attitude means atomization. This appears to be the logical solution to this century of mediocrity. It certainly is not the best solution; nor is it the only solution. It just appears to be the only solution that the present leaders of humanity, hypnotized like the victims of a cobra, can still count on and, at the same time, avoid falling from a seat of privilege.

The other alternative is the way of drastic operating. Essentially it is the way of conversion—turning around and turning over; evolution and revolution . . . on every level of life, social and economic. It means the full life for every man—and yes, a bottle of milk for every Hottentot—or radio-active vapor for everyman. It has become that simple. The soldiers and servants of Christ can't sit this game out. The Church, as of today, seems to be receiving much of its theological directives from the gospel according to Henry Luce. This gospel does not complement Micah's preachment: "to do justly, and to love mercy, and to walk humbly with thy God." In a sick, starving and frightened world, confronting the paradox of scarcity in the midst of plenty, Micah's Gospel, if truly lived, would indeed be the Good News.

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Two-Way College Work Program At Poughkeepsie, N. Y.

Barbara Arnold Directs the Work with Chief Stress Placed on Episcopalians at Vassar

Edited by Sara Dill

Poughkeepsie, N. Y.:—The college work program at Christ Church here gets them coming and going: there is both a program for the Episcopalians coming into the city to go to college and for the parish young people away at college. The work is directed by Barbara E. Arnold who took up the work in the parish last fall.

The work among Vassar College Episcopalians, numbering 500 from faculty and students, is new. In fact the Episcopal Church is the only Church which has a program for its students. Every Friday night there has been an informal supper at the rectory followed by a discussion led by the Rev. James A. Pike, the rector. The subjects covered have included: the existence of God; Christianity, humanism and materialism as rival world-views; does it matter whether Christ is divine?; Biblical myths; miracles and Biblical criticism; liturgy as related to psycho-therapy.

Transportation is furnished to the Sunday 9 o'clock Communion services and to the 10:45 service the first Sunday, when the Vassar Community Church has no service. Miss Arnold has a Sunday afternoon tea and open house for the women and has had various visiting clergy as guests to meet the students. Perhaps the most fruitful aspect of Miss Arnold's work has been the personal calls on the girls in the dormitories and conferences at her apartment near the campus.

One of the fruits of the work at Vassar is the fact that Miss Helen Chapin, '49, from New York City, represented our group and also the Vassar Community Church board at the North American quadrennial conference for Christian College students held recently at Lawrence, Kansas. This was made financially possible by the Woman's Auxiliary to the National Council. For the past two summers Miss Chapin represented the United States Girl Scouts at Geneva, Switzerland. Miss Arnold also attended the Lawrence conference, representing the Woman's Auxiliary to the National Council, the Church Society for College Work, and the college program of Christ Church.

For the parish students away at colleges or schools there have been two gatherings: a party just before



Barbara Arnold who is carrying on a two-way college program at Poughkeepsie, New York

school began in the fall, and a supper at the rectory during Christmas holidays. At the latter 35 attended and a lengthy "bull-session" ensued on agnosticism and on Christianity as a world-view, particularly as contrasted with humanism. In addition Miss Arnold has been in correspondence with parish priests and college workers in the localities where these students are in school or college.

Miss Arnold also directs an active youth program at the Church. The larger portion of her salary is paid by the Woman's Auxiliary through the division of college work of the National Council. Before coming to Christ Church Miss Arnold was provincial secretary for college work in the first province. After graduating from Vassar College, Miss Arnold took her master of arts degree in social work from the University of Denver. She was adviser to student religious activities there, and also at the University of Nebraska, before coming with the National Council's college work program. She has studied at the Union Theological Seminary and the Episcopal Theological School.

Rationing Urged

Newark, N. J.:—The New Jersey council of churches, through a resolution offered by Dean Arthur Lichtenberger, has urged Congress to re-establish price control and rationing. The council also called for reestablishment of controls on installment buying and revision of the tax structure to give relief to those in lower income brackets without "reducing the total national tax income."

The council also hit the banning of the weekly magazine *The Nation* from the high schools of Newark. This action was taken recently by the superintendent of public school, John S. Herron, because of articles

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Dean of Trinity Cathedral, Newark

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in three numbers dealing with the Roman Catholic Church in the fields of medicine, sex and education. The resolution was introduced by Bishop Theodore Ludlow, president of the New Jersey Council and was passed unanimously.

Utah Housewarming

Salt Lake City:—Bishop and Mrs. Stephen Clark of Utah gave an informal housewarming for the new bishop's house and district offices on January 25. A year ago arrangements were made to take over a brick house owned by the district, together with part of the property of the district's girls' school. The remodelled building has offices, a three room apartment of the bishop's secretary, a library, a five room apartment for the bishop and his family, an apartment for guests and also for the clergy of the district when they visit headquarters, which they are being urged to do several times each year by Bishop Clark.

Poteat Answers

Rochester, N. Y. (RNS):—Charges of "bigotry" laid to Protestants and Other Americans United for the Separation of Church and State were answered here by Dean Edwin McNeill Poteat, president of the newly-formed organization. Following issuance of the group's "manifesto" in Washington, D. C., Poteat, president of the Colgate-Rochester Divinity School, came under fire of leaders of the Rochester Catholic Diocese.

Dean Poteat accused his attackers of "personal insinuations" in their onslaughts and labeled as "intemperate aspersions" remarks made in the Catholic Courier-Journal, weekly newspaper of the Rochester Diocese, by the Rt. Rev. Msgr. William M. Hart, editor-in-chief, and the Rev. Patrick J. Flynn, editor.

Msgr. Hart in an editorial called the new organization a "society of organized bigotry" and Father Flynn, in his column, "On Guard," declared: "The spirit of hooded bigotry lives again in the new organization.

By "personal insinuations," Poteat said he referred to the Courier-Journal's attempt to link him with a number of groups which the newspaper termed "Communist-front organizations."

"The manifesto was presented to the American people and must stand on its feet as a careful and objective statement of an American problem," he declared.

He pointed out that the manifesto "explicitly states in its second paragraph that it 'does not concern itself with the religious teaching, the forms of worship or the ecclesiastical organization of the many churches in our country'."

Two Points of View

Denver:—Methodist ministers here have unanimously adopted a resolution stating that the Methodist Federation for Social Action represents "the effort of honest men and women to find truly Christian solutions for the pressing problems of our times." The Federation, similar



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in purpose to the Episcopal League for Social Action (formerly the CLID), received widespread criticism rcently as a result of its annual meeting held in Kansas City. The Denver ministers state that "social action belongs to the essence of Christianity; it is neither an 'extra' nor an appendix. Christianity is a religion with a distinctive character. Its exaltation of moral values and its profound concern for the welfare of persons distinguish it among the religions of mankind. God is viewed not as an aloof spectator but as a participant in history in the interest of a rightly ordered world, a kingdom of God."

But the Methodist ministers of Knoxville, Tenn., having a different opinion of the Federation, passed a resolution "strongly condemning any use of . . . the Methodist Church by any members . . . in furtherance of any scheme which advocates the forcible overthrow of Christian democracy in America or the establishment of an anti-Christian or atheistic philosophy." The resolution was offered by Pastor R. O. Eller of the Central Methodist Church who asked that it "be passed unanimously and without discussion as this is no time to weaken our stand." However there was warm discussion but in the end but one dissenting vote, that of the Rev. J. Monroe Ball, pastor of the Virginia Avenue Methodist Church.

A resolution urging that no delegates be sent by Methodists to the meeting of the Federal Council of Churches "whose views on the above-stated subjects have been substantially questioned" was defeated.

Christian Vocations

San Antonio, Texas:—A conference on Christian vocations was held by the diocese of West Texas recently, with 48 college students, all Episcopalians, present. Bishop Everett Jones was the leader, assisted by three seminarians, Gordon Charlton and Robert Magee of Virginia and Wilson Rowland of Philadelphia, and Mary L. Villaret, director of education in the diocese.

Mortgage Lifted

Minneapolis: — Members of St. John's here decided to get rid of their mortgage of $8,500 as a tribute to Rector E. Croft Gear whose 25th anniversary as rector will be noted in 1949. But by persistent work, without personal solicitations, the sum was raised a year earlier. The event was celebrated at a parish dinner on January 12th. Plans are now under way to consecrate the church this spring.

Oppose Discrimination

Middlebury, Vt.: — Alpha Sigma Psi at Middlebury College became a local fraternity last spring as a protection against the policy of racial discrimination of the national fraternity. Recently the only Negro student and the only Chinese student at the college were invited to become members.

Hay Allowance

Salt Lake City:—The Rev. Joseph B. Hogben is a missionary to the Indians in Utah and he used a horse for pastoral calls. When Bishop Stephen Clark visited him recently, finding out how much work was being done in that way, he gave the missionary a regular monthly allowance for "hay for his horse." So far as is known it is the first time such an allowance his been made for this sort of travel. Mr. Hogden presented eighty Indians for confirmation last month—a record for the

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PILGRIMAGE TO AMSTERDAM

By H. G. G. Herklots and Henry Smith Leiper

Pilgrimage to Amsterdam depicts the background and issues that will confront delegates to the first World Assembly of the World Council of Churches, Amsterdam, Aug. 1948, as they seek the means to prevent world chaos through the power of a united Christendom. Price, $1.00.

LAMBETH and UNITY

By Louis A. Haselmayer

Setting the stage for the 1948 Conference, *Lambeth and Unity* evaluates the history, purposes, and meaning of the Chicago and Lambeth Quadrilaterals, and the role of our historic Faith in Christian Unity. The book is in three parts entitled: The History of the Chicago-Lambeth Quadrilateral, Anglican Formularies, and The Lambeth Quadrilateral and the Faith and Order of the Church. Price, $2.75.

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district. And on Christmas 250 came to the church for service at this mission which was closed a year ago.

Laymen Conferences

Philadelphia:—Bishop Hart and Bishop Remington are conducting a series of six conferences for laymen as a part of the program of evangelism.

Rural Life

Burlington, Vt.:—A rural life conference for Vermont ministers is being held at the University of Vermont here for four days this week, sponsored by the state's council of churches. Professors of the agricultural school are lecturing on economics, sociology, crops animals, and adult education.

Women on Vestries

Burlington, Vt.:—When parish meetings are held this year in Vermont women will be eligible for vestries for the first time. Those attending the 1947 diocesan convention voted to strike the word "male" from the canon governing parish elections.

Discuss Vocations

New York: — An inter-diocesan conference for college students on vocations is to be held at Windham House March 6-7. Speakers will include the Presiding Bishop, the Rev. John Heuss of the national department of education, Ellen Gammack of the national Auxiliary, Barbara Arnold of Poughkeepsie, Helen Turnbull, director of Windham House, Katharine Duffield, secretary of college work for the second province.

To Discuss Youth

New York:—Bishop Gilbert of New York is to be the speaker at the annual meeting of the Youth Consultation Service of the diocese, to be held at St. Bartholomew's, February 5th.

Dean Installed

New Haven:—Percy L. Urban is being installed as the dean of the Berkeley Divinity School today, January 29th. Addresses by the Presiding Bishop, Dean Rose of General, Dean Weigle of Yale Divinity School and, of course, Dean Urban.

Services in Lent

Houston, Texas:—The Episcopal laymen's association of this city, an inter-parish group, are again sponsoring noonday services at downtown Christ Church. With the exception of the second week, when the Rev. John F. Butler Jr., of Providence is the preacher, all the speakers are bishops: Bishop Hines of Texas; Bishop Gray of Connecticut; Bishop Block of California; Bishop Brinker of Nebraska; Bishop Kinsolving of Arizona; Bishop Quin of Texas.

Youth May Boycott

Springfield, Mass. (RNS):—Clergymen here have threatened to request their young people to boycott a forthcoming Christian youth rally unless one of their number is given an opportunity to refute the Rev. Daniel A. Poling should he speak in favor of universal military training. Poling, a member of President Truman's commission favoring military training, has been doing a lot of speaking in recent months favoring the proposal, which is disapproved by most of the local clergy.

Religious Garb

Fargo, N. D. (RNS):—Initiation of a referendum measure "prohibiting teachers in public schools from wearing any garb denoting religious order or denomination" was determined upon at a meeting here of the state's committee on separation of Church and state. The meeting was attended by 27 persons, mostly clergy. A speaker declared that in the school year ending last July there were 74 nuns of the Roman Church teaching in North Dakota public schools.

Inter-Communion

London (RNS):—Delegates of the Free Church Federal Council met here with a committee appointed by the Archbishop of Canterbury to discuss proposals for full communion between the Church of England and non-Anglican Churches. It was an off-the-record affair but it is understood that they discussed doctrinal standards and ways in which they interpret the nature and function of the ministry. The Rev. Nathaniel Micklem, chairman of the Free Church delegation, and Bishop Rawlinson of Derby presided alternatively. Another meeting is to be held later in the year.

Noted Preachers

Columbus, O.:—Ministers of other denominations have the headlines for the noonday services this Lent at Trinity Church here. Among the well-known preachers are F. Gerard Ensley, Methodist of this city; Harold Metzner, Methodist of Providence; Ralph W. Sockman, Methodist of New York; Boynton Merrill, Congregationalist of this city; John Rhind, Presbyterian of Columbus. Episcopalians on the program are Rector Robert Fay, Assistant Gordon S. Price, Rector Robert L. Bull Jr. of St. Paul's, Bishop Hobson of Southern Ohio and Bishop Kirchhoffer of Indianapolis.

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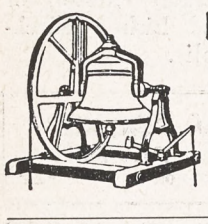
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who talked civilized sense in his *Making of Tomorrow*, could watch history unfold with a real interpretive ability. Although a member of the DeGaullist movement here, he says he doesn't like it because it holds the seeds of fascism; he states that America is preparing a worse betrayal in Europe than it did in 1920 since it will intervene and demand moral repayment. This reviewer read the book on New Year's Eve and can see no reason for saying that DeSales was a blind guide. The history of these particular years, especially when it discusses men like Hoover, Vandenberg and French collaborators, should be read and thoroughly understood. Politics, whether national or international, is a complex game and, unfortunately, Americans too often treat it as some type of kindergarten ring-around-the-rosie.

—W. B. S. Jr.

* * *

****The Revolt of Asia* by Robert Payne. The John Day Co. $2.50.

This is another excellent addition to the growing library on Asia which indicates that American foreign policy in the East is based on the premises of 1900-1910. The author, who knows Nehru and Jinnah, Shiarir and van Mook, Chiang Kai Shek and Mao Tse-tung, calls the revolt of Asia the biggest single fact of our time since, for the first time, over half the world's people have some new vision of liberty which, borrowing its spirit from American colonists, French and Russian revolutionists and the New Deal philosophy, is adopting the motto: "Freedom or destruction." Mr. Payne maintains, as others have before him, that this do-or-die philosophy is not borrowed from the Soviet Union but that it is definitely opposed to American finance imperialism or the reconstitution of English, Dutch or French domination. Since the fate of the world will more likely be decided by the course of events in China, India and Indonesia than by strikes in France or parleys over Germany, it is incumbent upon any person truly seeking to know his period of history to consider this book.

—W. B. S. Jr.

* * *

***The Coming Crisis* by Fritz Sternberg. John Day Co. $3.00.

Piling economic fact on economic fact, Mr. Sternberg shows why the capitalist world is heading for a continuation of the 1929 plunge and, logically enough, why this will lead to American fascism of a smooth, creamy but absolutely poisonous type. When Mr. Sternberg wrote his chapters on imperialism, we weren't yet supporting Tsaldaris, Chiang, De Gaulle, et al, to the hilt but he says that we would. When he wrote his chapter on armaments, we were just demobilizing but he warned that the military, historically rightest, and the financiers would demand a "get ready" program, complete with stockpiling and conscription. It is only thus, he says, that they continue to have assured markets *plus* profits . . . plus full-employment. The pattern of those particular plus signs equals fascism. Read against today's front pages, Mr. Sternberg's thesis makes frighteningly good sense.

—W. B. S., Jr.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

MR. M. SCHIESINGER
Layman of Jamaica, N. Y.

I am sure that the writers (Nov. 6, Dec. 11) who objected to Bishop Gilbert's concern for the vast numbers of people who find themselves priced out of life's bare necessities found illuminating answers in your columns. But what a staggering cost to the nation that people cannot perceive behind the clamour against the "police state" a pattern of social thinking expressed in Queen Marie Antoinette's "If they have no bread let them eat cake."

Are they satisfied to leave the solution of such vital questions as labor relations, unemployment, military training, housing to a complacency that advises the victims of spiralling prices to eat less? Frankly I believe many will not like this criticism. But in all fairness, may not the un-Christian thinking on public affairs be justly laid at the door of that element of the press that devotes itself so wholly to red-mongering? What can be more subversive of American ideals that the bedevilment of a man's mind to the point that he can no longer distinguish between an outcry against injustice and disloyalty?

We see this rather neatly in the writer who would oppose Chinese Communism, not with Christianity, but with capitalism.

I am reminded in all this of a man influential in his neighborhood—a political leader and past commander of a post of the Catholic War Veterans. In a discussion with him I made the point that Jaques Maritain, considered the greatest living Catholic philosopher, though he was opposed to Communism, was by no means of the same mind as the American press that is so self-righteous on the subject. My friend's reply was that he had no use for any foreign philosophers—this despite the fact that Maritain's Catholicism must be beyond reproach since he is acceptable to the Vatican as French ambassador. This I think is an example of how the press has befuddled people in their thinking. My Catholic friend might just as well have said that he could not follow the Pope because he was a foreigner, though perhaps he thinks the Pope is a New Yorker.

In any case it is a joy to some of us to find a bishop like the Bishop of New York, who, when others fail, does not look aside from his sacred duty to his flock.

* * *

VIDA D. SCUDDER
Author of the series Social Rebirth

Mr. Richard Evans (*Backfire*, Jan. 8) accuses my series on Social Rebirth of inconsistency. But he misses my central point. I find the Christian Church throughout its history the supreme example of the dialectic paradox on which Marxists dwell. Forever, as in our Lord's day, it seeks to obey the laws of the natural order. Forever it crucifies him: and forever he redeems and recreates it, infusing within it the Holy Spirit of the higher law. In this spectacle, I long found a sharp challenge to my Christian faith. But I like to recall how my first spiritual director, Bishop A.C.A. Hall of Vermont, corrected me when I applied to the First Person of the Blessed Trinity the ancient liturgical phrase, "Father of the Future Age." That phrase, he told me, was addressed to our Lord Christ's continuous patient summons of his Church at once to continuity and to progress sometimes involving revolution, which finds now and then awesome focus in some historic crisis like the present. Or will she heed the call?

Let us pray for light. The grace of God is within her.

* * *

REV. F. S. EASTMAN
Sec'y St. Philip's Society, W. Stockbridge, Mass.

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* * *

MRS. L. G. POPE
Churchwoman of Naval Base, S.C.

THE REAL PRESENCE OF GOD

In his sincere and thoughtful book, *Christian Behaviour*, C. S. Lewis comes very close to stating the layman's experience with Christianity. But he makes one statement which leads me to believe that his experience has been sadly incomplete. He says, "The real test of being in the presence of God is that you either forget about yourself altogether or see yourself as a small, dirty object."

I question this. Rather, by way of analogy, I should say that the presence of God is, though in greater measure, very like a reunion with a dear friend. When one has grieved a friend so that a deep coldness has set in between us, one may perhaps feel very self-sufficient and belligerently proud for a time. This sage of our relationship is somewhat like the joylessness of enmity with God. Sooner or later, however, one yearns for the companionship and understanding of our friend. A dozen times a day one longs to rush to him with a thought or a generous deed. Pride holds us back. "Let him seek us," we think. ("The minister has not ever called on us," we say when the friend is God.) We sulk and nurse our loneliness.

Then we remember with what love and kindness our friend used to cherish us. Always ready with an encouraging word, he made our burdens nothing. Gloom was dispersed by the very knowledge of his nearness. We throw aside our pride. We rush to apologize for our meanness. Our friend is surprised. He has been near us all the time, ready to forgive us, ready to love us, unworthy though we are. He has never turned against us at all, even when we repudiated his love. The joy which floods us at that realization is but a fraction of that supreme joy which floods the Christian as he approaches the communion table of our Lord, certain that in reunion with him, all one's sins have actually rolled away.

"Small dirty object"? Indeed not! Christ died for the very reason that we should not be small, but large with the infinite source of power which he bestows freely on his own. Dirty? Not when his blood has been shed expressly to cleanse us from sin!

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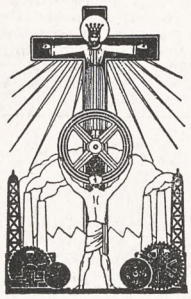
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The WITNESS

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FEBRUARY 5, 1948

BISHOP S. F. BAYNE JR. WRITES ON CHRISTIAN DOCTRINE OF MAN . . .

The First Number of Lent

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Daily: 12:05.
Thursdays: 11:00 and 12:05.

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For Christ and His Church

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FEBRUARY 5, 1948
Vol. XXX No. 52

Clergy Notes

CANNON, HENRY B., chaplain of Episcopal students at Princeton University, was ordained priest by Bishop Gardner in the University chapel on Jan. 24.

HONAMAN, EARL M., rector of St. John's, Carlisle, Pa., former army chaplain, has been appointed national chaplain of the National Guard Association.

HOSKING, WILLIAM, formerly of Shamokin, Pa., is now in charge of St. Stephen's, Hamburg, and St. Paul's, Brighton, Mich.

LANGPAAP, PAUL E., was ordained priest by Bishop Walters on Dec. 27 at St. Michael's, China Lake, Cal., where he is in charge.

MARSHALL, THOMAS F., formerly in charge of the Epiphany, Dorchester, Mass., is now rector of Trinity, Wrentham, Mass.

MOORE, JOHN C., formerly of the Warren County associate mission of the diocese of Newark, is now rector of Christ Church, Cludersport, Pa., and vicar of All Saints', Brookland.

NIXON, EUGENE, formerly associate rector of Trinity, Columbia, S. C., is now rector of the Good Shepherd, Columbia, S. C.

ORVIS, ROBERT W., formerly vicar of Trinity, Renovo, Pa., is now rector of Trinity, Erie, Pa.

ROWLAND, DONALD H., formerly rector of Emmanuel, Geneva, Switzerland, is now rector of St. Peter's, Mountain Lakes, N. J.

SHILLING, GEORGE G., formerly rector of Trinity, Rochester, Pa., is now rector of Trinity, Shamokin, Pa.

SPEARS, ROBERT R., JR., rector of St. Paul's, Mayville, N. Y., becomes canon of St. Paul's Cathedral, Buffalo, N. Y. on Feb. 15th.

STEEN, CECIL A. S., formerly rector of Grace Church, Trenton, N. J., is now rector of St. Mark's, Malone, N. Y.

WOOLVERTON, H. L., formerly assistant at Christ Church, Greenwich, Conn., is now rector of St. James', New London, Conn.

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Wednesdays: 10 A. M., Holy Communion; 10:45, Rector's Study Class.

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Other Services Announced

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Rev. Peyton Randolph Williams

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9:30 and 11 A. M.—Church School.
11 A. M.—Morning Service and Sermon.
6 P. M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion, 10 A. M.

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Fridays at 7:30 a.m.
Holy Days and Fridays 10:30 a.m.

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For Christ and His Church

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Undergraduate Gives the Story Of Baldwin-Wallace

Roman Catholic Authorities Tell Students That They Sin by Attending College Chapel

By Arity Jelliffe

Student at Baldwin-Wallace and Communicant of Christ Church, Middletown, N. J.

Berea, Ohio:—A new trend started with the new year at Baldwin-Wallace College. Many of my Roman Catholic friends were talking of being obliged to leave this Methodist school. At first I took it lightly but then became interested because everybody was talking about it. The compulsory religious course and the chapel programs are the cause of the controversy. There were 163 Catholic students here at the beginning of the winter term and they had been told in no uncertain terms that they must leave Baldwin-Wallace immediately if they wished to conform to the doctrines of their Church.

"Catholics may not in good conscience attend a school in which they are obliged to attend non-Catholic chapel services and take courses in religion and religious subjects. No circumstances, condition or precaution can make it lawful; and neither financial loss nor loss of academic credit or degree, nor impossibility of graduation nor any other kind of embarrassment could change the objective wrongness of attendance at such an institution." This statement was made by Mon. Vincent P. Balmot, chancellor of the Roman Catholic diocese of Cleveland.

On Sunday evening, January 11th, a regular scheduled meeting of all Roman Catholic students was held and the position of the Church explained by Fr. Moriarty, a professor at a neaby Catholic college. He said that to remain at Baldwin-Wallace would be to live in a state of mortal sin and that if any of the students died while here they would go immediately to hell. Fr. Moriarty made it clear that these were not merely his own ideas but also those of Bishop Edward F. Hoban.

The controversy was precipitated when a Catholic student asked her priest about the required course in philosophy of religion which uses a text book by Dr. Edgar S. Brightman which has been banned by the Catholic Church. *The Needle*, publication of the Newman Club, student organization of the Catholic Church, made public the answer that Catholics "under no circumstances or pretext attend a class of this kind." The college however refused to change the religious requirements but did offer four alternative courses. The course on philosophy of religion deals with the nature of religion; its methods; the relation of its method and its content to science and the realm of values; evidences for the existence of God; the nature of God; the nature of man; the relationship of man to God; evil; faith and reason; immortality.

According to Fr. Moriarty "A Catholic has no need to search for religious truth. He is in possession of all religious truths. Once you have found truth there is no need to dabble in half-truths."

He objected to the Roman Catholic students having to study all other forms of religion on the same level with Catholicism; they must look down on the others. He referred to Dr. Brightman's book as "unadulterated trash."

A telephone conversation with Dr. Brightman disclosed the fact that the author of the "unadulterated trash" has been a member of the American Catholic Philosophical Association for the past ten years. He now teaches at Boston University and has recently spoken at a regional meeting of the Catholic Association held in Boston. Dr. Brightman congratulated Baldwin-Wallace for the stand taken on the issue. Many hundreds of others also have congratulated the college, including Roman Catholics.

The other bone of contention is the compulsory chapel attendance. Chapel is held once a week which, in my judgment, is not enough for a Christian College. According to Fr. Moriarty "singing or standing with groups at a non-Catholic service constitutes active participation and mortal sin to a Catholic."

Only one-third of these chapel services can be called religious. The others are musicals or lectures. These programs are the result of extensive study and planning by a special committee of faculty and students. They have also been studied by many other schools and colleges who have wished to follow their excellent planning. The chapel programs have received many favorable comments from all over the country. The idea behind them is not to push Protestantism, as the Catholics seem to think, but to expose everyone to conditions that are conducive to worship. It is possible not to take an active part in the programs, as is evident by the fact that a few of the students make light of the time by studying or writing letters.

Since Baldwin-Wallace stands for the ideal that religion is an essential for education and culture,

WIRE AT ONCE PLEASE

***Invariably we receive many orders for bundles featuring articles in Lent after this first number is off the press. However there are eleven articles, based on the Agenda of the Lambeth Conference to follow in numbers between now and Easter. To insure delivery of the next number, February 12, we suggest that you wire THE WITNESS at the editorial office, 135 Liberty Street, New York, at once, giving the address and the number of copies desired through the Easter number. Orders received through Saturday, February 7th, will receive the issue of the 12th.

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the administration would not change these religious requirements for the Roman Catholics. It was pointed out that the college catalogue clearly states that religious courses and chapel services are required of all students and that Catholics came, presumably, fully aware of this.

Also President L. C. Wright of our college, in a public statement, pointed out that the college is maintained under the auspices of the Methodist Church "and its regulations are in harmony with the Association of Methodist Colleges." He added that "all classes, creeds, nationalities and races are welcomed as students selected on the basis of scholarship and character."

He said further that scholarships are likewise granted solely on a basis of merit though "the college has recently been criticized in certain Methodist circles for admitting so many Catholic students while turning down Methodists and other Protestant students."

As for the chapel programs and the courses in religion, he declared that there had been no basic change in policy for a hundred years.

After presenting evidence to prove that there is no discrimination at Baldwin-Wallace, Dr. Wright concluded by saying that "if the authorities of the Catholic Church feel obliged to dictate to students who are members of that Church, the college raises no objections. Its trustees, administration and faculty will continue to encourage the free search for truth, genuine scholarship and personal religion. The college authorities will be exceedingly sorry for any Catholic students if they are forced to withdraw. The college remains open to them."

The 163 Roman Catholic students were nevertheless told by their Church authorities that they must leave the college or lose their right to receive the sacraments. The choice was left to them. At first all of them indicated that they would leave. However actually but 60 withdrew. At the time of writing 5 of these 60 have returned. Others of them have enrolled in nearby Roman Catholic colleges. We have lost some of our campus leaders because of the controversy. The president of our student council is one and he had but one more term before receiving his degree. Another to leave is one of our outstanding athletes who probably has thereby lost his chance to be on the U. S. Olympic team this summer.

It is the students who are being hurt by this. Many of the Roman Catholic students who did not withdraw are showing signs of nervous strain caused by worry and fear. But I have heard some of them say that their priests back home have advised them to stay. Also since the controversy started there have been applications for admission from Roman Catholics.

Many of us here believe that this Baldwin-Wallace controversy is a test case. There are signs of similar controversies in other colleges. And the students generally think that such an issue should not come up in this day and age. For if the various divisions of the Christian Church cannot work in harmony how can we possibly look forward to world peace?

MEMORIAL TO FOUNDER

Lawrenceville, Va.: — President J. Alvin Russell of St. Paul's Polytechnic Institute formally broke ground on a recent Sunday for the James Solomon Russell Memorial Refectory. The building is a memorial to the founder of the Institute, and the father of the present rector and president. Archdeacon Russell founded St. Paul's in 1888 and remained its active principal until December, 1929, when he was succeeded by his son.

The refectory is to cost $120,000 and is the gift of a friend of St. Paul's. When the donor gave the building it was understood that it would be erected by the students of the trades departments, as has been the case with every other building erected on the campus, as well as many in the community. Archdeacon Russell had firmly believed that the best way to teach the trades was to have students work at real jobs.

In addition to the refectory there is to be a trade school unit which will cost $97,500 which comes from the national Reconstruction and Advance Fund.

BISHOP EMRICH IS ELECTED

Detroit:—Suffragan Bishop Richard S. Emrich was elected Bishop Coadjutor of Michigan at the regular diocesan convention, meeting here at St. Paul's Cathedral on January 28th. Bishop Creighton is to retire on March 31 so that Bishop Emrich will become the bishop of the diocese at that time. The convention dinner was held the evening of the 28th and was followed by an address, in the auditorium adjoining the dining hall, by Bishop Angus Dun of Washington. Bishop Emrich was elected by unanimous acclamation with but one ballot cast.





The late Archdeacon James S. Russell, founder of St. Paul's Polytechnic Institute, in whose memory a refectory is now being built

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The Kuomintang Is Denounced By Student Leader

Communication from China Was Sent Students Attending Conference But Was Not Presented

New York:—Congressman Walter N. Judd of Minnesota, seeking many millions of dollars for the regime of Chiang Kai-Shek under the Marshall Plan, did his best to line up the students, meeting in Kansas recently to consider Christian missions, to that end. The results achieved were decidedly questionable, as reported here January 15, since a large block of the students refused to follow his lead.

Information is now received that a communication from the National Student Federation of China had been sent to the conference of American students to be read to the 1,800 delegates representing colleges throughout the United States and Canada. It was not read. "Not received in time" is the official explanation.

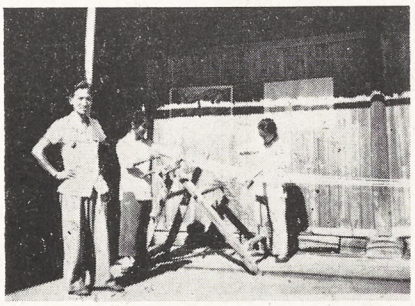
The communication, signed by Mr. Chang Liao, director of the international department of the Federation of China, first states that the friendship of students on this side of the Pacific "has given us a lot of inspiration and encouragement even in the darkest hours of our struggle," and he, on behalf of the students of China, expresses thanks "for the material and moral support you, out of your own limited means, have sent to China to enable our Chinese youths to carry on with their studies." He then paid tribute to missionaries for their "loyalty to the cause of national liberation and democracy, their self-sacrifice under oppression, their wisdom in counselling" and assures the American and Canadian students "that there will be a great welcome for Christian work by the people in all parts of China."

But after this brief introduction the communication presents a picture of China which would have been a bombshell had it been read at the Kansas Conference.

"With the most reactionary group within the Kuomintang in power, no work can possibly be started and expand and flourish, including religious work," the document declares.

"When the war ended," the statement explains, "how happy we were to trek back to our universities. How happy we were when, in Feb., 1946, all the political parties of China signed an agreement to form a really democratic and coalition government in which all questions and disputes would be settled peacefully. But our joy did not last long. A strong wave of fascist reaction swept through the whole country, sabotaged the agreement, suppressed the liberal and peace-loving influences in the universities and in society. Since then, we students and professors of China, with all the rest of our people, have to live through a period of utter hardness and brutality. Most beastly and bloodthirsty methods are used to deal with us people who do not have any means of resisting them. Innocent people are closely watched for their aspirations for peace and democracy. Concentration camps are full of patriots, young and old. Secret service men are allocated to all universities, schools, institutions, organizations and departments of the government. Pure-minded young people are coerced to watch and report on their friends. There is no room for sincere relationship and fellowship among youth, wherever the secret service men have penetrated. Any slightest provocation would bring upon us imprisonment and torture. What a life is this? It is in every sense a hell! They want to crush our fellow-students morally through severe political and psychological oppression. They are depriving us of our right to live as human beings. Many who did not want to sell their souls have been assassinated or put in concentration camps.





The people of China, in spite of tremendous handicaps, are determined by hard work and courage to establish a good life for all. The top picture is a new one from Kimber Den showing children working in their vegetable garden at Lotus Pond Village where he maintains a school. The bottom picture is of wounded soldiers weaving cloth on a cooperative loom, also at the center at Lotus Pond. Contributions for the work should be sent to the Episcopal League for Social Action, 412 W. Grand Blvd., Detroit, with check made payable to "Treasurer, C.L.I.D."

"We just need to give you one instance of the Nationalists' atrocious behavior towards us students, the latest case that has been reported. It is about the treacherous murder of our beloved friend and fellow-student, the late Mr. Yu Tse-san. Yu, the chairman of the student self-governing body of the National Chekiang University, was a major in agriculture and had long cherished the ambition of modernizing farming technique in China. He was an honor student in his field. After attending a friend's wedding he and a group of friends disappeared and the next he was heard of was that he was dead in his prison cell. Stunned by the news, the president, the dean and a group of student representatives rushed out of the campus straight to the jail. There they found the body of the student, lying in bed with eyes and mouth wide open. Blood smeared his forehead and ran down to his neck. There was a deep cut in his throat. The president fainted at the horrible sight. News of the tragedy fast spread over the city of Hangchow, where the World Alliance of the YWCAs was holding its executive committee conference. In the evening that conference received a phone call from the municipal government urging the delegates to quit the city 'at once,' or the regional authorities would not be responsible for their security in case anything should happen. Of course the real point is that they were afraid that the news about Mr. Yu's murder would leak out to the world through

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the women delegates who had come from all over the world.

"This is only one case of the general situation of catastrophe we people of China are in. The good Christian people of China are by no means spared and have to share in the same peril. Peace-loving Christians are hated and dealt with accordingly because they oppose the civil war and want peace. No consideration is given to their good, selfless intention. We do not want to specify names but Christian leaders, including a Bishop, have been warned and threatened after bribery failed. Just a few weeks ago, Gen. Yu Hsing-ching of Peiping, one of the beloved senior citizens and an ardent leader in Chinese Methodism, has been arrested in the midnight in his residence. He was treated like a robber and we do not know where he is now and whether he is still alive. You have probably only heard of how Christians are giving 'leadership' and 'support' to the Nationalist Party. At most this is true of a very small number among the topmost leaders in the Church. Censorship, propaganda and distorted interpretation have covered up the fact that all our patriotic people of China, Christian and non-Christian, share the exactly same fate and they have all been led to a position of utter disillusionment, as far as the Nationalist regime is concerned. With all the rest of the people, Christians look forward to and quietly strive towards the democratic coalition government in which only there can be true freedom of religion and evangelization.

"Dear friends, we are earnest university students just like you. We have the same ideals of international brotherhood and world peace. We also love our own country and would like our international friends to respect our own government and nation. But today, the suffering and oppressed conditions of our people in the hands of the self-appointed and war-loving officialdom of the Kuomintang are so acute that we must cry out. Our organization, the National Student Federation of China, was founded in the darkest days of suppression. It obtained support and approval of all Chinese students. The KMT government tried to suppress it every possible means; but we have never relaxed our effort in fighting for democracy. Now we have the confidence that the victory will come. One of your most esteemed leaders, Jefferson, once said, 'Rebellion to tyrants is obedience to God.' It must be quite hard for people outside of China to appreciate that saying, although we must hurry to add that in China today what is going on is indeed not a rebellion, but a humanitarian cause of righteousness and justice and peace against hypocrisy, injustice and militarism, a cause to right the wrong that has been committed and is still being committed by the tyrannical rebels to democracy and to our long-suffering and peace-loving people.

"In our people's rise against the tyrannical rule which has seated it-



The Rev. John D. Pettus of Santa Barbara, Calif., was the preacher at the convention of the diocese of Arkansas, held January 28-29 at Fort Smith. Recently returned from China he told the delegates of the work of the Church there

self in power, the most unfortunate discovery is that the American government has been giving financial aid and ammunition in large quantities to the Kuomintang. The latter's fighting power and military passion have thus been bolstered. In the name of 'combatting communists,' the Kuomintang reactionaries have attempted to blind us to the fact that their real intention is to deny us democracy and freedom and to maintain themselves in absolute power and corruption. No matter what is the real intention of the American government in giving the supplies and no matter how the American public understands or misunderstands the situation, the naked fact is unalterable: every additional ounce of American military supply comes to boost up the spirit of fascism and to bring about further suppression of the liberal intellectual groups. Just last month, the Democratic League, the only party between the Nationalist Party and the Chinese Communist Party, composed mostly of professionals, industrialists and professors, was outlawed and over twenty of its leaders executed. Yet, some people abroad are still considering the present Chinese government, which cannot even permit the Democratic League to exist, a 'free government'; it is indeed 'free' to kill anybody it wants to! And, just at the beginning of the school term, over 200 professors and more than 3,000 students from universities all over the country have been expelled because of their 'liberal leanings.' All this has been done in China while aids and supplies were forthcoming from America. It is only too obvious that America which is interested in democracy is defeating her own purpose.

"Friends! We are more than sure that the Americans are a peace-loving people. Our two great nations on both sides of the Pacific Ocean have had most admirable friendly relationship. We are sure that you do not want to support a most reactionary regime which suppreses us and is against the interests of yourselves. Why did you permit your government to carry on a policy in China that has created a great deal of misunderstanding and barrier between the peoples of the two countries? Why did you keep silent? The answer to this question is that in the past you did not know, and that you had been misled by propagandists and political adventurists into thinking that there is nothing wrong in supporting the Kuomintang in the civil war. You probably have thought in the past that the struggle in China was basically between two political and military groups—the Nationalists and the Communists—which has nothing to do with the people. Some might even have thought that some group was trying to sabotage the 'democracy' of the Nationalist Party. But, now, you realize that human lives are at stake, not one or two lives, but millions of them. It is basically a struggle of the whole people against the fascist dictatorship and oppression of the Nationalist reactionaries. Would you do something now? Your

(*Continued on page* 17)

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EDITORIALS

The Test of Lent

WHAT are you "giving up" for Lent? It was Bishop Brent who once said that it was more important to "give upward" than to give up. And one who understood human behaviour well, William James, wrote, "Keep the faculty of effort alive in you by a little gratuitous exercise every day. That is, be systematically ascetic or heroic in little unnecessary points; do every day or two something for no other reason than you would rather not do it." So Lent can be constructive and positive. If we make proper use of it it can offer us an opportunity to open up some of the channels of the spirit which have become clogged through lack of use. The world and the flesh are not inevitably evil in themselves but they have an unfortunate way of blocking more important things. Lent calls us to expose ourselves less often to the world and the flesh and more often to these first things. Being somewhat erratic and undisciplined creatures we have to make an effort in regard to this. The religion of Christ always stresses the value of self-discipline, and it urges it unceasingly throughout the forty days as a kind of memorial to him who was the world's most disciplined person.

One obvious way is regular sharing—especially if we would rather not—what we have with others. Another way is to take the time we might give to trivial things and devote it to things that count; aye, to a cause. The Church is such a cause; we might consider giving up an extra hour or so a week to attending one of its services. What are you giving up for Lent? The test is what you put in its place.

"QUOTES"

WHAT shall we do to be saved? In politics, establish a constitutional co-operative system of world government. In economics, find working compromises between free enterprise and socialism. In the life of the spirit, put the secular superstructure back onto religious foundations. Of the three tasks, the religious one is, of course, in the long run by far the most important.

—Arnold J. Toynbee
Professor at University of London

They Call Us Bigots

THE organization to maintain the separation of Church and state (WITNESS, Jan. 22) seems to have touched a sore spot. Roman dignitaries, practically every day since, have handed releases to the press calling the sponsors "hooded bigots"; men with "an utter disregard for facts" and of course "communists."

The word bigot, so freely badgered about, is defined by Webster as "a person who regards his own faith and views in matters of religion as unquestionably right and any belief or opinion differing from them as unreasonable or wicked."

When the story of the religious controversy at Baldwin-Wallace College broke in the papers THE WITNESS thought it would be interesting to get a student's point of view. Miss Jelliffe, whose report will be found on page three this week, is a communicant of a parish served by one of our editors and is a sophomore there. It is printed as she wrote it, without editing on our part. What Roman Catholicism is like in Spain, South America, and other places where they dominate has been set forth repeatedly in books and magazine articles. That similar bigotry is gaining a foothold in the United States seems apparent from recent stories from New Mexico, North Dakota and now Ohio.

Archbishop John T. McNicholas of Cincinnati, the most recent of the hierarchy to roundly condem the pronouncement, characterizes it as "a document bound to foster religious antagonism and to damage the civic friendship among men of different religious faiths, which is an important part of the American ideal and life."

It is our considered judgment that a situation like the one at Baldwin-Wallace is ample justification for the formation of American United for the Separation of Church and State. For if Roman Catholic authorities can act that way at a college where they are, in a very real sense, the guests of a Protestant Church, one may well imagine what would happen if they succeeded in dominating the public school system.

The Un-Read Document

WE ALSO call your attention to the story on page five. In these days of discussion of the Marshall Plan, with Congressman Walter Judd and Mr. William Bullitt urging the granting of sixty million dollars or more to the regime of Chiang Kai-Shek, we know there will be many readers who will follow the suggestion of Mr. Chang Liao by asking their representatives in Congress to oppose any further aid to the Kuomintang. The document, direct from Hong Kong and dated December 19, 1947, requires no comment from us.

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Christian Doctrine of Man

by Stephen F. Bayne

The Bishop of Olympia

NOBODY expects the Lambeth Conference to sit down to a theoretical discussion of the Christian doctrine of man. What is more likely to occur is that thoughtful men will try to analyze what is happening to man in this world, and what the Church must do and teach to maintain the Christian idea of manhood and to maintain its relevance to these times.

Any such analysis must take account of at least three great teachings and three pressing dangers.

The first teaching is the reality of human freedom, the assurance that the fight is real and that man's choices, day by day, are real and important. There are persuasive voices in our world telling us that these classic certainties are not so. More than one youngster has gone through school and college to emerge confused and uncertain, wondering whether the choice of decency and truth, courage and fidelity is a real choice after all. Perhaps it is simply dictated by his glands, or the accidents of his infancy, or the patterns of his society. Perhaps man's whole long struggle has been a search after an illusion, the fight unreal, the choices simply reflections of his own need for stature in a ridiculous world. For many a man the nerve of courage has been cut in just this way. His freedom is shrinking, his choices have dwindled to prejudices-in-action. To such men, the Christian faith, the free man on the Cross, the choice of the Cross, the life of duty and responsibility is nothing more than a mockery.

What shall the Church do and teach in the face of this danger? And more important still, how shall that action be maintained in relevance to our times? Simply to call the social sciences hard names is no solution; as far as they are sciences and not lodge-rituals for the insecure, they are open to Christian thought and Christian study. But we must not lose sight of what is at stake—in the issue of freedom it is man himself, single and entire, as Christ saw him, who is at stake.

The second teaching and the second danger lie in man's relationships in society. Put simply, to the Christian brotherhood, neighborliness, society, is a fact, not an aspiration or a mechanism. It is a fact and an end. We *are* our brother's keepers—not "could be" or "ought to be," but "are." The meaning that man has in human society—his dignity—is a given quantity, and human societies exist in the first instance not to create it but to recognize it and serve it (and indeed to perpetuate it).

When the gravity and reality of human choices is corroded away, the man-in-society ceases to be a brother and becomes a victim of society. Society itself disappears and the state steps into that ethical vacuum; man becomes increasingly a luxury which the complicated and sensitive economic machine can barely afford (indeed cannot afford in moments of crisis); and what dignity he has is reduced to his value to the state. War is the state's characteristic activity; and man may not do more than work or fight. Power, a good servant, has become a bad master. It acknowledges no choices and no end beyond its own being. It is a blind giant levelling every human dream.

Simply to take portentous note of the increasing meaninglessness of modern society is no solution. The Church must and will find ways to break through the insulation which a secular world has placed around us—(the insulation of individualism, of professionalism, of "religion," of the optional Deity)—and regain our essential function of being the meaning-creating agency in human society. As when in the ancient world society had disintegrated into slaves and masters and the Church took the slaves and had them stand up as free men in the brotherhood, so again now must we remember that God is not interested in "religion" but in the real world, and so again make room for man in the brotherhood. And so again will men find meaning in the brotherhood and the altar will regain its lost relevance to the world of the factory and the school.

THE third teaching is of man directly in relation to God. God the creator, God the father, God the judge—and man at every turn not simply the object of divine action but to an increasing degree the sharer in it. Man is not marooned on this lonely planet or in his lonely personality, to make the best of it. God breaks through the veil at every point and unceasingly, neither to mock nor manipulate, but to evoke, to awaken, to excite, to love and be loved. It is incredible—so man thinks as he looks at his brothers and at himself—that God could love these loathsome creatures. But the heart of the Christian doctrine of man is found there and nowhere short of it. Man's dignity, his meaning, his freedom, are what they are and as critical as they are because God has given man

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the capacity to enter into comradeship with him. What man does with his hands, in a right society, is to create, with God. What man does with his wealth, in a right society, is to receive it as a sacrament, kneeling. What man does with nature, in a right society, is to deal gently and creatively with it. What man does with his brother, in a right society, is to see him, or try to, as God sees him, not in Olympian disdain, but in brotherly love and in endless hope.

The danger here is the perennial one of forgetting God, or imagining him as an absentee landlord. Our Church sometimes seems especially given to this—there is less sense of the supernatural with us than is safe, and more sense of maintaining a proper social acquaintance. Perhaps it is the measured prose of the Prayer Book, perhaps it is the terrific burden of gentility we carry—but our churches often seem to us a refuge from the world instead of a garrison, and our social idealism and action more often stems from a luncheon club than a communion rail.

The presence of God, his love for men, and man's fantastic faith that he is made in God's image and can understand him and work with him —more than that, our dim apprehension that manhood is not something we are born into but is something we achieve by our costly choices in comradeship with God—that manhood is the last secret reserved for those who fight their way up to the throne only to find that God has been with them all the way—those are the flames that warm and lighten man's way in this world. That faith is in deadly peril, from the world and from our own failure to understand it and live by it. It is not an abstraction; it is the guide by which men come to be men and live in peace together. How shockingly irrelevant it often seems!

That irrelevance, I take it, is Lambeth's central problem. That, and the reaffirmation of our freedom, and of our meaning, and of our partnership with God, in terms that will bind us of this communion together.

Travels of a Gargoyle

by Thomas V. Barrett

Secretary of College Work of the National Council

RECENTLY I stopped at St. Ursula's in the Bushes. Father Thaddeus Chancel Bell met me at the bus station. Father Bell had a lovely voice, and in his all black ensemble looked like an unlighted candle in a wrought-iron holder.

"So glad you're here, Father," he beamed, ushering me into a Ford sedan the way a Roumanian deacon leads an archbishop into the sanctuary. "Too bad you couldn't get here for mass this morning. We've been emphasizing the daily eucharist. I think you'll like our little church. We try to do things in the real Anglican tradition. You won't find any Romanism here."

"I didn't really expect to," I said.

"Of course, you could have said mass yourself at the children's altar," he went on.

"Would there have been any children there?"

"Oh no, not on Tuesday."

"I would have been all by myself?" I asked, "Couldn't I have come to your mass?"

"Of course," he said, frowning slightly, "only one does like one's own altar, doesn't one? I could have had an acolyte for you."

"Something there is that doesn't love a wall—that wants it down." I quoted quietly and offered him a cigarette, so we could both burn some incense.

"I gave them up for Lent," he said. "I don't know what your churchmanship is, Father, but I think we must get back to good, sound Catholic practice, and doctrine. We've had too much liberalism in our Church. Have you read Father Cloister's little pamphlet on "The Midnight Mass and Social Reconstruction"? Nothing spiky but an excellent explanation of the Catholic view of authority, sacramentalism and the post-war world. We must teach our people about the Church. They're absolutely illiterate about Catholic doctrine."

I hadn't slept much in my upper berth and was startled to hear myself say a little petulantly, "How are they on Christian doctrine?" Father Bell looked perplexed and began talking again while I remonstrated with myself. After all I had come to learn, not to criticize. Here I was with the pulse of the Church pulsing not four inches away from me. I determined to pay attention or I might miss a couple of vital beats.

"I've instituted a daily eucharist, high mass every Sunday and have been quite successful with the children in having them make their confessions regularly. Some of my people don't like it, of course, but they know nothing about religion and after all, it's the job of the priest to teach them.

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We've had so much individualism our people don't have the first idea of obedience to the teachings of the Church."

"Of course," I pointed out, a little disturbed by the rapidity of Father Bell's pulse, "don't you think there is such a thing as an unjust invasion of the individual's soul? A man has some rights."

Father Bell smiled with god-like patience, but a flicker of fear passed across his eyes.

"You sound a little Protestant I'm afraid. The Church knows what is good for people."

"Are there any other churches in town of our denomination?" I asked to change the subject.

"Grace Church, downtown. It's rather a heretical place, I'm afraid. Individualism runs rampant. Father Charity has no sense of the Church. A neck-tie parson. He has afternoon communions, and I'm told accepts divorcees and non-comformists at the altar rail. He's quite active in community things, I believe. But of course, it's a show-place. They just go to be entertained. He's absolutely fuzzy on his doctrine of the Incarnation. I'm afraid he's not very sound."

"What about other denominations?" I asked.

"Oh, Father Romanoff is an excellent man. Thoroughly intelligent. We have a Baptist fellow near us. Impossibly dull; and liberal—dangerously so!" Father Bell frowned with anxiety.

We reached his church and after we had admired his vestments which were of many colors, and I had learned how his altar boys were taught to maneuver at an eight o'clock low mass and a solemn high mass at eleven, I felt I was really getting a dandy stack of information about the Church at work. At low mass the boys form a sort of single wing back, and at high mass they use the T formation; as near as I could picture it. It was quite complicated, but obviously a good thing on the local level.

We had dinner and I attempted to engage Father Bell in a discussion as to whether we could achieve world peace without relinquishing national sovereignty. He wasn't too keen to discuss it, evidently. He said the Church ought to be the Church and teach the things that mattered. I asked him if he wasn't getting more and more impressed with the rise of racial hatreds, and what did he think about the communist influence in America, and if he didn't think the Church, like modern business, was getting to be quite a "Huckster." He parried those questions neatly by asking me if I approved of intinction; what did I think of St. Bonaventura's theory of the reserved sacrament, and was Phillips Brooks sound on apostolic succession. We reached something of an impasse on the lowest level—and I got back on the bus.

I decided I had been cooped up too long as a bureaucrat to understand Father Bell's grass-root orientation. That's what comes of being forced to make plans on the policy making level. You get so you can hardly discern the pulse of the Church Militant.

I opened my Bible again in order to see if I could regain a proper perspective. "Woe unto you scribes and Pharisees, hypocrites, for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith . . . ye blind guides which strain at a gnat and swallow a camel. . . ." I seemed to have struck the wrong passage again, so I put away my Bible and looked out of the window, reflecting on the relation of the manuple to world government. . . . *(The second of a series of four articles)*

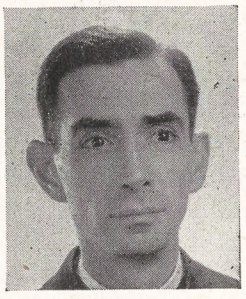
The Living Liturgy

By MASSEY H. SHEPHERD, JR.

Professor at Episcopal Theological School

The Lutheran Liturgy

WE EPISCOPALIANS are prone to be so vociferous about our continuity with Catholic tradition in our Prayer Book liturgy, that we often overlook the large debt which we owe to Lutheranism, a reformed branch of Christ's Church equally continuous, in its liturgical traditions, with Western Catholicism. The standard histories and commentaries of our liturgy have not overlooked this indebtedness. Hardly an office of the Prayer Book, from the shape of our Calendar to the formularies of the Burial of the Dead, has escaped the influence of Lutheran rites. Yet we tend to minimize this element in our heritage.



Luther and his disciples anticipated the English Reformers in all their liturgical revisions of the old Latin services. Archbishop Cranmer was thoroughly conversant with their pioneering work. One of the Lutheran Church Orders which strongly influenced him was that of Brandenburg-Nuremberg, published in 1533. This Order was in large part the work of Andreas Osiander, in whose home Cranmer had been entertained the year previous to the Order's publication, and whose niece Cranmer married. The Brandenburg-Nuremberg Church Order was the chief source used in the famous *Consultation* issued a decade later by the reforming Archbishop Hermann of Cologne. From Hermann's Order Cranmer was to draw many a suggestion for the first Book of Common Prayer.

Students of liturgics who do not read German or

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who do not have access to large libraries well-stocked with liturgical tomes have been handicapped by the paucity of authoritative works giving the history and rationale of the Lutheran liturgical tradition. In 1938 the Rev. F. R. Webber published his *Studies in the Liturgy* (Ashby Printing Co., Erie, Pa.), a commentary on the Lutheran Communion Service full of historical learning, but designed chiefly as a practical, non-technical guide for pastors and choirmasters. Just this past autumn, however, there has appeared a remarkable, comprehensive work, *The Lutheran Liturgy*, by the Rev. Dr. Luther D. Reed, published by the Muhlenberg Press, Philadelphia ($7.50). It is no exaggeration to say that Dr. Reed's book is a "must" for all persons interested in liturgics. It is to the *Common Service Book* of the United Lutheran Church what "Parsons and Jones" is to the American Book of Common Prayer. For over thirty years Dr. Reed has been Professor of Liturgics and Church Art in the Lutheran Theological Seminary, Mt. Airy, Philadelphia. His book is the fruit of a lifetime of study and research and of service upon commissions of worship both denominational and ecumenical. There is no one in the entire Lutheran communion today who has made a greater contribution to the liturgical revival of our time.

There is not a chapter of this book which will not be of interest to Episcopalians; for Dr. Reed has given us not merely a historical and exegetical introduction to the American Lutheran liturgy, but a general handbook to the whole history and philosophy of Christian worship. He has given a thorough discussion both of the influence of Lutheran rites upon the formulation of the Book of Common Prayer, and a fair assessment of the reciprocal influence of the Prayer Book upon the compilation of the *Common Service Book*. Not least among his valuable contributions is the commentary upon the propers of the Liturgical Year, where comparative tables and discussions are given of the Roman, Anglican and Lutheran collects, epistles and gospels.

Space allows only one quotation—Dr. Reed's judicious comparison of the ethos of Lutheran and Anglican liturgies: "Lutheran liturgical reform was clear-cut and definite where matters of doctrine were concerned; the language of the Prayer Book is frequently capable of various interpretations. The Church Orders contained lengthy doctrinal discussions; the Prayer Book is definitely a service book and nothing else . . . Lutheran unity has always been sought in the sphere of faith rather than in matters of order or externals. The Prayer Book was a more complete and practical liturgy than that in any of the Church Orders . . . Thus, paradoxically, the Lutherans who emphasized faith produced a series of Church Orders, and the Anglicans who emphasized order produced a great Prayer Book. The Lutheran Orders were administered in a spirit of evangelical freedom, while the use of the Prayer Book was enforced by governmental authority" (pp. 129-30).

Talking It Over

By
W. B. SPOFFORD

THE SORRY state of our world certainly will be brought home to even the most calloused by the assassination of Gandhi. He was not only one of the very great men of our time but of all time, truly a saint. It has been nearly two years now since my wife has cried, but as we were busily at work in THE WITNESS office catching up on the bundle orders for this number, a newsboy on the corner shouted out the news and the tears came.



It was in 1931 in London that we had the great privilege of hearing him address about fifty members of the Fellowship of Reconciliation. He was there for conferences on India with British officials and was making no public appearances. But he had agreed to meet with these kindred souls to tell them why he believed his country should be free. It was an occasion nobody could forget — the tiny man, sitting cross-legged on a table, wrapped in his full white sheet. He looked old even then though of course he was not. His arms and legs were like pipestems. He was toothless, except for one upper and one lower which did not meet.

But once he began to speak his presence filled the small hall so that there could have been no person there who was not aware of being in the presence of a man possessed of God. His audience were people who stood for peace and freedom. But even so there were those who differed sharply with him — Englishmen who, whatever their abstract theories about the rights of others, nevertheless contended that it was England's God-given duty to rule over colonial peoples. But Gandhi with his tremedous store of facts, his logic, and above all his faith, convinced even these die-hards of the correctness of his position. "There are no differences between the peoples of India that will not be settled in short order, once the British remove themselves."

The British did remove themselves. And so Gandhi is dead. Proving, some will say that he was wrong. Yet it is my belief that his martyrdom will rather prove to be that great single event which will bring to his beloved India that peace and unity for which he worked, fasted and prayed.

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Bishop Arne Fjellbu of Norway Tells His Experiences

Was Encouraged to Conduct Church Services By Red Army Commander at His Liberation

Edited by Sara Dill

New York:—Bishop Arne Fjellbu of the diocese of Trondheim, Norway, a high ranking Lutheran, was the guest of honor at St. Bartholomew's here on January 27. He described how he was hiding from German Gestapo agents in Finnmark, northern-most province of Norway, at the time the area was liberated by the Red Army in January, 1945. When Bishop Fjellbu asked permission to conduct religious services for Norwegian troops, he quoted the Russian commander as saying: "I am glad to have you with us, since your work in the resistance movement is well known. You can feel free to use our premises for your religious services."

Bishop Fjellbu reported that Russian troops attended his services regularly. "While they did not understand Norwegian, they appeared attentive and reverent," he said. "Of course, I daresay, good politics prompted them to behave so well. Yes, I felt strange preaching sermons with a picture of Stalin behind me. But since I was using a Russian hall, there wasn't much I could do about it."

The Bishop, who played an active part in the resistance movement and lost his post as a result, said he was dismissed as dean of the Trondheim Cathedral on orders from Vidkum Quisling in February, 1942. He was arrested several times, but finally escaped to Sweden by air, he said.

His fate at the hands of the Quisling government, the Bishop said, was similar to that of the 700 clergymen in Norway, 150 of whom were sent to concentration camps. "Only 30 clergymen collaborated with the Nazis," he said. "They are now either serving prison terms or have been banished from their pulpits."

The Bishop stated that church-going has increased in Norway over pre-war levels because "our churches were the only place people could hear the truth. All sorts of people attended."

While the Bishop showed no bitterness concerning war-time experiences, he expressed concern "over the possibility of losing the values we fought for in the world conflict. When the war came and Christians in Norway had a common enemy in the Nazis, all differences were forgotten. Even the Roman Catholic Church showed its sympathy in our fight. We had a high degree of unity in Norway during those years."

He warned, however, that "those values for which we fought together during the war era are still in the greatest d a n g e r . Disillusionment and hopelessness paralyze mankind. The world today is in deadly peril through lack of confidence."

Asked how this principle might be applied to attitudes of Americans and Russians toward one another, he said: "Statesmen today do not trust each other and such distrust is one of the greatest war-making factors of our time."

Bishop Fjellbu expressed the view that Churches could lead the way in promoting peace "by demonstrating the practical values of cooperation on a world-wide basis." He said it was important for Western churchmen to keep contact with Eastern Orthodox churchmen, and "it is of great value that we as churchmen maintain contact with R u s s i a n churchmen."

While admitting the Russian Orthodox Church had not yet accepted the invitation to the first assembly of the World Council of Churches this summer at Amsterdam, Bishop Fjellbu said it was "of utmost important to continue negotiations with the Russian Orthdox churches."

Back Poteat

Rochester, N. Y. (RNS):—Two hundred Protestant ministers of this area are backing Dean Edwin M. Poteat of Rochester-Colgate Seminary, who was denounced recently by Roman Catholic priests for heading the Americans United for Separation of Church and State. The only negative vote was that of the Rev. Arthur R. Cowdery of the Episcopal Church who stated that he was "in whole-hearted support of the principle which the organization defends but I cannot agree with all of the statements in the manifesto."

A Unique Service

New York:—A unique service of international interest was held recently in St. Paul's Chapel of Columbia University. The occasion was a memorial service held at the request of a group of Indian students for one of their colleagues who lost his life accidentally. These students asked that they might have part of the ceremony according to Moslem tradition, to which faith the deceased student belonged, and also that the chaplain conduct the rest of the service with Christian prayers. Accordingly, the Rev. Shunji F. Nishi, acting chaplain of the university, led a small procession of Indian friends into the chancel and opened the service with sentences and prayer. This was followed by chanting from the Koran in Arabic, and appropriate remarks on the life of the dead student by two of his colleagues. At their request, Prof. Clarence Linton of Teachers College spoke in connection with his work as educational adviser to foreign students, and Chaplain Nishi closed the service with more prayers. The religions represented in the congregation were Moslem, Hindu, Christian and Zoroastrian.

This service pointed up very sharply the peculiar functions which a college or university chapel is called upon to perform. The particularities and identities of each religious tradition were maintained with no conscious attempt to be ironic or to water down the service, and yet at the same time there was a basic feeling of religious unity, which, in the words of one of the speakers, is "brought sharply home to us at the time of death."

Visits South America

New York:—The Rev. Frank L. Titus, assistant secretary of the overseas department of the National Council, is making an inspection tour of several missionary districts in Latin America. He is in Mexico from February 7 to 12; from there to the Panama Canal Zone, ending his trip in Cuba.

Speaks at Valley Forge

Bethel, Conn.:—The Rev. J. Jack Sharkey, rector of St. Thomas' Church here, delivered the address at Washington Memorial Chapel, Valley Forge, Pa. on February 1st.

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It was Connecticut Sunday at the chapel and Mr. Sharkey spoke at the invitation of Governor McConaughy of Connecticut. Mr. Sharkey was a former chaplain in the navy and was decorated for outstanding service.

Visits the South

Laurel, Miss.:—Ellen Gammack, personnel secretary of the National Auxiliary, was the speaker at the annual meeting of the women of the diocese of Mississippi, meeting here January 28-30. She is also to speak to a group of girls at the University of Kentucky before returning to New York.

Clergy Conference

Charleston, S. C.:—Bishop Carruthers led a conference on evangelism here on January 20th, attended by 33 clergy of the diocese of South Carolina. The plans of the Presiding Bishop were discussed and the clergy voted unanimously to follow them throughout the diocese, opening with a corporate communion in all parishes the first Sunday in Lent.

Bishop's Son Dies

Phoenix, Ariz.:—Arthur B. Kinsolving 3rd, eighteen year old son of Bishop Kinsolving of Arizona, died on January 22 following an accidental fall. He was attending a young people's party at a resort near here when the accident occurred.

"Putch," as the young man was called, was active at Trinity Cathedral, especially in the young people's fellowship. He also served as a layreader and an acolyte. Affable and possessed of an understanding nature, his presence was always welcomed and his death in the flush of a happy youth is a great loss to all who knew him.

Speaks in Houston

Houston, Texas:—The Rev. Roelif H. Brooks, rector of St. Thomas' Church, New York, was the speaker at the annual dinner of Christ Church here. He spoke on the challenge and opportunity of the downtown church.

Clergy Conference

Ishpeming, Mich.:—The clergy of the diocese of Northern Michigan held a pre-Lent clergy conference here January 20-22, led by Dean William C. Craig of the cathedral at Victoria, Canada. His lectures were based on the primitive Christian experience, the personal contact of people with the living Christ, and the application of this experience as it is shown in the New Testament.

Bishop Page led discussions on the marriage canon and on the fund for world relief. All the clergy of the diocese except one attended.

Another Tucker

Ashville, N. C.:—The third son of the late Bishop Beverley D. Tucker will become a bishop if the Rev. F. Bland Tucker, rector of Christ Church, Savannah, Ga., accepts his election to be the bishop of the diocese of Western North Carolina. Henry St. George Tucker, former Presiding Bishop, is the retired bishop of Virginia, and Beverley D. Tucker is the present bishop of Ohio. Bland Tucker was elected on January 14th at a special convention held here at Trinity Church, on the fourth ballot when he received 13 clerical and 56 lay votes to 12 clerical votes and 15 lay votes going to the Rev. John S. Higgins of Minneapolis.

Foodless Day

Northfield, Minn.: — Students of Carleton College here made January 21 "foodless day" by a vote of the student body. No meals were served in the college's three dining rooms, the money saved being used to send dehydrated food overseas.

Bishop Gilbert Honored

New York:—Bishop Gilbert was the guest of honor, along with Suffragan Bishop Horace W. B. Donegan, at the annual dinner of the Church Club of New York, held February 2. The speakers were Bishop Emrich of Michigan and President Gordon Keith Chalmers of Kenyon College who spoke on religious education in schools and colleges. Judge Robert McC. Marsh, president of the club, was toastmaster.

All Are Heretics

Buffalo:—Both Communism and the American way of life are "Christian heresies" because they do not

Lenten Services

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University of Michigan
The Rev. Henry Lewis, Rector
The Rev. John H. Burt, Student Chaplain
Sunday: 8 a.m. & 9 a.m. H. C.; 11 a.m. Morning Prayer. 6 p.m. Canterbury Club (students). 5:30 p.m. Choral Evening Prayer. Wed. and Saints' Days: 7:15 a.m. H. C.

Providence, Rhode Island
GRACE CHURCH
Mathewson and Westminister Sts.
The Rev. Clarence H. Horner, D.D., Rector
Sunday: H. C. 8 a.m.; Church School, 9:30 and 11 a.m. Morning Prayer and Sermon (H. C. first Sunday) 11 a.m.; Y. P. F. 5 p.m. Evening Prayer and Sermon, 7:30 p.m. Thurs. H. C. 11 a.m. Lenten noonday services, Monday thru Friday 12:10 p.m.

Kansas City, Mo.
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Rev. Edwin W. Merrill, Jr.
Sun., 7:30, 11; Mon., Thurs. & Sat., 9:45; Tues., Wed. & Fri., 7.

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Very Rev. Francis Eric Bloy, D.D., Rector
Rev. Miles W. Renear, Ass't
Sun. 8, 9 (HC), 11 MP & Ser., 7:15 EP; Tues. 9 HC; Thurs. 10; HC 1st Sun. in Month 11.

Millbrook, New York
GRACE CHURCH
The Rev. H. Ross Greer, Rector
Sunday: H. C. 8:30 and Service at 11 a.m.
Lent: Wednesdays at 7:30 p.m.

Evanston, Ill.
ST. MATTHEW'S CHURCH
Evanston, Ill.
Lincoln and Hartrey Streets
The Rev. Frederick W. Putnam, Rector
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Daily, 7:00 a.m., Holy Communion, 9:00 a.m. Morning Prayer.
Holydays, 7:00 and 10:00 a.m.

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New York City
ST. PAUL'S CHAPEL
The Rev. Shunji F. Nishi, Acting Chaplain
Daily (except Sat.) 12 noon.
Sunday: H. C. 9 and 12:30. Morning Prayer and Sermon, 11.
Tuesday, Wednesday and Friday: H. C. 8:20 a.m.

Chicago, Illinois
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Robert Leonard Miller, Assistant
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Friday, 7 and 9 a.m. Holy Communion.
Sundays, 8, 9:15, 11 a.m. Holy Communion.
The Rector will preach on Sundays in Lent.

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New York City
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Wednesday: 7:45 a.m. Holy Communion.
Thursday: 11 a.m. Holy Communion.

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ST. DAVID'S CHURCH
Roland Park, Baltimore
Rev. George A. Taylor, M. A., Rector
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Weekdays: Holy Communion daily at 7 & Thursdays at 10.

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The Rev. Melville Hercourt, Rector
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Weekday Services—8:00 a.m. Holy Communion.
Wednesdays—10:30 a.m. Holy Communion; 8:00 p.m. Evening Prayer and Address.

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affirm "God's will for man in every area of life and in terms of the whole truth of God in Christ," James R. Mutchmor, secretary of the board of evangelism and social service of the United Church of Canada, declared here. Speaking at a conference on the Church and economic life sponsored by the Council of Churches of Buffalo and Erie County, Mutchmor denounced "the heresy of freedom that is an effort to make the whole truth out of its 'freedom.'

This heresy is strongly supported by the United States, he said. "It is called the American way of life. In economic terms this includes the anti-Communist oath for labor leaders. It provides common ground for capitalists and Roman Catholics. Many Protestants are tenting tonight on the same old camp ground! But it is a ground of error. It is a heresy—not the full gospel."

Asserting that the heresy is "based upon the teaching that man, as a child of God, must be free," Mutchmor said: "He (man) must enjoy essential freedoms—worship, speech, press and assembly. But free enterprise is not an essential freedom. It is simply one way and a very efficient way of doing business. It has doubled wealth during each generation of the capitalistic period."

The speaker said Communism, although "not a pagan philosophy" is a "Christian heresy," adding: "It asserts that since we are members one of another our society or state should be a collective one. Objectors are to be liquidated. This, says the Communist, is the whole truth; individual freedom has no place in it. This heresy is strongly supported by Russia. It is just as powerfully opposed by the United States. It is attractive and dynamic but it is not the full gospel truth. We should not be witnesses to the making of a part into the whole—for such an effort is error."

Dr. Mutchmor said that "economic democracy includes collective bargaining by industry and organized labor" and he defended labor's right to strike "if deemed necessary." Christians, in facing economic issues, "must not be limited or fenced in by nationalistic concepts, but rather must weigh evidence, whether it be from Socialist Britain, Communist Russia, free-enterprising America or co-operative Denmark," he declared.

The conference, attended by 123 delegates from 14 Protestant denominations, adopted a report stating that foreign aid "should not be made contingent upon trade concessions or political agreements" but "should be given from altruistic motives and for the purpose of bringing world peace. The Church must insist that all persons in need be fed without question and that aid he channeled through non-political agencies."

Leaders in labor, business, industry, religion and education drew up the report which urged the Church "to unite on a peace program; build public opinion behind peace and make its voice heard in world conferences. The conference emphasized that "the Church must stand firm in its position where the welfare of individuals is concerned" and should advise legislatures of the Christian attitude on important issues. The Church should advocate "the principle of a fair wage" but "to put it into operation it must be carefully defined," the report said, adding: "All persons should earn what they receive. The Church should condemn greed."

The report explained that "the Church stands squarely in favor of safe and sanitary working conditions." Co-operation between labor

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and management was urged. It was the consensus of delegates that "a business is justified in expecting a fair return on capital invested."

Churches can promote racial understanding in neighborhoods housing both Negroes and white persons by "bringing children of both races together in the church school," the report stated.

The Rev. Cameron Hall, secretary of the department of Church and economic life of the Federal Council of Churches, urged that the report be used as a basis for study and discussion in local churches.

Take Religious Census

Columbus, O. (RNS):—The greatest cooperative church effort ever planned for this city found an army of 12,000 volunteer workers making a complete religious census of the metropolitan area and two nearby communities, Worthington and Westerville. With members of all denominations represented among the census takers, more than 100,000 families in the city and two suburban communities were contacted within four hours.

Purpose of the check was to locate families which have not established connection with any church and to bring them into local fellowship. The information obtained was listed on cards which were returned to the Council of Churches office. There the data will be sorted and tabulated and later distributed to various denominations.

Czech Churches

New York (RNS):—Churches in Czechoslovakia have "all possible freedom" in their religious activities, according to Joseph Krenek of Prague, president of the Church of the Czech Brethren. Speaking at the annual meeting of the Friends of the World Council of Churches here, Krenek said the work of the churches is being conducted without interference by government authorities, and that much progress is being made in the organization of new congregations.

He said 60 per cent of Czechoslovakia's 12 million inhabitants are Roman Catholics, while Protestant churches represent about 15 per cent of the population. The Lutheran Church has 450,000 members, the Czech Brethren 400,000, Congregationalists 7,000, Baptists 4 to 5,000, and Methodists 7 to 8,000.

"All these churches are co-operating in a very brotherly way," he added. He said about 40,000 Polish Lutherans now in Czechoslovakia are planning to affiliate with the Church of the Czech Brethren.

Asserting that Russia "is in the family of God, but is a prodigal nation, Krenek said the Christian Church "has a great duty to help this nation see the glory of the Gospel."

The visiting churchman stressed his belief that the Church is faced with "a great missionary opportunity." Most needed, he said, is widespread distribution of the Scriptures to achieve acceptance of Christianity.

"If it is not the Bible that will open the doors between the East and the West," he declared, "no political or economic program will do it."

Miss Hulda Zarnack, president of the Y.W.C.A. in Germany, expressed gratitude for aid received from America in the publication of a magazine which now has a circulation of 30,000. She pleaded for help in obtaining additional paper so circulation may be increased. She said "young people in Germany long for a Christian magazine" and that it would provide "an opportunity for widespread re-education of youth."

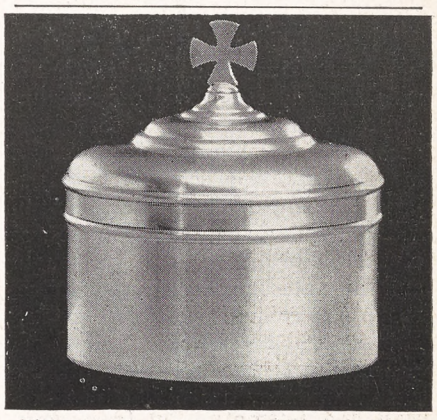
Council Asks Amnesty

New York:—The human relations commission of the Protestant Council of this city, headed by Bishop Charles K. Gilbert, has called upon President Truman to grant a "plenary" amnesty to conscientious objectors, rather than the "individual pardons" which were given at Christmas. In a letter to the President, the Rev. Robert W. Searle, executive secretary of the commission, delared the pardoning of 1,523 out of 15,805 individuals "was not an amnesty."

"Any clearcut and defensible principles for selection of so few from so many were difficult to discover in the statement which accompanied the pardons," Searle wrote.

"A recognition of conscientiousness seems to have been denied unless the individual was formally enrolled in a traditional ecclesiastical body," the letter continued. "It seems to have been assumed that moral and religious conviction cannot be developed apart from institutional association.

"We continue to be concerned for these reasons and for the reason that most of those remaining unpardoned are little people without social or



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political prominence and without the support of powerful organizations."

As precedents for the proposed Presidential action, Searle pointed to the "recent pardon granted to a prominent and popular political figure who was serving sentence for a serious violation of federal laws" and to the "prompt recognition of the justice of amnesty" following World War I.

On Expedition

Boston:—Bradford Washburn, director of the Museum of Science here, and son of the Rev. Henry B. Washburn, former dean of the Episcopal Theological School, is on his way to the mountains of Western China, which includes some of the last unexplored and uncharted areas of the earth. Mr. Washburn is famous as a mountaineer and scientist, particularly for his work in connection with Mt. McKinley, Alaska. The source of the Yellow River will be sought and the little known mountain range, reputed to contain peaks that top Mt. Everest, will be explored.

There are five scientists in the party, and they are flying in a specially equipped C-87, piloted by William P. Odom, who holds the round-the-world flying record.

Urge Church Action

Wilkes-Barre (RNS): — Participants in a roundtable discussion here agreed that the Church should be concerned with the economic life of the American people, and that it should insist Christian principles be applied to social relationships. The seminar was part of a conference on the church and economic life sponsored by the Wyoming Valley Council of Churches in cooperation with the department of the Church and economic life, Federal Council of Churches.

On the question of the Church's concern with wages, prices and profits, the group agreed it was un-Christian to charge prices which result in unreasonable profits.

Taking part in the sessions were Frank W. Pierce, director of the Standard Oil Company of New Jersey; Mark A. Dawber, executive secretary, Home Missions Council; Cameron P. Hall, executive secretary, department of the Church and economic life; and Tilford E. Dudley of Washington, D. C., assistant director of the CIO Political Action Committee.

Pierce, director of personnel relations for Standard Oil, suggested the Church create a spirit of interest in the "human side" of personnel relations. He urged management to be alive to its responsibilities towards employees, to be interested in job security, and satisfactory working conditions, and to recognize that workers want to be considered part of the "team" of production.

Dudley urged the Church to take a strong position against the accumulation of large profits which he branded as "un-Christian, selfish and greedy and unsound economically."

If the Church had performed its mission in building the type of motives which would have eliminated greed and established a strong brotherhood of men, unions would not have become necessary, he said.

He called upon the Church to take a position in labor disputes, study the facts and present them to church members.

Hall said the Church has a responsibility to keep its people informed on legislative matters and make certain its stand conforms to Christian principles. He stated that the Church, as a property owner and investor, should set an example in the economic field, and that it should not take a "holier-than-thou" attitude when the question of church taxation comes up.

No Merger Planned

Manila:—Bishop Binsted felt obliged to tell the press here last week that the inter-communion between the Philippine Independent Church and the Episcopal Church "in no sense would constitute a merger." Those familiar with the action taken at the fall meeting of the House of Bishops are aware of this fact, but there has been so much controversy in the Philippines between two factions of the Independent Church that the situation had to be clarified.

Bishop Binsted said further that "it is our hope that eventually the Philippine Church will be an inde-

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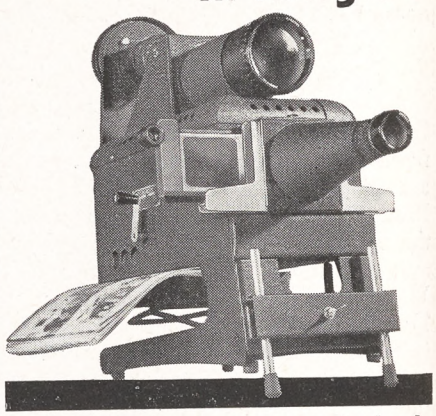
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pendent member of the common wealth of Anglican Churches" and also that it will in time be invited to join the Lambeth Conference, though he stated that details for the reconsecration of Philippine bishops and other inter-communion details has not been sufficiently worked out to make attendance likely this summer.

The Kuomintang

(*Continued from page 6*)

opposition to the present American government policy in China will be very helpful. It will at least save a few lives, but most likely it will save many lives. We, therefore, urge you to call for the immediate stop of all aids and military help to the KMT regime, and the imperialistic policy of your government. We also urge your helps both in spirit and materials.

"We admire the spirit of western missionaries who, during the war years, remained with us and suffered with us. Now that the American government is responsible for promoting a most unnecessary, destructive, futile and dangerous war in China, we trust that they and their people back home will do their best to influence their government in such a way that the gospel of peace and love which they preach can be realized in China.

"Beloved friends! The tide of democracy is already running high in China. There can be no turning back. The people of China are fully awakened and are determined to take their fate in their own hands. The reactionary forces, with any amount of outside help, have their days already numbered. Their downfall is inevitable. A democratic, coalition government of the people, for the people and by the people cannot be avoided and needs not to be avoided. It will be for the good of all—the welfare of the Chinese people as well as the peace of the world. A new age is coming—a new age of democracy and freedom for all, including religious forces. We do not need to be afraid of it. We should welcome it and work hard so as to have it realized the sooner. Trusting that you will do your part and give us encouragement.

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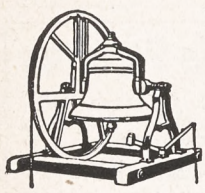
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As a reaction against the total state with all the evil produced by it, there is a natural development in some quarters of a personalism which is in danger of developing into individualism and atomism in our thinking. The argument of this book holds up because of the presuppositions in the chapter on the "Way of Knowledge," which establishes the person as all important. More important than this particular angle of thought is the underlying conviction which holds unfailingly to the fact of "God's saving entry into the world" and the importance of revelation.

* * *

***Pillars of Faith* by Nels F. S. Ferre, Harpers, $1.50.

The five short chapters are given as a statement of faith in the simplest terms by the professor of Christian theology at the Andover Newton Theological School. In a direct, almost curt manner the primary doctrines of the Christian faith are outlined against the needs and problems of the uncertain, insecure and fearful man postulated by the author. The picture of the average clerk, bricklayer, bank executive, secretary and housewife seems to be a bit overdrawn. Are not the average Christians more like the people of Grand Republic, contented, self satisfied, oversure of themselves? The worried, uncertain people are more liable to be the few leaders who see the problems and the dangers of them. This picture of average man may be true of those who in Europe have had to cut through the sham of life because they face stark reality, but in America men need to recognize their guilt and be shown the insecurity of their present paths. This attitude cannot be taken for granted.

The development of the pillars of our faith historically shows the healthy dependence of current theology upon Christ as central, and the growing importance of the Church in Protestant thought. The path, beginning with Christ who brings light from the other realm to shed upon the dark problems of this, moves to the Holy Spirit, producing a new kind of life, via the Church, the leaven of the world, despite its many lumps, and the Bible, bedrock of faith, to issue in the Christian life, in which God is "the power of our lives, the speech of our voice, and the language of our hearts." A faith based upon these five pillars should indeed be strong in the Lord.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

REV. SHUNJI F. NISHI
Acting Chaplain of Columbia University

The discussion of "Church and State" in *Talking It Over* in your issue of January 22, moves me to make a few comments which I hope are not entirely irrelevant. We ought rightly to be concerned with the tactics and the ultimate aims of the "long range program for education" of the Roman Church. The solution of the problem set forth, however, would hardly be as facile as suggested in the war cry of "Separation of Church and State," particularly with the popular interpretation of this principle which is at great variance with the traditional concept. Any such radical separation would leave the Church in a position incapable of saying anything in the realm of politics, "secular" education, or any area of life which falls within the confines of life in the state. It would mean that education would be completely amoral (a situation few of us would condone) since morality is intimately rooted in theology and in the life of the Church in God. If education is made moral, but that moral content cut off from the religious life in the Church which nourishes it, it will in time die.

The whole matter of the separation of Church and state needs serious thought—not in terms of separation, but in terms of the essential relationship between them. No matter how far or radically this separation may be extended, there is still a relationship between the separated members, and this is the "hub" of the problem.

The matter of content of educational policy, etc., would seem more properly to lie in the area of religious liberty and authority as it is related to the state. The principle of religious freedom itself implies authority and is meaningless apart from it. It is the proper balance of the two which appears to have been disturbed in the case of the public schools in New Mexico, financial aid by the state to parochial schools, etc. We need to devote some thought to what this balance is.

In a letter one cannot elaborate, and hence leaves himself open to misunderstandings. But be that as it may, I feel quite strongly that there must be devoted and serious thought given to this entire matter. It is not capable of an easy solution, nor does taking up "principles" without giving them thought, and using them as war cries and slogans necessarily show the way out. Serious thought is no less an obligation and responsibility than devoted and concerned action.

* * *

MR. LEON N. NETTLETON
Layman of Harrison, N. Y.

Thank you for including "Travels of a Gargoyle," first travel, in your January 22 issue. It is most entertaining as well as pointed, but I fear that the reading of it, proving that he has the time, is *prime facie* evidence to any rector that it cannot be aimed at him. I look forward to reading of the next travels.

For us laymen, additional thanks for such columns as your Talking It Over, in the same issue, interpreting for us such controversial and local issues as the State and Schools developments. These too often are so card-stacked in the press that, without eye-opening plain words such as yours, I think we are often prone to lean over backwards in broad-minded brotherliness and say to ourselves, "I guess maybe 'they' have a point in what they say."

* * *

MISS D. F. BURNS
Churchwoman of Alton, Illinois

I have noticed in the January 22nd issue of THE WITNESS the article on the Seminary Offerings of last year and I was interested as to the amounts received by the different Seminaries.

I have for some time been interested to know how the amounts are arrived at for I can see how some seminaries could be over-apportioned as to their size and needs while some could be actually undernourished. I notice, for instance, Berkeley received $5,255 and Cambridge $9,316, while Nashotah got $15,312 and Seabury Western $10,531. It would seem to me that all theological funds should go to a board, that board to have had budgets from the different seminaries and the amounts apportioned as to their needs.

I think it would be interesting to know how these funds are disbursed; that is, whether a board, with the various budgets before it, works out these amounts to the seminaries or whether these were funds made payable direct to these seminaries by the different congregations or rather sent to the school of the rector's choice. I am not writing this in a spirit of criticism but rather for my own information.

ANSWER: The resolution of General Convention provides that the offering of each parish shall go to the Seminary of the rector's choice. Generally speaking it means that the offering goes to the seminary of which he is an alumnus.

* * *

MISS J. M. ASHFIELD
Churchwoman of New York

The editors are to be congratulated for the excellent list making up the 1947 Honor Roll. It would be hard to do better. That not a single woman is in the list is undoubtedly the fault of readers since we were urged to made nominations. But I do think it a pity that none were listed when there are so many women who have given great service to the Church. I notice that men always dominate your honor rolls, but this is the first time that at least two or three women have not been listed. The editorial board, perhaps, needs more feminine influence.

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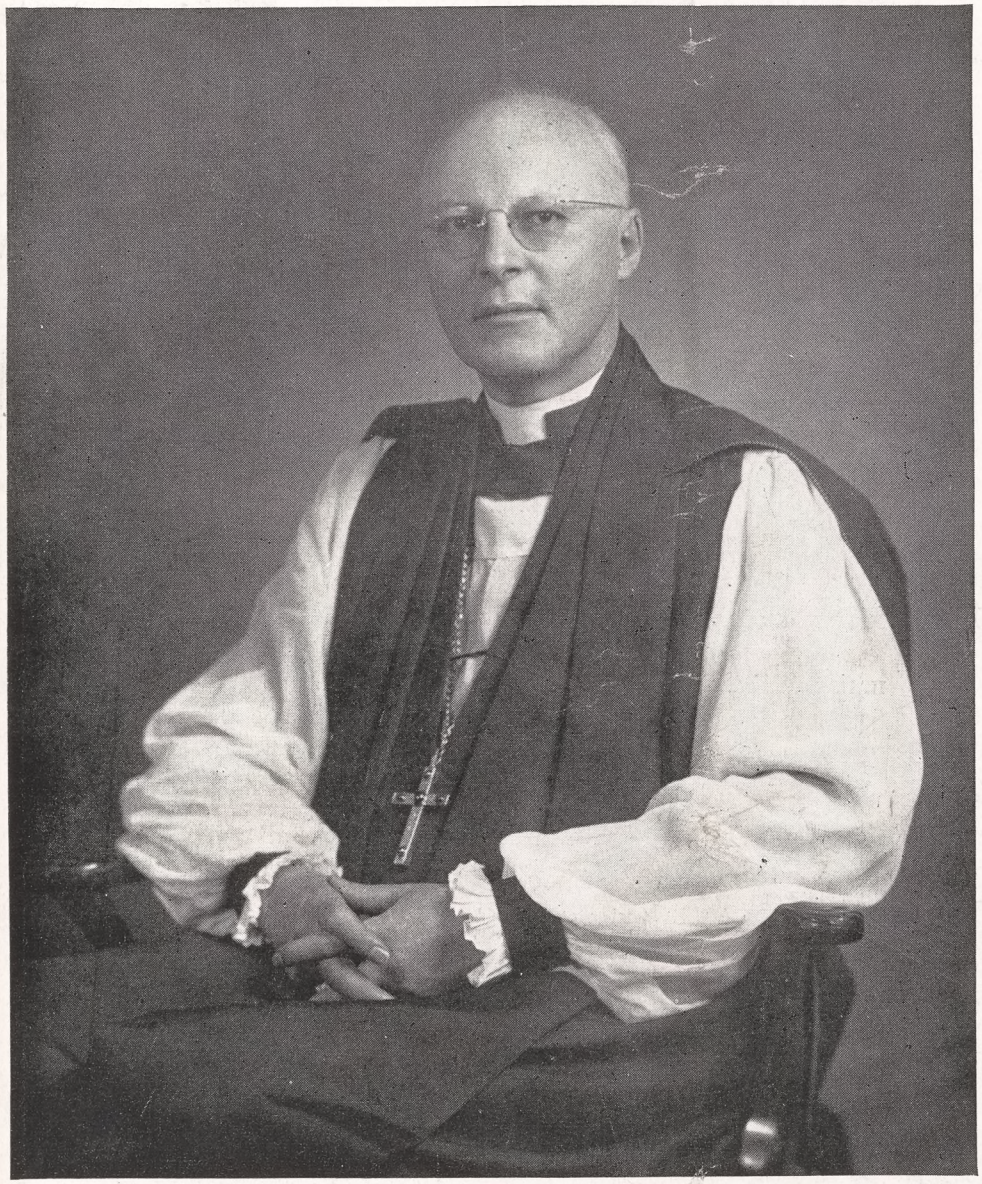
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The WITNESS

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FEBRUARY 12, 1948

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BISHOP JOHN M. WALKER WRITES OF THE SOCIAL TASK OF THE CHURCH

Article by Bishop Walter H. Gray

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For Christ and His Church

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★

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FEBRUARY 12, 1948
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Clergy Notes

BOWYER, EDWIN C., formerly of the Canadian Church, is now vicar of St. James', Independence, and St. Mary's, Oelwein, Iowa.

ECKEL, FREDERICK L., Jr., formerly rector of St. Paul's, Owego, N. Y., is now associate rector of Christ Church, Greenville, N. C.

EDWARDS, GEORGE W., has resigned as vicar of St. Andrew's, Hartsdale, N. Y.

FERGUSON, EDWIN P., was ordained priest on January 24 at the Church House, Philadelphia, by Bishop Hart. He is to work in Oklahoma.

FRYE, JOHN M., was ordained priest on January 24 at the Church House, Philadelphia, by Bishop Hart. He is vicar of St. John's, Concord, Pa.

HANSEN, K. W., formerly rector of St. James', Marshall, Minn., was married Feb. 2 to Miss Elizabeth Anderson. He becomes rector of Grace Church, New Lenox, Ill., March 1.

JONES, DAVID, formerly rector of St. Mark's, Clark's Mills, N. Y. is now rector of the Church of the Evangelists, Oswego, N. Y. and in charge of St. Luke's, Minetto, N. Y.

McCANDLESS, THOMAS, is to retire on June 30 as rector of St. Michael's, New York City.

McGEE, HAROLD F., formerly of Hanover, Va., became rector of Trinity, Iowa City, on February 10th.

SOULE, WILLIAM E., teacher at Fairfield, Conn., is now on the staff of St. John's, Bridgeport, Conn.

TORREY, ROBERT J., formerly in charge of Christ Church, Brentwood, Long Island, is now rector of St. Peter's, Rosedale, L. I.

WALWORTH, GRAHAM H., deacon, is now in charge of Christ Church, Brentwood, Long Island.

WECKWERTH, EDWARD J., missionary of Arizona, was killed January 25 in an automobile accident. He was ordained deacon in 1943 and priest in 1945.

WILSON, LESLIE A., formerly a missionary in Tennessee, is now in charge of St. Andrew's Chariton and St. John's, Garden Grove, Iowa.

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The WITNESS

For Christ and His Church

February 12, 1948

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Freedom of Worship and Belief Found in Yugoslavia

Secretary of the World Council So Reports Following an Extended Tour of the Country

Geneva (RNS):—The Rev. Robert Tobias, American staff member of the reconstruction department of the World Council of Churches, who recently completed a tour of Yugoslavia, declared here that "every evidence" pointed to the fact that Yugoslav churches and people "enjoy freedom of worship and belief."

Declaring that Yugoslav churches "are full and the people indicate a great interest in religious affairs," Mr. Tobias said the government's attitude toward Church life, as expressed by Gen. Ljubodrag Djuric, first secretary to Marshal Tito and head of the newly-formed commission on religious affairs, "is one of interested concern."

"Not only does the government welcome outside aid through the World Council of Churches as an expression of the good will and fellowship of Christians in other lands," Mr. Tobias said, "but also offered to provide facilities through their commission on religious affairs to insure the safe arrival of goods at their destination."

Mr. Tobias said the greatest needs of Yugoslav Churches were food, clothing and books, rehabilitation of priests and aid to Orthodox and Protestant theological seminaries and students. "One can well understand the difficulty of supplying Churches with adequate leadership," he declared. "Five hundred and eighty priests were killed during the war. No students were trained for the priesthood during the five years of fighting, and there exists now only one pre-seminary training school for Church leaders."

Despite the difficulties which the Churches face, which stem from severe war losses and the discontinuance of financial support following the separation of Church and state in Yugoslavia, Mr. Tobias said "there is evidence of new life coming from the roots up." To illustrate this, he said that a group of village priests, who lived in destroyed areas and who were engaged in rebuilding the total community, recently contacted priests in other villages. As a result, a conference of 300 priests gathered in Belgrade. The conference discussed what work priests should perform and what their responsibility would be in the life of their communities. Subsequently, Mr. Tobias continued, the Holy Synod issued a pastoral letter calling on priests to cooperate fully with the people in the program for creation of a new Yugoslavia, beginning in their own villages.

Referring to his meeting with Gen. Djuric of the commission on religious affairs, Mr. Tobias said the General emphasized that the first responsibility of priests was in the realm of spiritual affairs. However, the Yugoslav official said the government hoped that Church leaders would play an increasingly prominent role in the education of illiterates, in cultural activities, in organizing co-operatives, and in humanitarian works. Mr. Tobias quoted Gen. Djuric as saying that "the Churches have a very significant role and ought to perform it side by side with the government. Both the people and the government are concerned that Churches shall continue to exist and properly perform their responsibilities."

Mr. Tobias declared that the efforts of the Yugoslav people to rebuild their nation were "remarkable." "Even the small villages are almost completely restored," he said. "The people are working with a noble determination, a new sense of confidence, vision, and purpose which is most admirable."

DEAN BLOY ELECTED IN LOS ANGELES

Los Angeles:—Dean F. Eric Bloy of St. Paul's Cathedral here was elected Bishop of the diocese of Los Angeles last week at a special convention. He has been the dean since 1937, coming to this city from La Jolla where he was rector of St. James. Previous to that he was the rector of All Saints, Reisterstown, Maryland. He has been prominent in the affairs of the diocese, serving as president of the standing committee, a member of the executive committee of the province of the Pacific and a deputy to the 1943 and 1946 General Conventions. He also is a member of the board of directors of the local Federation of Churches and served as its president in 1946.



PLEA FOR EVANGELISM BY BISHOP EMRICH

New York:—"Observers of our Church life have not generally seen our inner life boiling over into good works and missionary zeal," Bishop Emrich of Michigan told the members of the Church club of New York at the annual dinner on February 2nd. "We are marked by an aristocratic reserve, a 'good taste' which prevents us from doing many of the things which we should do as Christians."

He declared that the Church is "inevitably missionary" and that the Presiding Bishop's call "to aggressive action is merely calling us to an understanding of the Church, its divine function, and asking us to be true stones in the building which our Lord founded. He who does not understand this does not understand the Church and the true concept of the Church carrying on the divine plan." He expressed the opinion that "this sad, decaying world is going to be revived by a revived Church or not at all." He said that the "brilliance

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around us is accompanied by a deep inner sickness, and the brilliance is like the glory of the autumn woods, so close to death because the inner life is failing. We wait for the depression we do not have the vitality to avoid, and the war we do not have the wisdom to avert."

Bishop Emrich said that the Church must include all, and strongly condemned a "rich church," a "white church" and a "social church." But he said there is a spirit striving in the Church, expressing itself "in a desire for new adventure; a new missionary zeal; an ardor which desires to put a new soul into this sick culture" and he ended with a plea for "aggressive action, with no more 'aristocratic reserve' but a fire and a passion that is needed in our day."

BISHOP LANE BARTON HITS UMT

Klamath Falls, Ore.: — Bishop Lane Barton at the convocation of the district of Eastern Oregon, meeting here February 3rd, spoke vigorously against universal military training. He spoke of "the moral breakdown, the sexual immorality and the frightening incidence of venereal disease" which he said is so characteristic of military life and declared that "our young men should not be exposed to it."

Bishop Barton also pledged the cooperation of the district in the campaign of evangelism and outlined the procedure for the district.

MAKING NEW WORLD OUR TASK

Columbia, S. C.:—Bishop Middleton Barnwell of Georgia, preaching at the consecration of the Rev. Louis C. Melcher to be the bishop coadjutor of Southern Brazil, said that it is the task of Christians "to make the world over into God's kingdom on earth." The service was held at Trinity Church here on February 5th.

"When we raise our voice against any movement in this changing scene which threatens the peace of the status quo in which we have high place and from which we profit, loud will be the cries of acclaim from those who profit most by things as they are," said Bishop Barnwell. "When we find the world loving us then we are in danger, for it is human and natural to love the easiest way, which leads at last to the thirty pieces of silver and the potter's field. Perhaps we will not go this far. We will not conform to the world for we see that it is evil. But we will not oppose it for it is too strong for us. The third alternative is to remain in the world, with its ever-present and entrenched evils, and try to make the world over into God's kingdom on earth."

CONVOCATION OF SAN JOAQUIN

Stockton, Cal.:—Bishop Lane W. Barton of Eastern Oregon and the Very Rev. J. M. Malloch were the speakers at a mass meeting which opened the convocation of the district of San Joaquin, meeting here. Bishop Walters in his address stated that "all Protestants, Catholics, Jews and other religious groups added together constitute only 28% of the population of California. 72% have no known connection with any church whatever, in contrast with the national average of 50%. To all intents and purposes these multitudes must be discovered, invited, enlisted, even re-converted to the Church of Jesus Christ."

WOMEN ON VESTRIES DEFEATED

Detroit:—A proposal from the convention of women of the diocese of Michigan to permit not more than two women at a time to serve on vestries, received more than a majority of votes of the diocesan convention. However, it failed to carry by the two-thirds necessary to change the canon.

Following the election of Bishop Emrich as coadjutor, the convention acted favorably on a request from Bishop Creighton for the election of a suffragan bishop. A special convention will be held for this purpose.

A resolution stating that "all participation in war as it is now developed, even for a good cause, is contrary to God's will" was defeated. A resolution supporting the Stratton bill which would authorize the admission to the U. S. of 100,000 displaced persons each year for four years was adopted unanimously.

CONVENTION OF WEST TEXAS

Harlingen, Texas:—Bishop Everett Jones reported to the council of the diocese of West Texas, meeting here, that confirmations in 1947 reached 766 thus bringing the diocese into third place in the nation in rate of growth. A mission for Latin Americans has been established in San Antonio, and ground has been broken for a new church for Negroes in the diocese.



We like to run summer pictures at this time of the year to help cheer things a bit: this is Layman George L. Ballachey and the Rev. Frank Blackwelder both of Buffalo, and the Rev. Matthew M. Warren of Atlanta talking things over at the Finger Lakes Conference in New York State last summer.

INDUSTRIAL CHAPLAIN APPOINTED

Darien, Ga.:—The Rev. Archer Torrey, vicar of St. Andrew's here, has been granted a year's leave from the church to do rural and industrial chaplaincy work in the diocese of Georgia. He is to conduct missions and study classes among workers, receiving part of his support from the People's Institute of Applied Religion which is directed by the Rev. Claude Williams of Birmingham, Ala.

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Texas Votes the Continuation Of Racial Segregation

Efforts Made to Amend Report of Commission on Race Relations Are Defeated by Council

Austin, Texas:—The council of the diocese of Texas adopted a report of a bi-racial commission which was authorized a year ago to make recommendations on race relations. In effect the delegates voted to continue non-segregation for business and worship purposes and segregation for social functions. At diocesan conventions, however, the policy of segregation at social functions will be determined by the host parish after consultation with the bishops and the committee on arrangements for the convention.

The adopted report declares that "the council desires to affirm its loyalty to the Christian Ideal, as recorded in Holy Scripture and the Book of Common Prayer, and it is the earnest prayer of the council that this Ideal may be completely realized and established." However, those responsible for the report recognize "certain present limitations preventing an immediate consummation of the Christian Ideal in bi-racial matters; that the Church of God, as the Body of Christ, is the vehicle through which the Holy Spirit works with human beings, and that there are among our people, both Negro and White, beliefs, prejudices, and inequalities which, in determining a plan by which both races may work effectively within the Church, must be given consideration if any such plan shall be of benefit to both races. The council also recognizes that enduring progress can be made only when the minds and hearts of people, through spiritual education and growth, welcome such advances."

With this for the "whereas" the convention went on to vote the "therefore be it resolved," whereby segregation at diocesan social functions is continued.

The report also had strong things to say about "youth being the life and strength of our future Church" and strongly recommended "that every department and agency of the diocese expend the utmost energy in giving all youth, regardless of race, the very best encouragement, advice, direction and help possible. We deplore advantages given to any group, section, class or division of our diocesan youth if denied any other." The committee then went on to recommend "for the best interest of our diocesan life, until the council may deem otherwise, that camping and any other youth activities, except strictly business or worship sessions, be conducted separately by races."

Mr. Charles A. Snow, a Negro delegate from Houston, offered a substitute motion which asked that Negroes and Whites participate equally in all diocesan functions. It was defeated.

The Rev. Arthur S. Knapp, rector of Trinity, Houston, then offered an amendment declaring that the council does not in any sense "equate the commission's report with the will of God and further laments as a Christian body its stand on the matter." This also was defeated.



Bishop Hines, coadjutor of Texas, is praised for his work on behalf of Church schools

Pro and con arguments, expressing various points of view, came to an end within half an hour when Malcolm McCorquodale of Houston urged an immediate vote, declaring that no amount of talk would change a vote and "the more talk the more hard feelings."

A constitutional amendment which has been under study for a year, permitting women to serve as delegates to the Council in limited numbers, was lost when the clergy voted 30 to 22 for it, thus short of the necessary two-thirds vote. A ballot of lay delegates was not taken since concurrence of both houses was needed. A later attempt to reconsider the vote was lost. The Council approved by a vote of 77 to 71, but later defeated by a margin of four votes, after reconsideration had been ordered, an amendment to the canons which would permit women to serve in limited numbers on vestries.

Presiding Bishop Henry K. Sherrill, attending the council, stirred an audience of 1,500 persons with a challenge for realistic Christianity. Reminding that a patronizing Christianity can never come to grips with the problems of the pagan world, he questioned whether we are willing "to live sacrificially, courageously and with great, heroic determination."

Also addressing joint sessions of the council and the house of church women were Bishop Everett Jones of West Texas and the Rev. John DeF. Pettus of Santa Barbara, Cal., both of whom stressed the great opportunities which await the Church in world responsibility. "We American Christians," Mr. Pettus declared, "have the resources to make a mark on the world for hundreds of years."

Budgets were adopted which were nearly twice those of two years ago. Bishop Quin also reported that $910,000 of the second million necessary for the construction of the Church hospital in Houston had been raised and that construction will begin shortly. The council also authorized Bishop Quin to name Christ Church, Houston, as the cathedral of the diocese, and commended Bishop Hines, coadjutor, for his efforts to establish diocesan schools, with negotiations toward this end now being carried on with the War Assets Administration.

NIEMOELLER BLASTS OUR PROGRAM

Frankfurt, Germany: — Pastor Martin Niemoeller issued a 700 word pastoral letter blasting at the American policy in Germany, which was read in all the Lutheran Churches affiliated with the Hessen-Nassau synod which he heads. He said that the American de-nazification program was "sowing new sees of hatred" and he ordered all Lutheran ministers not to participate in it and told all mem-

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bers not to serve as witnesses. He declared that the American law in Germany had become an instrument of revenge and that the attempt to purge the country of the Nazis had collapsed.

Last winter the Rev. Diedrich Meyer-Kluegel, German pastor who at that time was lecturing to German prisoners of war in England under the auspices of the Control Office, charged that Niemoeller had for a number of years been a Nazi himself. This charge was later substantiated by the *Aufbau*, German language paper of New York, through the publication of evidence presented at one of the Nurenberg trials.

FIND CHURCHES INDIFFERENT

Cambridge, Mass. (RNS):—Cambridge churches, ethnic groups, veterans and other organizations are not much interested in improving racial relations, according to a report of the Cambridge civic unity committee. The committee was appointed by City Manager John B. Atkinson and is composed of 52 members. The report stated that of 36 churches asked if they were interested in a program to improve racial relations only seven sent in replies.

"One of the seven expressed a complete lack of interest in the subject," the committee reported. Of all the veterans' organizations polled only the American Veterans' Committee replied, Manager Atkinson's group said. The report pointed out that all the other veterans' organizations maintain segregated chapters or exclude Negroes entirely.

"Student and youth organizations have taken the most active part in initiating programs to diminish prejudices through the promotion of fellowship," the committee reported.

CONVENTION OF FLORIDA

Jacksonville, Fla.:—Dean Robert Gibson of the seminary of the University of the South was a headliner at the convention of the diocese of Florida meeting here, and told a large dinner meeting that Church colleges and schools are making a "last ditch stand against the disease of secularism."

Dean Gibson deplored as "strange and frightening" the fact that although we have in America the finest educational advantages to be found anywhere, "we are less stable and more confused than any other people in the world." Our education lacks a purpose and is breaking down and crumbling at the roots for lack of money and personnel, he said.

"People are hungry for religion, and unless we return to the roots of our civilization we will wither and die," he concluded.

DELAWARE HAS A SCHOOL

Wilmington:—The department of Christian education of Delaware sponsored a school which met Tuesday evenings in January at the cathedral here, with 230 registered. Giving courses were Dean Robert Hatch, the Rev. John E. Large, Auxiliary President Mrs. W. H. Hannah, Mrs. George Trowbridge of Philadelphia, Miss Avis Harvey of the national Auxiliary, and Mrs. Alfred M. Chapman, also of the diocesan Auxiliary. Leading discussions on laymen's work were Lt. Gov. E. N. Carvel, Dean J. Fenton Daugherty of the University of Delaware, and Mr. Manfred Keller and Mr. Raymond P. Generaux, local businessmen. The Rev. Paul A. Kellogg of Dover gave a course on youth work and Mrs. Leonora R. Harris, Miss Ruth Gill and Miss Florence Miller taught the courses on Church school methods.

CHURCH HOME HAS ANNIVERSARY

Baltimore:—The Church Home and Hospital concluded the celebration of its 90th anniversary on February 9 when 38 student nurses were graduated. The address was by the Rev. Philip J. Jensen, president of the board of trustees. The Church Home and Hospital is unique in that it combines a home for aged women with the facilities of a hospital.

VATICAN WEALTH REVEALED

Rome (RNS):—*Repubblica*, a small daily newspaper of this city, has charged that a portion of the Vatican's income is derived from gambling houses in Monte Carlo, Italy and Argentina; mines in Bolivia; petroleum trusts in the U. S.; electrical industries in Canada, Argentina and Switzerland and the cotton industry of Brazil. It adds that revenues are also received from "politically influencial" banks in the U. S., Peru, Chile, Ecuador, Argentina and Spain.

"If Pope Pius continues his anti-Communist crusade," the paper states, "he can always count on the riches of the capitalistic world bourgeoisie to further his aims."

Osservatore Romano, Vatican paper, describes the *Repubblica* as a paper with "communistic tendencies" and says the story is based upon "unfounded contortions of the truth."



The diocese of Michigan recently purchased a new conference and retreat center located near Brighton, adjacent to a 5000 acre state forest reserve. There is a small lake on the property as well as the main house, pictured here, and a number of farm buildings

OVERPAYMENTS ARE MADE

New York:—Treasurer Lewis B. Franklin of the National Council reported on January 27th that every diocese paid at least 100% of its expectation in 1947, and that overpayments totalled $36,157.

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EDITORIALS

Collective Abstinence

IN THE collect for the first Sunday in Lent we pray that we may "use such abstinence, that, our flesh being subdued to the spirit, we may ever obey thy godly motions in righteousness and true holiness." Historically, this prayer grew out of the time of Henry VIII, but it is suited to these days in America. There are great numbers of the world's people that are forced to abstinence, but it is not an abstinence that leads to spirituality. There are parents abstaining from drinking milk so that their children may have it. Such abstinence is not the spirit subduing the flesh. It is the flesh warring against the flesh, and evokes only bitterness and despair. In days of exorbitant prices, most persons are using much of their time trying to figure out how income is going to meet expenses. In a complex economic structure like ours, it is not possible to prescribe simply that if men would just "seek the Kingdom of God and his righteousness, all these things would be added" to them. But, in a profound sense, this is the only prescription that can be written. A more equitable distribution of goods necessary for the physical life of man would permit man to devote more of himself to the distinctly spiritual. The Kingdom of God and his righteousness is when all men "hunger no more." On even a national scale this should be our ideal. To bring about the condition where fleshly needs are met, our nation can pray, and try to live more nearly as we pray, for an abstinence that will subdue the preeminence of the flesh. The revival of rationing and price control is a part of this. There might be some "unrighteous" black markets, but a large percentage of the population would benefit, as before, from a more equal distribution of necessities. High prices might also be started on a downward trend with the reinstitution of an excess profits tax. This collect is a petition for collective abstinence from selfish materialism, profit-taking, so that collectively we may turn ourselves to building the righteous and holy society.

"QUOTES"

IN A southern city there was a busy president of a railroad. Each week he wrote to six of his friends and associates and invited them to attend church and sit in his pew with him on the following Sunday. More than this, he went around and picked them up in his car. His pew was filled with men every Sunday and what is more, that parish was conspicuous for the preponderant number of men active in the church. That is evangelism.

—Bishop Lane W. Barton
Address to the convocation
of Eastern Oregon, 1948

Attack on World Peace

THE EXECUTION of the decision of the United Nations concerning the Jewish state in Palestine is now facing the gravest danger. After a two thousand year dream the urgent and tragic problem of Jewish homelessness finally received a solution of international agreement when the UN voted for the partition of Palestine into Jewish and Arab states. During the lengthy deliberations at Lake Success and since, insidious propaganda has been peddled around by all sorts of agents, Arab, British, American. It is being done adroitly in order to thrust Palestine back into the dangerous arena of power politics and oil diplomacy.

The Arab League was quick to grasp this cue from London and Washington and has already launched violent attacks upon the Jewish population. In all the Arab states there is public arming and recruiting of volunteers for the battle of Palestine. The Arab League has embarked upon a campaign of assassination, arson and looting to destroy the very nucleus of the Jewish state.

The obscurity and negativism of the British attitude is giving the Arabs a serious chance of accomplishing their nefarious design in Palestine. There is no doubt any more that the British intent is to weaken the Haganah by disarming them and jailing many of their members at a time when they are desperately needed and by reducing Jewish authority generally to the point where Arab forces can sweep Jews out of the field in short order and thus confront the UN with a *fait accompli.*

It seems preposterous that a British army of some 80,000 men cannot keep law and order and that amidst extensive British military might 1,500 Jews are held as hostages in the old city of Jerusalem. The truth is that the armed Arabs are swarming in from across the borders unmolested by British authorities while the Jewish defense forces are being disarmed. Whereas vast supplies of war material is supplied to the Arab states by Britain, our government has put an embargo

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on munitions for Palestine. This unfair deal has rendered the position of the Jews trully desperate. Reports reaching this country from Palestine indicate that arms snatched away from Haganah members are later turning up in Arab hands. An even more ghastly picture is that of the Jews in neighboring Arab countries being held as hostages where they are subjected to a new fury of Hitlerian anti-Semitism. The pious resolutions recently passed at Lake Success condemning and outlawing Genocide obviously did not apply to the Jews. Symptomatic of this situation of double standards of morality is the refusal of our state department to publish the documents which confirm the Nazi role of the Mufti and those who are carrying out his plans. Why is the state department protecting this evil man? In Palestine proper, despite the internal terror exercised by the Nazi Mufti and his adherents, there are responsible Arabs who dare advocate a peaceful *modus vivendi* with the Jews on the basis of partition. On the day following the UN decision Arab notables of neighboring villages called to congratulate Mayor Oved Ben Ami of Natanyah on the prospect of a Jewish state. Arab members of a League to Combat Anti-Semitism warned Arabs not to be misled by provocateurs. Many other examples of good will could be cited.

When the crucial hour of decision regarding partition arrived, our government rose to the challenge and supported it. We now stand committed to its implementation. The Arab states, members of the UN who themselves are bound by the general obligation on all UN members to settle international disputes by peaceful means and to refrain from the use of force, are now bent on thwarting by violence the UN decision. Will our government accede to such a situation? Is not our decision to back partition an integral part of our foreign policy? If it is, it should be advanced aggressively, not only for our own prestige but for the very survival of the UN. If the Arabs can by the sword alter the settlement which the UN decreed by agreement, the future of the UN is indeed being disastrously undermined. The Arabs by their violence, the British by their acquiescence, our state department by its inaction, are in effect attacking the only hope that exists for world peace.

Surely the United States which voted to create a Jewish state must feel honor bound to see that the citizens of that state-in-the-making, are properly protected against the assaults of those who are defying the will of the majority of the UN assembly. Is there any human justification in delivering the Jews of the Near East to a new era of torture and torment? Will the terrible swarms of persecutions that have hung over the Jews since the early days of Christianity ever cease? Will the world ever permit the Jews to settle down to a peaceful and creative existence?

The answer to these questions lies in the extent to which Christian society in its relations with the Jews is capable of being guided through deeds by the lofty Christian principles which it professes in words. In these days of great world anxiety we do well to recall that the prophets and Christ and his apostles were Jews and that the cornerstone of the universal Church was taken from the house of Israel.

A Word With You

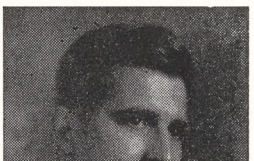
By

HUGH D. McCANDLESS

Rector of the Epiphany, New York

What is Marriage?

ROMAN canon law defines marriage in this way: "The primary purpose of marriage is the procreation and education of children; the secondary end, mutual support and the relief of concupiscence."



To my mind, this is a calumny.

For a young man to propose marriage to a young woman on the basis of having children would be most unnatural. The relationship is first between man and woman, and this relationship is always the most important. It is true that deliberately childless marriages are much more apt to be unhappy than those where children are hoped for; but the bland definition of the canon would seem to place on a lower level those unions where children were wanted but not given. This assumption is just not so.

The "secondary purpose" has one fine phrase, — "mutual support" — which is full of noble meaning. But the other words are proof of a rather low view both of people and of marriage.

Institutions like free love and organized vice exist for the relief of concupiscence. Marriage exists for its sublimation into something much greater, something spiritual.

To say that marriage exists for the orderly satis-

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faction of a lower urge is like saying that men and women are so beastly most of them had better get married. The idea seems to be to make the best of a bad situation, not to get the most out of a good one. It is the same thing as saying that the orange pit is more important than the orange or the orange blossom. By making marriage a low thing in its essence, it denies to the celibate the right to say that he has given up a good thing for something which, for him, is better. It thus lowers the ideal view both of celibacy and of wedlock. It implies that the sacrament of marriage is first of all merely a license for the creation of something physical, and it equates the creation of a spiritual relationship ("mutual support") with the avoidance of vice.

It sounds more like the reasoning of grumpy bachelors than that of consecrated celibates.

How much better is the definition of the purpose of marriage implied in the blessing at the end of the Prayer Book rite: that people may so live together in this life, that in the world to come they may have life everlasting.

Social Responsibility Of the Church

By
JOHN MOORE WALKER
The Bishop of Atlanta

WE MUST get our people to do some systematic thinking on the question of the Church's social responsibility. Either it has; or it has not. Significant consequences to Christian teaching and practice follow upon which of the two positions is held. Hence the importance of a process of sound thinking. There is ground for suspicion, however, that numbers of us are not in the habit of disciplined thinking on the elements of our religion in general and on the social implications of the Gospel in particular. For example, what bearing has the doctrine of the Incarnation upon social concepts? Again, wherein has the giving of a cup of cold water in Christ's name an eternal value? Also, what connection is there between the ethical ideals of the Kingdom of God on earth and the article in the Creed "He descended into hell"?

Queries such as these should stimulate a program of real thinking on the part of the honest Christian because not only of the answers to the questions themselves but also of the fresh approach to familiar notions which these answers suggest. One such familiar notion is evangelism. Not so long ago during a conference on the subject, it was brought out that methods towards evangelism which had met with a degree of success in the past no longer are effective among the unchurched. The usual vocabulary, even the usual concepts, have lost point and appeal. A new common denominator between the preacher and the hearer is required. The social connotation of the Christian creed would go far towards meeting this need.

Another familiar notion is personal religion. Though spiritual longing is a part of our very nature and St. Augustine's well known statement is everlastingly valid ("Thou hast made us for thyself, O God, and our souls are restless till they find their rest in thee"), yet personal religion is not infrequently misconceived. From time to time we are dismayed at the spectacle of a devout and loyal churchman who is impervious to influences which would better the industrial or political order, who with dullness of perception argues that "The Church should confine itself to preaching the Gospel." Good folks these often are, according to their lights, and are worthy of something better than condescension from the more enlightened. The task before us is to win their allegiance to the Church's social responsibility as an integral part of the process of a soul's salvation.

A third familiar notion is the conscience. For a surprising number of people the conscience is restricted in scope to the prescriptions of a class code. "I have always contended," said Newman, "that obedience even to an erring conscience was the way to gain light." And so it is: a man must make good use of the conscience that is his at any given stage of his development. It is none the less true that conscience stands in need of education. Adam Smith spoke of conscience as the judgment which we pronounce on our own conduct by putting ourselves in the place of a by-stander. But had we not better inquire who and of what character is that "by-stander"? Yes, by all means; and let him be nobler than I, let him be a prophet or seer (one of those moral pioneers not too mindful of prudential considerations and with perhaps "a touch of recklessness") then my moral insight will become deeper; my sense of righteousness will expand to include greater areas of living; my conscience, in a word, will grow.

Thus the Church to be alive to its social responsibility must be a thinking Church in that (to paraphrase language of Thomas Carlyle) a thinking Church is the greatest enemy of the prince of darkness.

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Central Staff College and Pan-Anglican Congress

by Walter H. Gray

The Bishop Coadjutor of Connecticut



ONE OF the important subjects on the published agenda of the Lambeth Conference is "Anglican Churches: Questions of Organization." While there has been no topics announced for consideration under this heading, there are two which have been frequently discussed here and abroad: 1. The formation of a Central College for post-ordination study. 2. The holding of another Pan-Anglican Congress.

Interest in both of these matters stems out of the need which is widely recognized, for greater unity of interest and action between the several branches of the Anglican Communion. The Lambeth Conference itself is an expression of the recognition of this need. The Conference was called originally to bring the bishops of the various national Churches into closer fellowship and to provide an opportunity for the discussion of mutual problems. However, from the very beginning, there has been wide difference of opinion regarding the proper extent of joint action, and few things have been done together. As a result, the ties between the various national churches of the Anglican Communion have been tenuous, and there has been insufficient interest in our common heritage.

In his report in 1944 to the meeting of the advisory council on ecclesiastical relations, our late Presiding Bishop, the Rt. Rev. James deWolfe Perry, said:

> "An overwhelming majority of professed Episcopalians in the United States are left in ignorance of ecclesiastical relation to the Church beyond their borders, and in an attitude of avowed indifference . . . More serious than the provincial attitude of mind shown by branches of our communion is the disregard of spiritual ties and mutual obligations which should bind them. Such apathy has broken down under the stress of war and the conscious need of each for the other's assistance. Recent visits of English ecclesiastics have done much to overcome persistent isolationism. Such guests from abroad, however, have been regarded by most Americans only as delightful embassadors of good will. More than impulsive acts of generosity and official visits will be needed to bring about a real sense of spiritual unity."

It is necessary only to ask the average Episcopalian, "What is the Anglican Communion?", to learn the accuracy of Bishop Perry's statement. Even many of our clergy, apparently, do not understand the exact nature of our relationship with our sister Churches.

Not long ago a professor of Philosophy, who is also a devoted Churchman, wrote, "Our communion is suffering from its disconnectedness. Our regionalism has been a marvelous heritage, it is true. Without it, I doubt if the Anglican Communion would have survived the American Revolution in this country. It made possible the normal growth of the Scottish Episcopal Church in the past century and has had advantages in the mission field; but we do need a supplement to it. Every branch of the Anglican Communion needs every other branch in this day. In the past mutual aid was furnished; but it was not organized. Now it needs organization. This is an imperative necessity. I think that such a supplementation is entirely in the spirit of our history, for it is a phase of the growth of our communion from a national to an international Church. I believe it corresponds to Hooker's concept of catholicity."

One of the means which would decrease disconnectedness within the Anglican Communion is a "central staff college." This is the designation (derived from military usage) frequently suggested for a college of post-graduate study, with the student body selected from ordained clergymen of all the various national Churches of the Anglican Communion. Such a college normally would have a relatively small group in attendance;

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but they would be drawn from the ablest and most promising among the men of the Church. They would come for, say, one year of guided study under the leadership of outstanding scholars picked likewise from the entire Anglican Communion. They would concern themselves with any topic connected with the life and work of the Church. The college would be a place for research into the history of the past and informed opinion regarding the problems of the day, to which leaders of the church might turn for counsel.

Certainly the college would provide an opportunity for clergymen from all parts of the world to become better acquainted with each other and with the problems and opportunities of the various sections of our communion.

The cost of such a college, divided among the various national Churches, would be a minor factor. Certain funds are already available which could under specified conditions provide a considerable part of the expense of maintenance, and the facilities of certain existing educational institutions may be offered to such a college if it is authorized.

The need for a college of this sort has been frequently expressed. Over ten years ago a strong plea for one was made by the Rev. Canon W. F. France, formerly overseas secretary of the Society for the Propogation of the Gospel, and now connected with St. Augustine's College, Canterbury, England.

In 1941 at Seabury-Western Theological Seminary, Bishop Ronald Owen Hall of Hong Kong, said:

> "The proposal for a central staff college for the Episcopal Church throughout the world is, I believe, of first-class importance for the future of our international Church order. To gather together from every corner of the world, for the study of the Church in its relation to Faith and Order, and to Life and Work, every year or every two years, from fifty to a hundred mature priests of the Church . . . would begin to build in the world-wide Episcopal Church a real co-operation in thought and study, in knowledge and in friendship, among those who are to share responsibility for its leadership in the future. . . . This surely would be a matrix from which a new Church order would grow. This would mean a sharpening of the great sword we have inherited and a training of the hand to use it faithfully as a living sword of the Spirit of God."

At the 1946 General Convention the House of Bishops expressed its interest in the idea of a central college of post-ordination study for the Anglican Communion. A committee of that House was appointed to enter into consultation with the Archbishop of Canterbury in advance of the next meeting of the Lambeth Conference regarding ways and means of forming such a college.

A SECOND joint activity which has been proposed, is the continuance of meetings of the Pan-Anglican Congress. The first Congress met in England in 1908. To it came clerical and lay delegates from every diocese of the Anglican Communion, as well as bishops, to discuss their common interests and problems. The delegates were so impressed with the value of the gathering that it was planned to hold a second Congress in 1918; but World War I prevented this, and in the years immediately thereafter interest in this general field was centered in the *Faith and Order* and *Life and Work* movements, culminating in the formation of the provisional committee for the World Council of Churches.

However, it is increasingly being recognized that the World Council will not be able to provide solutions for many of the problems within the Anglican Communion, and a suggestion for the revival of the Pan-Anglican Congress was made by the writer in THE WITNESS of April 20, 1944. The general idea was endorsed by the 1945 meeting of the House of Bishops, which, further, authorized the appointment of a committee with power to extend through the Presiding Bishop an invitation to the Archbishop of Canterbury to invite such a Congress to meet in this country. The committee was appointed; but final action must, of course, await consideration of the whole subject by the Lambeth Conference.

The Pan-Anglican Congress could extend participation in joint leadership of and planning for the life and work of the world-wide Episcopal Church to authorized clergy and lay delegates, rather than to have such responsibility dependent solely upon the bishops meeting in the Lambeth Conference. The Congress, however, would not seek to replace, but rather to supplement the Lambeth Conference, and might meet midway between the decennial gatherings of the bishops.

Since there are approximately 325 dioceses of the Anglican Communion, having one clerical and one lay representative from each diocese would only make a body comparable in size to the House of Clerical and Lay Deputies of our General Convention, while the House of Bishops of the Congress would, of course, simply be similar in size to the Lambeth Conference.

Initially, at least, the Congress would probably attempt to enact no legislation for the Anglican Communion; but certainly it could serve the following purposes:

1. Provide an opportunity for the discussion of problems common within all the member churches.
2. Make plans for missionary strategy and activity on the world scene.

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3. Provide for the maintenance of such joint educational activities as the Central College for post-ordination study.

3. Strengthen the world-wide Episcopal Church by supplying a better "common front" with which to face hostile forces.

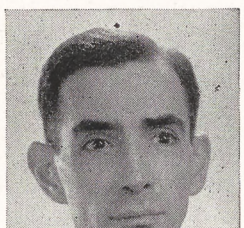
5. Provide an opportunity to strengthen the spirit of fellowship within our communion, seeking to rediscover in its completeness the genius of our common heritage.

The Living Liturgy

By MASSEY H. SHEPHERD, JR.
Professor at Episcopal Theological School

Nocuous Innocence

THIS YEAR Holy Innocents Day came on Sunday, so that many more worshippers were exposed to the propers of this feast (or is it a fast?) than is usually the case. I wonder how many of them shared with me a strong distaste for some of the phrases read in these propers. My misgivings are not due to a strong suspicion of the historicity of the gospel narrative. Whether the murder of the little innocents actually happened or not, the story is symbolic of what happens all too often in our tragic world. We need to be reminded of the awful sin of worldly politics preventing as it does the spread of God's peace and goodwill to men. The world of power politics in which we live now in the year of grace 1948 is a heart-breaking exhibition of the Gospel for Holy Innocents.



Neither am I concerned with the technical nicety of whether the Holy Innocents can be strictly taken as Christian martyrs, and therefore deserving of a place in a Christian Calendar of remembrance. What bothers me particularly is the terrible doctrine expressed in the Collect—setting a pall upon the entire service—that God is glorified in the horrible death of innocent infants. The gospel story gives no warrant for any such theological deduction. The phrase: 'to glorify thee by their deaths' is probably lifted from John 21:19; but in that passage our Lord refers to the conscious, deliberate acceptance of martyrdom by St. Peter in witness to his faith in Him. There can be no justification for transferring this theme of glorification of God to the devilish murder by an unscrupulous prince of hundreds of unsuspecting babes.

Moreover the Epistle for Holy Innocents is utterly irrelevant and absurd. The 144,000 'redeemed from the earth' can by no stretch of the imagination be identified with the Holy Innocents. And the further note that this multitude are 'they which were not defiled with women; for they are virgins,' is certainly tasteless in this connection, and suggests a point of view which probably not even a monk would defend.

Other anomalies occur in the Christmas cycle of feasts. There is scant reason for a festival of the Circumcision of our Lord. Our 1928 revisers attempted to soften the overmuch emphasis on circumcision by substituting the present epistle for the older lection from Rom. 4:8 ff. But they only introduced further complication. Doubtless their idea was to shift the focus of attention from the Circumcision to the Name of Jesus. But the present epistle is concerned not with the wondrous Name of Jesus, but with the confession of Jesus as *Lord* in His glorious, exalted state after the Ascension. There would be real gain in changing the title of this feast to The Holy Name of Jesus. In doing so we would need a new collect and epistle. On the other hand, if we care to make the Prayer Book relevant to the need of modern man, it might be more to the point to select an entirely new set of propers definitely related to New Year's themes.

Lastly, the elimination from the Feast of the Presentation of all associations with Blessed Mary's 'purification' would be a great improvement. This could be done easily by dropping the 'commonly called' subtitle of the feast and the first three verses of the Gospel. Primitive, ritual taboos connected with childbirth have no place in Christian worship. It is silly, and in some ways dangerous, to expect people to read in to the propers all sorts of fanciful typology and allegory. It is this antiquated notion of purification which has done more than anything else, I dare say, to kill the Prayer Book Office of Churching of Women. We ought to revamp that Office so as to make it a Thanksgiving for the *Child*, rather than for deliverance from childbirth, and bring both parents, and not just the mother, into participation in it. Then we could relate it thematically to the Presentation of our Lord as a Child in the Temple of His Father. Possibly this might help in strengthening the Christian family in a time when it is being beset by powerful foes within our culture and society.

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The Churches in Mexico Plan A Federal Council

Convention of the Episcopal Church Pledges To Cooperate with Other Protestant Groups

Edited by Sara Dill

Mexico City:—The convention of the missionary district of Mexico, meeting at San Pedro Martir near here, pledged co-operation with other Protestant Churches in forming a Federal Council of Churches in this country. The Episcopal Church here has close to 4,000 baptized members and approximately 2,200 communicants. They are serviced by 22 clergy.

Reports were made on major educational institutions conducted by the Church in Mexico, including Casa Hooker, girls' school in Mexico City; the Commercial Academy at Teloloapan, state of Guerrero; and the St. Andrew Agricultural School near Guadalajar, Jalisco, which includes a theological training center. A report was also presented on the new church of San Miguel being built at Cuernavaca, Morelos.

A special medal and testimonial were presented to Srta. Quinard de Salinas, who has worked as a medical missionary in the town of Nopala, Hidalgo, for 20 years without any outside financial assistance. Last year, despite failing health, Srta. de Salinas treated 1,285 patients.

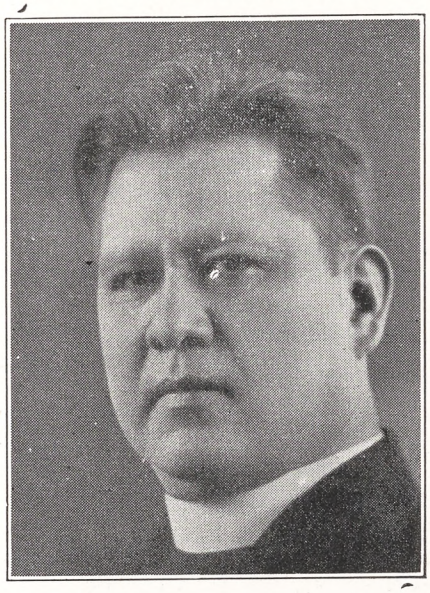
Site of the convention was the picturesque mountainside village in the shadow of the two famous snow-capped volcanoes overlooking the valley of Mexico. The village itself is predominantly Episcopalian and is noted for the roses it grows for markets in Mexico City, 23 miles away. An Episcopal parish has existed in San Pedro Martir, a purely Aztec community, for more than fifty years.

Bishop Efrain Salinas y Velasco, in charge of the district since 1934, presided at all sessions.

Rome Criticized

Columbus (RNS):—Charging that the Roman Catholic Church in this country seeks "a privileged position in the body politic," the annual Ohio Pastors' convention called on legislators and congressmen "to oppose all attempts to secure special privileges by any religious body for the support or subsidy of church schools."

The convention upheld the principle of Church-state separation and urged President Truman to recall his



Bishop Salinas y Velasco presides at convention of the district of Mexico that votes to join a Federal Council of Churches in that country

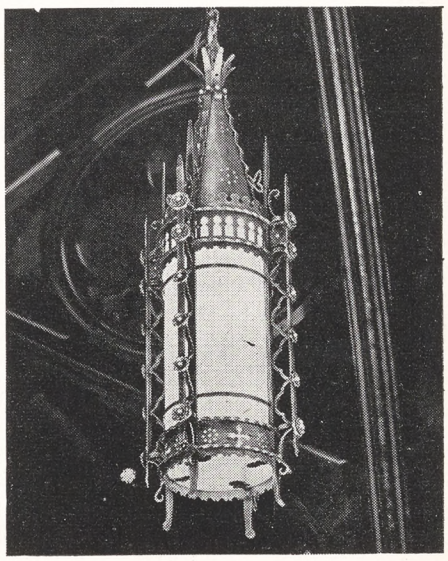
personal representative at the Vatican. The resolution, adopted unanimously, added that the "Roman Catholic Church maintains a theory of relation of Church and state which is incompatible" with the first amendment. It also asserted that the Catholic Church "has sought financial support for its extensive system of parochial schools from public treasuries. Because we are opposed to religious intolerance and fanaticism, and are irrevocably committed to the American principles of religious freedom," the resolution continued, "we express our good will to all religious bodies. We wish them well in their attempts to teach and practice their spiritual convictions."

At the same time, the convention urged the observance of Reformation Day "to aid in this movement to preserve American religious freedom."

End Segregation

New York (RNS):—Elimination of segregation in Church-operated institutions, especially hospitals and schools, was recommended in a report submitted to the annual meeting of the Federal Council of Churches' department of race relations here. The report proposed that the department continue its co-operation with religious, civic and national agencies in seeking "fair governmental legislation, administration and equitable civil rights for all." It also asked the further development of clinics on the Church and race, and closer co-ordination of interdenominational and denominational programs for race relations.

Another recommendation was that regional committees be appointed to



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handle problems concerning minorities in a specific area. In this connection, the report suggested a committee of churchmen for the southeast be named.

Reports from 11 denominations presented to the meeting indicated Churches and Church organizations are generally becoming more interracial, but that progress is slow. It was announced that Interracial Clinics have been held in 24 cities and that in some communities they have helped resolve racial tensions.

Oppose UMT

Columbus: — Universal military training was opposed by the hundreds of pastors meeting here for the annual Ohio Pastors' Convention. The Rev. George Lackland, local pastor, in presenting the resolution, charged that more money was being spent illegally by the army for propaganda purposes on military training than ever before.

Chaplains Needed

New York:—The U. S. army is looking for 400 additional chaplains. The navy is said to have similar needs. If interested write the army and navy division of the National Council.

School for Laymen

Washington:—Members of various parishes here have organized a series of formal courses in theology for laymen, as a means of partially offsetting the lack of such courses in schools and colleges. The lectures are in the library of the College of Preachers with the Rev. Albert T. Mollegen and the Rev. Clifford Stanley of the Virginia Seminary as lecturers.

Civil Rights Fight

Newark, N. J. (RNS):—While declining to take an official stand on what it termed "a local matter," the Essex County Council of Churches at its annual meeting here approved the actions of two of its members in opposing the ban of *The Nation* from Newark high schools. Dr. John S. Herron, superintendent of public schools in this city, recently ordered copies of *The Nation* off the high school shelves and banned all further issues of the magazine because of three articles by Paul Blanshard which Herron termed "virulently anti-Catholic." The ban was subsequently upheld by the board of education.

Members of the council who opposed the ban were Harold A. Crane, general secretary, and the Rev. Chester E. Hodgson, pastor of Centenary Methodist church and a member of the Newark ministerial association. Both attended the board of education meeting January 27 at which Herron's action received official support.

"We have no quarrel with anybody's religious beliefs," said Crane. "We are not anti-Catholic. But if the Catholic Church is not satisfied with our American democratic way, and wants to dictate what we can do in our public schools as well as in their parochial schools, they are dead wrong. This is not in any sense a religious battle, but an attempt to maintain democratic civil rights for all."

Laymen Organize

Savannah, Ga.:—Headed by William J. Robertson, layman of Christ Church here and the editor of a local newspaper, a concerted effort is being made to unite all the laymen in the diocese of Georgia. The first meeting of the groups so far organized will be held here March 21.

Church Lines Up

Moscow (RNS):—The Russian Orthodox Church is on the side of Eastern countries, led by the Soviet Union, "in the fight against the capitalist states," according to an article in the current issue of the Journal of the Moscow Patriarchate. The article asserted that the international situation reveals two clearly defined camps—capital and labor—and said

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the Russian Church supports the Soviet policy outlined by Foreign Minister Molotov in his speech on the 30th anniversary of the Bolshevist revolution.

"Our Church," the article declared, "sees a special providence of God in the fact that the Soviet Union now stands on guard for peace throughout the whole world."

James Hogan Dies

London:—James H. Hogan, art director of James Powell & Sons (Whitefriars), died here last month. He was a fellow of the Royal Society of Arts and holder of its silver medal; a member of the Art Workers' Guild and the Arts and Crafts Exhibition Society. He was also master of the faculty of Royal Designers in Industry and fellow of the Society of Master Glass-Painters. In addition to many windows in England, Australia and New Zealand, Mr. Hogan designed many windows for American Churches, including St. Thomas and the Heavenly Rest, New York, and St. Alban's, Washington.

Negro Elected

Natchez, Miss.:—The convention of the diocese of Mississippi, meeting at this aristocratic resort, distinguished itself by electing Milan Davis, president of Okolona College, a delegate to the provincial synod. It also elected Hodding Carter, a well-known liberal journalist, to the executive committee of the diocese. One of the highlights of the meeting was the presentation of the work of St. Mark's Clinic, Jackson, where the Rev. A. B. Keeling is performing an unduplicated service for the underprivileged of the Negro race.

Governor to Speak

Brooklyn:—Governor E. F. Gibson of Vermont and the Presiding Bishop are to be the speakers at the breakfast following the annual corporate communion of the Brotherhood of St. Andrew of the diocese of Long Island. The services will be held at both Holy Trinity and St. Ann's on February 23 when Washington's birthday will be observed this year.

Visits Indians

Bluff, Utah:—Spending a night in a Navajo hogan and sharing their sparse food with his hosts was the recent experience of Bishop Clark when he visited St. Christopher's mission here. The Utah Navajo mission embraces 1,800 square miles and the Rev. Harold B. Liebler, in charge, covers it in a jeep since there are no roads and few trails. Bishop Clark was making a series of trips over the outlying country, when the jeep sank in the quicksand, and nothing could move it. Since that country is desert with no population except a few Navajo hogans, the Bishop and Liebler decided to leave the jeep with Brother Juniper who was in the party and walk for help. The walk extended ten miles over desert and mountain, with sand storm, and rain. Arriving at the hogan of Wanda Whitehorse at 8 p.m. they asked for hospitality for the night, which was gladly given. The Whitehorses are members of the mission and more well to do than most Navajoes. Both supper and breakfast consisted of watermelon, ears of corn, and coffee. That apparently is the diet of the Navajoes. The next morning borrowing a couple of Indian ponies, the Bishop and Liebler rode twenty miles back to the mission, again over mountains, ledges, precipices, and sage brush. They arrived safely, and the jeep was eventually pulled out. This is only a routine incident in the life of a missionary bishop, but since the Navajoes are in the headlines these



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days it is interesting to know that the Church is following along with them.

Assails Comic Book

Chicago (RNS):—Work, a monthly newspaper published here by the Catholic Labor Alliance, assailed in its January issue the anti-Communist comic-type book published recently by a Catholic organization in St. Paul, Minn., under the title "Is This Tomorrow?" In a review of the book, which purports to show what would happen to this country, its labor unions, churches and schools if Communism took over, Work declared the comic gave "the impression of hysteria, accompanied by goose pimples and shaking knees."

The Catholic labor paper criticized the comic, put out by a publishing house for Catholic teaching aids, as an "over-simplification."

"It does violence to the truth," the review said. "For this reason it is a terrible way to form a Christian mind."

Asserting that the comic was "a fantasy," the Work review added: "It would nauseate the ordinary worker. Catholic teaching would impress him as kindergarten stuff or the frantic fears of a bewildered old woman. The Communists tried to keep this publication from the mails, but were unsuccessful. We would be poorly advised to regard this failure as our victory. Actually, they would have been doing Catholics in the U. S. a favor. To pick out Communists in the flesh is surely not as easy or as safe as drawing pictures of them in a comic book," the review continued. "Certainly, the man who fights racial segregation is not by that fact a Communist; nor is the man who exploits racial tension. Nor is the man who goes out on strike. Nor is the man who raises a loud cry against repeated injustice and refuses to be quiet.

"While it is true that not all Communists are party members out of devotion to social justice, it is foolish to pretend that many of the causes adopted by Communists are not just causes, and causes where we can little afford not to raise our voices too."

Arabs Spread Violence

Jerusalem:—The tension now prevailing in Palestine has imposed no hardship on the Jerusalem and the East Mission, notwithstanding the hazards to which many of its institutions are exposed. After a negligible disruption of routine during the Arab strike, the schools settled down once more to their daily programme, and at the close of the term the usual parties were held. Mr. Sutton, the American principal of the Bishop's School in Amman, was permitted to hold classes even during the three-day period of passive protest. When feeling was at its greatest height a number of school children demonstrated in front of the Church Missionary Society Girls' School in Amman and broke eight windows.

In Jerusalem about the middle of December (names and exact dates are withheld for obvious reasons) a Jewish Christian was questioned by self-appointed Arab guardians of the peace, who, when he assured them that he was not a Jew, dragged him to one of the patriarchates and asked the priest who answered their ring to identity him. The priest did not know him, and said so. The Arabs then compelled the man to stand against a wall and shot him down. It is perhaps not surprising that, even at this short range, the bullets reached no vital spot. The wounded man regained consciousness after a few minutes and dashed down the lane in the direction of an Anglican church, where he took sanctuary, with an Arab mob hotly pursuing him. The vicar courageously talked the Arabs into departing without violence, and the man is now convalescing.

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A short time after the first massacre at the Damascus Gate, the Arabs in the quarter in which the Cathedral is situated erected road barriers with a view to controlling the traffic in the quarter. One barrier was set up east of the Cathedral. Of late the street has been completely obstructed at night. The police cleared the road on Christmas Eve. Riflemen in the vicinity opened fire, and the police replied, but, so far as is known, inflicted no casualties. A bullet passed through a stained glass window in the Cathedral.

On the night of January 1 an explosion occurred in the vicinity of the Cathedral. About three hundred windows were shattered in the various buildings of the Cathedral Close and St. George's School.

Businessmen Meet

Houston, Texas:—Men engaged in the petroleum and chemical industries held a conference here, sponsored by the department of education of the diocese, of which the Rev. Gray M. Blandy is chairman. The leaders was Prof. Richard Niebuhr of Yale Divinity School who discussed the crises of our day; ethics and economic technique; politics. The seventy attending, averaging under 35 years of age, pitched in at the discussion time following each lecture with such gusto that it was hard for the chairman to shut them off after an hour of debate. There were clergy present but by request they were enjoined to silence as mere spectators.

It is planned to follow up this affair with discussion groups in parishes where the application of Christian principles to economic and political life can be thoroughly discussed.

Shock Is Cured

Albany, N. Y.:—Singing in the choir of St. Thomas' Church, New York, has done things for 11-year-old Richard F. Van Wely of this city.

His mother describes it as a form of treatment for an emotional shock suffered by her son back in November, 1944. That was when Mrs. Van Wely was notified by the war department that her husband, Pfc. Richard C. Van Wely, 33, was missing in action in Germany. The family held the usual high hopes until seven months later when official confirmation of his death was received by telegram.

During the long, tense period of waiting, Mrs. Van Wely noticed that Richard was deeply affected by the thought that he might never see his father again. After he had gone to bed at night she often found him sitting in his room holding his father's picture and crying. The youngster's spirits sunk deeper when the notice of his father's death was received. The family physician was called but his efforts to rouse Richard from his doleful lethargy were plainly ineffectual.

Mrs. Van Wely waited nearly a year to see if Richard would emerge from his emotional crisis. Then she decided he needed a chance to mingle more with other boys his age and develop new interests to take his mind away from the father's death.

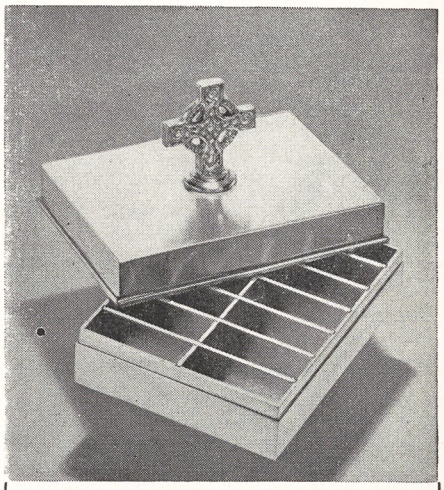
Her chance came when Dr. T. Frederick Candlyn, organist and choirmaster of St. Thomas', selected Richard for entrance to the school. In the fall of 1946, he packed up and started off to New York. At first he was lonesome. The 40-odd boys in the choir school were strange to him, and the two hours of voice training each day were arduous. But Richard was eager to adjust to his new surroundings, and once he became interested in the school's athletic and scholastic program, his transition was complete.

Today, Richard is reluctant to discuss his ideas about the future, but he has some very definite theories on what he wants. "I want to stay at school two more years," he says, "and then if my voice shows promise I will enter a music school for older boys. Perhaps by that time I'll know what I want to be."

World Day of Prayer

New York:—The 55 Protestant Churches of lower Manhattan will hold their annual World Day of Prayer services on February 13th, in the morning at St. George's and in the evening at the First Presbyterian Church. This annual observation is now held in about 15,000 American communities and in more than 50 countries. The first prayers each year are said in the Fiji Islands at the edge of the international date line and extend through the 24-hour period until the final prayers are said on the St. Lawrence Island in the Arctic and in the Tonga Islands.

The speaker at St. George's will be Mrs. Charles P. Taft of Cincinnati and Mateo Occena of the Philippines the speaker at the evening service.



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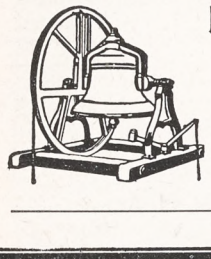
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Oppose Military Training

Albany:—The Council of Churches of New York state has reiterated its opposition to universal military training. The Council, in what it termed "support of the United Nations and condemnation of militarism," listed the following eight objections to UMT: (1) It was hastily introduced and rushed through committee without adequate hearing. (2) It does not indicate any overall military policy in keeping with modern scientific strategy. (3) It provides no exemption for divinity students and no appropriate alternative training for conscientious objectors. (4) It permits segregation, and does not prohibit discrimination on account of race or national origin.

Also (5), there is no satisfactory provision for the termination of conscripted service. (6) There are no limitations of the power of the military in dealing with non-conforming and independent trainees. (7) It has extraordinary powers over the independence of civilians who may unintentionally become involved in connection with recalcitrant trainees. (8) It provides the President of the United States a basis for the assumption of dictatorial powers without an existing state of war with a foreign power.

The resolution further charges that the use of large standing armies is now obsolete "in prospect of atomic warfare," and the practice of universal conscription by many European countries has not prevented war, and has often encouraged a resort to war.

Conscription was also condemned by a vote of 35 to 2 by the ministers of Buffalo, N. Y., who termed it a "betrayal of our historic democratic tradition" and "a possible step toward bureaucratic fascism." The resolution declared that the proposed act is "a vicious bill and indicative of the type of fascism toward which militarism is moving in the U. S."

Bishop to Preach

Wilmington, N. C.: — Bishop Wright of East Carolina, in connection with the meeting of the Lambeth Conference, is to speak at Cambridge University on American universities and colleges.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

REV. OSCAR J. F. SEITZ
Professor at Bexley Hall

You can hardly imagine what a shock it was to find my name on the WITNESS Honor Roll for 1947. While I cannot imagine who is responsible for the generous words about my work here at Bexley, I hope you may be able to convey to the proper persons my humble gratitude. Conscious as I am of the inadequacy of that work, I can only accept this undeserved recognition as a spur to worthier efforts in the fields mentioned in THE WITNESS. Whatever I may have done in this respect, I have found the paper a constant source of stimulation and help. Thus any honor really reflects back upon the editors of THE WITNESS for the contributions it has long made to the common cause. The two notable series of articles on social issues which have been the bases for some very profitable study and discussions among the students at the seminary make us look forward to the beginning of another series. The response of the men has been out of all proportion to my small efforts.

* * *

REV. EDWIN T. LEWIS
Rector Emeritus at Whittier, Cal.

Thank you for the two excellent editions featuring our theological schools. I found that your articles not only interested the laity in general but also a possible candidate or two for the schools themselves.

* * *

MR. ALLEN B. MCGOWAN
Treasurer, Diocese of New Jersey

THE WITNESS for January 29 reports under the title "Large Bequest to Churches" a legacy having been left by the late Mrs. Hamilton Fish Kean to the trustees of Church Property of the Diocese of New Jersey, and also indicate in the same report that a similar bequest was made to the Episcopal Fund of the diocese.

It is true that the trustees of Church Property of our diocese did receive a substantial bequest under this will. However, the Episcopal Fund of the diocese of New Jersey received nothing, but the Episcopal fund of the Diocese of Newark did benefit under this same will.

Upon reading your news item it would be inferred that two funds of the diocese of New Jersey benefited, whereas the actual facts are that one fund in the diocese of New Jersey and one fund in the diocese of Newark were beneficiaries.

This report has already caused some embarrassment, and I hope that you will make correction in an early future edition.

* * *

MISS RUTH HAEFNER
Churchwoman of Portland, Oregon

The Episcopal League for Social Action number (Jan. 29) is excellent. I wish especially to commend Rev. John Burgess for his article on the Negro. I long have looked for such an article. We who have labored in inter-racial groups have often been puzzled by the apparent indifference of Negroes. Some of the most sincere and capable people participate in such events but once because they see futility and cannot understand why they were given the run around by the so-called Negro leaders.

Mr. Burgess gives insight into this situation and presents the issues in such a Christian spirit that neither group can take offense and I hope many of us can go on amicably from here. However, I will say that in times of crisis in this community because of the forthright stand of a few Negro ministers, the laymen of the other churches practically forced the hand of the others who heretofore had remained aloof. A few forthright souls in any group gives courage to all. This analysis by Mr. Burgess is an answer to many queries and I hope for its wide distribution.

* * *

MRS. HERBERT A. BUSSE
Churchwoman of Lewiston, Maine

I was considerably interested in the article by the Rev. Richard R. Beasley (WITNESS, Jan. 22). I wonder if the orator-audience relation isn't rather different from that of preacher and congregation. The orator has an ever changing audience and one that he is trying to work into a lather for his own immediate purposes. The preacher on the other hand faced with the same people Sunday after Sunday is trying to instill our deepest and best truths. And, with the exception of those who attend church for the purpose of having their emotions played on, a congregation when it has heard a man often enough is apt to be more interested in the message than the effect.

And is it our aim to pack them in? I would like to quote from a letter I received some years ago, while away from home, from a clergyman of our Church: "I don't honestly think it makes very much difference if the local rector is dull. This American entertainment complex is depressing. There's a subconscious hankering for a good show to be put on even when, theoretically, we go to praise the Lord; to let go of ourselves into his hands and to be renewed with a fresh slant and a fresh approach to God's world and to his children who (most of them very dull) inhabit it. Without any bitterness implied it seems to me highly probable that there are a host of infinitely more interesting people in R - - - - who are worth infinitely less than the dull parson and the church which he serves, and which no dullness of his can impair."

Should not quality be our first objective? Certainly our Lord did more with twelve men that the whole Christian communion is doing despite its numbers.

* * *

MR. JOHN G. MOORE
Layman of Chicago

Social justice, international brotherhood and better race relations are certainly the concern of the Church. But there must be other reasons for placing names on an honor roll. As far as I know all those listed in the WITNESS of January 22 deserve the honor, but it would help I think to have a few selected for merely doing the sometimes thankless job of helping to maintain a struggling parish.

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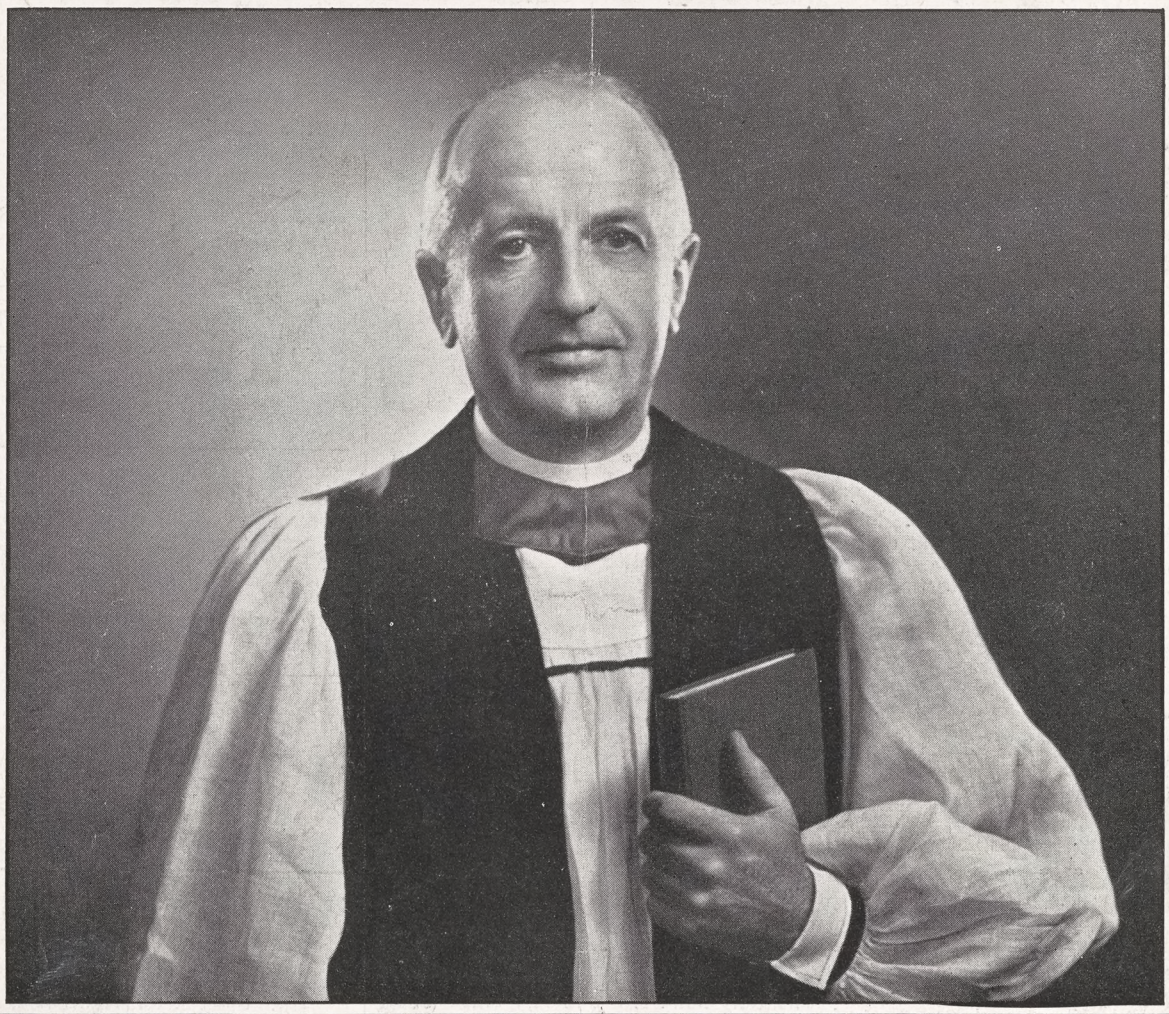
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BISHOP SUMNER WALTERS WRITES ON RELATIONS WITH OTHER CHURCHES

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For Christ and His Church

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FEBRUARY 19, 1948
Vol. XXXI No. 2

Clergy Notes

ASHTON, STANLEY E., formerly rector of St. Andrew's, Richmond, Va., is now superintendent of the Virginia diocesan center, "Roslyn" and rector of St. Mary's, Richmond.

BOGGIS, JOHN CARL, formerly assistant at St. Mark's, Milwaukee, Wis., is now assistant at Trinity, Tulsa, Okla.

GOODWIN, DANIEL L., retired rector of St. Peter's, Lakewood, Ohio, died at his home in Gary, Indiana, on February 3.

HALLAM, EUGENE S., formerly rector of Grace Church, Darlington, Md., is now rector of St. Philip's, Laurel, Del.

KEIRSTEAD, GEORGE, formerly rector of Trinity, Bridgewater, Mass, is now in charge of St. Mark's, North Easton, Mass.

MASUDA, GEORGE, formerly of the Whitefish field in Montana, became rector of St. Luke's, Billings, Mont., on February 14.

MILLER, A. CURTIS, formerly rector of St. Mark's, Detroit, is now the rector of St. Christopher's, Detroit.

NEWLIN, EDGAR C., was ordained priest on Feb. 8 by Bishop Moody at St. Philip's, Harrodsburg, Ky., where he is in charge.

ROBERTS, H. RUSSELL, formerly of Sioux Falls, S. D., is now vicar of St. Timothy's, Compton, Cal.

RUNKLE, JOHN C., formerly rector of the Holy Communion, Washington, D. C., is now rector of Grace Church, Wilmington, Del.

SMITH, RICHARD U., director of education in the diocese of Michigan, has accepted the rectorship of the Saviour, Hanford, Cal., March 1.

WILSON, FRANK R., former navy chaplain, is now a field secretary of the American Bible Society.

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The WITNESS

For Christ and His Church

February 19, 1948

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Roman Priests Launch Attack On Bishop G. B. Oxnam

Brand Him as Communist and List Leadership Of Council and Planned Parenthood as Proof

By W. B. Spofford

Morristown, N. J.:—Bitter opposition has developed here against the scheduled appearance of Methodist Bishop G. Bromley Oxnam as the speaker at a Washington's Birthday dinner. The attacks were instigated by pastors of Roman Catholic churches who denounced Bishop Oxnam from their pulpits at services on February 1.

Monsignor John J. Sheerin, pastor of St. Margaret's, declared that Bishop Oxnam could not be termed a "patriot" and said that he was a member of a number of "questionable organizations," which the pastor characterized as "communist." He appealed to veteran organizations to do something about preventing Bishop Oxnam from appearing.

At the Assumption, the Rev. Edward J. Barrett called the Methodist leader a "wolf in sheep's clothing," and listed a number of organizations to which he said the Bishop belonged, all of which the pastor branded as "subversive." They included the Fellowship of Reconciliation, the National Council of American-Soviet Friendship, the Friends of Democracy, the Committee on Militarism in Education, the People's Educational League.

The organizations have been listed at various times by the House Committee on Un-American Activities as "communist" and "subversive." None of them are remotely "communist" and a number of them, notably the Fellowship of Reconciliation and the Friends of Democracy, are vigorously anti-communist. The People's Educational League, which has not existed for years, made small loans to workers who desired to take courses in colleges. The Committee on Militarism in Education, which ceased to exist about ten years ago, was headed by the Rev. Nevin Sayre and the Rev. A. J. Muste, and its purpose was to oppose military training in colleges. The Council of American-Soviet Friendship has for its purpose what its name implies. Its president is the Rev. William H. Melish, associate rector of Holy Trinity, Brooklyn, and the director is the Rev. Richard Morford, Presbyterian. All desiring to work for friendship between the two countries are welcome to membership, irrespective of political belief or affiliation. Members of the Communist Party are therefore admitted along with anyone else, but officers insist that it is not a so-called front-organization.

Also, quite apart from what the organizations may or may not stand for, Bishop Oxnam is not a member of any of them. This information was given us by his private secretary and was confirmed by each of the organizations listed.

However the blasts by the pastors were effective as far as stirring up this community went. Commander Ralph D'Olivo Jr. of the local Legion post issued a statement the following day expressing "real apprehension so long as groups are able to secure speakers to promote their evil work and espouse a cause that is alien to the religion of Christ and Judaism. We do fear so long as groups tolerate conditions whereby such speakers under the guise of academic freedom can teach our youth a way of life that eventually will destroy the sanctity of the home, that undermines faith in God, that causes them to scorn respect for constituted authority and sabotage our revered constitution."

Commander D'Olivo, a Roman Catholic, did admit that the constitution provides for free speech and that since the constitution "has not been changed, altered or amended in any way" it would be impossible for his organization "to stop any individual from speaking anywhere even though we do not agree with what he is speaking about." However he proposed that this difficulty with the constitution (which apparently he does not revere as much as he professes since he suggests that it be "changed, altered or amended") can be met by having the Legion "present a very capable and able speaker to present The American Side of the picture. We do stand for 100% Americanism and if need be will fight to protect that right again as we did before."

Daniel A. Marinaro, officer of the local post of the Veterans of Foreign Wars, likewise a Roman Catholic, also broke into print with a large paid advertisement, in which he called Bishop Oxnam a "diabolical force," part of his "proof" being that the Bishop served a term as the president of the Federal Council of Churches "and went immediately from that position to the presidency of the Planned Parenthood Association on which Communist leaders over here look with much favor." He ended his tirade with the usual "therefore it behooves every loyal American etc. etc. etc."

Meanwhile the Protestant ministers of this city, including the Rev. Cornelius Trowbridge, rector of St. Peter's, and also the chairman of the board of the national Parenthood Federation, have urged the Washington Association, under whose auspices Bishop Oxnam is to speak, to stick by their guns. But apparently such support was hardly necessary since Mr. W. Lloyd Smith, president of the association, immediately met the attack by the Roman priests and the leaders of the veterans head-on. He stated that Bishop Oxnam would speak; that he is a man of high calibre and integrity, well qualified to speak to the association and that he would welcome the Bishop as guest of the organization.

A check with Bishop Oxnam's office brings the information that his address for the Morristown meeting

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was prepared before this controversy broke and that it is based upon the Second Inaugural Address of George Washington.

Incidentally, by way of a plug for THE WITNESS, an article by Bishop Oxnam on the "Relation of the State to Education" will be featured in one of our issues in Lent as a part of the series on topics to come before the Lambeth Conference.

DELIVERED BY HELICOPTER

Tucson, Ariz.: — Bishop Kinsolving told the convocation of Arizona, meeting here Feb. 5, that a Quonset hut, given for use as a chapel on an Indian reservation at the Grand Canyon, would be delivered by a helicopter. The Rev. Leon N. Laylor, chaplain of the student center at Arizona University, also announced that barracks had been given for use on the campus, and that the chapel would be a memorial to Bishop Kinsolving's son whose death from an accident was announced in a recent number of THE WITNESS.

Reports of expanding work throughout the district were made.

DEAN AVERILL DIES

Phoenix, Ariz.: — The Rev. Edward W. Averill, former dean of the cathedral at Fond du Lac, Wis., died here on February 2 following an emergency appendectomy.

BAPTISTS GIVE US A CHURCH

Marshfield, Mass.:—The Baptists of this town have turned over one of their church buildings to the diocese of Massachusetts, asking only that a minister be appointed who will assist the clergy of other churches in religious work. The last Episcopal Church, before revolutionary times, was located on a distant hill and members thought it should be nearer home. Farmers got tired of the dispute so one night hitched oxen to the building and moved it nearer. Today this building is part of the Grand Army hall. A mission was established here in 1916 and services have since been held in a schoolhouse.

CONSECRATION DATE IN WYOMING

Laramie, Wyo.:—The Rev. James W. Hunter, rector of St. Mark's, San Antonio, will be consecrated bishop coadjutor of Wyoming at St. Matthew's Cathedral here on April 7. The Presiding Bishop will be the consecrator with Bishop Zeigler of Wyoming and Bishop Jones of West Texas the co-consecrators. Presentors will be Bishop Clingman of Kentucky and Bishop Zeigler of Minnesota. Bishop Brinker of Nebraska will be the litanist and Bishop Haines of Iowa the preacher. Attending presbyters will be the Rev. W. B. Myll, assistant at St. Mark's and the Rev. M. B. Hitchcock of Casper, Wyoming.



Corporate communions of the men and boys of the Church will be held in parishes throughout the country on Washington's Birthday, sponsored by the Brotherhood of St. Andrew

ARCHBISHOP ISSUES A DISSENT

London (RNS):—The Archbishop of Canterbury sharply dissented here from a recent ruling by the House of Lords that the procreation of children is not the principal end of marriage. He was referring to the case of "Baxter v. Baxter" in which the husband asked for a nullification of his marriage on the ground of non-consummation, charging that his wife had refused intercourse except with the use of contraceptives. The House refused the decree, holding that the marriage had been consummated despite the use of contraceptives.

"The doctrine of the Church is, and remains," the Archbishop declared, "that the procreation of children is one of the principal ends, if not the principal end, of marriage. It is a Christian duty of a man and wife, unless prevented by physical causes, to have children, and either partner, by seeking to prevent this against the will of the other is guilty of grave sin in defrauding the other and disregarding mutual marital obligations."

He further challenged the House of Lords' ruling by asserting that "consummation, which means completion, has not been reached, if, by the use of artificial means, procreation has been wilfully and deliberately prevented."

On the other hand, he said the House of Lords' ruling may have a beneficial effect in preventing trial marriages which could be voided by collusion of both parties.

"Had its decision been otherwise," he said, "the range of cases that could claim nullity decrees for willful refusal to consummate might have been seriously enlarged. A door would have been opened in the case of every childless marriage to collusive applications for nullity, and thus to trial marriages, with nullity as a way of ending them. The Church is, therefore, relieved by this judgment, in that it limits the range of willful refusal and of nullity decrees on that ground to cases in which marital intercourse is altogether refused. But the insistence of the Church upon the obligation of parenthood as the chief end of matrimony remains untouched."

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Bishop Scarlett Urges Planned And Controlled Economy

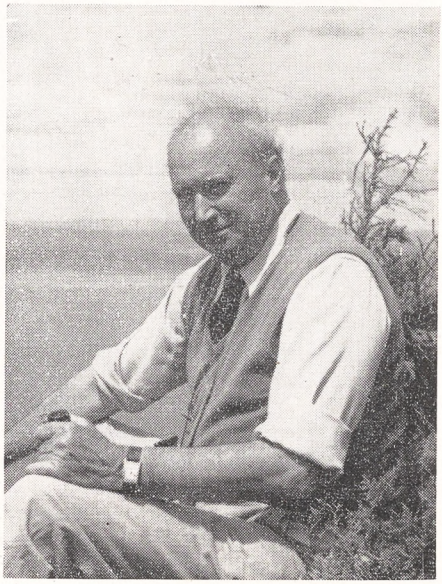
He Also Cautions Against a Hate Campaign As a Part of European Recovery Program

St. Louis:—Bishop William Scarlett pleaded for a "planned and controlled economy" in his address to the convention of the diocese of Missouri, meeting at Christ Church Cathedral here February 2-3. He spoke of the rising prices in the country and said that he often wonders "what became of the confident predictions of many of our friends to the effect that if price controls were lifted, prices would quickly readjust themselves and reach a lower level. Instead of this the spiral continues to wind its way upward. And every new loop in the spiral makes clearer to us the need of a more carefully planned and controlled economy. There is a lot of sheer greed in this inflationary movement and it is the essence of democratic futility not to control this menace in the interest of the general welfare. Those who have something to sell, or those who have powerful unions to fight the battle for them, can ride the elevator of inflation. But the man or woman with a fixed income or a fixed salary sees the income or salary diminish in purchasing power day by day, and the savings, built up over a lifetime of economy to provide for his old age, melting away. It is a shortsighted policy indeed on the part of the leaders of our country. Economic laws are not 'acts of God,' into which category, wickedly named, all problems are tossed about which nothing can be done. They are not beyond human control. They are subject to human intelligence. And, as the history of every country that has experienced severe inflation indicates, it is a fatal policy which allows inflation little by little to undermine a country's middle class which is the bulwark of its stability."

His remarks on the subject took a decidedly practical turn for the lay delegates when he said that he has written to every vestry asking that the salary of their minister be reviewed in the light of rising prices.

Bishop Scarlett made a strong plea for full and adequate support of the European Recovery Program but added that if to get it through Congress "it is necessary to whip up a kind of war hysteria and stir up hatred of another country, then the evils would be greater than the good which would come out of it."

The Bishop also told the convention about the negotiations between the St. Luke's Hospital board of directors and the synods of the Presbyterian Church serving the eastern Missouri area to expand the hospital's facilities and to operate it under joint sponsorship. Bishop Scarlett stated that the movement was a step toward unity — "The Presbyterian Church and the Episcopal Church have made many advances toward organic union on the national level. Since it has faltered somewhat on that level, let us further it on the local level." He stated that new articles of association had already been drawn up, subject to ratification by the hospital association and approval by the synod of the Presbyterian Church.



Bishop Scarlett of Missouri relaxes while on a summer vacation in Canada. He deals strongly with domestic and international problems in his convention address

He informed the convention of the part played by the diocese in the Delmo Homes project in southeast Missouri, where facilities were provided by which evicted sharecroppers, both white and colored, could own their own homes. A large number of families have purchased their homes since the project was saved for them by preventing it from falling into the hands of private real estate agencies.

LAYMEN SPONSOR SERVICES

Charleston, S. C.:—Laymen of the various parishes in this city are sponsoring noonday services held at St. Michael's in Lent. The preachers are Bishop Carruthers, Bishop Everett Jones, the Rev. Moultrie Guerry of Norfolk, Va., Bishop Louttit of South Florida; the Rev. Louis W. Pitt of New York; Bishop Pardue and Bishop Phillips.

PROTESTANTS DENOUNCED

Madrid (RNS): — An article by Bishop Zacarias Vizcarra, spiritual director of Spanish Catholic Action, denouncing "propaganda against the Catholic religion" by Protestant sects in Spain appeared here in Ecclesia, official Catholic Action publication.

"Spain has not had the misfortune of changing its religion," Bishop Vizcarra wrote, "and does not wish that other people, less fortunate in this respect, should come here to offer her participation in their misfortune."

Asserting that only one in every 4,000 Spaniards is a "dissident" the bishop declared that "Catholic nations, which preserved the spiritual integrity which all Christian nations possessed before the division of Christianity, have a right to impede heretical contagion by prohibiting its propaganda."

YOUTH MEETS IN SOUTH

Monteagle, Tenn.: — The youth commission of the Church met here at DuBose Conference Center from January 29 through February 4, to plan a program for another year and to evaluate past work. There were 42 delegates present, representing the eight provinces and 26 states. Dan Plunket of College Park, Ga., 20-year old chairman of the commission, declared that "Church youth must lead in showing Christ to a world that needs him. Quibbling and babbling over non-essentials is the devil's work. Our chief task as Christians is to present a common front to convert the world." He made this declaration following the unani-

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mous endorsement by the meeting of the Presiding Bishop's call to evangelism.

The conference was supervised by the Rev. William Crittenden, the Rev. Charles E. Fish and Miss Mary M. Brace, national executives of the division of youth of the National Council.

GUEST PREACHERS IN LENT

Philadelphia: — Noonday preachers in Lent at Christ Church here are the Rev. Thomas Heath of Buffalo; the Rev. Clemens Kolb of the University; the Rev. W. K. Russell of the Friends Service Committee; the Rev. P. F. Sturgis of Philadelphia; the Rev. R. C. Batchelder of Lancaster, Pa.; the Rev. W. C. Munds of Christiana Hundred, Del.; Methodist P. W. Hoon of Germantown; the Rev. P. M. Sturtevant of Haddon Heights, N. J.; the Rev. W. H. Aulenbach of Germantown and Rector Felix Kloman.

RELIGIOUS LEADERS OPPOSE UMT

Syracuse, N. Y. (RNS):—Bishop Malcolm Peabody of Central New York was among the six religious leaders of this city to issue a public pronouncement opposing compulsory military training. They state that such a program is "undesirable" for the following reasons: it would be an admission that the UN cannot produce a peaceful world; would excite an armament race; create a false sense of security; divert public funds to defense preparations; interrupt education of youth; have a negative moral influence on youth.

BISHOP CARRUTHERS HAS MISSION

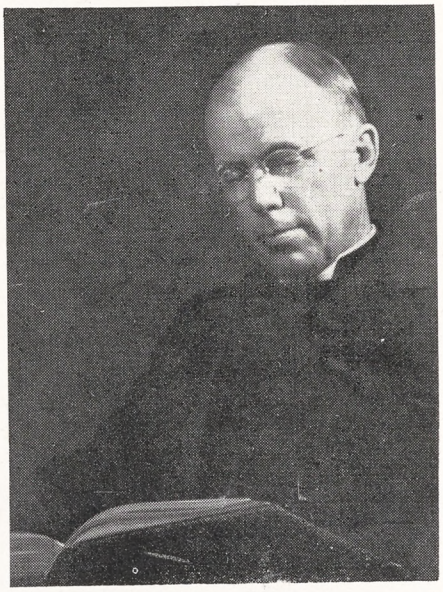
Cheraw, S. C.:—Bishop Carruthers of South Carolina conducted a preaching mission at St. David's here from February 1 through 5.

BISHOP IS NOW ACTING DEAN

Minneapolis: — Bishop Benjamin T. Kemerer retired as suffragan bishop of Minnesota on February 1 and the same day became acting dean of St. Mark's Cathedral until a new dean is elected. He was also guest at a banquet on the 2nd, presided over by Bishop Keeler and attended by clergy, lay officials of the diocese and their wives. He was presented with a purse.

MOTION PICTURE CONDEMNED

New York:—A 20th-Century Fox film, "The Iron Curtain" is condemned as "war propaganda" by a number of religious leaders who demand that "the release of this film be stopped as a violation of the U.N. declaration against war propaganda and as a grave threat to our security through this incitement to war." The statement was sent to Spyros Skouras, president of the company, with the declaration that just as "fear, suspicion and hatred were the tools with which Hitler and Goebbels fanned the flames of world war two" so this film "can only increase the atmosphere of hysteria leading us down the road to war."



The Rev. William C. Munds, rector of Christ Church, Christiana Hundred, Delaware, is one of the preachers this Lent at Christ Church, Philadelphia

Episcopalians to sign the statement were Bishop John Moore Walter of Atlanta; Bishop Edward L. Parsons, retired bishop of California; Bishop Arthur W. Moulton, retired bishop of Utah; the Rev. Charles B. Ackley of New York; Dean John W. Day of Topeka, Kansas; Mrs. Virginia F. Durr of Alexandria, Va.; Prof. Joseph F. Fletcher of the Cambridge Seminary; Prof. Vida D. Scudder of Wellesley and Miss Mary van Kleeck of New York.

GOODWILL SERVICE IN PANAMA

Colon, Panama:—A service dedicated to the cause of goodwill among men of all nations and races was held here at Christ Church. The service was entirely in Spanish, the first time such a service has been held in the history of the Church in this district. Robert G. Bailey, American consul and Gov. Alexis Vila Lindo read the lessons, the service being read by Rector John R. Chisholm and Archdeacon Jack Townsend. Other clergy taking part were Dean R. B. Ferris and the Rev. Lemuel B. Shirley of Rio Abajo who attended the preacher, Bishop R. H. Gooden.

BISHOP BAYNE ON RADIO

Seattle, Wash.: — Bishop Stephen F. Bayne Jr. is now doing a broadcast each Sunday from 3 to 3:30, Pacific time, over KJR. The music is by Organist Eugene Nye and members of the choir of Trinity Church.

ERIE LAYMEN ORGANIZE

Erie, Pa.:—Bishop Sawyer is organizing the laymen of the diocese of Erie into "Bishop's Men" following five conferences held last fall in the five districts of the diocese. A conference was held over the week-end of February 1 when there was discussion of evangelism, missions, youth, the spiritual life, church attendance, social action, unity. Those present, called key men, returned to their parishes to carry on similar discussions there.

Each man in the organization is provided with a "bishop's bank" into which he will drop a coin each day for advanced missionary projects.

PLAN CENTERS FOR STUDENTS

Birmingham, Ala.:—The convention of Alabama called upon the people of the diocese for $260,000 for the building of adequate student centers at the universities and colleges in the state. The campaign will be conducted by laymen who insisted at the meeting that this sum be sought rather than the $150,000 proposed by Bishop Carpenter.

The Rev. John Heuss, National Council's head of education, was the dinner speaker, stressing the strengthening of education in both church and home.

BISHOP LARNED ON VISITS

Geneva: — Bishop J. I. Blair Larned, in charge of American Churches in Europe left here on February 12 to visit churches in Florence and Rome. He plans to return here by March 2.

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EDITORIALS

A Leap Year Must

IT WAS the astronomers of Julius Caesar who finally fixed the calendar and added a day each fourth year to even things up. No one knows what wag, what Sadie Hawkins started the odd custom of encouraging maidens to pursue and woo the elusive male come leap-year. The thirteenth century knew of it, but how effective it has been who would dare admit? At any rate this year we have an extra day presented to us to use as we will.

It can hardly be assumed that these things were in the mind of the august National Council when February twenty-ninth, infrequently but happily a Sunday this year, was set aside to raise a million dollars on that single day for the Presiding Bishop's fund for world relief. Compared with what other Churches are doing, this is a modest sum. Since it is generally accepted that most of the members of the Protestant Episcopal Church are salaried people and therefore not likely to receive another day's pay, this extra twenty-four hours will hardly swell their income. But this thereby offers us an additional opportunity to indulge (that is the word) in some really sacrificial giving. Why not take one three hundred and sixty-sixth part of 1948's net personal receipts and devote it to the overwhelming need the fund is called upon to meet? The appalling need that we, in rich America, can alleviate to some small degree hardly needs to be again called to our attention. Food and clothing, orphanage and hospitals, churches and the support of those who administer these must be provided. Yes, it is a *must.*

The great danger to our souls is that, through constant exposure to these basic and desperate requirements, we become case-hardened. We need a dramatic reminder; such has been offered to us. It is said that the American people are usually either in a state of apathy or hysteria. Let it be closer to the latter when February twenty-ninth rolls around and the Presiding Bishop calls upon us to give—to really give. We who do not know in our personal experience what hunger and cold and hopelessness mean—let us give. Not of our own, for what we possess is not really ours, but as generous and conscientious trustees of the abundance which we have received from God's hands.

"QUOTES"

OBVIOUSLY every one of us has a human will, and very human reactions, to life and its circumstances. Most frequently these responses are at variance with the Divine will. It is only through real effort, discipline, and a surrender of ourselves to God that these rebellious and selfish wills of ours can be transformed. It is only reasonable that we should make such special efforts during Lent, that period of the Church year when we commemorate our Lord's time of fasting and prayer. If He needed it, how much more do we?

—Peyton R. Williams
Rector of Christ Church,
Nashville

Bodies As Well As Souls

WE PRAY that God may "keep us both outwardly in our bodies and inwardly in our souls" in the collect for the second Sunday in Lent. Christianity revealed that God was concerned with the whole of man. God became incarnate, the word was made flesh. Much of religion outside of historic Christianity is "spiritual" religion, in which the physical and material side are thought of only as evil. In the gospels we are constantly impressed with Christ's concern for both the spiritual and physical well-being of humanity. He heals sick minds and bodies. He feeds the hungry with the bread of life, and the loaves and fishes. In the final judgment, those who receive his blessing are those who have shown friendship and sympathy towards the stranger, the prisoner and the sick; as well as those who have met the needs of the hungry, thirsty and naked. True Christianity could never console the starving with a promise of "pie in the sky, bye and bye." It has always ministered to spiritual and physical hungers here and now. This prayer has to do with such matters as housing, health insurance, world relief. God loves bodies and souls. If we would do "all such good works" as he has prepared for us, then we too, as Christians, make these problems a field of endeavor. Wretched shacks and tenements cause untold damage to bodies and souls, and if real estate interests are disturbed because we call for radical improvements, we do not falter, because we are working together with God. If we insist that everyone must have opportunity for medical care, even though it means a complete change in present practices, and we have the wrath of many descend upon us, we do not cease, for God wills healthy bodies, and souls. We cannot escape our responsibility to make sure that all men in every country have enough of the necessities for physical life, and that such distribution at the same time allows them to maintain freedom and independence of soul. This petition throws us into the whole realm of social relationships where men's bodies and souls are affected.

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Relations with Other Episcopal Churches

by Sumner Walters

The Bishop of San Joaquin

THIS short article is mainly to bring us up to date regarding relationships since the Lambeth Conference of 1930, in the light of what that Conference and previous ones advocated. Our full title, "Relations between the Anglican Communion and other Episcopal Churches," has reference to those Churches whose ministry includes the order of bishop, transmitted by consecration or ordination, in unbroken succession from the first century.

The largest ecclesiastical body having episcopal orders is the Roman. Many of her members are of liberal tendencies, but the Church's official position continues to be entirely opposed to the recognition of the validity of Anglican orders or ministry. Cardinal Mercier was the last Roman Catholic leader to carry on "conversations" with those of the Church of England, with Rome's approval. Since 1928 Roman Catholics have been prohibited from engaging in conferences on Reunion.

The Lambeth Conferences of both 1920 and 1930 stated "that there can be no fulfilment of the Divine purpose in any scheme of reunion which does not include the great Latin Church of the West, with which our history has been so closely associated in the past, and to which we are still bound by many ties of common faith and tradition."

The Conference of 1930, however, re-asserted the Anglican rejection of the Vatican decrees of 1870 concerning the infallibility and universal Episcopate of the Bishop of Rome. At the same time the Conference acknowledged Rome's historic primacy, as was admitted by the early Fathers and by several Ecumenical Councils, Primus inter pares, "First among equals."

As we watch the methods of the Roman Church in this country there is little to encourage our Anglican dream of being the bridge Church between Rome and Protestantism. It is a pity to isolate ourselves and to withhold from cordial cooperation with the Protestant Churches lest Rome will look upon us with even greater disfavor. If one end of our bridge is pretty securely connected with Protestantism, the other sticks out like the arm of a cantilever which is never joined and completed by one from the other side. According to Rome our orders are invalid, our priests are no priests, our bishops are no bishops, and that's that.

There are nineteen Eastern Orthodox Churches, —Russian, Greek, Ukrainian, Romanian, etc., recognizing the ecumenical patriarch of Istanbul as their senior in dignity, but "first among equals." Each of the nineteen is autonomous, with its own patriarch or metropolitan. The seven ecumenical councils of the early Church are the basis of their faith.

The Lambeth Conference of 1920 stated clearly, for the information of the Orthodox bodies, that we regard ordination as conferring grace, not merely a setting apart to an ecclesiastical office.

Of very great importance was the Declaration of July, 1922, by the Patriarch and Holy Synod of Constantinople, accepting the validity of Anglican ordination, as containing all essentials necessary from the Orthodox point of view. In 1936 the Romanian Orthodox Church pronounced favorably concerning Anglican orders.

The most important of the Eastern Churches are the Armenian, the Jacobite, the Coptic, and the Assyrian (ancient Nestorian.) The Lambeth Conference of 1930 observed that in many cases a study of the present teaching of the Eastern Churches reveals that a certain heresy about the person of Christ associated with the Church in the early days of Christianity has long since passed away.

Mar Shimun, Patriarch of the Church of the East and of the Assyrians, came to America to live in 1937. With this Church and with the others named the Anglican Churches have cordial relations. However, there has not been a specific effort made to establish inter-communion or to seek mutual recognition of orders.

THE Old Catholics center in the See of Utrecht, Holland, which became independent of Rome as early as 1724. Their numbers were strength-

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ened by many who refused to accept the doctrine of Papal Infallibility in 1870. There are three bishops in Holland, three in Germany, one in Switzerland, six in the Polish National Catholic Church in America.

In 1874 our House of Bishops appointed a committee to maintain friendly relations with the Old Catholics. In 1931 the Bonn Agreement recognized full inter-communion between them and the Anglican Church. In 1934 General Convention officially approved this agreement and provided for receiving into communion with the Protestant Episcopal Church individual congregations professing the Catholic Creed but not using our forms of worship.

The Philippine Independent Church separated from the Roman Catholic Church in 1902. In 1947 our House of Bishops granted their request for episcopal consecration of the bishops of the Independent Church by those of the Protestant Episcopal Church. After careful, preliminary consideration this may be regarded as an important step toward increasingly closer relations between the two Churches.

In 1946 Bishop Tucker communicated to the House of Bishops the terms of the Bonn Agreement, bearing upon the plan of intercommunion between the Protestant Episcopal Church and the Polish National Catholic Church. These three main points are

1. Each communion recognizes the Catholicity and independence of the other, and maintains its own.

2. Each communion agrees to admit members of the other communion to participate in the sacraments.

3. Intercommunion does not require from either communion the acceptance of all doctrinal opinion, sacramental devotion, or liturgical practice characteristic of the other, but implies that each believes the other to hold all the essentials of the Christian faith.

In June, 1947 at Albany the above agreement was further affirmed and amplified.

The Lambeth Conference of 1920 quoted the Archbishop's Commission of 1911 regarding the Church of Sweden: its succession of bishops has been maintained unbroken, and it has a true conception of the episcopal office; the office of priest is also rightly conceived as a divinely instituted instrument for the ministry of Word and Sacraments, and it has been in intention handed on throughout the whole history of the Church of Sweden. The main differences from Anglican practice are in the place of the Diaconate and in the administration of Confirmation.

At the same 1920 Conference were recorded these excellent words: It is clear that when the day comes for definite proposals of formal intercommunion to be made, they will have to be based on a large-hearted tolerance on both sides, and a readiness on the part of each Church to be content with holding its own uses and practices without attempting to ask for conformity to them on the part of the other.

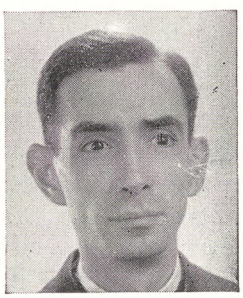
Let us conclude this review with words worth pondering and I trust, increasingly accepting:
Ubi Christus, ibi Ecclesia
"Where Christ is, there is the Church."

The Living Liturgy

By MASSEY H. SHEPHERD, JR.
Professor at Episcopal Theological School

Baptizing Pagans

A RECENT pupil of mine has written me that if he remembers rightly his study with me of early Church History, the ancient Christians regarded every convert from paganism as a potential liability. Hence they exercised all conceivable care and caution before admitting anyone to the full privileges of Church membership. He went on to remark, in applying this lesson to our modern scene, particularly our current interest in the Episcopal Church in evangelism, that he saw no great advantage in a Church of two million pagans becoming a Church of three million pagans!



Certainly any program of evangelism must take into account the kind of preparation made for Christian initiation, and the safeguards provided for the due execution of promises made at Baptism and Confirmation. It is high time we Episcopalians did some serious re-thinking of many practices connected with Christian initiation which we have taken for granted. What I want to present here are certain questions which I think we should be thinking about, questions which arise out of the directions of our Prayer Book rubrics. I do not claim to have the answers. But I do believe that unless we find a commonly accepted solution of them, we are in real danger of trying to make a

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Church of two million pagans into a Church of three million pagans.

Immediately there comes to mind the problem of Sponsors at Baptism. In the ancient Church Sponsors were guarantors that the person initiated into the Church was not a police spy. But with the nominal Christianization of medieval, Western society, and the development of infant baptism as the normative practice, the institution of Sponsorship became transformed—quite naturally and properly—as a guarantee of loving concern and care for the religious nurture of the baptized. This medieval ideal has survived in the intentions of our Prayer Book rubrics and promises at Holy Baptism.

There is nothing wrong with the ideal. But in actual fact we know that conditions of modern society make it impossible for many sponsors to fulfill their obligations, even though they have a most sincere desire to do so. Population is so much more mobile today than it was in the Middle Ages. All too many sponsors find themselves soon removed and distant from any personal oversight of their charges, despite the rapidity and ease of modern communications. One cannot give proper religious nurture to a child by mail or long-distance telephone. Often we parish clergy find ourselves confronted at the very time of administering Baptism itself with sponsors 'by proxy.' Then again many sponsors are persons of advanced age, grandmothers and great aunts, who do not live to see their Christian wards brought to the bishop for Confirmation.

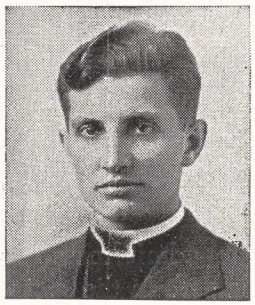
Our American Prayer Book was cognizant of this situation at the time of its very first formulation, since it admitted—what the English Book has never allowed—parents to serve as Sponsors. This was realistic. Even so, we have never made specific in rubric or canon what traditional rubrics assumed; namely, that Sponsors ought to be not only baptized persons, but active communicants of the Church. Possibly we ought to abandon the whole system of Sponsorship, or at least make it exceptional rather than normative. In its place we should insist that all baptisms be public, in the presence of the congregation, and make the parish community as a whole responsible for the religious nurture of children.

As a matter of fact this responsibility of the entire parish has generally been assumed to be taken care of by our Church Schools. How few parishes, however, can boast of the effectiveness of this particular institution! Curriculum, physical equipment, trained teaching staff, parochial interest—these are all woefully inadequate in most parishes. Is it really fair to ask sponsors to promise that they will take heed that the child will learn all the things "which a Christian ought to know and believe to his soul's health," when we do not provide them with the means of doing so? A parish which is not concerned with developing the very best program of Christian Education has no excuse for criticizing sincere, but handicapped sponsors. Nor should it be surprised that so many of its baptized members remain unconverted pagans.

Dramatic Arts and Religion

By
WILLIAM B. SPOFFORD, JR.

A DECADE ago, Graham Greene, one of the best of our contemporary mystery writers, shifted his field briefly and penned *The Labyrinthine Ways* (printed in this country with the title *The Power and the Glory*). Stylistically, it was a superior novel dealing with an evil and adulterous priest caught up in the whirling events of the Mexican revolution. Hounded by the pricks of his conscience for his personal excesses and hunted by the forces of the new regime because of the criminal excesses of the institution that he represented, the man stumbled through the matted and be-flowered jungle seeking redemption. I thought that it was a fine novel of both religious and revolutionary fanaticism devoid of humility, justice and charity.



Now, John Ford, Hollywood's best director, has brought the book to the screen. Filmed in Mexico with a superb cast made up of Henry Fonda, Ward Bond, Leo Carillo, Pedro Armendariz and Dolores Del Rio, *The Fugitive* is a technical jewel. Photography and action are truly blended. Unfortunately, the incidental music, performed for the most part by disembodied voices, frequently destroys the artistic unity and disrupts the continuity. But, from an exclusively technical point-of-view, this film is a masterful production.

Anyone who reads books and goes to the movies, however, knows that Hollywood has no great

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scruples about transmitting the written word honestly. *The Fugitive* is a prime example of this lack of integrity. No longer is the priest an evil man —he is the embodiment of all the virtues. All of the people love him and protect him from the ruthless and atheistic forces of the revolution, who delight in shooting men and whipping women. The picture ends with the fugitive priest shot even as a man knocks on the door of a ruined chapel and announces: "I am the new priest." Thus, we get a morality play which has direct bearing on the state of today's world. As one of the persons who worked on the film in Mexico said: "I wouldn't say that it is a fascist picture—I would simply say that Franco would love to distribute it."

In making the picture, the producers have deliberately ignored Mexican history. The state of the Roman Catholic Church in that country, as in many places elsewhere, can't be interpreted without bringing in the criteria of total history. To be in Mexico and to see more churches in a village that there are adobe shacks for the villagers; to see peons share-cropping ecclesiastical lands; to see golden altars confronting diseased and swollen-bellied Indian children is to make one praise God for the fact that his purpose is worked out in mysterious ways. Because the producers have ignored these historic realities, I believe that they have given us a perverted and dishonest picture. The fact that when I saw it approximately one-third of the audience was made up of Roman Catholic priests would seem to indicate that it is wonderful propaganda for that communion. As a Christian priest, I hate to see religion defended by this kind of chicanery which will automatically outrage any person of good-will who has ever read a history of Mexico, Spain, Portugal and other Latin countries.

Travels of a Gargoyle

by Thomas V. Barrett

Secretary of Student Work of the National Council

AFTER leaving St. Ursula's in the Bushes, I wandered around the countryside on a bus, drinking plenty of fresh air. Then I took a train to Boledo, arriving on Sunday morning at the Church of the Holy Advertisement. The Rev. J. Huckster van Shister met me at the station.

He was a smallish man with patent leather hair —he looked as if he had an aspirin tablet hidden away among his teeth somewhere. We climbed into a brand new Pontiac.

"How did you get a new car?" I asked. "Did you have to wait two years?"

"Only a week," said van Shister, winking wisely. "It's who you know these days. I have a friend in the car business. I gave him a character witness in a law suit once—he kinda felt obligated."

We started off briskly and van Shister pulled a gaudy church bulletin out of his coat pocket. The name of the Church stood at the top over a poor photograph of what appeared to be the junior choir. Under that in cold Caslon were the prophetic words, "The Family Church That Is Moving Forward." Below that were the names of seventeen vestrymen, the staff and the man who took out the ashes.

"It takes publicity to put the church over these days," said van Shister. "We've got to sell the church to the public. Make them church conscious —that's my job."

"By the way," he continued, after a brief meditation on salesmanship, "what are you preaching about this morning?"

Not being a person who revels in giving homiletical previews, I announced with a dignified taciturnity, "About God, I guess."

"Fine," burbled van Shister, giving the steering wheel a pat. "Fine. I'd rather you didn't say anything about money. Some of my people don't like it. And nothing controversial, you understand. I don't like to hear the clergy criticize the Church, or anything like that — not that *you* would do it. I think we ought to be hopeful in these days — after all, they look to the Church for comfort and hope."

I opened the bulletin again and was startled to see my face glaring back at me. Under the photograph were the words, "Come hear this prophetic

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voice." Feeling like Frank Sinatra at a Finishing School commencement, I said timidly — "The prophets used to be critical at times, as I remember." Van Shister waved the point to one side.

"Got to keep the people happy these days. My people don't come out unless they get something encouraging." He continued immediately, "What was your sermon text last Sunday, by the way?"

"Feed my sheep."

"Very good — how did you develop it?"

Now that is one kind of instruction I do not ordinarily enjoy, but after all I had come to observe how things are done on the local level, not to be perverse and objectionable. I gave the Rev. van Shister my three precious points, but that did not seem to satiate his desire. "What illustration did you use on that second point?" he urged, glancing at his watch.

I told him a story that popped into my mind, deciding to leave it up to him to make it relevant. Van Shister stopped the car and took out a notebook. "That's excellent — excellent!" he beamed, "I must write it down. What other illustrations did you use?"

I gave van Shister all there was to give of my humble homily, down to the last question mark, meditating the whole on the "Rape of Lucrece." Van Shister would have been a star as a dentist. Before we started on our way again he had probed every cavity of my poor mind. It didn't seem quite cricket. I had been going along with a comfortable little crop of sermons tucked away,— poor things but mine own. By the time we got to the church I had lost them all. A feeling of desolation swept over me. Yet, it was followed by a wave of hope, as van Shister gave me his sermon replete with gestures. However, desolation settled down again as he informed me that he heard it from Bishop Stuffington, who got it from Deacon Katz. The original message it seemed, came from Henry Slane Hosdick over a national hook-up.

Van Shister delivered one of my sermons during the announcement period while he promoted the activities for the week, and sold the congregation a pancake supper, a new electric range for the rectory, and the visiting voice of prophecy, wisdom, and frontier Christianity. I discovered it was I to whom he referred in the last briefing.

After the service he was highly elated, and after filing his notes on my sermon, made out the service book, noting that 405 souls had attended service. As a bureaucrat who deals with facts and figures this interested me since during the announcement period I had counted only 212 including a small promoted creature in the front pew who was eating peanuts. However, I never prided myself on being a mathematician and no doubt my count was grievously underestimated.

WE BATTLED during lunch about the need for better posters, an over-all parish program, which I gathered was intended to remove all piety from the people and replace that antique virtue with "up-and-comingness." Van Shister was a self termed "live-wire" in the midst of so many live-wire vestryment, and up-and-coming children. I wondered how they all escaped a short, but vital, circuit.

He had some lovely posters and charts, and told me how to get money from people without really divulging the purposes. By a process of semantic hyperbole, and giving everybody something to do to make him feel important, throwing a slogan barrage all over the place, and waking up the children of the parish at dawn so you can get them to canvass their little colleagues before breakfast, an amazing sum of money can be raised at any time. Van Shister had some dandy slogans, like "Join the Church — the joint of the World," and "Christianity has the Answer — Who's got a Question?" and "Faith for money — the Christian Stock Exchange."

On the way to the station I asked him what the answer really was, but that didn't seem to interest him; and when I asked how one could help a doubter to find faith in God, it seemed to unnerve him completely so that he ran the car up over the curb, grazed a telephone pole, and gave me quite a scare. So, I kept quiet. Evidently on the local level it isn't wise to go behind the slogan.

I asked him about the race problem, which was one of my stock questions, but he said the Negroes wouldn't get anywhere until more of them got to be live-wires and really publicized their needs.

When I got on the train I was a little confused about the whole business, and felt empty as a drum, save for an inner conviction that I was filled with a new kind of prophecy — and save for a sign which Van Shister pinned to my coat, which read, "Church of the Holy Nomad — Enter, Rest and Pray." I was embarrassed and really did not feel up to the part I was supposed to play. I tore most of the thing off, leaving just one word to advertise myself —"nomad." It seemed a bit more honest.

I sat down and meditated in slogans and then opened my Bible seeking solace. Again I came on a perfectly irrelevant passage —"In returning and rest ye shall be saved — in quietness and confidence shall be your strength." Poor old Isaiah! What a promoter! That kind of publicity would never do on the local level today.

(The third of a series of four articles)

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Town and Country Conference In Fifth Province

Effort Made to Establish Basic Philosophy To Underlie All Rural Work of the Church

Edited by Sara Dill

London, Ohio:—Urging that the Church do a better job of training rural ministers, Bishop Herman Page of Northern Michigan, told the first annual town and country conference of the fifth province that something must be done to get more men into this particular phase of the ministry; to break down their feeling of isolation and inferiority as compared with the so-called "urban ministry" and to give them a much greater measure of economic security. The conference, which was attended by representatives of all thirteen dioceses in the province, was held from February 3rd to 6th at Orleton Farms, here.

Taking as their theme, *What Is The Rural Ministry*, the delegates heard presentations from the Rev. Clifford Samuelson of the department of domestic missions; the Rev. James Plankey, Church of the Advent, Chicago; Prof. Wm. V. Dennis of Pennsylvania State College; the Rev. E. Dargan Butt of Seabury-Western Seminary and Mr. Alex Short, chief of the Ohio wildlife conservation extension service.

Prof. Dennis' report showed that, while the population of the province was 66 per cent urban, the communicant strength of the Episcopal Church in that area was 95 per cent urban. Claiming that the rural ministry was the most important missionary field today and characterizing it as the "feeder-belt" for the urban church, Prof. Dennis stated the primary job was to awaken the total Church to the job that it has to do.

In dealing specifically with the rural situation, Prof. Butt said that there are three basic aims in the establishment of town and country church work: to give the rural people a sense of self-respect; to allow them to use self-government in the establishment and administration of their parishes and to work for complete self-support. From the very nature of our Church, which is so predominately urban, the rural population, at present too often have a feeling of being considered second-best.

Mr. Plankey, stating that the face-to-face community relationships of town and country life made the use of laymen in church work most practical and necessary, discussed ways and means for achieving comprehensive lay leadership in such parishes.

The Rev. Samuel Keys of Waynesville, Ohio, who was general chairman of the conference and president of the town and country department of the province, set the tone of the conference by stating that its purpose was not so much to develop successful techniques but rather to establish a basic philosophy which should underlie all of the Church's rural work.

The conference went on record as giving vigorous support to the present program of the Church's national rural work, under the direction of Mr. Samuelson, and urged that more pamphlets, papers and tracts dealing with this phase of the Church's life be published and distributed.

Different Lent

Aberdeen, Miss.: — Something unique in the way of sermons for Lent are being delivered on Sundays in Lent over a radio station here by the Rev. Charles G. Hamilton. His subjects are on the profit motive; free enterprise, the caste system, the press, the American myth and American religion.

Bishop-Elect Honored

Pittsburgh:—Rector Lauriston L. Scaife of Calvary Church here, bishop-elect of Western New York, was honored at a special service on February 8, held at Calvary by the Russian Orthodox Church. The bishops of that Church bestowed the Sobor cross on Mr. Scaife which was



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presented at this service. It was conducted by Bishop Dionysius of this city, with the choirs of St. Michael's Cathedral, St. Gregory's, Homestead and St. Mary's, Carnegie, taking part. The presentation was made by Archbishop Leonty of Chicago and Bishop Nikon of Philadelphia also took part.

Bishops for Preachers

Birmingham: — Bishops are the preachers this Lent at noonday services at the Advent here. Bishop Clingman of Kentucky preached last week; Bishop Hines is preaching this week. Others to follow are Bishop Penick of North Carolina; Bishop Keeler of Minnesota; Canon Michael Coleman of Canada; Bishop Oldham of Albany; Bishop Carpenter of Alabama.

Round Table Meetings

Detroit:—The Round Table Fellowship, a Lenten program for adults of the diocese of Michigan, got under way February 16 at St. Joseph's and will continue for five consecutive evenings. Leaders are the Rev. F. E. Reinartz, Lutheran of New York; the Rev. W. H. Aulenbach of Philadelphia; the Rev. Almon R. Pepper of the National Council; President Gordon K. Chalmers of Kenyon; Bishop Emrich.

Women Nominated

Seattle, Wash.:—A woman got at least as far as to be elected an alternate delegate to the synod of the Pacific when the diocese of Olympia met here in special convention on February 1. Two women were nominated but when the question was raised as to whether or not the synod would seat a woman, the husband of one of them was substituted for her. Bishop Bayne then ruled that since the last General Convention had seated a woman deputy that the name of Mrs. Adam Catteral should remain on the ballot. She was made an alternate.

When the regular convention meets in May steps will be taken to amend the constitution and canons of the diocese.

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University of Michigan
The Rev. Henry Lewis, Rector
The Rev. John H. Burt, Student Chaplain
Sunday: 8 a.m. & 9 a.m. H. C.; 11 a.m. Morning Prayer. 6 p.m. Canterbury Club (students). 5:30 p.m. Choral Evening Prayer. Wed. and Saints' Days: 7:15 a.m. H. C.

Providence, Rhode Island
GRACE CHURCH
Mathewson and Westminister Sts.
The Rev. Clarence H. Horner, D.D., Rector
Sunday: H. C. 8 a.m.; Church School, 9:30 and 11 a.m. Morning Prayer and Sermon (H. C. first Sunday) 11 a.m.; Y. P. F. 5 p.m. Evening Prayer and Sermon, 7:30 p.m. Thurs. H. C. 11 a.m. Lenten noonday services, Monday thru Friday 12:10 p.m.

Kansas City, Mo.
ST. MARY'S
13th and Holmes
Rev. Edwin W. Merrill, Jr.
Sun., 7:30, 11; Mon., Thurs. & Sat., 9:45; Tues., Wed. & Fri., 7.

Los Angeles, Calif.
ST. PAUL'S CATHEDRAL
615 South Figueroa
Very Rev. Francis Eric Bloy, D.D., Rector
Rev. Miles W. Renear, Ass't
Sun. 8, 9 (HC), 11 MP & Ser., 7:15 EP; Tues. 9 HC; Thurs. 10; HC 1st Sun. in Month 11.

Millbrook, New York
GRACE CHURCH
The Rev. H. Ross Greer, Rector
Sunday: H. C. 8:30 and Service at 11 a.m.
Lent: Wednesdays at 7:30 p.m.

Brooklyn Heights, N. Y.
SAINT ANN'S CHURCH
131 Clinton Street
Brooklyn Heights, New York
The Rev. Melville Hercourt, Rector
Sunday Services—8:00 a.m. Holy Communion; 9:45 a.m. Church School; 11:00 a.m. Morning Prayer and Sermon, 1st Sunday, Holy Communion; 11:00 a.m. Kindergarten.
Weekday Services—7:30 a.m. Holy Communion.
Wednesdays—10:30 a.m. Holy Communion; 8:00 p.m. Evening Prayer and Address.

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Tuesday, Wednesday and Friday: H. C. 8:20 a.m.

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Friday, 7 and 9 a.m. Holy Communion.
Sundays, 8, 9:15, 11 a.m. Holy Communion.
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Wednesday: 7:45 a.m. Holy Communion.
Thursday: 11 a.m. Holy Communion.

Baltimore, Md.
ST. DAVID'S CHURCH
Roland Park, Baltimore
Rev. George A. Taylor, M. A., Rector
Sundays: Holy Communion, 8, 9:30 a.m.; Service and Sermon at 11; Evening Prayer at 5.
Weekdays: Holy Communion daily at 7 & Thursdays at 10.

Evanston, Ill.
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Evanston, Ill.
Lincoln and Hartrey Streets
The Rev. Frederick W. Putnam, Rector
Sundays, 7:30, 10:00 and 11:00 a.m.
Daily, 7:00 a.m., Holy Communion, 9:00 a.m. Morning Prayer.
Holydays, 7:00 and 10:00 a.m.

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Parish Celebrates

Philadelphia: — Bishop Oliver Hart is to open a week of celebration on February 29th at St. Stephen's, marking the 125th anniversary of the parish. Others to take part in special services during the week are the Rev. Leicester C. Lewis of New York; the Rev. Robert O. Kevin of the Virginia Seminary; Dean Charles Taylor of the Episcopal Theological School. The speakers at the dinner on March 3 will be Gouverneur P. Hance, founder of St. Barnabas Brotherhood, and I. Smith Raspin, warden of St. Stephen's. There will be a musical service the evening of March 7, closing the celebration, with Edward E. Allen of Boston and H. B. Rumrill of Berwyn, Pa., as speakers.

The Rev. Alfred W. Price is the present rector of the parish.

Services in Lent

New York:—The noonday Lenten preachers at St. James' Church here are the Rev. James Paul, vicar of Holy Trinity; Bishop Oldham of Albany; the Rev. Harold H. Donegan of Hartford; Bishop Ludlow of Newark; the Rev. Cornelius Trowbridge of Morristown, N. J.; the Rev. V. B. Stanley Jr. of Princeton, N. J.; Dean Robert Hatch of Wilmington; Archbishop Carrington of Quebec; Suffragan Bishop H. W. B. Donegan of New York. Preacher at the morning service on Ash Wednesday was Rector Arthur B. Kinsolving and in the afternoon, Bishop Gilbert of New York.

Niemoeller Rebuked

Stuttgart, Germany (RNS):—Pastor Martin Niemoeller was rebuked here by General Lucius D. Clay for urging Germans to refuse to participate in the de-nazification program.

"It is distressing to me," General Clay said, "that a minister of a religious faith advocates disrespect and violence to a law. Every citizen has the right to criticize and urge that a law be changed. It is not good citizenship to tell people to disobey the law."

While the general said no action against the pastor was contemplated, he did not rule out action depending on the effects of the clergyman's stand.

Church Threatened

Detroit:—The future of Detroit's oldest Protestant church building is a subject of increasing discussion in civic circles these days. For Mariners' Church, which will celebrate the centenary of its building in 1948, is precisely on the site of a new 80-million dollar civic center development. The plans do not include the preservation of the historic edifice. What to do?

Excavations for the first unit of the planned civic center development, a veterans' building, have already been completed on a site immediately west of Mariners' Inn, which is adjacent to the church building. During the excavating, the remains of a wharf said to be built immediately after Detroit's founding in 1701 were uncovered, as were also portions of a fort erected during the period of the War of 1812. Mariners' Church itself stands next to the site of a tavern which was the first seat of Michigan's government.

Built, as its name indicates, to minister particularly to the maritime population of Detroit's waterfront, Mariners' soon became a parish church. Noon-day Lenten services, the first in the United States, it is believed, were begun in 1877. Whether any other church had noon-day

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We can save Freedom if we make it work. And it is positively thrilling to feel the response of pastors everywhere to this campaign.

Some pastors have set up committees that are calling on every family in the parish. Some have tables in their vestibule each Sunday morning with Registrars present.

A pastor in Illinois, commenting on this new Campaign said, "If Spiritual Mobilization accomplishes this goal it will have justified its 13 years existence — apart from other good it has done."

If you want helpful tracks, write our office in Los Angeles. If your Ministerial Association would welcome a presentation of this Campaign by one of our Area Representatives, notify us.

If YOU are not already part of our Crusade, if you have not signed the simple Representative's covenant, do so now. Tear off the blank below and mail today. We need and will welcome your cooperation.

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Lenten services before that date would be of intense interest to Mr. George W. Stark, Detroit columnist, who is organizing a citizens' committee for the preservation of Mariners' Church. Mr. Stark is also a member of the board of trustees of the old parish.

An interesting architectural feature in Mariners' Church lies in the fact that, due to shortage of funds with which to build the proper kind of structure, the first floor was designed for commercial establishments. Here, in 1849, the Detroit Bank began its career as one of Michigan's largest banking institutions, with offices on the first floor of the church. At the same time, Detroit's post office was for eleven years a tenant.

Among other unusual features are pews of hand-carved Michigan walnut, with one-piece plank backs. The alter is also hand-carved walnut. An organ, installed shortly after the building of the church, is still in playable condition.

Special services are held from time to time at Mariners'. On Good Friday, throngs of people attend services, coming mostly from six large office buildings which are within easy distance of the church.

The Rev. G. Paul Musselman, rector of Mariners', and his assistant, the Rev. Austin J. T. Ecker, also head the work of the Detroit Episcopal city mission society, with a staff of 20 clergy, social and institutional workers. Mariners' Inn, housing 140 men, which is adjacent to the church, will be torn down with the blessing of the board of trustees, and tentative plans are under way to erect a larger institution elsewhere in the city.

Meanwhile the controversy rages as to the future of the Mariners' Church building. The city planning commission, charged with the civic center development of Detroit's long waterfront, states that possibly the city will move this historic old stone church to a point along the river, but not on the civic center, and there

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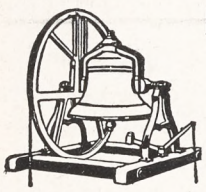
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it could become the nucleus of a maritime historical museum.

At present, three marine organizations use the buildings of Mariners' as a meeting place, and hold special services there. The administrations to non-Roman Catholic children in Detroit's juvenile court is carried on by two clergymen and two lay people working out of Mariners' Church.

As it would seem that there is every reason to preserve the tradition and also the fabric of the old church, the people of the diocese of Michigan are watching the developments with interest, and many of them are taking an active part in a campaign to that end.

THE NEW BOOKS

SYDNEY A. TEMPLE, *Book Editor*
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***What is a Man*, by Robert Russell Wicks, Scribners. $2.75.

The subtitle of this pleasant little book by the former dean of the Princeton Chapel is "A design for living that makes sense." The Lord's Prayer, regarded as a "universal formula for understanding human nature," furnishes a framework within which are asked 131 questions (in italics at the head of each section), some real, more of the "leading" type, bearing upon the Christian interpretation of life. Answers, mostly rather tangential than direct, are given with an abundance of anecdote and apt quotation.

Dean Wicks writes, "Vagueness is of the very essence of this [Biblical] faith" (p. 72); and while a theologican can recognize in his book the main outlines of the Christian view, with some perspectives beautifully etched, there seems to be undue hesitation to deal definitely and precisely with some of the real questions raised.

—LAWRENCE ROSE

* * *

***The Goodly Fellowship of the Prophets* by John Paterson, Scribners, $3.00.

One who is looking for a good book on the prophets, or a suggestive presentation for help in preaching in adult classes, Dr. Paterson's work is to be highly recommended. Because the book is built upon lectures used with theological student, ministerial conference and adult education groups, rather than a research work, it is readable and easy flowing with many pertinent illustrations and comparisons between the prophets and other parts of the Old and New Testament writings.

Scholarship may sometimes be allowed to slip by too easily when, for instance, he admits that a passage is of doubtful authorship yet proceeds to quote it fully to illustrate the prophet under consideration. But on the whole this general acceptance of the text makes for a less broken commentary and for the use intended it is not out of order. After all, the layman who reads his Bible doesn't have the doubtful sections marked in red ink in his version and the prophet must stand on the whole text, valuable as detailed criticism may be to the scholar.

—S. A. T. JR.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

REV. JAMES S. GILBERT
Rector of St. James', Kingsessing, Pa.

It is my hope that the matter of mixed marriages will be considered at a meeting of the House of Bishops. The agenda for Lambeth has been completed and the subject evidently will not be discussed there. It will be interesting to know the opinions of the WITNESS readers.

Too often when one talks with young persons, communicants of this Church, contemplating marriage to a Roman Catholic, one gets this statement, "We are going to be married by a priest. I don't have to give up my religion if I am married by a priest. But he has to give up his Church if he is married in the Episcopal Church."

When we agree to our people marrying under this sort of arrangement we are meek to the point of implicitly acknowledging that we are in error. If a person has vowed to follow Jesus Christ as his Lord and Saviour and accepts the doctrine of the Anglican Communion as the adequate statement of Christian truth how can he sign an agreement to permit another group of Christians to dominate the religious atmosphere of his family? We should as a Church state our position thus: "The Roman Church is in error. Any person promising to permit his unborn children to be raised in that communion is violating his convictions as a communicant of the Episcopal Church. We consider therefore, that such an agreement implies lack of confidence in this Church as it hath received the Catholic faith, and therefore, separates the individual from this apostolic fellowship in Christ."

I trust that as a Church we shall express ourselves with clarity and conviction.

* * *

MR. G. F. MOORE
Layman of New York City

S. P. T. Prideaux of Salisbury, England, may be a big-shot in the making of sermons but he is hardly a "cannon." I refer to the advertisement on the back cover of your issue of February 5.

* * *

REV. FRANCIS M. WETHERILL
Staff of St. Simeon's, Philadelphia

Thanks and praise for the article on Travels by a Gargoyle No. 2. Bishop Kinsman used to tell us the chief drawback to Protestants is their lack of a sense of humor. Our "Catholics" in the Church always appear to be so happy about their religion, while the majority of us take it so seriously that we are too often loggy and ponderous about our faith and explanations of the brightness and stimulus of the gospel. Mr. Barrett has done an excellent piece of writing with the most effective tool. Yet he inserts it under the skin with that dexterity and charity which does not sting. He holds a mirror up to the professional priest in a strong light and a happy glow of fun. Few of us have this wise technique—the strongest method in argument. May the readers of the WITNESS and other church periodicals get the same fun out of their writings as your readers do today.

* * *

MR. EMIL OBERHOLYER JR.
Layman of New York City

I enjoyed "Travels of a Gargoyle" (WITNESS, Feb. 5). In style only it is rather reminiscent of some stories formerly printed in the now defunct *Chronicle* but that is where, fortunately, the resemblance ends. Evidently not intended as a satire on ritualists as such, or even on clergymen who preach and teach theology and doctrine, the story certainly is alarming. It is hard to believe that the Episcopal Church has priests who consider sanctus bells, maniples, and the proper procedure of spreading incense, more important than some of the urgent questions of the day, on the outcome of which may depend not whether sanctus bells will grow in popularity or not, but on whether there will be any churches in which they might be used at all. Perhaps Father Thaddeus Chancel Bell is one of those unfortunate priests who would prefer six office lights and sounding brass on the steps of the altar to a congregation aware of its responsibility to community and world.

* * *

MRS. JOHN LEE
Churchwoman of Chicago

The communication that came from an officer of the Student Federation of China (WITNESS, Feb. 5) is most alarming. In these days when radio and press are unceasing in urging the U. S. to support the corrupt Kuomintang it is good to see something on the other side. Let us hope that there will be many readers who will call this communication to the attention of their representatives in Congress and urge them not to prolong the civil war in that country by making further grants to Chiang Kai-Shek.

* * *

MISS FLORENCE NOURSE
Churchwoman of Cleveland

The news story by Arity Jelliffe about the situation at Baldwin-Wallace College (WITNESS, Feb. 5) brought out the important points in the controversy which have had large space in newspapers here. I congratulate her on an excellent job. Most Protestants I am sure have every desire to get along with Roman Catholics. The question is, do they want to get along with us? One would hardly think so from this factual story.

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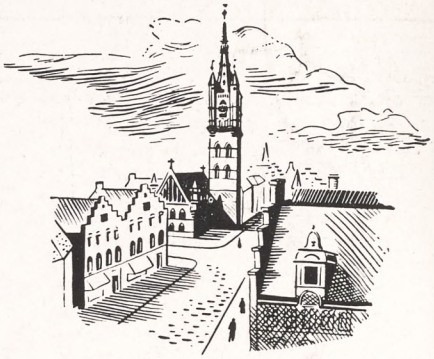
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The WITNESS

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FEBRUARY 26, 1948
Vol. XXXI No. 3

Clergy Notes

BURTON, JOSEPH, has resigned as rector of Grace Church, Birmingham, Ala. He continues as vicar of Christ Church, Fairfield, Ala.

ECCLE, FRED, formerly rector of St. Paul's, Owego, N. Y., is now associate rector of Christ Church, Greenville, S. C.

HARDMAN, ALFRED, formerly in charge of churches at Monticello and Perry, Fla., is now canon of the Cathedral of St. Philip, Atlanta, Ga.

HOLLIFIELD, JOSEPH P., rector of Christ Church, Beatrice, Neb., becomes rector of Grace Church and vicar of the Good Shepherd, Birmingham, Ala., on April 1.

JONES, DAVID, formerly in charge of churches at Clark Mills and Oriskany, N. Y., is now rector of the Church of the Evangelists, Oswego, N. Y.

RAWSON, ROY S., has resigned as rector of St. Stephen's, St. Louis.

RIGHTOR, H. H. JR., was ordained deacon at the Virginia Seminary on Jan. 28 by Bishop D. B. Aldrich, retired, acting for the Bishop of Atlanta. He is assistant at All Saints, Atlanta, Ga.

SMITH, BANCROFT P., rector of St. Paul's, Yuma, Ariz., has accepted the rectorship of St. Clement, El Paso, Texas, effective March 1

STEVENSON, JOHN E., formerly assistant at All Saints, Detroit, is now rector at Marion, Indiana.

WAGNER, HAROLD E., formerly of So. Milwaukee, Wis., is now rector of St. Mark's, Detroit.

WEST, EUGENE J., rector at Hagwood, Statesburg and Bradford Springs, S. C., will become assistant at Grace Church, Charleston, S. C. March 15.

WINTER, SIDNEY, rector emeritus of St. Paul's, Owego, N. Y., is in charge of that parish until a rector is called.

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6 P. M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion, 10 A. M.

CHURCH OF ST. MICHAEL & ST. GEORGE
St. Louis, Missouri
The Rev. J. Francis Sant, Rector
The Rev. C. George Widdifield
Minister of Education
Sunday: 8, 9:30, 11 a.m.; 8 p.m.
Canterbury Club, 5:30 twice monthly.

CHRIST CHURCH IN PHILADELPHIA
Second Street above Market
Cathedral of Democracy
Founded 1695
Rev. E. Felix Kloman, S.T.D., Rector
Sunday Services: 9:30 and 11 A.M.
Church School: 10:00 A.M.
Weekdays: Wed. noon and 12:30.
Saints' Days: 12 noon.
This Church is Open Every Day

CALVARY CHURCH
Shady & Walnut Aves.
Pittsburgh
The Rev. Lauriston L. Scaife, S.T.D., Rector
Sundays 8, 9:30, 11:00 and 8:00.
Holy Communion—Daily at 8 a.m.
Fridays at 7:30 a.m.
Holy Days and Fridays 10:30 a.m.

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VOL. XXXI. No. 3

The WITNESS

For Christ and His Church

February 26, 1948

Publication Office, 6140 Cottage Grove Avenue, Chicago 37, Ill. Editorial Office, 135 Liberty Street, New York 6, N. Y.

The National Council Approves Budget For This Year

Report by Secretary of Religious Education Calls for $200,000 Budget for Department

By W. B. Spofford

Greenwich, Conn.:—Money and an eye-opening report on religious education by the new head of the department, the Rev. John Heuss, headlined the meeting of the National Council which gathered at Seabury House, February 17-19.

A budget for 1948 of $3,449,248 was adopted, which is about $300,000 over the budget for last year.

Treasurer Lewis B. Franklin reported that total receipts to the Reconstruction and Advance Fund, as of January 31, 1948, were $7,425,196, with a balance on hand of $85,418, the rest having either been expended or allocated for work still to be done.

Presiding Bishop Sherrill, reporting about Seabury House, said that $140,000 had been raised, which provided the purchase price of $100,000 and some necessary equipment such as beds, linen, tables for the dining room, a tractor. There is need, he said, for about $80,000 to put the place in perfect condition and to carry on until General Convention of 1949. It costs about $15,000 a year to maintain and operate the property, above rentals and receipts from the various groups using the facilities. He stressed that Church officials who live there pay rent. They are Mr. Earl Fowler of the overseas department and the Rev. John Heuss, head of the department of education. There is now a plan to remodel one of the buildings as a home for the Rev. George A. Wieland, head of the home department, and possibly other places will be built for other members of the 281 staff. Bishop Sherrill suggested that dioceses or individuals might want to erect a house as a memorial.

Great confidence was expressed that a million dollars for relief would be raised as a result of the broadcast by the Presiding Bishop this coming Sunday—February 29. Robert D. Jordan, head of promotion, reported that over 600 stations would carry the program; that well over 80% of the parishes were known to have arranged to hear it in churches; that 3,021 of the 4,500 clergy had ordered material, including 750,000 envelopes. All of which resulted in a deserving pat-on-the-back for Mr. Jordan in the form of a resolution, and a direction that he arrange to use radio next fall in connection with the every member canvass.

Money also loomed large in the discussion of the Bishop Payne Divinity School, with Bishop Penick of North Carolina presenting the viewpoint of the trustees of the American Church Institute for Negroes. The Council had previously allocated $192,000 from the R. & A. Fund to the seminary for buildings and other expenses. Since then, however, the trustees of the Institute voted to ask that payment should not be made at this time because there is a question whether the school should remain at Petersburg, Va. Bishop Sherrill also visited there and came to the conclusion that money should not be spent to erect new building on the present site. The Council therefore expressed the hope that the trustees of the seminary would agree to allow the Council to hold the $192,000 in reserve until final decisions are made, paying the income from the fund for the support of the school.

What excitement there was at the meeting was supplied by the Rev. John Heuss who, as the new secretary of education, ripped into the educational methods of the Church and declared that "if some madman had set out deliberately to evolve a plan of educational confusion for a Church, he could not have done it more effectively than we have done it with the best of good intentions." He told of "inadequate and jumbled lesson material"; declared that the total time that a child spends in a Church school "is only about three full days in twelve years"; said that most teachers are without training but are usually "just people of good heart who have responded to an urgent appeal by their rector." Even priests, he said, have not had teacher training, in seminary or elsewhere, and "most of them simply do not know how." He insisted that "the best that can be said is that the Episcopal Church is playing at the serious task of educating its youth. The best that can be said for the Sunday school system is that it is a futile gesture in the direction of education and nothing more. The secular world looks at it, laughs and passes on. Many of our own Church people look upon it with scorn and have ceased to send their children."

The secretary then outlined what the department should be like to get maximum results, which he said should be approved by the Council and recommended to the 1949 General Convention. The plan calls for a director; a division of child and home with executive secretary and various assistants; division of youth, with a staff of four; division of audio-visual education, with a staff of three; division of adult education, with two people; division of curriculum and material development with a staff of ten; a division of field service, with ten provincial field workers.

So this half day of the Council's meeting also ended up with money, for with travel expenses, salaries for 15 stenographers in addition to the executives and their assistants, the program will cost in the neighborhood of $196,000 a year.

Action: 1) the immediate creation of an audio-visual education division, with a secretary to be paid $6,500; 2) the appointment of a committee to study ways of securing more effective co-operation in adult education between the various agencies of the Church; 3) a committee to study methods of financing the production of the proposed new curriculum and other educational needs; 4) approved in principle the report by Mr. Heuss.

The Rev. Robert A. Magill report-

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ed for a committee on Church and state and said that specific issues have arisen which concern Church people; the taxing of church property; appointment of government representatives to religious headquarters (Myron Taylor at the Vatican); federal and state aid to parochial schools; inclusion of lay employes in the social security system. The Council voted to set up a committee to deal with the matter.

Suffragan Bishop Donegan of New York, reporting for a committee, expressed great dissatisfaction with the material available for preparation of persons for marriage. It was recommended that special literature should be prepared for clergy and people, based upon these principles: 1) instruction should be rooted in a Christian interpretation of marriage; 2) it should be clearly and simply written; 3) a repressive and moralistic tone should be avoided; 4) recognition of the changing social conditions of life; 5) recognition of the personal equality of men and women as well as their different roles and responsibilities; 6) the essential goodness of the instincts should be affirmed; 7) recognition of the various stages in the development of normal sex life; 8) attention given to the moral questions involved in decisions when to have children.

The report was received with the general understanding that the recommended material would be prepared at once, and that the question of financing would be faced when the manuscript is well under way.

Finally WITNESS readers who are interested in China (issue of Feb. 5, page 5) and the request of President Truman last week for a $570,000,000 grant to the government of Chiang Kai-Shek, will take note of the fact that St. John's University in Shanghai has been completely closed because of student disorders. This means that the students have gone on strike as a protest against the Kuomintang. Bishop William Roberts reported to the Council that the university would not be reopened until parents of students assure the university authorities that there will be no further disorders. He asked for $2,500 for faculty salaries for one or two months since there will be no income from tuitions.

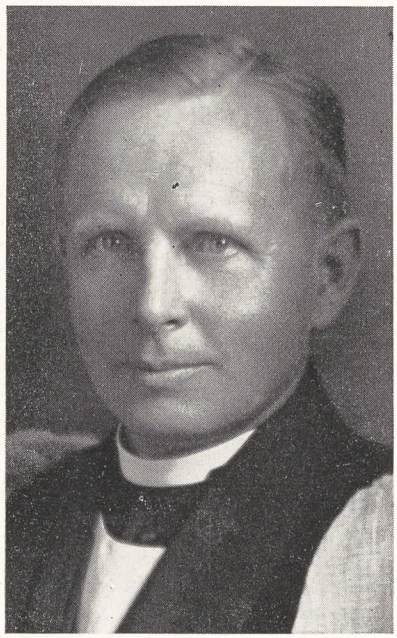
The Council voted to leave the matter in the hands of Overseas Director Bishop Bentley and Treasurer Lewis B. Franklin.

AUXILIARY BOARD HAS MEETING

Greenwich, Conn.:—The state of the world seemed a matter of such serious moment to the board of the Auxiliary, meeting here at Seabury House, February 13-16, that they devoted a long session to a discussion of the matter. The following statement was the result: "Keenly aware of the chaos and confusion in today's world, the members of the board are positive in their expression of the certainty of the Christian faith, and in their conviction that the Church has something greater than atomic power. . . .

"As Church people we will work for the Marshall plan, not for any political motive, but because we are concerned that children of God about the world be restored to self-respect and self-support. As Christian people, facing possible world-destruction, we will try to be God's instruments to help build one world, bringing a Christian motivation and dynamic to some form of world government. As Christian people, we should make an effort to understand Russia and other peoples, and should read and study to this end.

"Furthermore, any attempt to solve the problems of the world today means that Church people must find a solution to division in Church groups based on differences of race or class. . . . The world situation brings a new sense of urgency to St. Paul's message that 'there is neither Jew nor Greek, bond nor free, for all are one in Christ Jesus'."



Bishop Edwin A. Penick of North Carolina presented the views of the southern bishops in regard to the future of the Bishop Payne Divinity School at the meeting of the National Council

Appropriations from the United Thank Offering were made for work in China, Virginia Islands, Cuba, Puerto Rico, Alaska, Philippines, Liberia and the dioceses of Eau Claire and Vermont. Total receipts so far for the UTO to be presented in 1949, compared with previous offering at the same point in the triennium: Jan. 31, 1945: $529,924. Jan. 31, 1948: $733,847—a gain of about $204,000.

EXPLOITATION HURTS MISSIONS

Salem, Ore. (RNS):—The Rev. Henry Sloane Coffin, former moderator of the Presbyterian Church, told the pastors of Oregon, meeting here in convention, that American capitalistic exploitation and Anglo-Saxon racial discrimination were the two main obstacles to the missionary spread of Christianity in Asia.

The pastors endorsed the recommendations of the President's committee on civil rights and also supported the Stratton bill to admit displaced persons to the United States. Universal military training was opposed; the Marshall Plan was approved.

SUPPORT FOR INDIA IS SOUGHT

Kirkwood, Mo.:—The Rev. Charles Kean, president of the Episcopal Evangelical Fellowship, announced last week that the organization will seek funds for a Thanksgiving Fund for the United Church in India. A general appeal will be sent out in March, following the raising of the fund for world relief. The Rev. Gardiner M. Day of Cambridge is the chairman of the campaign and chairmen have been appointed for each of the eight provinces of the Church.

Mr. Kean stated that "Episcopalians who believe in the United Church of South India as the greatest step forward in Church unity in modern times will be asked to demonstrate their faith. Sympathy and support must be more than verbal. It is hoped that every parish, where there is sympathy with the United Church, will receive an offering in some manner for this purpose and that interested individuals will likewise add their support."

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Public Schools in New Mexico Run By Roman Church

Sworn Affidavits Reveal that Parochial Schools Also Are Supported by Taxation

Washington (RNS):—The Rev. J. M. Dawson, acting executive secretary of the organization recently formed to maintain separation of Church and state, charged here that "almost incredible violations" of Church-state separation are occurring in New Mexico "under the aggression of the Roman Catholic Church." Returning to his office here after a trip to that state where he investigated alleged infringements of religious liberty, Dawson asserted that state officials had "condoned or tolerated" the violations.

Citing sworn affidavits, he charged the evidence showed that "schools which are listed in the Church's records as parochial schools are entirely supported by public taxation."

"In many of them," he said, "textbooks pertaining to the Catholic faith are paid for by the state. Garbed nuns and priests are the teachers. Religious insignia decorate the walls of school rooms. Protestant children are graded on the catechism and punished for failure to attend mass."

A report on the public-parochial school situation in Dixon, N. M., described as "characteristic of 20-odd other places in that state," was turned over to Dawson by "responsible citizens and legal advisors." According to Dawson, the report disclosed that "special Catholic editions of textbooks" are officially listed as state-approved and are in use in many public schools. He said the report further charged that these texts are used not only in schools staffed by Catholic nuns and brothers but in "other schools wherein there are controlled school boards."

According to the report, "there are 135 nuns and brothers and one Catholic priest on the public payrolls of New Mexico teaching in tax-supported schools." Their combined contracts call for an annual salary expenditure of $375,657, it was said.

Contending that the Catholic Church is conducting the public schools of the state, the report charged that in Sandoval County, N.M., there are "31 brothers and sisters teaching in the public schools alone, and for the last several years the paychecks of these brothers and sisters were made directly to their orders in a combined check rather than a separate check" to each.

The report asserted that the schools in question are conducted "to all intents and purposes as parochial schools are conducted, and it is reliably reported that all these schools are considered under the jurisdiction of Father Bradley (Rev. William T. Bradley, Archdiocesan director of schools), as parochial schools, by the Church itself, and the teachers openly take their instructions and orders from the Catholic officials and, as a matter of practice, no orders are given either the state board (of education) or the county board unless approved by the Archbishop (Most Rev. Edwin V. Byrne of Santa Fe)."



Bishop James M. Stoney of New Mexico and Southwest Texas has had to meet the problem described in this news story

Dawson declared that the report "represented many of the facts in the case" and was in agreement with his own observations.

He said officers of the Dixon, N. M., free school committee plan to file suit as soon as a $2,500 retainer fee is raised for legal counsel. Dawson, who also visited New Mexico in his capacity as executive secretary of the joint conference committee on public relations of the Baptists of the United States, said he met with denominational missionaries to investigate alleged religious discrimination and persecution of Indian converts to Protestantism.

OXNAM ANSWERS ARCHBISHOP

Manchester, N. H.: — Methodist Bishop G. Bromley Oxnam came to this city last week to reply in a broadcast to a radio address given here February 1 by Archbishop Cushing of Boston, in which the Roman prelate charged that the newly formed group to maintain separation of Church and state were responsible for a wave of anti-Catholicism and a "tempest of talk in behalf of Communism."

Bishop Oxnam stated that "One of the most unfair parts of Archbishop Cushing's speech was the attempt to use the smear word 'Communism' when he referred to the distinguished leaders of the Protestant communions. Archbishop Cushing knows well that these leaders are Christians, not Communists. He knows they are men who believe in the democratic way of life and abhor dictatorship. Surely he must know that the truest way to defend ourselves against the attack of totalitarianism, whether it be from the left or right, is to use our own democracy to build a society so just and brotherly that no infiltration is possible."

Commenting on the difficulties encountered by Protestant and Roman Catholic Churches in understanding each other, Bishop Oxnam said Protestant Churches were organized "around democratic principles."

"The form of ecclesiastical government in Protestant churches is determined by the people," he continued. "The form may be Episcopal, Presbyterian or Congregational, but in Protestantism it is democratic because the governmental form is determined by the people. Protestant bishops are elected by the people. Protestant church law is enacted by the people. Protestant church finances are managed by the people.

"We do not say that our Roman Catholic brethren are wrong in having an organization which, from our point of view is authoritarian and autocratic. We simply say it is hard for us to understand each other—we think differently upon the fundamental question of religious liberty."

Bishop Oxnam was invited here by

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the Manchester Ministers' Association. Two members of the Association protested the invitation, however, on the ground that "no service can be done to Christian truth or charity by pouring oil on flames already lit."

Meanwhile in Morristown, N. J. Roman Catholics continued their attack on Bishop Oxnam, prior to an address he delivered on February 23 at a Washington birthday meeting (WITNESS, Feb. 19). It was in the form of a large advertisement, paid for by the local council of the Knights of Columbus, charging the Bishop with being a "Communist" because he had supported the drive for medical supplies to the Loyalists during the civil war in Spain and had sponsored the American Friends of the Chinese People, an organization which sought to aid the Chinese in their resistance to the Japanese. The advertisement even listed as further proof that Bishop Oxnam was a "Communist" the fact that he had been invited by the government of Yugoslavia to tour that country with a group of Protestant ministers last summer, even though he had not accepted the invitation.

PHILIPPINE LEADER IS OPTIMISTIC

Manila (RNS): — Confidence that the Philippine Independent (Aglipayan) Church will "rise out of its decadent state and become a truly strong national Church," as a result of recently established inter-communion with the Episcopal Church, was voiced here by Aglipayan Supreme Bishop Isabelo De Los Reyes, Jr. Interviewed following a birthday luncheon given in his honor by the bishops of his Church, Bishop De Los Reyes said he expected the Aglipayan Church, which has two million adherents, "will have an infusion of new life through intercommunion with the Episcopal Church."

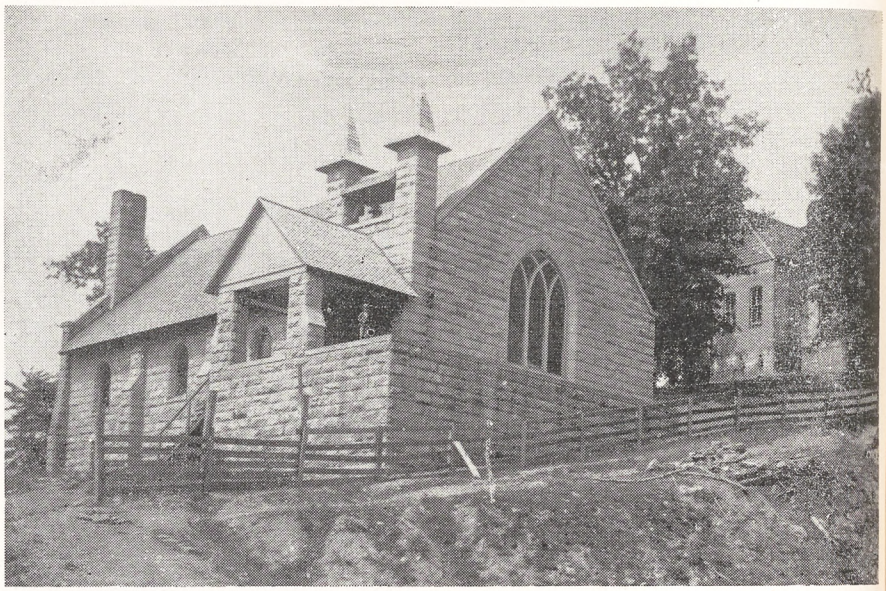
The bishop disclosed that the first step toward intercommunion between the Aglipayan Church and the American Church took place recently when he and Bishop Manuel Aguilar "quietly became deacons and priests of the Episcopal Church," with the Rt. Rev. Norman Spencer Binstead, Episcopal Bishop of the Philippines, officiating.

According to Bishop De Los Reyes, the ordination of the two bishops was necessary "to correct a lack of valid ordination." He said the grant of apostolic consecration will take place after Lent, possibly with Bishop Binstead and Bishop Kennedy of Honolulu as consecrators.

Besides Bishops De Los Reyes and Bishop Aguilar, Bishop Gerardo Bayaca will also be re-consecrated. Bishop Bayaca is a former Roman Catholic priest, Bishop De Los Reyes stated, and "hence his ordination is valid and he needs only re-consecration."

Bishop De Los Reyes admitted that the Aglipayan Church is poor and lacks schools. He said it is also low in prestige, and "some Aglipayans are now ashamed of their religion."

"However," he predicted, "a change will come after intercommunion with the Episcopal Church is completed."



When they built St. Thomas', Beattyville, Kentucky, they made sure it was high enough to be safe from floods. It may be put to the test this spring. The late Bishop Lucian Lee Kinsolving of Brazil taught in the Sunday School of this church and it was here that he decided to enter the ministry

PARENTHOOD TALKS PROTESTED

New York:—A radio broadcast supporting the Planned Parenthood Federation have been protested by a considerable number of Roman Catholic listeners, according to James M. Gaines, manager of New York's WNBC. The criticized program was interviews with Mrs. Alan Valentine, wife of the president of Rochester University, and Pierre S. du Pont 3rd of Wilmington, Delaware. The program mainly was a discussion of the economic reasons for child spacing and the scientific value of research about reproduction. The station manager said that birth control was not mentioned and that the only controversial feature he could discover was the repeated use of the words "planned parenthood." He told a luncheon meeting of the federation however that "if this is a controversial question we will give equal time to any qualified person who requests it," adding that this was the policy of the station. He indicated that a number of phone calls has suggested that the Rev. Robert I. Gannon, president of Fordham University, should be invited to present the other side.

UMT BRANDED AS HITLERITE

Washington: — Universal military training was branded as "operation goosestep," another "Hitler youth movement" and the sure way to the "police state" by speakers who addressed the more than 1,000 young adults meeting here as the National Youth Assembly. The chairman was the Rev. John Darr Jr., Congregationalist, who disavowed any affiliation between the assembly and "any existing religious, educational or political organization."

LESLIE GLENN IS ON LEAVE

Washington:—The Rev. C. Leslie Glenn, rector of St. John's here, has been granted a leave of absence for a year. He is at present in charge of St. John's. Montclair, N. J., where he will remain through Easter.

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EDITORIALS

Our Common Blindness

WISDOM is often found in simple things. Truth is oft compressed within the covers of a jest. At least a grain of such wisdom is found in a little poem by John Saxe. The poem tells the story of how five blindmen, who by feeling with their hands, sought to discover something of the nature of an elephant. Each of the blindmen touched a different part of the elephant and each got a different impression. The blind man who touched the tusk thought the elephant to be like a spear; the trunk gave the impression of a tree; the ear gave the impression of a fan; the tail gave the impression of a rope; the side gave the impression of a wall. These blindmen, with only their own impressions to guide them, disputed loud and long and "though each was partly right, all were in the wrong."

Frequently, both clergy and laity alike fall into the mistake of the blindmen in their search for truth. Based on only their own impressions and experiences they "dispute loud and long and stiff and strong, each in his own opinion." How much better it would be if an effort was made to try to understand the whole picture. If the blindmen had cooperated and had sought the other fellow's point of view, then they all would have arrived at some sane conclusion regarding the nature of the elephant. All would have profited by the spirit of cooperation and understanding; all instead of shouting their own opinions, would have been a little closer to the truth. For truth is not the monopoly of any one person or group of persons. Problems confronting individuals, or groups of individuals, cannot be solved by each shouting his own opinion.

Why should not the clergy and laity of the Church, by their willingness to learn through cooperation and understanding of the other points of view set the example for a secular world to follow. Most certainly the great problems in labor relations, race relations, international relations, cannot be solved by shouting the louder for one side or the other. Efforts must be made and continued to be made to come a little nearer to the truth of the whole.

The peace and well being of a family group depends on the willingness of the members of the family to understand the point of view of the others. The same holds true in any problems which may confront a parish church. The peace and well being of any group depends on the willingness of all concerned to learn and to cooperate. Shouting loud and long and each in his own opinion did not help the blind men. It will not help us.

A real effort to understand the other fellow's point of view and through cooperation arrive at some conclusions a little nearer the truth which we all seek, is the need. This will take courage, and honesty, and humility and patience. Then, even if we fail in our efforts to better understand others, we will have developed something of the best that is in us.

"QUOTES"

CAN you have a civilization without great thoughts, and where do great thoughts come from — out of dynamos or arithmetic books? No, great thoughts come out of the souls of men. They are as much a necessity to human society as fire, light, or the capacity to shoot a rocket up 114 miles, or to release radioactivity God had thought was penned up. The scientists actually are not going to save the world. It will have to be saved by somebody else, if it is saved.

—ROYCE BRIER

Overcoming Our Enemies

WE PRAY in the collect for the third Sunday in Lent that God will "be our defense against all our enemies." We might ask who these enemies are. If we turn to our newspapers, we can easily discover quite a number that are so considered. In many ages of Christian history, men have been sure that we have not "enemies," but an "enemy." In our own day, there are writers who do not hesitate to mention the traditional enemy, the devil. De Rougement and Lewis have given him a publicity that makes him almost acceptable as a power in the world. However too easy acceptance of a single source of evil can blind people to the multiplicity of enemies, and personalizing that source as outside the self may be only an attempt to escape the reality of enemies. It can be noticed that even in small babies there are enemies to be fought. Who has not seen the enemy of pride, or self-centeredness, revealed when the little innocent is put down in his crib after a bit of fondling? If the parent does not fight that enemy, he is on the way to becoming a floorwalker. Gluttony is frequently present in the "little dear," and the resulting regurgitation makes for considerable laundering. Greed manifests itself in incessant grabbing and seeking to acquire everything in reach,

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and if that enemy is not dealt with, chaos ensues.

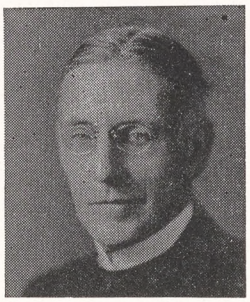
It is not easy to overcome these enemies, and the several others, and they persist in the growing human life. When any individual fails to recognize these enemies it is impossible for him to combat them and they become the ruling force in his life. Those motives which are most powerful conquer a man, and he begins to think of them as the highest and best. Classically enemies now become gods. The great tragedy comes when men, in community or national groupings, have sanctified the enemies. Then pride becomes imperialism and white supremacy. Greed issues in an acquisitive society where all values are reckoned in terms of how much one can get. Recognition of the enemies, the deadly sins, must precede imploring divine aid in the combat.

Relations with Non-Episcopal Churches

by Edward L. Parsons

The Retired Bishop of California

THIS is a story of great hopes, some successes and a lesson in the patience of God. The Lambeth Conference has from its first meeting (1867) felt a "concern" for the unity of the Church; but it was not until 1888 that it got down to business in the matter of non - Episcopal Churches. In 1886 the American General Convention had declared its readiness to negotiate concerning unity on the basis of four Articles. These in brief were (and are) (1) The Holy Scriptures as the ultimate rule and standard of faith. (2) The Apostles' and Nicene Creeds. (3) The two Sacraments ordained by Christ and (4) the Historic Episcopate locally adapted in its administration. This declaration the Conference of 1888 accepted as an adequate statement of what the Bishops believed the Anglican Communion would consider basic in a reunited Church. The four Articles became known as the Quadrilateral, a name suggested by the Rev. Wm. R. Huntington who first formulated them in a sermon a decade earlier. He showed me (over fifty years ago) the memorandum upon which the action of the Convention of 1886 was framed.



So far so good! The Anglican Communion looked out upon the Christian world and said "Here are the things we think basic—all else is a matter of negotiation, of compromise or of accepted diversity." But a difficulty arose at once which has plagued us ever since. In briefest form it is the question whether the Historic Episcopate is a matter of *order* alone or of faith. Is it important because of its place in history and its practical values or is it something upon which the whole structure of faith, worship and discipline depends? The American Bishops included it as part "of the sacred deposit of Christian faith and order committed by Christ and his apostles to the Church." Yet it was well known that many of the evangelical Bishops would not deny the *validity* of the Sacraments in non-Episcopal Churches. The conference committee quoted the American statement but in their comment speak of it as "Church government" and "the ancient Church Order." The resolutions (official action of the whole Conference) go no further than the use of the term Historic. This declaration summed up the action of the Conference of 1888.

There were no *cases* to consider and in 1897 and 1908 the situation was little changed. But the Conference of 1920 is memorable. In the atmosphere of hope generated by victory in war and the formation of the League of Nations and by the unprecedented cooperation of religious groups in ministering to the armed services the Conference put unity first and issued "An Appeal to all Christian People." It was an earnest and profoundly touching declaration. It came from the hearts of the Bishops and it touched the hearts of all Christians who knew that the divisions in the Church are a denial of Christ's will.

In the Appeal two points call for notice. The first concerns the ministry. The first three articles of the Quadrilateral are restated, the fourth is not only a restatement, but completely changes the emphasis. It asks not for the Episcopate but for "a ministry acknowledged by every part of the Church as possessing not only the inward call of the spirit, but also the commission of Christ and the authority of the whole body." The paragraphs which follow present the Episcopate as historically

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and in experience offering the best claim to secure such a ministry.

The second point to note is that following a cordial acknowledgment of the spiritual reality of non-Episcopal ministries the letter states that if other communions accept the Episcopate our ministers would in turn "accept such commission or recognition as would commend it to their congregations." The Appeal recognizes implicitly that the problem in dealing with non-Episcopal Churches always boils down in the end to the matter of the ministry and the interpretation of it. The Episcopate is commended on historical and practical grounds. There is no hint that any special doctrinal interpretation would be required. On the other hand there is a distinct assumption that the non-Episcopal ministries whose spiritual reality is admitted are not on an equality with ours. In a union those other ministers would receive Episcopal ordination; ours a recognition or commissioning. The old difficulty lay there unresolved. Anglicans of "High Church" or Anglo-Catholic views accepted at the moment the Appeal but would nevertheless insist that the Catholic order of the Church is part of its faith. Protestants of non-Episcopal Churches of course would not accept an inferior status for their ministry not even when disguised by the contention that it is of a different kind; ours priestly, theirs prophetic.

BUT the Appeal was hailed with joy. It contributed to the growing 'Faith and Order' and 'Life and Work' movements. It led to many discussions and conferences especially in England—and when the Conference of 1930 met many leaders of the Protestant Churches especially of the English Free Churches hoped to see the Appeal of 1920 lead on to some definite implementing. They were disappointed so far as any new proposals were concerned. But the Conference did three important things: 1. It reaffirmed the action of 1920 and in the report of the Committee on Unity which is not part of its official action but from which it did not dissent, developed at great length the historic functions of the Episcopate but asserted that we do not insist "upon any theory or interpretation of it." 2. It accepted the general scheme for the South India Reunion and expressed "our strong desire that as soon as the negotiations are completed the venture should be made and the union inaugurated." 3. It would not disapprove the action of any bishop who would authorize a communicant to receive Communion in a non-Episcopal Church where an Anglican service is not available.

These actions confirmed not only the 1920 Appeal but its broader implications. In the South India plan which was happily consummated in the services at Madras last September the Episcopate was accepted as an historic office with historic functions but no special doctrinal interpretation was required of the clergy or laity; and the equality of *all* ministers in the Church however ordained was accepted as an interim arrangement. And in the resolution concerning Communion in non-Episcopal Churches it is obvious that the "spiritual reality" as ministries of the Word and Sacraments is definitely accepted. Any other interpretation would condemn the bishops as making mock of sacred things.

That is the story in great brevity of the Lambeth Conference's approach to the problems of unity with non-Episcopal Churches. Thus it has stood in the past. It is now 18 years since it met. The world has changed—views have changed and, one wonders whether the Conference will move along the path it has so far followed or turn another way. That there will be a very determined effort to turn another way cannot be doubted. The point of attack will be upon the position accepted by the Conference in the Appeal to all Christian people, and again in its action concerning the South India plan that the acceptance of the Historic Episcopate does not require the acceptance of any particular theory or interpretation of it. It will be claimed that the Anglican Communion is committed by its formularies to the position that the Episcopate is part of the faith, that therefore no non-Episcopal ministry can be recognized as "equal" nor any union consummated unless the non-Episcopal Church accepts this so-called Catholic doctrine. That is the position held in the minority report presented to General Convention in 1946 which said in effect that any other than an Episcopally ordained ministry is "repugnant to the mind of Christ." This extreme position represented e.g. by the American Church Union overlooks the fact that in the Church of England since the Reformation and in the Episcopal Church in America throughout its history the evangelical position has always been recognized; that today a very large number of bishops, priests and laity hold it; that the New Testament gives no support to it which cannot be questioned and that the one real claim of the Anglican Communion to "Catholicity" is its freedom and comprehensiveness. There is much talk by those who have tried to block union with the Presbyterians, of the open door with Methodists. Offer the Methodists Apostolic Succession, not as we all hold it, but as a necessary doctrine and see what happens.

But the real trouble lies in the doctrine of the Church. The Evangelical holds that it is a living, growing thing, this Body of Christ, that it is not a legal corporation, that its canons were made for man and not man for its canons. The Lambeth Conference has, hesitantly it is true, but definitely acted upon these grounds and opened the way to achieve unity and Catholicity without forfeiting freedom and diversity. We do not know at this

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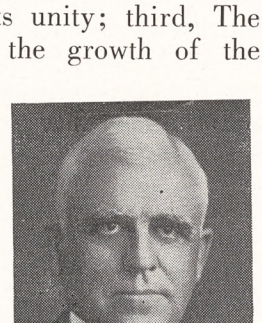
writing just what our Commission on Approaches to Unity will present to the Conference. We do know that it will have a direct bearing upon our negotiations with the Presbyterians and Methodists. Let us pray that the bishops may act with wisdom and with Christian courage. The Quadrilateral and the Appeal stirred high hopes. South India was a definite success. But it is 60 years since the Quadrilateral appeared and nearly as long since Inter-Church Councils began to be effective. God's purposes work out slowly "be the people never so impatient."

A Program of Development

by Walter Mitchell

The Retired Bishop of Arizona

THE agenda for the Lambeth Conference begins with the Christian doctrine of man; next, The nature of the Church and its unity; third, The Anglican Churches; fourth, the growth of the Anglican Churches. One of the sub-heads of this is, "A Program for the Development of the Anglican Churches," and I have been asked to discuss that. Let us consider it from two stand points—from within and from without—i.e., quality and quantity.



Last fall the National Council became greatly disturbed over a report by the head of the department of publicity, Mr. Jordan. There was earnest talk how to set the Church going again. The Bishop of Washington was reported to have said in effect that it would not be much use to add, by however so large a number, people like ourselves. The inference seemed to be that our first responsibility is to convert our present members, ourselves. To improve the quality. Let us consider that.

It is, indeed, foolish to plan to lengthen our cords (bring in more people), until we shall have first strengthened our stakes (improved the quality of the life of our present members). So, the first question is how to make ourselves more like our Lord? Or, better, how to let him make us like himself? Manifestly, the first step is to see ourselves as he must see us. He sends us into the world but warns us not to be of it. But we are of it and we know it. He was God filled, God centered; we are self filled and self centered. God's will is to evangelize all men; our will is to look out for number one and our own parish or diocese, as the case may be. Almost any advance will cost money. When one is proposed, our first reaction is apt to be, "How much will that cost me, or my parish, or my diocese?" by "cost," we mean cash. By "cost," our Lord means life. The National Council saw that something radical had to happen to the Church before it could function in accordance with our Lord's known will for it. Surely, there can be no doubt about that.

We face an utterly new world. We have come to the end of an age. We face another and vastly different one. Our ways of living and thinking were not good enough for the age we are leaving; they are certainly not for the age we are entering. The development of atomic energy will make the natural world unlike any we know. Only the future can tell what are the profound changes to which our race will have to adjust itself. Those who have read du Nouy's *Human Destiny*, will agree that we are face to face with a new world of the mind and the spirit. In my college days we were told that perfect adaptation to one's environment meant endless life. Du Nouy, if I understand him, shows that adaptation means stagnation; only those who refuse to conform and fight to change their environment survive and improve. This is as true in the spiritual as in the natural world. Our Lord said a like thing but we have paid little attention: Be ye "therefore perfect even as your Father in heaven is perfect."

If we agree that we need a new Church for the new Age, how shall we bring it about? A major surgical operation—a spiritual one—is the answer. Bishop Dun was right. No use to talk about evangelism (increasing our numbers, quantity), until we become evangelized ourselves; until every one of us begins to pray daily, and to act on the prayer, "Lord, revive thy Church beginning with me." To begin with, that means a radical change in our leadership. Not necessarily a change of leaders but a change in them. Or, if a retired bishop may say so, a change in us. It is never pleasant to criticize others, especially ones close to us, but, to use a favorite saying of mine, "The work comes first." We workers are not anything like as important as we may have been led to believe. Here today, gone tomorrow and soon forgotten. It is the work—the extension of the kingdom through the Church—that matters. Not only is it unpleasant to say what follows but others resent it. In a recent synod a report on this subject signed by a

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consecrated layman, an old and faithful archdeacon and myself created quite a row. We were charged with attacking the clergy. Others, privately, said the report was true but such things should not be said publicly. We face a new age. We must have a radically new Church. The time for pussy-footing is gone.

Dr. Fulton, editor of *The Church Standard*, lecturing to us students at Sewanee, said that many of his contemporaries had become bishops but that he had not known a single one of them to grow spiritually thereafter. That shocked me so I have never forgotten it. It is not at all true to my experience but there is some measure of truth still in the statement. If true at all, surely a new quality of leadership is in order. For example, we bishops, like other clergy, preach a lot about living sacrificially. I do, and one turns from the pulpit with a warm glow around his heart, as though he had really done something. But nothing happens. The people know how precious few of us, including myself, do any particular sacrificing. It is not easy. Once, when the then Bishop of Liberia resigned, I all but volunteered to succeed him if the House of Bishops approved. Why I did not is another story but afterward I realized that the reason for doing it was fallacious. I knew beyond any peradventure one would just have to live sacrificially in Liberia; it would be easy to do there and so difficult to do here. But the fallacy lay in the fact that not all of us can go to Liberia but all of us are called to live sacrificially. Of course, to the extent that we bishops do not set an example we can hardly expect others to do so.

SOME years ago I was visiting the successful rector of a growing parish. He surprised me by saying he wanted to leave. I asked what the trouble was. He said none but the congregation had grown beyond the ability of any one man to be a real shepherd to all the people. At that it was nothing like as large (some 500 communicants) as some of the monstrosities on which we pride ourselves and which, as a rule, are the most inefficient ones in the Church. When I suggested that it should be easy to leave he said, "It is not at all; bishops do not call you to smaller parishes (which tells quite a story in itself), but to larger ones and I certainly do not want a larger one." I think that is not too exceptional. No wonder men are encouraged to become career men! That is, a young man makes, as he is told it is, the great sacrifice of entering the ministry. Having made that initial sacrifice (?), many seem to feel that thereafter it is right to be as ambitious in a material way and as calculating as one in any other work. He knows he will be sent to the sticks upon graduation, unless he should be fortunate enough —as he would regard it—to become a curate in some big parish. But he plans to leave the sticks, be "promoted" at the first opportunity and he is. He behaves himself, works hard, makes no trouble for his bishop and presently he is "promoted" again to a larger parish and larger salary. He becomes known as a "safe" man in the diocese, prominent laymen take note, he is "promoted" again and again and at last becomes rector of a large city parish or a dean or a bishop. Somewhere along the line he married and, apt as not, his wife was selected with an eye to her ability to aid his ambition, one of her qualifications might be that she have wealth. Let me hasten to add that these men are exceptions but they have great influence in setting the standards. Most of our men just go about their work with no eye out for promotion and yet, as a rule, if called to a larger and a larger work, they are apt to accept. On the other hand there are those who stay put until God makes it clear they should move, but whether to a larger or smaller work is immaterial. There are more of these than we may realize. In getting men for the hard, unromantic but very rewarding work in Arizona, men were called regardless of their present salary and for years I was able to say that, with-without exception, every missionary had resigned work paying from $600 to $2,000 more than he was receiving in Arizona, plus the higher cost of living there.

Our lay leaders are affected by this "promotion" policy. Time and again they accept the resignation of their pastor "not wishing to stand in the way of his bettering himself." I soon learned that it was inadvisable to tell committeemen or vestrymen that the man I proposed was receiving more money where he was; so often they felt there was something wrong with him. Once however, I was privileged to lead a conference of the laymen of a great diocese. Some 90 men, among whom were several of the leading men of the state gave up the last and longest vacation of the year to attend this one. We were talking seriously about the deep things of life and the Church. They were not angry about the leadership they were being given but hurt. One man said, "Do you know, my rector has told me he did not want me to be interested in anything outside the parish." When I protested that there could hardly be another like him in the Church, a dozen or fifteen men rose to say the same thing.

Many of our clergy are licked; they confess defeat. A larger number are apologetic about their work and their leadership. During the last forty years it has been my lot to attend worship in a great many parishes and missions. No matter how important the meeting about which the pastor is giving notice, one gets the notion that he does not really think the meeting important and would

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not blame the people if they did not attend; but he hopes "those who find it convenient will." This attitude is reflected in sermons. Two years ago I was privileged to lead a session of the School of the Prophets, a product of the wisdom of Bishop Block. It is a refresher course for younger clergy. Each man brings two sermons he has preached to his people, preaches one which is criticized by the school and both are gone over by the leader. My comment was that there was not a sermon in the lot. They were more lectures or essays on interesting subjects and well done; but they had nothing to do with the proclamation of the Gospel of salvation and the relation of the hearers to it. So frequently we preachers say "It seems to me" or "I think"; so rarely, "Thus saith the Lord."

To go back to the matter of a career, many men deliberately accept big parishes for the very purpose of raising more and ever more money for the general work of the Church. The men in the choir of one such, used to try to guess how many times in the sermon the rector would refer to the quota for the work of the Church. Another led his parish to spend more on others than on themselves. As a student at the General Seminary, I attended St. Bartholomew's one Sunday because the newly elected Bishop Brent was to preach. The rector, Dr. Greer (afterward Bishop of New York), asked the people to give $80,000 there and then for the new Bishop's work. He had provided pencils and cards in the pews. As I remember, the people did more than that. St. Thomas, New York, had completed raising a huge sum for a new stone Church and parish buildings when the San Francisco disaster occurred. Dr. Stires, afterward Bishop of Long Island, led the people to give the entire amount to the Church in the diocese of California. But such men are in a decided minority.

How to improve the quality? I heard of one parish which changed, from the kind for instance, which spends more on its own music than on extending the kingdom through the Church to a great missionary parish with new life in every organization. When asked how it happened, the rector replied that he had decided the parish needed a new rector and that he would be he! The Lord revived that man. To make it difficult to be confirmed in Arizona, one had to be under instruction for three months. Like the Bishop of Washington, we felt we had enough dead wood already.

May not the reason for this situation be due to the fact that we have accepted a lesser and lower standard than our Lord revealed to us? It is surprising how many of us, bishops, priests and people think of the Golden Rule as the Christian standard when, in fact, it is not Christian at all. It was the highest the Jew ever saw. But when, toward the end of his life, our Lord wanted to give his followers a commandment, it was so utterly different from the Golden Rule or any other of the Jewish commandments, that he could only describe it as a "New Commandment." We are to love others as he loves us which is a vastly different proposition. So much for quality.

Given quality, quantity will care for itself. One day one of the leading lawyers of Arizona accosted our missionary in his town. He said he had been observing the missionary for four years; the missionary had something in his life which the lawyer said he just had to have. Quality produces quantity. There is nothing wrong with the Church but us members. She has everything. Outsiders know that even though they despair of us. Billy Sunday was quoted as having said once that "If the Episcopal Church ever gets religion look out!"

We face a new Age. It needs what every age has needed—Jesus Christ, the same yesterday, today and forever—and consecrated men and women to make him known, not by words but by our lives.

A Word With You

By

HUGH D. McCANDLESS

Pagan

THIS word is most attractive to the young, to whom it means freedom from Respectability, and her Cinderella sister—charming but mistreated—Unconventionality. It brings to mind tropic islands in a limpid sea, untrammeled by missionaries, clothiers, and anyone over twenty years of age. Or perhaps it recalls Swinburne's idea of the classical world, before the "pale Galilean" had ruined everybody's fun.

As a matter of fact, the pagan world was cold, cruel, frightened, and lonely. What were common practices would today be considered bestial crimes. Sensitive people were usually too concerned with their own headaches and heartaches to have much time for the plight of others. Festivities were more useful as times of forgetting than remembering.

"Pagan," in Latin, meant "countryman." Since country people were usually ignorant of, or indifferent to, the wars which citizens of Rome thought so necessary and glorious, the word took on the connotation of "slacker."

Are you so busy, sifting through the ashes of your life to see if there are any rose petals left, that you cannot be concerned with the plight of others? Are you indifferent to the battle for the Kingdom of God? Then you are a more typical pagan, really, than any nubile, caramel colored beauty on the island of Neva-neva.

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World Council Lists Leaders For Amsterdam Assembly

Dulles, Judd and Niebuhr Are Among Those Headlined in Release of American Office

Edited by Sara Dill

New York:—The names headlined by the American publicity office of the World Council of Churches as the top-flight Americans to attend the assembly, meeting this summer in Amsterdam, are John Foster Dulles, who has been named a consultant; Prof. Reinhold Niebuhr, who is an alternate for the Evangelical and Reformed Church; Bishop Oxnam, delegate of the Methodist Church; Congressman Walter H. Judd, delegate for the Congregational-Christian Church; Dr. John R. Mott, delegate for the Methodists and Charles P. Taft, president of the Federal Council of Churches who attends as delegate for the Episcopal Church.

Others who have been appointed "consultants" in addition to Mr. Dulles are Mrs. Willard MacAfee Horton, president of Wellesley; the Rev. Roswell P. Barnes, a secretary of the Federal Council of Churches; Prof. John C. Bennett of Union Seminary; the Rev. Samuel M. Cavert, executive head of the Federal Council of Churches; Prof. Walter M. Horton of Oberlin College; Prof. O. F. Nolde of Philadelphia.

The list of delegates and alternates, released by the Rev. Henry Smith Leiper, associate general secretary of the World Council, consists of 137 representatives of 20 denominations. Total American participation will include 200 representatives from 25 denominations, divided as 75 delegates, 75 alternates, 25 consultants and staff and 25 accredited visitors. A further list will be issued when the other churches appoint delegates.

The Episcopal delegates and alternates (who attend and are not merely substitutes in case delegates find it impossible to attend) are Presiding Bishop Sherrill, Miss Leila Anderson of California, Bishop Dun of Washington, the Rev. Thodore P. Ferris of Boston, Mr. Clifford P. Morehouse of New York, Mr. Taft, Bishop Sturtevant of Fond du Lac, Dean William H. Nes of Nashotah. Another Episcopalian who will attend as a member of the staff is the Rev. Floyd W. Tomkins of Washington, Conn.

Consider Ministry

Lincoln, Mass.: — Bishop Nash told the 55 men from New England colleges, meeting here February 6-8 to consider the ministry, that "it is the greatest call God gives to man." Dean Charles L. Taylor of the Episcopal Theological School said that "all of a man's life is a preparation for the ministry." Various phases of the work were presented by the Rev. Francis O. Ayres of Waterbury; the Rev. Rollin Fairbanks of Boston; the Rev. Elson Eldridge of Nashua, N. H.; Mr. Robert Hall, student at ETS. One of the most interesting talks was by Businessman Byron Atwood of Salem, Mass., who presented a layman's view of the ministry.

To Elect Suffragan

Detroit:—The diocese of Michigan is to hold a special convention on April 8 to elect a suffragan. The standing committee, enlarged by four others, is a committee to receive names for consideration. The secretary is the Rev. Henry Lewis of Ann Arbor.

Primate Urges Unity

Ottawa (RNS):—Archbishop George Frederick Kingston, Primate of the Church of England in Canada, declared here that he saw no reason why the unity of Christian communions could not be brought about through cooperation between Protestant and Roman Catholic Churches. The archbishop called on the Christian world to unite in cooperation to solve global problems.

He spoke before an audience of 1,000 which included Prime Minister Mackenzie King, Sir Alexander Clutterbuck, British high commissioner, and other notables.



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Marshall Plan

Washington (RNS):—A meeting to support the Marshall Plan is to be held at Washington Cathedral on March 11th under the joint auspices of the Federal Council of Churches and the local Church Federation. Speakers will be John Foster Dulles and Bishop Angus Dun. Willard Thorp, assistant secretary of state for economic affairs, also will speak, and it is expected that General Marshall will attend.

City Workers Honored

Grand Rapids, Mich.:—The policeman, street cleaner and the school teacher will carry their chins a bit higher in this city on February 29. On that day a service will be held at St. Mark's Cathedral honoring city and school employees. Police and firemen, as well as other city employees, will attend the service in a body. Years back—25 or more—Dr. Bill Keller of Cincinnati launched such an observation on Memorial day in that city, but as far as is known St. Mark's is now the only church in the country conducting such a service.

Mayor George W. Welsh will read one of the lessons and Lester C. Doerr, superintendent of high school instruction in the public schools, the other. Dean H. Ralph Higgins, who started the honor service in 1940, will take the service.

Protestants Protest

Washington (RNS):—Formal protest against alleged persecution of Protestant minorities in Italy was lodged with the Italian embassy here by an American Protestant group headed by the Rev. Frank B. Gigliotti, an official of Citizens United for Religious Emancipation. The protest claimed that alleged Roman Catholic-inspired anti-Protestant attacks had already "disturbed and seriously clouded relationships" between the Italian and American peoples.

Citing a recent attack on a Pentecostal open air meeting near Rome, the protest declared that "we have reached the end of our patience. We

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Lenten Services

Ann Arbor, Michigan
ST. ANDREW'S CHURCH
University of Michigan
The Rev. Henry Lewis, Rector
The Rev. John H. Burt, Student Chaplain
Sunday: 8 a.m. & 9 a.m. H. C.; 11 a.m. Morning Prayer. 6 p.m. Canterbury Club (students). 5:30 p.m. Choral Evening Prayer. Wed. and Saints' Days: 7:15 a.m. H. C.

Providence, Rhode Island
GRACE CHURCH
Mathewson and Westminister Sts.
The Rev. Clarence H. Horner, D.D., Rector
Sunday: H. C. 8 a.m.; Church School, 9:30 and 11 a.m. Morning Prayer and Sermon (H. C. first Sunday) 11 a.m.; Y. P. F. 5 p.m. Evening Prayer and Sermon, 7:30 p.m. Thurs. H. C. 11 a.m. Lenten noonday services, Monday thru Friday 12:10 p.m.

Kansas City, Mo.
ST. MARY'S
13th and Holmes
Rev. Edwin W. Merrill, Jr.
Sun., 7:30, 11; Mon., Thurs. & Sat., 9:45; Tues., Wed. & Fri., 7.

Los Angeles, Calif.
ST. PAUL'S CATHEDRAL
615 South Figueroa
Very Rev. Francis Eric Bloy, D.D., Rector
Rev. Miles W. Renear, Ass't
Sun. 8, 9 (HC), 11 MP & Ser., 7:15 EP; Tues. 9 HC; Thurs. 10; HC 1st Sun. in Month 11.

Millbrook, New York
GRACE CHURCH
The Rev. H. Ross Greer, Rector
Sunday: H. C. 8:30 and Service at 11 a.m.
Lent: Wednesdays at 7:30 p.m.

Brooklyn Heights, N. Y.
SAINT ANN'S CHURCH
131 Clinton Street
Brooklyn Heights, New York
The Rev. Melville Hercourt, Rector
Sunday Services—8:00 a.m. Holy Communion; 9:45 a.m. Church School; 11:00 a.m. Morning Prayer and Sermon, 1st Sunday, Holy Communion; 11:00 a.m. Kindergarten.
Weekday Services—7:30 a.m. Holy Communion.
Wednesdays—10:30 a.m. Holy Communion; 8:00 p.m. Evening Prayer and Address.

Columbia University
New York City
ST. PAUL'S CHAPEL
The Rev. Shunji F. Nishi, Acting Chaplain
Daily (except Sat.) 12 noon.
Sunday: H. C. 9 and 12:30. Morning Prayer and Sermon, 11.
Tuesday, Wednesday and Friday: H. C. 8:20 a.m.

Chicago, Illinois
CHURCH OF THE ATONEMENT
James Murchison Duncan, Rector
Robert Leonard Miller, Assistant
Daily, 7 a.m. Holy Communion.
Friday, 7 and 9 a.m. Holy Communion.
Sundays, 8, 9:15, 11 a.m. Holy Communion.
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New York City
THE CHURCH OF THE HOLY TRINITY
316 East 88th Street
New York City
The Rev. James A. Paul, Vicar
Sundays: 8, 9:30, 11 a.m. and 8 p.m.
Daily Services: 9 a.m. Morning Prayer.
Wednesday: 7:45 a.m. Holy Communion.
Thursday: 11 a.m. Holy Communion.

Baltimore, Md.
ST. DAVID'S CHURCH
Roland Park, Baltimore
Rev. George A. Taylor, M. A., Rector
Sundays: Holy Communion, 8, 9:30 a.m.; Service and Sermon at 11; Evening Prayer at 5.
Weekdays: Holy Communion daily at 7 & Thursdays at 10.

Evanston, Ill.
ST. MATTHEW'S CHURCH
Evanston, Ill.
Lincoln and Hartrey Streets
The Rev. Frederick W. Putnam, Rector
Sundays, 7:30, 10:00 and 11:00 a.m.
Daily, 7:00 a.m., Holy Communion, 9:00 a.m. Morning Prayer.
Holydays, 7:00 and 10:00 a.m.

ST. JOHN'S CATHEDRAL
Denver 3, Colorado
Sundays: 7:30 and 8:30 Holy Communion, 9:30 Family Service, 11:00 Morning Service and Sermon, 4:30 Musical Hour. Week Days: Wednesday, 7:15 Holy Communion; Thursday, 10:30 Holy Communion.

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are compelled, in the name of a united free Protestantism, to denounce these things and to make them public so that the judgment of free men may decide and condemn."

Plan Consecrations

New York:—With the ordination to the priesthood of Mons. Isabelo de los Reyes, Jr., and Bishop Manuel N. Aguilar of the Philippine Independent Church, arrangements are now being made for their consecration. Bishop Norman S. Binsted of the Philippines is hoping it may be possible to have the consecrations sometime in April, and has written to Bishop Harry S. Kennedy of Honolulu inviting him to attend and take part in the service. Bishop Kennedy believes it may be possible for him to fly to the Philippines so as to arrive there about April 5. Presiding Bishop Sherrill has sent a radio message to Bishop Kennedy urging him to go to the Philippines for this service.

Dr. Woodward Dies

Richmond, Va.: — The Rev. Edmund Lee Woodward, retired clergyman of Virginia, died at his home at Woodstock. He was a medical missionary in China from 1899 to 1908, returned to the States to be ordained, and then went back to China in the combination role of physician and clergyman where he was connected with St. James' Hospital and first dean of the cathedral at Anking. From 1928 until his retirement he was the director of Shrine Mont, conference center at Orkney Springs, Va.

Oppose UMT

Grand Rapids, Mich. (RNS): — A resolution opposing compulsory peacetime military training in the United States was unanimously adopted by nearly 100 members of the pastor's section of the International Council of Religious Education, which held its annual session here. The pastors reaffirmed their action taken at last year's meeting here, scoring UMT because "it is a violation of the rights of conscience and a system dangerous to the moral and spiritual emphasis of Christian education.

"To take unilateral action in the direction of compulsory military training indicates a lack of faith in the United Nations," the resolution added.

Million Raised

Sewanee, Tenn.: — The University of the South has raised close to a million dollars at the end of the first year of the campaign for five million, it was announced February 15 by President Alexander Guerry. Tennessee leads all the states with $342,271 and Nashville is the number one city with $131,169. The total does not include the grant of $300,000 from the General Education Board of New York.

Western Michigan

Grand Rapids: — Evangelism was stressed at the convention of Western Michigan, meeting here January 27-28. Bishop Whittemore presented an evangelical program for Lent; urged the passage of the Stratton bill which would admit 100,000 displaced persons from Europe annually for the next four years; asked for a generous offerings for the Presiding Bishop's fund on February 29 and favored the Marshall plan. He stated that Senator Vandenberg, whose home is here, should know that the diocese of Western Michigan is behind him in his foreign policies.

College Conference

Alexandria, Va.: — A conference on the ministry for college students was held here the first week in February. It was attended by 47 students from 14 eastern and mid-west-



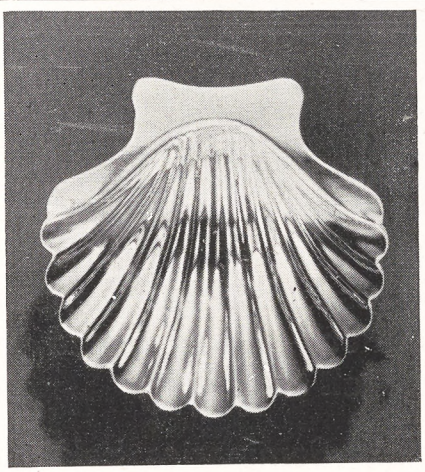
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ern colleges. The speakers were Prof. A. T. Mollegen on "Christianity in a day of crisis"; Bishop Goodwin on "the rural ministry"; the Rev. Charles Sheerin on "the urban ministry." There was a panel on various aspects of the ministry led by Rector T. H. Evans of St. Paul's, Charlottesville; Prof. Reuel L. Howe and the Rev. A. J. DuBois of Washington. Others to address the students were Dean Zabriskie and Prof. Jesse M. Trotter.

Preach in Boston

Boston:—Preachers at the noonday Lenten services at Trinity here are Bishop Hart of Pennsylvania; the Rev. C. Leslie Glenn of Washington; the Rev. Lesley Wilder Jr., assistant at St. Thomas', New York; the Rev. Samuel M. Shoemaker of New York; Prof. F. W. Dillistone of Cambridge Seminary; Bishop Budlong of Connecticut. The services in Holy Week will be taken by Bishop Nash and Bishop-Suffragan R. A. Heron.

Potent Factor

Manila (RNS): — Although Communists are leading the trade union movement in India; there is "no immediate prospect" that the country will turn Communist, Rajah B. Manikam, executive secretary of the National Christian Council of India, Ceylon and Burma, declared here. Manikam, who was elected chairman of the newly-formed joint commission set up here under the auspices of the International Missionary Council and the World Council of Churches to promote Protestant missionary work in East Asia, spoke to students of the University of the Philippines before leaving for Bangkok, Siam.

He admitted, however, that Communism is "a potent factor" in India because the country is "a land of extremes, where a few enjoy unlimited affluence, in contrast to millions who can barely keep body and soul together." He said that industrialization is proceeding too rapidly, thus giving Communists the opportunity to dominate the movement for labor unionization.

According to Manikam, India's Christian population, embracing about 5,000,000 Protestants and an equal number of Catholics, is not alarmed by the transfer of power from the British government to the Indians, but "welcomes it. The

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constituent assembly," he reminded his hearers, "has promised freedom to preach and to practice and propagate one's religion."

The Indian churchman asserted that the widespread impression that India is torn by communal disorder is "all wrong." He stated that 97 per cent of the Indian population is enjoying peace and order, and only 3 per cent are affected by the fighting between Moslems and Hindus."

Chinese on Visit

San Francisco: — Bishop N. V. Halward, assistant priests of Hong Kong and South China, with six Chinese priests and one deaconess, arrived here on a unique visit. They are visiting a number of dioceses in the United States, with a view to observing various aspects of the work of the Episcopal Church to enable them to receive spiritual, mental and physical refreshment. The group is not making any appeals for funds, nor will they be speaking much about China in public.

Five of the group, the Revs. Kong Chi Wing, Chung Yan Laap, Roland Koh, Cheung Lok Heung and Deaconess Lei Tim Oi, are from the diocese of Hong Kong and South China. In addition there are the Rev. Mr. Ytu from the diocese of Fukien and the Rev. Jordon C. L. Liu, who has been assisting Bishop Y. Y. Tsu at the central office of the Chung Hua Shing Kung Hui in Nanking.

All members of the group went through a hard time during the war, some of them in territory occupied by the Japanese, and others in free China.

Believe in God

Princeton, N. J. (RNS):—Results of an 11-nation Gallup Poll indicate that the highest proportion of people who believe in God reside in the United States, Canada, Brazil and Australia. The poll showed that Brazil has the highest proportion of those believing in God, with 96 per cent. Australia and Canada each have 95 per cent, while the U. S. has 94 per cent.

More than nine out of ten Americans profess a belief in God, the poll said, but only two out of three Frenchmen believe in a deity. France, with 66 per cent, showed the lowest proportion of people believing in God. The United States ranked fifth in the proportion of persons who expressed a belief in life after death, with 68 per cent. In first place were Canada and Brazil with 78 per cent. Norway and Finland ranked next with 71 per cent and 69 per cent, respectively.

Four principal replies were received to the question: How do you imagine life after death to be? These replies were: (1) Complete happiness, joy, peace, quiet; (2) reward for virtue, punishment for sin; heaven or hell; (3) dream-like, disembodied, inanimate, spiritual; and (4), as described in the Bible.

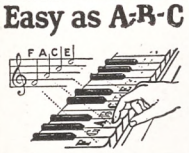
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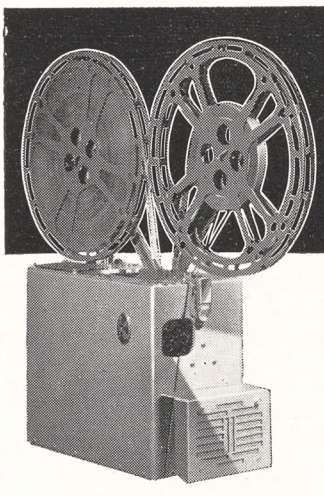
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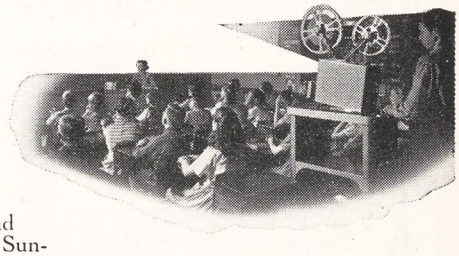
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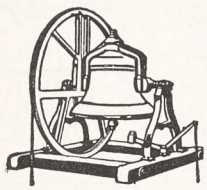
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in God varies by age. In the United States, it showed more older people believe in God than younger ones. Also, according to the survey, faith in God diminishes as people get away from nature and the outdoors.

The poll covered the U. S., Canada, Brazil, Australia, Great Britain, Norway, Finland, Holland, Sweden, Denmark and France.

Adult Education

Sacramento, Cal.:—A three days' experiment in adult missionary education, accompanied by a series of "Christ for the World" exhibits, illustrating many phases of the Church's work, was carried out successfully at Marysville, Sacramento and Santa Rosa, in the diocese of Sacramento by local committees assisted by members of the National Council staff. Exhibits included richly colored textiles, carved wood and other works of art, native products and handicraft from Alaska, China, Cuba, the Hawaiian Islands, Japan, Mexico, Panama, the Philippine Islands, and elsewhere. Each "court" displayed a map, portraying the Church's missionary activities. Persons appropriately costumed were on hand to explain the exhibits and distribute copies of missionary folders. In other courts were altar frontals, vestments and vessels, with devotional literature. Tables elsewhere showed pamphlets, books and posters illustrating the Church's program in Christian education, college work, laymen's activities, rural work, social relations, Woman's Auxiliary and welfare projects. The Church Divinity School of the Pacific and St. Margaret's House in Berkeley, California, were represented among the photographic exhibits.

Healing Missions

San Diego, Cal.: — Missions of spiritual therapy are being held during Lent in a number of parishes by the Rev. John Gayner Banks, director of the Fellowship of St. Luke. The churches are the Heavenly Rest, New York; St. Stephen's, Philadelphia; St. James', Richmond, Va.; St. Agnes', Washington; Grace Church, Wilmette, Ill.; St. Augustine's, Chicago. In the late spring Mr. Banks is to go to England for two months of study of the work of healing being done in churches there.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

MR. ALEXANDER L. TINSLEY
Layman of Plainfield, N. J.

As a subscriber to THE WITNESS for a number of years I wish to voice my protest against the tone of the editorial "Attack on World Peace" (WITNESS, Feb. 12). I suppose we have gone too far to retreat (may God forgive us) from our action in the UN in favor of the partition of Palestine. Such action has not met with the approval of other nations if I am correctly informed, especially of the one most concerned, Great Britain. Russia, with whom we have differed in practically every other matter is our lone supporter. Even the Gentiles resident in Jerusalem, as I understand it, are opposed to the partition.

* * *

MR. ROBERT C. MARTIN JR.
Layman of Ft. Devens, Mass.

In regards to *Travels of a Gargoyle* (WITNESS, February 5, 1948), may I make a few suggestions to you, purely in a non-partisan spirit?

Humor, particularly satirical humor, almost demands the light touch which is a result of the author's sympathy with the individuals whose incongruities of conduct are exposed. The "gargoyle," himself, is patently the victim of a deep and bitter hatred toward sacramentalists and all they stand for, which makes his "humor" heavy-footed and futile. This is a pity; because a truly amusing sketch might be built around Fr. Thaddeus Chancel Bell, which could illustrate basic practical difficulties of contemporary sacramentalist practice.

The implication that Catholics are reactionary because they are Catholics is completely without substantiation. A far more likely explanation is that many Catholics are reactionary because many Episcopalians in general are reactionary.

Finally, the humanist attitude of the admirable Fr. Charity seems to bear little relation to the attitude of distrust, suspicion, and contempt toward other Christians which this particular travel of this particular gargoyle obviously is meant to inculcate in both Catholics and anti-Catholics who read about it. If "Charity" is an adequate label to tie on the local archetype of anti-Catholicism, might it not be wise to practice Charity itself in the content of the article?

* * *

MR. HENRY C. JOHNSON
Student at Centerbury College

I read with interest your article by the Rev. Thomas Barrett in the February 5th issue. Undeniably there is much of genuine humor and much that can be taken to heart by all in that article. But beneath the surface, though I might attribute it to a hypersensitivity, I seem to sense much that is destructive rather than constructive. There are several little things, but two or three of them seemed to give the essence of the article and they caused me to wonder a bit. I guess we are overemphasizing the value of the Holy Eucharist. Ezekiel was apparently wrong when he glimpsed all life as flowing from the foot of the altar. Then too, I now see that it is really not so bad to be "hazy" on the doctrine of the Incarnation; it is no longer the central fact of the Christian faith. And, of course, as to the after-dinner conversation, we are a bit foolish to conclude that the outside of a man is only the manifestation of the inside. I guess that the sacramental system will no longer change men. Perhaps the priesthood has no place in the reordering of the world. Still, I think there may be those who see something in the relationship of "the maniple and world government."

I am a postulant. I now understand that I have envisioned the wrong thing. It must have been my youthful impetuosity. I can see that a priest is not to interfere in the lives of men. It may well be that he no longer ministers the medicine of the world. The Catholic idea of grace must not really be expressed so clearly in the Prayer Book after all. The sacramental system is outmoded. The priesthood I had envisioned as the visible link between God and man is no more. These words now sound hollow as they have come through the years—

"O Almighty God, who hast committed to the hands of men the ministry of reconciliation;. . . ."

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The Rev. Arthur L. Kinsolving, D.D., Rector
8:00 A. M. Holy Communion.
9:30 A. M. Church School.
11:00 A. M. Morning Service and Sermon.
4:00 P. M. Evening Prayer and Sermon.
Wed., 7:45 A. M., Thurs., 12 Noon Holy Communion.

ST. THOMAS' CHURCH, NEW YORK
Fifth Avenue and 53rd Street
Rev. Roelif H. Brooks, S.T.D., Rector
Sun 8, 11, 4. Daily 8:30 HC; Thurs. 11 HC., Daily except Sat. 12:10.

THE CHURCH OF THE ASCENSION
Fifth Avenue and Tenth Street, New York
The Rev. Roscoe Thornton Foust, Rector
Sundays: 8 a.m. Holy Communion.
11 a.m. Morning Prayer, Sermon.
p.m. Evening Song and Sermon; Service of Music (1st Sun. in month).
Daily: Holy Communion, 8 a.m. Tues., Thurs., Sat.; 11 a.m. Mon., Wed., Fri.
5:30 Vespers, Tues. through Friday.
This Church is open all day and all night.

ST. PAUL'S CATHEDRAL
Buffalo, New York
Shelton Square
The Very Rev. Edward R. Welles, M.A., Dean
Sunday Services: 8, 9:30 and 11.
Daily: 12:05 noon—Holy Communion.
Tuesday: 7:30 A. M.—Holy Communion.
Wednesday: 11:00 A. M.—Holy Communion.

ST. LUKE'S CHURCH
Atlanta, Georgia
435 Peachtree Street
The Rev. J. Milton Richardson, Rector
9:00 A. M. Holy Communion.
10:45 A. M. Sunday School.
11:00 A. M. Morning Prayer and Sermon
6:00 P. M. Young People's Meetings.

THE CHURCH OF THE EPIPHANY
1317 G Street, N. W.
Washington, D. C.
Charles W. Sheerin, Rector
Sunday: 8 and 11 A. M.; 8 P. M.
Daily: 12:05.
Thursdays: 11:00 and 12:05.

The WITNESS
For Christ and His Church

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MARCH 4, 1948
Vol. XXXI No. 4

Clergy Notes

COX, THOMAS L., rector of Grace Church, Weldon, N. C., became rector of Christ Church, Blacksburg, Va., March 1.

DAVIDSON, JOHN F., assistant master of Upper Canada Collage, Toronto, Canada, is on leave of absence and is locum tenens at Trinity, Norwich, Conn.

DeGOLIER, RICHARD, former curate at St. James', Milwaukee, Wis. is now assistant chaplain and instructor at Howe School, Howe, Ind.

HOLMES, FREDERICK V., formerly rector of St. James', Muncy, Pa., is now vicar of Christ Church, Milton, Pa.

KNUDSEN, HARVEY P., rector of St. Paul's, Philipsburg, Pa., has been appointed archdeacon of Altoona, diocese of Harrisburg.

MEANS, DONALD C., formerly rector of St. Mary's Beaver Falls, Pa., became rector of St. Luke's, Altoona, Pa., Feb. 25.

MELLING, G. CLAYTON, rector of St. Mark's Mauch Chunk, Pa., becomes rector of All Saints', Johnson City, N. Y. April 1.

NEWMAN, BERNARD C., rector of St. Peter's, Uniontown, Pa., becomes vicar of Trinity, New York City, April 1.

NORTON, MERRILL A., formerly vicar of St. Luke's, Hollister, Cal., is now vicar of St. Mark's, Downey, Cal.

SNIVELY, ALDRED D., formerly in charge of St. John's, Athol, Mass., is now associate minister of Christ Church cathedral, Springfield, Mass.

WEST, PAUL, in charge of St. Barnabas, Cortez, Colo., was ordained priest on Feb. 17 by Bishop Bowen.

WYATT-BROWN, CHARLES, rector of Grace Church, Waycross, Ga., becomes rector of St. Mark's, Beaumont, Texas, April 11.

SERVICES
In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
Sunday Services: 8, 9:30, 10:05, 11 A. M., 8 P. M.
Weekdays: Holy Communion—Monday and Thursday, 9 A. M.; Tuesday, Friday and Saturday, 8 A. M.; Wednesday, 7:00 and 11:00 A. M. Noonday Service, daily 12:15 P. M.

CHRIST CHURCH
Cambridge
REV. GARDINER M. DAY, RECTOR
REV. FREDERIC B. KELLOGG, CHAPLAIN
Sunday Services, 8:00, 9:00, 10:00 and 11:15 A. M.
Weekdays: Wed. 8 and 11 A. M. Thurs., 7:30 A. M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, S.T.D., Rector
Sunday Services 8, 9:30, 11 A. M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Services
Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 p.m.
Week Days: Holy Communion Wednesday and Holy Days, 12:00 noon, Friday 8 a.m. Intercessions Thursday, Friday, 12:10; Organ Recital Tuesday, 12:10.
The Cathedral is open daily for Prayer.

ST. PAUL'S CHURCH
Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkow, D.D., Rector
Sundays: 8 A. M., Holy Communion; 11 A. M., Church School; 11 A. M., Morning Prayer and Sermon.
Wednesdays: 10 A. M., Holy Communion; 10:45, Rector's Study Class.

THE CHURCH OF THE ADVENT
Indianapolis
Meridian St. at 33rd St.
The Rev. Laman H. Bruner, B.D., Rector
Sunday Services: 7:30 a.m. Holy Communion; 9:30 a.m. Church School; 11 a.m. Morning Prayer and Sermon.

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton Randolph Williams
7:30 A. M.—Holy Communion.
9:30 and 11 A. M.—Church School.
11 A. M.—Morning Service and Sermon.
6 P. M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion, 10 A. M.

CHURCH OF ST. MICHAEL & ST. GEORGE
St. Louis, Missouri
The Rev. J. Francis Sant, Rector
The Rev. C. George Widdifield
Minister of Education
Sunday: 8, 9:30, 11 a.m.; 8 p.m.
Canterbury Club, 5:30 twice monthly.

CHRIST CHURCH IN PHILADELPHIA
Second Street above Market
Cathedral of Democracy
Founded 1695
Rev. E. Felix Kloman, S.T.D., Rector
Sunday Services: 9:30 and 11 A.M.
Church School: 10:00 A.M.
Weekdays: Wed. noon and 12:30.
Saints' Days: 12 noon.
This Church is Open Every Day

CALVARY CHURCH
Shady & Walnut Aves.
Pittsburgh
The Rev. Lauriston L. Scaife, S.T.D., Rector
Sundays 8, 9:30, 11:00 and 8:00.
Holy Communion—Daily at 8 a.m.
Fridays at 7:30 a.m.
Holy Days and Fridays 10:30 a.m.

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VOL. XXXI. No. 4 **The WITNESS** March 4, 1948

For Christ and His Church

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Church of South India Appeal Launched in America

Episcopal Evangelical Fellowship Heads Drive for Funds to Sustain Missionaries

By Gardiner M. Day

Cambridge, Mass.:—The Church of South India being a union of the Congregational, Presbyterian, Methodist and four dioceses of the Anglican Church in South India was inaugurated on September 27 1947, in St. George's Cathedral in Madras, India. It was the first time that Churches of such differing polity had actually entered into organic union. Dr. Henry Sloane Coffin, president emeritus of Union Theological Seminary, has called it "the most significant event in ecclesiastical history since the Reformation." The four dioceses of the Church of South India, Burma and Ceylon entered the union after the Lambeth Conference of 1930 had given its general approval to the original scheme and the Lambeth consultative committee had approved changes made in 1938 and 1943 and the special committee appointed by the Archbishop of Canterbury, under the chairmanship of the Bishop of Derby, in 1946 had approved the plan. Not only was approval given but the Lambeth Conference and the "Derby committee" encouraged the Anglicans in South India to enter into the union. The report of the latter committee ends with these words:

> "With this hope in view a majority of the committee thinks that the Scheme should go forward. The committee as a whole, if the Scheme comes into operation, would desire to wish Godspeed to the Church of South India, and to follow its fortunes with warm sympathy as well as with prayer."

One can readily imagine the shock which the Anglicans in South India received when they learned last May that the standing committee of the Society for the Propagation of the Gospel had passed a resolution which terminated the salaries of their forty-four missionaries and workers in South India as well as grants from the general and medical fund amounting to 25,000 pounds as of December 31, 1947. This meant that if their missionaries were to enter into this plan, in which they believed it was the will of God for them to enter, they would automatically cut themselves off from their source of income. Thus it became obvious that those in the Church of England who opposed the union were going to try to prevent by economic pressure the Anglican Church in South India from entering into the union. Fortunately the Archbishop of Canterbury realized the enormous injustice of this move on the part of the SPG and at a meeting of the standing committee called the following month the Archbishop reviewed the entire relationship of the Church of England to the proposed inauguration of the Church of South India and after a heated discussion the following resolution was passed:

> "That the standing committee of the Society for the Propagation of the Gospel, believing that provision to continue former SPG work in South India within carefully prescribed conditions, to be inconsistent neither with the terms of its charter nor with the declaration of policy made at its special meeting on May 8, sanctions the acceptance of subscriptions for this purpose and the payment thereof into a separate account."

The *Church Times* reported that at one point in the discussion "the Bishop of Derby said it would be a great tragedy if people who thought as he did should be driven out of the Society." The Archbishop himself declared that "the one act of treachery would be the withdrawal of the Anglican element. It must be maintained bearing its full contribution to the life and tradition of the Church."

The Archbishop also wrote to Canon Elphic, of Bangalore, India:

> "I am very glad to have your letter as it enables me I hope to straighten some things out. Above all I hope I can encourage you and your fellows to join the South India Church, happily knowing that your place in the Church of England is secure at least until Lambeth, 1948. My own sure belief is that Lambeth, 1948, will continue that security."

All those who believe in Christian unity and hope and pray for the success of the Church of South India may rejoice that the Archbishop has spoken so clearly on this matter. At the same meeting the SPG voted each missionary one year's honorarium as well as the continuation of the educational and medical grants for a period of six months.

Nevertheless it is quite obvious that those who opposed the union were trying thereby to prevent the Anglicans from entering the union by economic pressure. It seems fairly evident considering the present economic condition of England and the generous help which England is giving the suffering people on the Continent of Europe that the deficit thus created by the SPG action cannot be made up by funds available through the Church of England. Consequently the Church must depend upon the help of friends of Christian unity all over the world.

Knowing that they faced a serious situation, two days after the inauguration the continuation committee of the Church of South India established a thanksgiving fund by passing a resolution which read in part:

> "It was resolved that a fund should be established immediately to meet all expenses not otherwise provided for and that this fund should be ultimately under the control of the synod of the Church of South India. There may be many who will desire to express their profound thankfulness to God for his wonderful grace in bringing about this longed for union of the Churches and this fund will give an opportunity for such thank offerings to be received and to be used to the best advantage in the service of the Kingdom of God through the Church of South India."

Many of us not only have rejoiced at this great venture of faith on the part of fellow Christians in South India but we earnestly hope that this union may blaze the trail for many

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similar unions in other parts of the world and thereby bring us closer to the ultimate goal of a united Christendom. Therefore all who believe in Christian unity should welcome this opportunity of testifying concretely to their belief by making a contribution to the thanksgiving fund and wherever possible affording to congregations and other Christian groups the opportunity of making contributions. Gifts now have the added value of giving encouragement and courage to those who in the midst of so many difficulties and so much uncertainty have entered into this union.

Inasmuch as our Church does not have any missionaries in South India at the present time the quickest way to insure the rapid transmission of funds is to send them to Mr. Harold Belcher of the American Board of Commissioners for Foreign Missions, 14 Beacon Street, Boston, with the request that they be transmitted to Bishop Hollis. As the American board has representatives in South India Mr. Belcher has graciously agreed to forward all contributions as soon as they are received.

BISHOP OXNAM SCORES FALSE PATRIOTISM

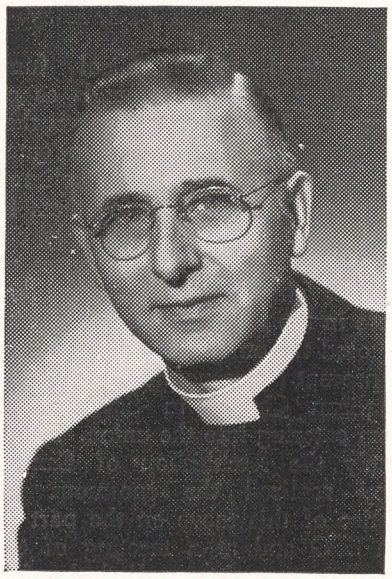
Morristown, N. J.:—One result of the attack upon the patriotism of Methodist Bishop G. Bromley Oxnam, led by Roman Catholics of this city, was the largest crowd ever to attend the annual Washington Birthday luncheon of the Washington Association, local organization. He had been attacked in sermons from Roman Catholic pulpits and through paid advertisements in the local newspaper, almost continually since February 1. On that Sunday the two local R.C. pastors charged him with being a "communist," "subversive," a sponsor or member of several so-called "front" organizations. (WITNESS, Feb. 19).

In his talk Bishop Oxnam said, "We need more faith in democracy and less fear of Communism. Communism will never win a democratic and just America." He scored the House un-American activities committee investigations, declaring that the American people can "strike Communism a harder blow when we abolish Jim Crow cars than when we summon movie actors to the klieg lights of Washington."

"I am one who rejects Communism," he continued. "I do not believe its philosophy of materialism, its use of dictatorship, its theory of social development, and its economies will ever bring freedom to man or abolish the exploitation of man by man."

He urged "realistic, creative, courageous, and constant" patriotism which seeks to provide adequate health service for "all the people," an improved insurance plan for aged persons, higher teacher salaries and the abolition of racial segregation.

"Science and engineering, execu-



The Rev. James W. Yoder, rector of St. Paul's, Hammond, Indiana, has accepted the position of director of religious education and youth work in the diocese of New York. He has a master's degree in education and has been a lecturer at Butler, Purdue and Indiana Universities. He also was director of the child guidance clinic at Evansville, Indiana, for a number of years. He plans to take up his new work in the early summer

tive genius and mass production have gone so far," Bishop Oxnam said, "that the common man now believes it is possible to produce enough food and clothing and shelter to bring every man the physical base upon which the life of the spirit may be reared. He holds that it is only ignorance and selfishness that stand between him and the realization of his desire for abundant life.

"And wise men, patriotic men, will consider that fact, and dedicate their genius to the high task of becoming one with Jesus of Nazareth who said 'I came that ye might have life and that ye might have it more abundantly'."

ST. FAITH'S HOUSE TO CLOSE

New York:—The trustees of the Cathedral of St. John the Divine have exercised an option whereby they will take over St. Faith's House, where the Training School for Deaconesses is located, and remodel it for cathedral offices. The Rev. Charles N. Shephard, warden of the school, announces that it is the hope of the school "that the educational resources will continue to be devoted to the training of deaconesses."

CHURCH DESTROYED BY FIRE

Danville, Pa.:—Christ Church and parish house here were completely destroyed by a fire which raged for several hours, February 13th. The 66 year old beautiful Gothic structure, a landmark in the community, collapsed as more than 200 firemen from Danville and seven neighboring towns fought the flames in subfreezing temperatures, hampered by a sleet storm and a broken water main.

The steeple crashed into the courtyard, almost hitting the rectory which was partially damaged. It was reported that the rector, the Rev. Squire B. Schofield, lost nearly all his furniture and possessions. Total damage to the property and furnishings was estimated at $775,000.

The church was built in 1882 at a cost of $240,000 as a memorial to Peter Baldy, senior warden, and his wife, and was one of the most beautiful and largest Episcopal churches in Pennsylvania.

OFFERING FOR CHINA

Austin, Texas:—A thrilling—and unscheduled—part of the program of the associated women of the diocese of Texas in their recent annual meeting was an offering of $245 for the Church's work in Yun-Kwei Province, China. The offering was made after an address by the Rev. John DeForest Pettus, rector of All Saints'-by-the-Sea, Santa Barbara, Cal., who told of the work of missionary clergy and doctors there. Incidentally, St. George's Church, Port Arthur, Texas, pays the salary of a native clergyman in Yun-Kwei Province. Mr. Pettus urged that other parishes might use this more permanent method of supporting missionary work.

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Country Parson Gilbert Dies After Evening Service

Won National Fame for His Unusual Methods In Ministering in Connecticut Rural Areas

Middletown, Conn.: — The Rev. George B. Gilbert, one of the most colorful of the priests of the Episcopal Church, died here on February 20 of a heart attack. Himself a farmer as well as a parson, he supported his family largely by farming and yet found time to run churches successfully. A number of years ago he was selected by Harper and Brothers to write his biography and their statement that he was a "typical country parson" brought protests from critics, one declaring, "There is nothing typical about him . . . this is the story of a precedent-shattering individualist."

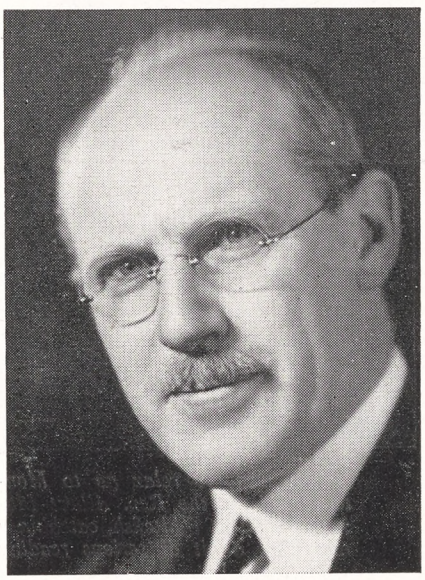
Mr. Gilbert was a country missionary who gave his parishioners ice cream and coffee along with the sermon, illustrated his discussions of the Gospel with lantern slides, and carried a portable phonograph to his pulpit to help out his preaching. He visited farms and homes over the seventy square miles of his pastorate to provide haircuts and market reports as needed, mend the plumbing of his flock and help with the hay pitching.

"It is not church form that makes good Christians," he wrote in his autobiography. "Too often the theologian doesn't know how to get along with people. The Church cannot fail to be ineffective unless its clergy reach the poor."

Preacher Gilbert considered it silly to follow Church calendars. "The time to have the great festivals of the Church is when people can get there. Easter comes too early in the year for most of the people in my churches. The roads are impassable. So I just wait until the weather gets good and then send notices that Easter will be next Sunday."

He also had little use for Sunday schools. "The catechism says that a child should be brought to the bishop to be confirmed when he can say the Lord's Prayer, the Creed and the Ten Commandments and all other things he ought to know for his soul's health. Anyone who comes to church certainly knows the Lord's Prayer, the Creed and the Ten Commandments, and anyone who listens to me preach regularly knows 'all other things he ought to know for his soul's health.' So we just don't have Sunday school in my churches. Instead I use the time either giving the kids haircuts or fixing them up a clam chowder."

Mr. Gilbert was the originator of the "Pastoral Parson" letters, a feature of the "Rural New Yorker." He contributed those homespun reports of a country preacher's life and problems from 1920 to 1940, when he turned the feature over to a successor.



The Rev. Henry Smith Leiper, American secretary of the World Council of Churches, announces plans for the first assembly to meet this summer in Amsterdam *(see page 13)*

Mr. Gilbert was a member for one term of the lower house of the Connecticut Assembly and for a period he was chaplain of the state senate. He also had served on the Middletown city council and the Middletown board of education.

Born on a farm near Randolph, Vt., Mr. Gilbert started teaching school at the age of sixteen to put himself through Trinity College at Hartford, Conn. Living mostly on cocoa and crackers and with no time for anything but hard work, he completed the course and entered Berkeley Divinity School. Afterward, he said that the schools had failed him in his preparation for the ministry and he devised his own creed: That the Church should conform to the needs of the people.

In Mr. Gilbert's opinion, his own Emanuel Church in the village of Killingworth demanded a minister who could enjoy Sunday baseball; keep the sermons short and sprinkle them with good stories; serve up a picnic in the church, and go on a Sabbath fishing expedition. With such methods, he built the shabby, seldom-used little church into a thriving congregation.

For many years Mr. Gilbert also served two other churches in the area, making his rounds first on a bicycle, then with horse and buggy, and later in a wheezing old automobile. In 1941, he retired from the ministry officially, but his retirement was as unorthodox as his ministry: he continued as minister-in-charge of Emanuel Church and worked as hard as ever. He preached his final sermon at a prayer meeting the night before he died.

STUDENTS MAKE A SURVEY

Detroit: — The possibility of establishing a mission in the Herman Gardens housing project in the western section of Detroit is being explored at the present time. This project is the result of a survey undertaken last November, at the request of Bishop Emrich, by 26 members of the Canterbury Club of Wayne University under the leadership of William I. Johnson, diocesan lay reader, and the Rev. Seward H. Bean, chaplain of the Canterbury Club. Meeting at St. Matthias' Church on the afternoon of November 30, the survey group proceeded to cover the housing project, which sprawls over a quarter of a square mile and in which 9,000 persons live. Seven hundred calls were made, of which 350 brought responses, but only 9 of these families claimed allegiance to the Episcopal Church. In addition, 200 calls were made in the district consisting of private homes, where it was found that the percentage of Episcopalians was much higher.

There is no Episcopal Church for four miles in any direction from Herman Gardens, and no Church with any direct transportation for a distance of six miles. While the survey was planned mostly for the purpose of securing information, the

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prospects seemed favorable for the organization of work in that area, and consequently letters were sent to the 20 Episcopal families located, inviting them to an organization meeting. These letters, together with newspaper and other publicity, reached a considerable group. The organization meeting was held, as a result of which Bishop Emrich gave permission for the renting of space in the Ruddiman School, in the Herman Gardens area, and for the starting of services.

The first service was held on February 15, with 22 present. The Rev. Percy D. Jones, assistant minister at St. John's, celebrated the Holy Communion and preached the sermon. It is planned to organize a Church school in the near future, and Mr. Johnson, the lay reader, will for the present supervise the work of the new mission. So far, no name has been chosen.

DISCUSS VOCATIONS IN TEXAS

Austin, Texas:—The diocese of Texas will conduct its first vocational conference for church women March 12 to 14 with Miss Helen Turnbull, director of Windham House, as leader. Sponsored by the personnel committee of the associated women of the diocese, the conference's purpose is to present opportunities for a vocation in Church work to college graduates and students and high school seniors. A recent questionnaire sent to the clergy of the diocese indicates that numerous girls are already interested in Church vocations. The conference will be held at the administration building of the Lower Colorado River Authority on Lake Buchanan, 65 miles northwest of Austin.

At the recent annual council the diocese approved a committee report recommending the establishment of a graduate training center for women religious workers in Austin. A special committee with executive board representation has been assigned the task of working out details of the proposal. It is hoped that the center may be opened by September. It probably will be a cooperative project with the Austin Presbyterian Theological Seminary.

SCHOOL CONTROVERSY BRINGS SUIT

Santa Fe, N. M. (RNS) :—Harry L. Bigbee, local attorney, announced here he will file suit "in the near future" to attack "religious encroachment in public schools."

He will bring the suit, Bigbee said, in behalf of a "group of interested citizens from several parts of the state" and plans to name as defendants "the state school superintendent, the state board of education, the governing boards of 28 New Mexico school districts in which members of Catholic religious orders have been employed as teachers and the 136 such teachers."

Bigbee explained he is prepared to pursue the case through the U. S. Supreme Court if necessary, because



If you want to relax go to Montana. This is the Rev. Albert Masuda, rector at Whitefish, catching a nap after a bit of serious reading

"I feel there may be little chance to win the case at a lower level." The projected court action, according to Bigbee, will be directed "not alone at Catholic nuns and brothers teaching in public schools but also against the use in public schools of Catholic-indoctrinated textbooks."

He added that the case will also charge violation of the first amendment to the U. S. Constitution, "the laws and constitution of New Mexico concerning free text books and those concerning the teaching of religion in public schools."

Meanwhile the attempt of the group of Dixon citizens to rid its public schools of Roman Catholic nuns and priests as teachers has the support of the N. M. Protestant ministers convocation. Meeting at Albuquerque, they voted to organize a state council of churches and directed its finance committee to raise funds to aid Dixon Protestants. Bigbee, addressing the meeting, said that $375,657 was distributed as the teachers' payroll to the Roman Catholic Church last year. He declared that the amount was paid by the state without any deductions for income tax, federal or state.

QUOTE SYSTEM FOR PRESS

New York: — Only "properly accredited" press people, from both the secular and religious press, will be admitted to the first assembly of the World Council of Churches at Amsterdam, Holland, August 22 to September 4, according to Henry Smith Leiper, secretary of the American Committee for the World Council. He stressed, however, that "as a general principle all press representatives who apply are to be accredited" as "there can be no discrimination shown."

A quota for the press representatives of Holland has already been established, and one for the United States will be considered later. Holland will be allowed two religious and eight secular reporters at the assembly. Leiper said the number for the U. S. "will be determined largely on what turns up in applications." He pointed out that restrictions on press coverage at Amsterdam are necessary because of the limited facilities available, and are aimed primarily at curbing the attendance of a disproportionate number of feature writers and reporters from any one religious communion.

Asked if correspondents of Communist papers would be accredited, if they replied, Leiper said they would be, but that it would probably be necessary to have some system of priority for large, influential papers. "We just won't have room for everybody," he observed.

DIRECTS WORK AT SHRINE MONT

Orkney Springs, Va.:—W. E. Moomaw, business manager, is making the arrangements for the conferences and other activities this summer at Shine Mont, Church conference and vacation center. A conference for the young people of the diocese of Washington will be held for ten days in July, followed by a clergy conference. There will also be a seminar program which is being arranged by Canon George J. Cleveland of Washington Cathedral.

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EDITORIALS

This Is It

THERE are some who have held consistently that, "It can't happen here," while others were just as sure that unless we were vigilant the loss of true democracy could happen here. The day of academic consideration of the possibility has passed for the campaign to regiment the minds of our youth has officially been inaugurated by the United States office of education. Fifteen leading educators have been added to the office to work on the project, heading up school authorities in all parts of the country to work on a volunteer basis. The announced purpose of the enterprise is to instill in all young minds the sanctity of the *status quo* in the United States.

Fear has been expressed by many educators that the strengthening of the U. S. department of education, together with increased federal aid for schools, would result in an attempt to dictate what should be taught in the schools. The present campaign proves that such fears were well founded. We have been warned that the immense investments of the military department in scientific pursuits in the colleges would effect free education. Can any school receiving such large grants from the military afford to hesitate in the "patriotic" duty of falling in line with the aims of this project? A series of conferences, to be held in every state in the union, will bring together school and college officials, according to the newspaper announcement. Three of the principles to be promulgated at these meetings are especially interesting:

(1) "The positive values of democracy as well as the negative aspects of communism and fascism are to be taught." No negative aspects of 'the American way of life' as now constituted are to be allowed. A teacher who dares to indulge in constructive criticism of our present set-up or to suggest improvements therein will be anathema. Our seminaries should cease the study of the works of William Temple, for he once stated that, "we need the freedom of democracy combined with the responsibility of communism." To quote that statement in an American classroom is henceforth treason.

(2) "Give to the young people a clean understanding of the essential elements of the American way of life." It is noteworthy that a "clean" rather than a "full" understanding of our present situation is to be given. Evidently this means that a whitewashed version is to be doled out. Certainly young people in their innocent condition are not to be exposed to all the facets of our "dog eat dog" philosophy which the world knows as the American way of life.

(3) "Young people should know what communism and fascism have done to make cannon fodder of youth." Are young people to be taught that Hitler, Mussolini and Tojo used universal military training to make cannon fodder of their young people? Or will they be instructed in the methods of the Kuomintang which uses 80% of its national budget for war activities or of Greece which decrees death for anyone who dares participate in a strike, as examples of democratic systems? Perhaps they are to underline the purity of the United States in this matter for by our increased activity in atom production we are preparing for a Hiroshimo method of producing atom fodder rather than cannon fodder.

We don't believe that Dr. Studebaker's project will work in this country. For all its weaknesses and imperfections, we have enough faith in American democracy and in the men and women who compose it to believe that they will rebel at this attempt to use the schools for indoctrination rather than for education. We believe that the commissioner of education underrates American educators when he presumes to put upon them the task of regimenting the minds of the youth of our country.

"QUOTES"

RECENTLY a mother said to me with a certain satisfaction, "My son never goes to church any more. I don't think he has attended for several years, but he will never be anything but an Episcopalian. No one could ever make him leave the Episcopal Church." Well! Has he not already left the Episcopal Church? Isn't quitting it leaving it? There is surely no consolation in reflecting that your child will not go into some other church although he has quit the church of your choice. It would be better for him if he did go to some other. He would be giving some outward expression to his Christian life. The Episcopal Church is not strengthened by persons who admire it in a sentimental fashion, but never give any time, thought, money, or service to it.

—Bishop Carruthers

Wrath and Mercy

WE ARE reminded of God as wrath and mercy in the collect for the fourth Sunday in Lent. We acknowledge that we are deserving of punishment because of our evil deeds, and yet strength-

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ened by God's lovingkindness to try and live beyond the consequences of our wrongdoings. Here is that marvellous attribute of God,—his patience. His wrath and judgment have descended upon civilizations and institutions, but only after man's misdeeds have laid provocation upon provocation. Beginning with Abraham, and through the whole prophetic teaching of the Old Testament, God has been revealed as staying destruction as long as some men would repent and return to him. In the preaching of John the Baptist, as well as in the Gospel, the note of judgment is tempered with that of God's forgiveness after repentance.

Even knowing this, however, his patience with humanity in the present age is a great marvel. Increasingly we find our society placing property and material values above human values. Christianity proclaims that man is potentially a son of God, and that the whole of creation before man exists only that it may serve man. Whenever loyalty to property wins over human welfare, God's purpose in creation has been affronted. Restrictive covenants, and the many forms of discrimination because of race, are among these affronts. If the Palestine partition plan is abandoned by our government, oil properties will have been the guiding principle, not human welfare. Yet God does not send the consuming fire. He is patient. It may be that he sees some are floundering towards repentance. They may, with his help, be able to call others to the change of mind which must precede the Kingdom. Punishment is not escaped by confessing misdeeds, but the awful wrath is "relieved." In order to have this accomplished, we pray in the words of this Collect.

Discipline in Marriage Questions

by Lane W. Barton

Bishop of Eastern Oregon

THE subject is a happy one in that it injects into a discussion of marriage the idea of discipline. Not a little of the unhappiness in many modern marriages can be traced to the failure of young people to realize the close relationship between marriage and discipline. Christian marriage involves discipline, because the Christian life is a life of discipline. Whether we take the words of Jesus with regard to the vine and the branches and the pruning to which the branches are subject on the part of the husbandman, or his words, "he that would be my disciple, let him take up his cross and follow me," we cannot escape the emphasis upon discipline. Two people cannot possibly live together on intimate terms in the same house without exercising discipline upon each other. Therefore, it is quite sound to think of marriage in relationship to discipline.



While our primary interest lies in considering the discipline which discipleship to Christ and membership in the Christian Church imposes upon the parties to Christian marriage, it will be well first to consider the discipline which marriage itself imposes. On the human level there is an inner discipline. Marriage in spite of the gay, irresponsible and quite superficial happiness of courtship and the honeymoon, involves a discipline which is born of the troubles and the responsibilities and the problems which come to most married couples. It may be financial worries, or illness, or the difficulty of learning to live upon intimate terms with another human being. Whatever it is, it is a form of discipline. Whenever a couple celebrating their golden wedding anniversary tell me that they have never had an argument or a problem I suspect one of two things; either they are both colossal liars or one or the other has been a putty-type personality and they have missed the fun of learning to live together. For the difficulties and troubles natural to marriage we can thank God, because it is the discipline imposed by such situations which helps to transform the superficial puppy-love of the honeymoon into the profound love and respect and devotion which come when a man and a woman share and solve their problems and difficulties. The wise parson will not miss the opportunity to prepare young couples for this sort of discipline and for the rich reward which comes to those who make wise use of it.

One might ask, how can a young couple be made to endure this discipline of marriage? Many of our divorces come because neither party to the marriage is willing to put up with the inconveniences

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and hardships. This suggests another kind of inner discipline, the discipline born of the conviction that their marriage is a part of God's plan and purpose for them, and that their marriage is a tool placed at their disposal for the fashioning of a Christian home and for the nurture of Christian character both in their children and in themselves. Once two young Christians come to feel this inner discipline, there wells up within them a power which carries them through the difficulties of marriage to the deep love and companionship characteristic of Christian marriage.

But there is also an external discipline in this matter of Christian marriage. God is the author and source of that discipline. The blessed relationship we call marriage is not simply the result of a biological urge but, as the Prayer Book reminds us, is "instituted of God." And because this relationship is instituted of God, and because God in Christ intended his disciples to have the benefit of an external discipline, we have the Church or the body of Christ, that members of it might have the help which this discipline affords.

We might put this discipline in two categories. In the first place there is the discipline of public worship. Take the sacrament of the Holy Communion. When a young couple offer themselves to God in the service of the Holy Communion, "Here we are, dear God: we want to make our lives count as husband and wife; we want our home to be a haven of blessing and of peace: we want to be thy servants in the rearing of a Christian family; we need thy help. Take and use us as thou wilt," there are bound to be results, and that marriage is bound to issue to the glory of God.

There is another external discipline exercised by the Church as the body of Christ. It comes from the Church as fellowship. A story will illustrate this point. During the past year, a young woman sought out her rector to arrange her marriage to a young soldier. It had to be in the middle of the day on the coming Sunday, because the lad was to sail for overseas and had been granted only a few hours' leave. The only time possible was immediately following the eleven o'clock service. Because the bride's family had been connected with the parish for at least three generations, the rector persuaded her to let him invite the members of the congregation to remain for her wedding. The congregation entered into the spirit of the occasion and the church was filled with her friends and the friends of her family. Before the bride and groom left the altar for the recessional, the rector said to her, "As you leave the church, look at that congregation. They are your friends. They are pulling for you. As long as you live they will be praying for you." Granted, this situation was forced. She would, but for the exigencies of war, have had her wedding at the more fashionable hour of 8:30 Saturday evening. But it was a situation which gave the imagination a chance to play with the idea of what might happen if our modern marriages could be as much a part of the worship of the Church as that one was, and of what might happen to marriage if each young couple might see themselves as part of a fellowship,—a Christian fellowship, mind you,—which cares for them, which is intensely interested in them, which counts upon them, and which carries them continually in its prayers.

LAMBETH is to discuss the subject of "Discipline in Marriage Questions" and this article is about to conclude without mentioning the attitude and action which Lambeth might take. Obviously, the subject has to do primarily with the matter of the discipline which the Church is called upon to exercise in the case of those who fall short of the Christian idea of marriage and suffer the catastrophe of divorce. It is the conviction of the writer that if the Church could exercise and encourage in the lives of her young people the kind of discipline mentioned, there would be fewer cases of broken marriages. But a few words must be said in relation to discipline with regard to the remarriage of divorced persons. Three points are suggested as an approach to this matter. The first has to do with an oft repeated remark by the late Bishop Page of Michigan, a man intensely happy in his own marriage but who had the deep sympathy to appreciate the problem of those who were unhappily married, "A mistake in marriage,—which is the easiest mistake to make, which a man or woman can make in perfect good faith,—must not be the only sin the Church will not forgive!" Another approach comes from the remark of Bishop Coadjutor Emrich of Michigan to the effect that the Church can ill afford to base its marriage discipline upon the attitude of celibates toward marriage! My own experience has been that the most bitter, bigoted, and cruel reactions toward this problem of marriage discipline come from celibates, and spinsters. Why must those who know least about marriage have most to say about how to deal with its problems?

The third point is suggested by the fact that much of our difficulty comes from persons who have been very casual and indifferent members of the Church. These are the people who never attend church nor support the church until they want to be married. I recall one couple who asked to "hire" the church for their wedding. They wanted the scenery and the atmosphere and the church with the longest aisle! Then they import a florist to hide everything churchly in the sanctuary, and a social secretary to tell the rector how to perform the ceremony according to the most approved social etiquette. The writer is not as contemptuous of these folks as he appears. The fault lies rather

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with a congregation which permits this "undisciplined" use of the church. The fault lies also with a Church, clergy and laity alike, which is satisfied to admit to confirmation persons who are so superficially and inadequately trained as to know nothing of the discipline of the Christian life. There will always be a need for the Church to exercise discipline where marriage has been dissolved by divorce. We hope and pray that this discipline may be exercised according to the mind of Christ. There is especial need, also, for mercy and understanding toward those whose difficulties arose prior to their connection with the Church. But there will be less need for this discipline if we can take steps which give to those admitted to the Church in baptism and in the ratifying of their baptismal vows in confirmation a solid grounding in the faith and fear and love of the God we see in Jesus, and a loyalty to Jesus as Master and Lord. This means preparing young parents at the time of their infant's baptism to enable them to carry out in the home the implications of Christian baptism. It means adequate preparation of young people for confirmation. It means adequate incorporation of every baptized and confirmed member into the fellowship of the body of Christ, not as an aggregation of the socially elite, but as the closely knit family of the redeemed. The more intense the discipline from within, the less need there will be for discipline from without.

Ideals and Forms of Worship

by Everett H. Jones

The Bishop of West Texas

ALMOST any member of our communion, whether clergyman or layman, when asked the question, "What is the genius of the Anglican Communion?" would mention our effectiveness in the field of worship. We have a rather smug assurance that what we have is near perfection. It is surprising how early this conviction can appear. Here in the diocese of West Texas we had recently an amusing example of what I mean. A Church School class of young children had been taken by their teacher to a service of another denomination. As they discussed the experience afterward, a little boy in the class said to the teacher, "Did you notice, Mrs. Smith, that they didn't have any altar?" The teacher said, "Yes, I did." "And they don't have a font for baptism." The teacher nodded. "And they put the pulpit in the center instead of on one side," the boy continued. His teacher agreed with all his observations. Whereupon he concluded, "You know, Mrs. Smith, I guess we have the real McCoy."

I confess that after an inspiring service in which the spirit of the Book of Common Prayer has found vital interpretation. I often think to myself: "Truly this is as it should be. If we were only as *right* in our religious education, our stewardship, our work with young people, our missionary zeal, as we are in our worship!"

Apparently a good many people in our sister communions have a similar attitude toward our gift for worship, for the Prayer Book has become the happy hunting ground of our liturgical-minded brethren. The results, I might add, are not altogether satisfactory. This thought has often occurred to me after attending one of the synthetic services of worship achieved by choosing elements from one source and another: there is a real difference between a Christmas tree that has grown through the years in the forest and one that has been put together in the town square by sticking evergreen branches into a wooden pole.

It is appropriate that one topic on the agenda of the Lambeth Conference is "Ideals and Forms of Worship." Recently the Archbishop of Canterbury, in commenting on this subject, has said: "It will be for the Conference to consider and survey the general position of the Anglican Communion, together with the nature and the responsibilities of its special tradition. On the positive side, that means considering the strength of its tradition and its essential place for the full witness of the Catholic Church. Thus the Conference will be led to think of the special responsibilities which rest upon the Anglican Communion in these turbulent days. It will also consider no doubt how that tradition finds embodiment in the ideals and forms of worship which are characteristic of our Communion.

"On the other side, it will be necessary to consider dangers which threaten our Communion and its tradition or, if you like to put it so, the centrifugal forces which may be detected. Some of these are due to external, geographical and historical causes, but some of them are internal to our Communion itself and have a bearing on the diversity of forms and ideals of worship within our Communion. How far can that diversity go? What are the essential qualities which must be preserved as necessary parts of the Anglican tradition? While thus certain dangers will have to be

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considered, I am sure that the main stress will be on the positive side, setting out as clearly as can be the ethos of Anglican worship, both in what it shares with other Communions and in what differentiates its own distinctive position."

"What are the essential qualities which must be preserved as necessary parts of the Anglican tradition?" This, I believe, is the key sentence in the above statement. It accents the fact that we are intent upon preserving "qualities" rather than "forms." There is a human tendency whenever we have had a deep spiritual experience to believe that the experience is inseparable from the setting in which it came to us. There is a similar tendency to believe that any change in the words which express our faith will mean a change, and possibly a dilution, in the faith itself. It is important for all of us to remember that the Prayer Book as we know it and love it is the result of many changes and adaptations; it is the product of historic evolution. We have a *growing* liturgy. If it ceases to grow, it will cease to live!

A recent writer has pointed out that the present burst of life in the field of architecture, at a time when there is a dearth of new art forms, is due to the combination of fidelity to the past with boldness of innovation. There has been an appreciation of traditional forms along with openness of mind concerning the possibilities of novelty. So in the Anglican tradition we need a fidelity to our Catholic and historic faith combined with a fresh and contemporaneous expression of that faith in terms for today. Like the householder in our Lord's parable, we must bring out of our treasure "things old and new."

WE FACE again the perennial responsibility of our comprehensive Anglican tradition: we are both Catholic and Protestant; we believe in both the priestly and the prophetic elements in worship; we accept both the revelation of God in the past and his continuing revelation in the present. Our task, in the words of the preface in our American Prayer Book, is to find "the happy mean between too much stiffness in refusing and too much easiness in admitting, variations in things once advisedly established." The Lambeth Conference can be of great help to all of us if wise guidance is given on this most important question: How can we bring our historic faith and worship into vital union with the needs and problems of modern men? This is not a new problem but it has a new urgency. For at least two reasons we must press on to a more adequate solution than we have found thus far.

In the first place, some solution is necessary if we are to realize our potential ministry to the world around us. I have no personal complaint with the forms of the Book of Common Prayer. I have been nurtured by them and I love them, even when they use language it has taken me a long time to understand. I would never want a change in the wording of the Lord's Prayer or the Creeds. But I do believe we would seem to many a visitor more real and vital in our worship if we changed archaic words to their modern equivalents, and if at intervals there were expressions so startlingly contemporary that a participant in our worship would say, "This historic Church is talking *to me* and *to my generation.*" I am inclined to favor a shorter alternative form of Holy Communion which might be used, with the permission of the bishop, for those occasions when the present liturgy is too long. And I think there is good reason for the permissive use of intinction, as an adaptation in method of administration which involves no change in our belief or teaching about Holy Communion.

I offer these suggestions as a present extension of the kind of adaptation which created the English Prayer Book of 1549 and the American Prayer Book of 1789. Their purpose is not to change the faith but to make it more available. They grow out of my conviction that we have not begun to reach the troubled and groping spiritual seekers all around us who do not realize we have what they are looking for.

Constantly I am aware of two paradoxical truths about our Church: it seems strange and remote to those who know it slightly, and it seems gloriously adequate and soul-satisfying to those who know it well. To some extent, this is an inescapable dilemma. I would never favor reducing the language of devotional experience at its best to the level of the spiritual beginner. There will always be a certain gulf between the language and atmosphere of "the society of the redeemed" and that of the pagan and secular world. What I am contending is that we who are happy within the Church ought to reach out to those who are confused and seeking, not only by our personal interest and concern but also in the very liturgy itself.

The other reason for urgency in this matter of a sound adaptation of our worship is so that we may make our full contribution to the liturgical movement now spreading throughout Christendom. In many branches of the Christian Church there is evidence of a desire for more satisfying forms of worship, forms which will have historic validity and also a modern relevance. In this movement the Anglican tradition is a subject of frequent discussion. Here is an area in which we are strategically situated to meet a recognized need and to share with others that which God has entrusted to us.

We need to be reminded in our dealings with our fellow-Christians of other Communions of the two emphases made by the Archbishop of Canterbury in his statement quoted above. We have both a

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negative and a positive responsibility. We must, to be sure, protect that which is unique in our tradition and safeguard it from dangers, both those from without and those from within. But we have also the responsibility of presenting winsomely and sharing freely the treasures of our heritage. It is imperative that our zeal to "protect" should never exceed our zeal to "share."

Writing recently in the quarterly, *Christendom*, Dennis de Rougemont said: "The true problem of the century is that of the community. It is bound up with the problem of a common language. Liturgy can contribute toward recreating and authenticating this language; but only under two equally determinative conditions: it must remain Biblical at its source, and it must find a contemporaneous form."

We of the Anglican tradition have before us "an open door." We have the ingredients for "the common language" of Christendom. All the central notes of New Testament Christianity which are being re-discovered today are the familiar overtones of the Book of Common Prayer. Our liturgy is not only "Biblical at its source" but has had the enrichment and testing of long historic usage. If we can show a parallel creative and contemporaneous adaptability, we can scarcely foresee how great may be the purposes of God for us!

Talking It Over

By
W. B. SPOFFORD

THOSE attending General Convention, 1937, probably will remember Merwin K. Hart. He was the flag-drapped gentleman, of our communion I am told, who started out early that year to prevent the CLID (now the Episcopal League for Social Action) from holding forums. A smart man, he never functions as an individual but always through organizations, of which he is said to have several score to use as the occasion demands. In this case he came up with the Church Layman's Association. Whether anyone belonged besides Brother Hart no one ever knew, but the device was sufficiently effective to get yards of space in the papers. In fact he did the job so well that "standing room only" signs had to be hung each day at the forum meetings, and both Houses adjourned promptly to take in the show.



Came war, with its united front against Fascism, and Mr. Hart dropped from view. But he's back, functioning now as the president of the National Economic Council, Inc., reaching his public through a weekly newsletter. The January 15 number is an interesting document. In it he has high praise for Franco; protests against the trials of Nazi civilians; declares that the U. S., through "false propaganda" was "lured into a thing called the United Nations"; states that it is because of the Communists that "the country for some years has been rocked with agitation to protect Jews and Negroes from discrimination."

And just what does Churchman Hart recommend to his clients by way of protecting themselves from Communists, Jews, Negroes, this "thing called the United Nations" and "something called Democracy"?

These are his words: "We have one concrete suggestion to make to every citizen who is impressed by the potential danger. Let him possess himself of one or more guns, making sure that they are in good condition, that he and other members of his family know how to use them, and that he has a reasonable supply of ammunition. . . . We advise all our readers to proceed lawfully to equip themselves so they and their households may not be defenseless if what happened in Spain and France happens here. It will be better to have guns, and have them ready, and not have to use them, than to have the need for them arise and not have them. The Lord helps those who help themselves."

So sit down quietly and ask yourself what would happen in these United States if such advice appeared in the Daily Worker, communist newspaper. Mr. Hearst would run out of red ink in 24 hours and Congressman Thomas and his Un-American Committee would stage a show in Washington that would make the Hollywood purge seem as quiet as a mill pond on a hot summer night. Yet Mr. Hart's call to arms was unmentioned in the newspapers and Mr. Thomas and his colleagues are too busy sniffing for "Reds" to bother with Mr. Hart, though their attention has been called to his blast.

And don't think, please, that Brother Hart isn't adequately supported. Unlike most of his "organizations," this National Economic Council, Inc. has a board of directors. Among them are Charles G. Dawes, former vice-president of the U.S.; John J. Raskob, director of various corporations; O. A. Taylor, vice-president of S. H. Kress & Co.; Thomas Creigh, former general counsel of Cudahy Packing Co.

Then too I was interested to find as one of Mr. Hart's directors, Prof. William Starr Myers of Princeton. I'm interested because I met Prof. Myers a few months ago when a number of us met

(Continued on page 17)

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Announce Schedule of Sessions Of World Council

The First Assembly Will Open in Amsterdam August 22 with John R. Mott First Speaker

Edited by Sara Dill

New York:—A tentative schedule of sessions for the first assembly of the World Council of Churches, meeting at Amsterdam, has been announced. The opening service will be on the afternoon of August 22 with John R. Mott speaking on the general theme of the assembly, "Man's Disorder and God's Design."

A review of the historical interdenominational movements leading up to the first assembly will highlight the first plenary session on the evening of the 22nd. Addresses will be given by the Rt. Rev. George H. K. Bell, Bishop of Chichester; Bishop Ingve Brilioth of Sweden; Dr. Marc Boegner of France; and Dr. John A. Mackay of the United States.

On Monday morning, August 23, the constituting assembly will receive a report from W. A. Visser 't Hooft of Geneva, general secretary, on the program undertaken by the Council's provisional committee during the decade since it came into being at Utrecht in 1938. His report will be referred to four special committees and by the close of the day it is expected that the preliminary stages in the formal organization of the World Council will have been completed.

Also on the 23rd, Karl Barth, Swiss theologian, will make the opening statement on the work of the World Council's study commissions, and Prof. C. H. Dodd of the U. S. will discuss the Biblical basis of the assembly's theme.

The four study programs will be presented on Tuesday, August 24, by speeches on the various subjects to be considered: "The Universal Church in God's Design," Bishop Gustav Aulen of Sweden, chairman; "God's Design and Man's Witness," Prof. Hendrik Kraemer of Holland, chairman; "The Church and the Disorder of Society," Reinhold Niebuhr of the United States, chairman; and "The Church and International Affairs," Mr. Kenneth Grubb of England, executive chairman.

From Wednesday, August 25, on, the assembly will be divided into sectional meetings for six days of study. Delegates will devote morning sessions to consideration of the reports presented by the four commissions all of which will be ready in galley proof by the time of the assembly, and which will later be published in book form.

Afternoons, the four special committees will be in session. One will study the constitution as now framed, plus seven or eight proposed amendments; another will seek to establish the policy of the World Council as an organization; the third will handle the administrative details of the Council; and the fourth will consider miscellaneous concerns of the various national Churches, including anti-Semitism, women in the Church, mutual aid among the Churches, and training of lay leadership. All commissions and committees will report back to the plenary sessions in the closing days of the assembly, which will end on Saturday, Sept. 4. The plenary sessions, it was said, will adopt and not just receive the various reports submitted to it, subject to possible revision from the floor.

There will be three public meetings during the assembly, the first on "The Christian Witness in the World," the second on "The Christian Witness in the Social and National Order," and the third on "The Christian Witness and the International Order."

Alternates to the assembly will have study sessions of their own, while a more popular program will be arranged for visitors and guests.

Henry Smith Leiper, associate general secretary of the World Council, announced that briefing conferences for American delegates, alternates and press representatives who are going to Amsterdam will be held in New York City on April 19 and in St. Louis on April 26. A conference is also being considered for the West Coast. Preliminary to the assembly, it is planned to hold large ecumenical services in churches throughout the country on Whitsunday, May 16, to focus the attention of Protestantism on the imporportance of the sessions at Armsterdam.

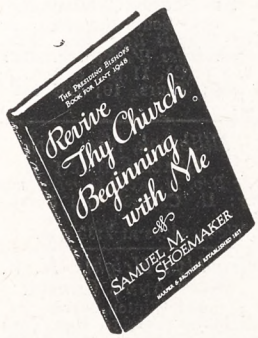
Urge Repeal

Richmond, Va.: — Repeal of Virginia's Jim Crow laws in the interest of better democracy, fairness and justice was advocated last week by

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speakers appearing before a committee of the state legislature. The crowd of 150 persons that jammed the small room applauded frequently as the speakers, one Negro and seven white, urged approval of bills now before the legislature.

The Rev. W. L. Ransome, president of the local civic council and the only Negro to speak, said that the segregation repeal bills presented a fine opportunity for Virginia to show President Truman that the state "can handle its own affairs without his help." He said that Negroes were asking for the legislation and that "nobody from outside, no radical group, is telling us to do this," nor should the committee "hold it against us" if some undesired and unsolicited "radicals" appear in behalf of the bills. "You know it is easy to stick with the status quo," he said. "A body at rest remains at rest. Unless somebody agitates this thing it will be just as it is until Gabriel blows his horn."

Another speaker was the Rev. Carroll Brooke, Episcopal rector of Staunton, who explained that he spoke as an individual and not for the Church. He appealed specifically for the repeal of segregation statutes covering trains, streetcars and buses as the first step. He pointed out that such segregation already has been ruled out in interstate commerce. A member of the committee asked Mr. Brooke if he favored repeal of the law forbidding intermarriage, to which the clergyman replied "that's the same old red herring, continually being thrown into this situation" and declared that it has "nothing to do with what we are discussing here."

Care of Aged

Cincinnati (RNS): — A continuing committee of 11 denominational representatives was named by the 200 institutional executives who met here for two days in a national conference on Protestant homes for the aged, which was set up by the Federal Council of Churches. Future activities of the group toward possi-

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ble permanent organization will be planned by the committee, which will be enlarged as other denominational groups have opportunity to name representatives.

The persons attending the meeting here were from 20 states. Throughout the country, it was stated, there are about 350 Protestant institutions for the aged. Roswell P. Barnes, associate general secretary of the Federal Council of Churches, said there had been no consistency of policy and practice among Protestant agency services to the aged.

The Rev. Beverley M. Boyd, Episcopalian and a secretary of the Federal Council, explained the conference was called to give opportunity for institutional executives to exchange ideas and information, and develop improved service through cooperative action of homes for the aged.

Vital Issues

Englewood, N. J.: — The high schools of Newark, N. J. recently banned numbers of *The Nation* because they carried articles by Paul Blanchard on certain practices of the Roman Church, particularly in the field of medicine. Rector J. A. Mitchell of St. Paul's here, doubtless had these in mind when he announced a series of talks on Tuesday evening in Lent on "Is the Episcopal Church both Catholic and Protestant?"; "The Relation of Church and State"; "Religion in the Public Schools"; "Religion and Medicine."

Brotherhood Service

Detroit: — An excellent presentation of the Christian philosophy of race relations was made by the Rev. John M. Burgess, chaplain at Howard University, Washington, in a sermon delivered in St. Paul's Cathedral, Detroit, at an inter-racial service. The cathedral was well filled for the service. Participating clergy included, besides Mr. Burgess, Dean John J. Weaver; the Rev. F. Ricksford Meyers, rector of St. Matthew's; the Rev. W. B. Spofford, Jr., Executive Secretary of the Episcopal League for Social Action and rector of St. Thomas'; the Rev. Wm. B. Sperry, rector of Christ Church, and chairman of the diocesan department of Christian social relations (under whose auspices the service was held); and the Rev. G. Paul Musselman, diocesan director of social relations, who arranged the details for the service.

Special invitations to the service had been issued to the members of the Episcopal Games League, the National Association for the Advacement of Colored People, and the local alumni of Howard University. Representatives of the choirs of St. Cyprian's and St. Matthew's Churches led the music.

Following the service, a reception, attended by hundreds who had been present, was given in the Cathedral House by the Women's business and professional league of the cathedral.

Later in the evening, another reception for Mr. Burgess was held at the home of Dr. Canute G. Constable, an alumnus of Howard University, for the Detroit chapter of Howard alumni.

Mr. Burgess is the first denominational chaplain to be assigned by a Church to Howard University, and has oversight of more than 600 Episcopal students there.

UMT Condemned

Newark, N. J.: — The board of social relations of the diocese of Newark went on record at a recent meeting as being opposed to universal military training. The resolution was sent to the judiciary committee and to congressmen of the state. The resolution received opposition and failed to pass unanimously.

Sherrill to Lecture

New Haven: — Presiding Bishop Henry Knox Sherrill will give the six Lyman Beecher lectures at the Yale Divinity School April 13-15.

Clergyman Honored

Martinsville, Pa.: — The Rev. Charles C. Fishburne Jr., rector of Christ Church here was named "Martinsville's first citizen of the year" at the annual dinner of the Optimist Club. He was selected particularly for his work with young people and with charitable organizations.

New Secretary

Washington:—Miss Gertrude Orr has been appointed executive secretary of the department of promotion of the diocese of Washington. She has been a newspaper reporter, publicity and screen writer and has published several books for children.

There Is Unity

Rome (RNS): — Organized here a little over two years ago, Unitas, a Jesuit-sponsored movement to promote the unity of all Christians, has extended its work to Lombardy and now has a flourishing center in Milan, as well as in Rome. The organization is headed by the Very Rev. Charles Boyer, S.J., dean of thology at the Gregorian Pontifical College in Rome, and is the first of its kind to be endorsed by Pope Pius XII.

In recent weeks, numerous meetings and lectures have been held in Milan, Piacenza, Pavia, Bergamo, Brescia, Varese and Marate, all in the Lombardy province. At these sessions prominent Jesuit and non-Catholic speakers stressed the need of uniting Christians in efforts to promote international good will and to combat anti-religious influences.

The speakers all emphasized that Unitas is looking "more to resemblances than to differences" in seeking the union of all Christian denominations. Similar lectures and meetings are planned by Jesuit leaders in other towns throughout Lombardy during May.

According to Unitas' official organ — also called Unitas — the movement's chief emphasis to date has

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been on reunion of the dissident Eastern Orthodox Churches with Rome. The journal has urged that "with good will, differences can be bridged." Meanwhile it has given increasing attention to the problems of Protestant reunion with Rome.

Unitas has frequently declared that out of 800,000,000 Christians, only 400,000,000 are Catholics while 150,000,000 are Oriental dissidents, and 200,000,000 Protestants, the remainder being members of Eastern Catholic Churches in union with Rome.

Jesuit contributors to Unitas have stressed that "for Catholics unity is not a good that is absent and necessary to attain but a good already possessed, which must be communicated," as enjoined by the Catholic belief in "the unity of one Sheepfold under one Shepherd."

Making It Easier

Toronto (RNS): — James Cardinal McGuigan, Archbishop of Toronto, is getting unexpected aid in his request that Roman Catholics abstain from alcoholic drinks during Lent. A local tavern-keeper placed a sign on his premises reading: "During Lent no Catholic will be served. Signed, the management, cooperating with local Roman Catholic headquarters."

Not Attracting Men

Indianapolis (RNS): — Protestantism in Indianapolis lacks attraction for men, is failing to reach low income groups, and is barely keeping pace with the population growth of the city. These facts were revealed in a report based on a detailed statistical study of Protestant churches here compiled by Frederick A. Shippey, director of research for the Board of Missions of the Methodist Church.

The survey showed that:

1. Only 29.2 per cent of all Protestant church members are males.

2. Laborers — who comprise over 26 per cent of the employed population — make up only 8.6 per cent of Protestant church membership.

3. Between 1930 and 1945, when Indianapolis grew 15.6 per cent, church membership increased by 16 per cent.

4. In spite of the population growth, Sunday school enrollment between 1930 and 1945 dropped 10.3 per cent.

5. An average of only 31.4 per cent of Indianapolis Protestants attend Sunday morning services and only 6.9 per cent attend evening services.

6. An estimated 50,000 persons of the Protestant faith are unreached by the churches.

Other findings disclosed by the survey were that less than half of the Protestant church membership contributes regularly to the churches; and Protestant preachers are poorly paid. The survey indicated that 37.1 per cent of the ministers make between $2,000 and $3,000; 17.7 per cent earn between $1,000 and $2,000; 24.8 per cent get $3,000 to $4,000; and only 7.1 per cent receive over $5,000.

Shippey said the survey proved that "urban church work is not sufficiently aimed at males" and that "few churches have a vital program for adult males." He said the survey advanced 11 recommendations to improve the Protestant church situation here. Among these were:

1. Broadening of pastoral counseling to include juvenile delinquency, adult crime, alcoholism, racial problems, and labor-management problems.

2. A house-to-house religious census to locate "the many thousands of unchurched residents."

3. A study of occupational distribution of church membership.

4. Appointment of an interdenominational committee to study the Sunday school situation thoroughly.

5. Investigation of the small percentage of church members who contribute regularly to financial support of the church; and

6. Leadership training schools for Sunday school officers.

Check on Candidates

Milwaukee:—The ministers of this city are to distribute information on mayoralty candidates to members of their congregations. The chairman of their committee stated that of the 15 candidates for the office, twelve had agreed to answer a questionnaire

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and it is expected that the other three will do so. The questionnaire asked the church affiliation of each candidate and the extent of his church activity. Also listed were fraternal affiliations, previous public offices held and the war record service. The candidates were also asked what they thought were the most pressing needs of the city.

Europe Fears Us

Grand Rapids, Mich. (RNS): — A warning against the effects of American policy on people abroad was issued by two speakers at the annual meeting of the International Council of Religious Education here. Many sincere Christians in Europe fear the United States more than Russia, Paul G. Macy, director of the World Council of Churches' midwest region, declared. He explained that Europeans are greatly concerned about the spread of Communism, but they "desperately fear that the way in which the United States goes about meeting the problem will lead to war."

Frank S. Mead, former editor of a religious magazine, charged that American "imperialism" is hampering the growth of Christian principles in American outposts. "Nine out of ten average Americans have the idea that God arrives with the color guard—that the will and love of the Almighty start working immediately as the Stars and Stripes are run up the flagpole over American-occupied territory," Mead said.

"The truth is that there is a tremenous gap between the color-guard and the home missionary, the religious educator who follows the troops."

Unique Service

Columbia, S. C.:—Bishop Melcher, coadjutor of Southern Brazil, prepared a class for confirmation at Trinity Church here while he was rector. On February 22 Bishop Phillips of Southwestern Virginia, a former rector of the parish, read the opening part of the confirmation service. Then Bishop Gravatt of Upper South Carolina presented to Bishop Melcher for confirmation the class that he had himself prepared.

Bishop Bentley Talks

Newark, N. J.:—Bishop John Bentley, vice president of the National Council, was the speaker at the meeting of the Auxiliary of the diocese of Newark, meeting at the cathedral house on March 3. He told of the work of the Church in foreign fields.

Leads Quiet Day

Detroit:—Bishop Emrich of Michigan conducted a quiet day for the clergy of the diocese on February 16. The theme was evangelism.

Miller in Detroit

Detroit:—The Rev. Randolph C. Miller of the Church Divinity School of the Pacific visited this city February 18, addressing a meeting in the afternoon on teaching techniques and materials to be used in Church schools. He then addressed about sixty teachers and clergy at a dinner meeting at St. Paul's Cathedral, also on the subject of education.

Talking It Over

(Continued from page 12)

under the chairmanship of the Rev. Samuel M. Shoemaker to see if anything could be done about merging a couple of our Church papers. Prof. Myers was all for it. Only he had conditions: one, that "there is no place in the Episcopal Church for an ecclesiastical New Republic"; and, two, "I will have nothing to do with any enterprise with which any Spofford is connected."

So you see I have to be careful. Prof. Myers may have followed the advice of Fellow-Director Hart and got himself a gun and "a reasonable supply of ammunition."

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***Meditations For Women*, Introduction by Dorothy Canfield Fisher, Abingdon-Cokesbury, $1.00.

First a confession! Before I had read Miss Fisher's admirable introduction, I felt prejudiced against this book because it seemed to me that things spiritual or philosophical, which I supposed this volume to contain, belonged to men and women alike.

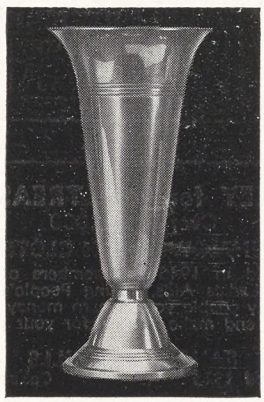
As I followed the first of the readings for the days of the twelve months, I found prejudice abating, and by the time I had concluded the December section, it had disappeared. For I discovered, as you will, that in this small volume, which is



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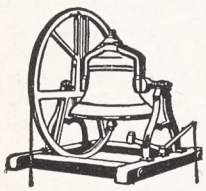
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neither profound nor mystical, the authors speak directly to the minds and hearts of us who are ordinary women, doing the work of life in home, office, school or elsewhere. While the meditations are arranged by months and days, dates are unimportant. If you are not in the mood for "March," which is religious, and are thinking about home and children, turn to "June" where a mother discusses Larry, Dan and Little Sister.

The twelve women who collected or wrote the selections, are broadly educated and splendidly equipped through their own living to advise the rest of us. The English preacher, Maude Royden Shaw is perhaps the most notable.

MARGARET HAYES.

* * *

***Letters of the Scattered Brotherhood*, edited by Mary Strong, Harper & Bros., $2.00.

The universality of mysticism is illustrated in the quotations which introduce each of the hundred odd meditations which make up this collection. Emerson and Shakespeare, the Hindu Veda, the Wisdom of Solomon, Lao Tze and the Shepherd of Hermas provide texts, as do the writings of Lord Whitehead, St. Augustine and Heraclitus. It is with the inner life that the book is concerned. Into the pattern of worldwide mysticism, the Christian faith is interjected, as in the passage, "(When) you sit in silence with the Word you become one with the Spirit, with the power back of all manifested life, infinitely gentle when you give yourself to it."

Though there is little of the penitential approach to be found, the positive note of hopefulness, joy and beauty is probably needed at a time when pessimism and condemnation has become the vogue in so much Christian theology. "These are iron times for the nations," one meditation begins. "Be all the more disciplined in your emotions, for you will hear cries of fear and the cowards will try to force you into their quaking cul-de-sacs." Christian confidence is certainly needed now. With hate and fear propaganda filling the newspapers and popular magazines, men and women certainly have to seek the inner power of God in order to follow the advice with which another reading closes, "And remember never knit your brow, keep it holy!"

There will be those who will call such hopeful mysticism an escape medium from the reality of life. If it is, certainly it is as commendable as an escape mechanism as mystery movies and sex heavy best sellers. When modernism in the Church preached an easy pie-in-the-sky theology, true Christianity reminded men that they were still miserable sinners and that progress toward the kingdom of God was neither as easy nor as automatic as some then thought it to be. Now, with the pendulum swung, and men's hearts failing them for fear, they perhaps need to hear the words of John Donne (1573-1631) which express the theme of this book: "Religion is not a melancholy, the spirit of God is not a dampe!"

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

VERY REV. EDWARD R. WELLES
Dean of St. Paul's Cathedral, Buffalo

May I appeal through your columns to the clergy and laity of the Church who live in communities where there is a public library, to further the Presiding Bishop's program of evangelism in one specific way: namely, to find out if their public library possesses a copy of the Authorized Version of the Holy Bible with Apocrypha, and a copy of the Book of Common Prayer (chancel edition with large type). If the library does not possess these basic volumes, they could be purchased inexpensively and given to the library which would welcome them. These two books taken singly or together are a powerful force for evangelism in these days.

* * *

VERY REV. ROBERT HATCH
Dean of the Cathedral, Wilmington

Wholehearted congratulations on your editorial of February 12 on our clear duty in regard to the UN plan for Palestine. It is shocking that so many Christians remain indifferent to what is taking place. What happens in Palestine will affect not only our Jewish brethren but also the UN itself, which means all of us.

* * *

CARL HERMAN VOSS
Staff of the Church Peace Union

Congratulations on the excellent editorial, "Attack on World Peace," in the issue of Feb. 12. It was a splendid piece of work. I wish that more Christian leaders would speak out on the Palestine problem. To me this whole question, as your editorial so aptly stated, is the determining factor in the UN's future. The tone of this editorial is in accord with the prophetic leadership THE WITNESS has been giving during the past 25 or 30 years. Thank you for it.

* * *

THE REV. W. C. SEITZ
Professor at Bexley Hall, Gambier, O.

It should be called to the attention of your Mr. McCandless that the Anglican doctrine of the purposes of marriage, as stated in the Book of Common Prayer of the Church of England is as follows: "First, it was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy name. Secondly, it was ordained for a remedy against sin, and to avoid fornication; that such persons as have not the gift of continency might marry, and keep themselves undefiled members of Christ's body. Thirdly, it was ordained for the mutual society, help and comfort, that the one ought to have of the other, both in prosperity and adversity." The Lutheran doctrine is the same (cf. Concordia Encyclopedia, art. "Marriage"); so is the Calvinistic doctrine (cf. Westminster Confession, ch. XXIV,II); so is the Eastern Orthodox doctrine (cf. Orthodox Confession of the Eastern Church, Question CXVI); as well as the Roman doctrine, to which Mr. McCandless refers in your issue of February 12.

It is unfortunate that a priest of the Church should fail to recognize the statement of a universally accepted Christian truth simply because he finds it in a Roman Catholic source and to make it the object of his attack.

It is even more regrettable that a Christian teacher should imply that certain "natural instincts and affections, implanted by God" are essentially "beastly" and "low" and that sexual concupiscence is somehow or other a "lower urge" than, let us say, hunger and thirst. Such views as those expressed by Mr. McCandless are an insult to our creator, a denial of the holiness of the married state, a fruitful source of immorality, of psychological impotence and frigidity, of marital maladjustments and infidelities and certainly should not be propagated in a Christian periodical.

EDITOR'S NOTE: A similar communication, with the quotation from the English Prayer Book, came from the Rev. Marshall M. Day, rector of Christ Church, Milwaukee. He concludes: "The similarity between the Anglican and Roman statements, although it may surprise some, will probably interest all."

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"O ye Ice and Snow, Bless ye the Lord: Praise Him and Magnify Him for ever"

We hope they did on Theological Education Sunday, for reports from many sections of the country leave some doubt about what Episcopalians were doing that day.

Many parishes designate a later Sunday for instruction on Vocation to the Ministry and for their Seminary offerings. Write to the school of your choice for literature and special envelopes.

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The WITNESS

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photo by Fabian Bachrach

MARCH 11, 1948

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BISHOP CHARLES HALL WRITES ON PROBLEMS OF YOUTH AND SEX

More Travels of a Gargoyle

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In Leading Churches

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Weekdays: 7:30, 8 (also 9:15 Holy Days and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer. Open daily 7 A.M. to 6 P.M.

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Thursdays and Holy Days: Holy Communion, 11 A. M.

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Park Avenue and 51st Street
Rev. Geo. Paull T. Sargent, D.D., Rector

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11:00 A. M. Morning Service and Sermon.

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The Church is open daily for prayer.

ST. JAMES' CHURCH
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11 a.m. Morning Prayer, Sermon.
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The Very Rev. Edward R. Welles, M.A., Dean

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Daily: 12:05 noon—Holy Communion.
Tuesday: 7:30 A. M.—Holy Communion.
Wednesday: 11:00 A. M.—Holy Communion.

ST. LUKE'S CHURCH
Atlanta, Georgia
435 Peachtree Street
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9:00 A. M. Holy Communion.
10:45 A. M. Sunday School.
11:00 A. M. Morning Prayer and Sermon
6:00 P. M. Young People's Meetings.

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The WITNESS
For Christ and His Church

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MARCH 11, 1948
Vol. XXXI No. 5

Clergy Notes

CADIGAN, CHARLES H., has resigned as rector of Christ Church, Bloomfield Hills, Mich., to enter the field of industrial relations. The resignation becomes effective this summer.

CRAIG, WILLIAM E., vicar of Holy Apostles, Los Angeles, Cal., has accepted the rectorship of St. Stephen's, Grand Island, Nebr.

DEWART, RUSSELL, rector of the Epiphany, Walpole, Mass., becomes vicar of Grace Church, Chicopee, and St. Andrew's, Ludlow, Mass., April 1.

MARTIN, WILLIAM L., canon of Christ Church Cathedral, Louisville, Ky., becomes rector of St. Paul's, Beaufort, N. C., March 16.

NEWELL, OLIVER S., has resigned as rector of St. John's, Yonkers, N. Y., effective when his successor is named.

SLOCUM, CLARENCE, formerly vicar of Trinity, Sunnyside, Wash., is now assistant at St. Mary's, Eugene, Oregon.

SMITH, BANCROFT P., was erroneously reported to have accepted the rectorship of St. Clement, El Paso, Texas, Feb. 9th. He has accepted the position of assistant minister.

SMITH, GEORGE, formerly in charge of St. Matthew's, Bena, Minn., is now in charge of the Prince of Peace, Cass Lake, Minn.

STEEN, CECIL A. S., formerly rector of Grace Church, Trenton, N. J., is now rector of St. Mark's, Malone, N. Y.

STEVENSON, JOHN E., formerly curate at All Saints', Detroit, is now rector of Gethsemane, Marion, Ind.

WEBSTER, R. M., formerly rector of Christ Church, Trenton, N. J. is now vicar of St. Thomas, Clarkdale, Arizona.

WIELAGE, FREDERICK H., formerly in charge of St. Barnabas, Richland Center, Wis., has returned to the army as a chaplain.

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CHRIST CHURCH
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REV. GARDINER M. DAY, RECTOR
REV. FREDERIC B. KELLOGG, CHAPLAIN

Sunday Services, 8:00, 9:00, 10:00 and 11:15 A. M.
Weekdays: Wed. 8 and 11 A. M. Thurs., 7:30 A. M.

TRINITY CHURCH
Miami
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Sunday Services 8, 9:30, 11 A. M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Services

Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 p.m.
Week Days: Holy Communion Wednesday and Holy Days, 12:00 noon, Friday 8 a.m.
Intercessions Thursday, Friday, 12:10;
Organ Recital Tuesday, 12:10.
The Cathedral is open daily for Prayer.

ST. PAUL'S CHURCH
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Rev. Calvin Barkow, D.D., Rector

Sundays: 8 A. M., Holy Communion; 11 A. M., Church School; 11 A. M., Morning Prayer and Sermon.
Wednesdays: 10 A. M., Holy Communion; 10:45, Rector's Study Class.

THE CHURCH OF THE ADVENT
Indianapolis
Meridian St. at 33rd St.
The Rev. Laman H. Bruner, B.D., Rector

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

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton Randolph Williams

7:30 A. M.—Holy Communion.
9:30 and 11 A. M.—Church School.
11 A. M.—Morning Service and Sermon.
6 P. M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion, 10 A. M.

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Holy Communion—Daily at 8 a.m.
Fridays at 7:30 a.m.
Holy Days and Fridays 10:30 a.m.

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VOL. XXXI. No. 5

The WITNESS

For Christ and His Church

March 11, 1948

Publication Office, 6140 Cottage Grove Avenue, Chicago 37, Ill. Editorial Office, 135 Liberty Street, New York 6, N. Y.

Million Dollars in Four Hours Reported a Success

All the Reports So Far Received Indicate That a Considerably Larger Sum Is Likely

By W. B. Spofford

New York:—You have sat by your radio on election night and tried to figure who has been elected on the basis of early returns. It's hazardous business. In my town, for instance, one presidential year, a neighbor started calling in his friends at seven to drink champagne over the great victory. Being on the other side of the political fence I got unholy joy out of seeing all his lights turned off about nine o'clock.

So maybe I'll have to start eating words instead of peanuts come another week, but as things stand it seems safe to say that more than the asked-for million was raised on February 29 with that Presiding Bishop's talk over his "Presidential Coverage—600 stations—coast to coast" hookup.

Reports indicate large congregations everywhere, with people getting a lot of fun out of it, particularly in sneaking a look at their watch from time to time while the rector was reading prayers to see whether he was going to hit it on the button. In addition to this timing angle, the sporting instinct also came into play with people saying, "I'll bet we can raise that million bucks in four hours for world relief."

Telegrams started coming in at the Church Missions House early Monday and are still coming. Reports still are meager, but here are those that are in: Southern Ohio gave assurance that the diocesan goal of $35,000 has been reached. Maine telegraphed that it had $4,700 but that on account of a heavy snow storm it had not been possible to communicate with a number of parishes so the figure will be increased; Rhode Island reported $14,527; Vermont, $3,266; Central New York, $17,666; Pittsburgh, $18,639; Kentucky, $7,057; Lexington, $2,557; Trinity Cathedral, Newark, N. J., $2,500 and South Florida, with a goal of $11,494 wired, "we are over the top."

Upper South Carolina, with a quota of $3,952, reported on March 3 that $10,056 had so far been raised. Eau Claire has $1,007 a few hours after the close of services on the 29th, with more apparently to come; Northern Indiana, $3,000; Wyoming, $1,267; Arkansas, $3,528; Olympia, $5,000; Sacramento, over the top with a goal of $2,471 and Spokane reported $6,100 with an objective of $4,445.

The diocese of Atlanta reported $9,686 which is about $2,000 more than its goal; South Carolina $8,312 which is double the sum given to the relief fund last year; the diocese of Rochester about $11,000 which is considerably over last year. All of these are first reports, with more donations expected.

THE WITNESS checked with a number of the New York City parishes and in every case the rector reported that a sum more than anticipated had been raised, and in every case they stressed that donations were continuing to be received by mail. Here are figures, all in round numbers: The Ascension, $2,500; Grace Church, $3,500; St. Bartholomew's, $4,000; St. Thomas' Church, $6,000; St. George's, $5,100; St. James', $4,900; All Angels', $1,500; the Epiphany, $2,000.

Mr. John Irwin, press representative at 281, states that most reports so far received indicate "Christmas and Easter congregations," that the Presiding Bishop was heard clearly; that congregations were enthusiastic about the network arrangement which made possible the broadcast directly to the people. He states that "from the incomplete returns available at the time it seems evident that where parishes followed the plan suggested by the National Council, the whole plan was a success, either reaching or passing the predetermined goal. Some of the variations of the plan seemed successful too." (Meaning, I take it, where the rector read the address of the Presiding Bishop since the church was unsuited for broadcasting because of interference or the difficulty of wiring in some of the larger churches.)

The one sour note was the fact that station WBBM, the Columbia network in Chicago, completely failed to give the broadcast, with about 100 rectors forced to meet the emergency the best they could — in most instances by reading the address which had been sent all rectors in advance. Just who is to blame for the slip-up nobody seems to know. At first the management of the Chicago station passed the buck to Columbia headquarters in New York. They passed it right back. Finally Mr. Frederick Faulkner, station manager in Chicago, issued a release to the papers regretting the error and offering Bishop Conkling the fifteen minutes at whatever time he may wish for whatever message he cares to give over the air. There are stories of sabotage on the part of some employee of another religious faith but so far there is completely nothing to indicate the truth of any such yarn. It probably was just a mistake on the

PLEASE USE THE FORM

***Articles to appear in THE WITNESS following the series for Lent will be one on his impressions of the Episcopal Church by the Rev. Alec Vidler, noted English theologian and editor; *The Task of a Bishop* by Bishop Lawrence of Western Massachusetts; *Question Marks* by Bishop Robert Gooden, in which he deals with some of the vital issues now facing our world and *More Travels of a Gargoyle* by Thomas V. Barrett. Those getting THE WITNESS during Lent at their church are urged to mail the form on page thirteen so that the magazine may be delivered each week for a year to their home. In addition to unusual and timely articles you will get the full reports of the Lambeth Conference, now being discussed in the articles for Lent, and also the reports of the first assembly of the World Council of Churches meeting in Amsterdam.

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part of someone, who probably will be fired, and that will be that.

There is another story going around which ought to be put straight before this piece ends. It is that the cost of the hookup approached $100,000 and that this was too much money to spend. Fact is most of the stations donated their time. There was the cost of special wiring in a few instances. But it can be stated authoritatively that the entire campaign, including printing, transcriptions, records, advertising, was less than 3%. All of which brought the remark from a man who knows about such things, "That is mighty cheap money-getting."

FACULTY MEMBERS ORGANIZE

Greenwich, Conn.:—Members of college and university faculties who are Episcopalians, — two of them from each province, — met at Seabury House and formed an organization to be known as the national association of faculty Episcopalians. They conferred for three days on such topics as: the Christian professor in the classroom; responsibilities of the Christian professor in his relationship with students outside the classroom; The relationship of the Christian professor with his colleagues; The purpose and work of the guild of scholars; the spiritual and moral needs of faculty churchmen.

Presiding Bishop Sherrill made the opening address on the meaning of the world-wide mission of the Church, and the final session was led by the Rev. Bernard Iddings Bell. The general purpose of the conference was stated as being the consideration of ways in which faculty churchmen might play a larger part in the presentation of the Christian religion to students and faculties of our colleges and universities.

Temporary officers of the new association are: Virginal Hancher, Iowa University, president; Virginia Harrington, Barnard College, vice-president; Dr. Edward McCrady, University of the South, and Dr. Elliott Van Diller, Mills College, regional representatives; the Rev. Thomas (Gargoyle) Barrett, division of College work of the National Council, secretary.

A selected group of faculty churchmen will be invited to become charter members of the association, including members of the present guild of scholars, to which this association will be a complementary body. General invitations to join the association will be sent out before May to all Episcopal members of faculties and administrative officers.

The national commission on college work and the division of college work of the National Council have expressed the opinion that this new association will be of great importance in the Church's work on the campuses and will prove to be of significance to the members of the association and to the Church's mission to the world of our time.

The activities of the association are to be directed towards four basic purposes drawn up by members of the conference. These are: 1. To promote a sense of companionship among those engaged in scholarly pursuits who have a common realization of loyalty to Christ and a common appreciation of the beliefs and practices of the Episcopal Church.

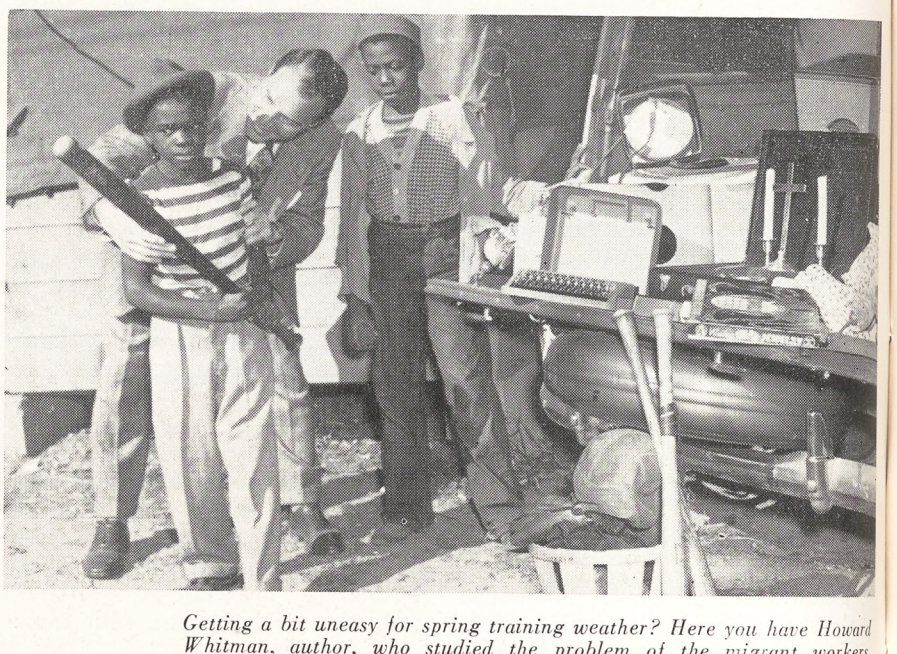
2. To encourage one another to make plain within the academic framework our faith in the centrality of God in human thinking and action; and our common concern that this centrality be recognized in education.

3. Through publications and conferences mutually to enlarge our knowledge of the Christian religion and of its relevance to the whole field of intellectual and moral affairs.

4. To deepen our own devotional lives; to make them honest, mature and consonant with modern knowledge.

CHURCHES JOIN FOR SERVICES

Lowell, Mass.:—St. Anne's here is the center for the city-wide community services again this Lent, sponsored by the ministers' association. The church is located in the heart of the city and the services held each day at noon are attracting increasing crowds. Another unique event at St. Anne's is the university of life, held on six Sunday evenings and sponsored by the council of churches. Lecturers this year include three Episcopalians: Dean Edwin J. Van Etten of Boston; the Rev. Richard G. Preston of Worcester and the Rev. Rollin J. Fairbanks, chaplain at the Massachusetts General Hospital. The school this Lent has an enrollment of about 1,100, with an added number attending the service that is held before the sessions. The rector of St. Anne's is the Rev. Laurence H. Blackburn.



Getting a bit uneasy for spring training weather? Here you have Howard Whitman, author, who studied the problem of the migrant workers, teaching an aspiring Jackie Robinson how to handle a bat supplied by the Eastern Harvester, one of the three large station wagons used among migrant workers by the Home Missions Council

OUTDOOR PREACHING BY STUDENTS

Berkeley, Cal.: — The students of the Church Divinity School here and of St. Margaret's House, deaconess training center, have organized a program of outdoor preaching. Those taking part have a brief time for study and prayer with the Rev. J. Henry Thomas and then go forth to some corner or vacant lot with a portable organ for a service.

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Native Missionary Transforms A Village in Mexico

The Rev. Jose Gomez Brought Water and a Fine Church to the People of Colorful San Pedro

Mexico City (RNS):—This is the story of the Rev. Jose Gomez, an Episcopalian clergyman, and how he brought an ancient, sun-baked Aztec town of 1,000 souls to vigorous life. The story starts in 1930, when Mr. Gomez, fresh from the Philadelphia Divinity School, was assigned to the parish of San Juan Bautista in the town of San Pedro Martir, about 23 miles from here. San Pedro, which dates back to pre-conquest days, clings tenaciously to a mountainside. Looming above it are Mexico's two famous volcanoes —the placid "Sleeping Princess" and the ominous cone-shaped Popocatapetl.

Young Mr. Gomez loved the beauty of the place and resolved to help its simple, wholesome inhabitants. That's how he became interested in San Pedro's water problem. Much of Mexico is parched. dry land and San Pedro was no exception. From time out of mind its people had trudged to the neighboring village of Tlalpam, three miles away on the dusty road that girdles the mountain. There they filled skins, kegs and casks with water and plodded back to San Pedro, bowed under the weight of their burden. The luckier ones saddled two kegs across the narrow backs of splindly-legged burros.

San Pedro waited 400 years for Mr. Gomez—and water. The young clergyman first caused a collection to be taken up in the town. Fourteen thousand pesos—an amazing sum for so backward a village—was contributed. Then he got a delegation to go to Mexico City for a parley with government officials. They offered the 14,000 pesos. It wasn't long after this that the miracle of water in San Pedro was a reality. The precious liquid was piped over the mountains a distance of 30 miles. A reservoir was constructed in San Pedro to hold the supply. The government even constructed a community washing center and a bath house in the middle of town.

Encouraged by the results of their cooperation, inspired by the Episcopal minister, the residents of San Pedro promptly tackled the problem of raising a more profitable cash crop. Mr. Gomez studied the question, then suggested that flowers would sell at good prices in Mexico City's nearby market. Carnations were tried without much success—the mountain soil wasn't just right. So the carnations were dropped and rose bushes planted in their place. Soon San Pedro became not only the remarkable pueblo of water, but the unusual town of the roses.



The Rev. Charles H. Cadigan has resigned as rector of Christ Church, Bloomfield Hills, Michigan, and will this summer enter an industrial plant to work with management and labor in formulating policies

One of Mr. Gomez' parishioners then donated land for a school. The government agreed to build it. Five hundred of the congregation got together and put up a parish hall. Later — in 1937 — the congregation wanted a new church. Again they pooled their efforts—a device learned from Mr. Gomez — and dynamited rock for the church foundation from the mountainside. In three years they had their church.

In 1944 — after 14 years among his people at San Pedro — Mr. Gomez was called to a new assignment. He was sent to Mexico City where he was made dean of the Cathedral Church of San Jose Gracias, a post he still holds.

But the simple people of San Pedro have never forgotten their Mr. Gomez. For during the 14 years he was among them, more good things came to them than had come for many a hundred years before.

CHURCH ENTERS THE BARROOM

Detroit:—The effect of religious services by television upon men standing in barrooms was revealed by the first service to be televised by a local station. The service was evening prayer and included a pageant presented by the young people of St. Paul's Cathedral. A layman who sat in the WWJ studio and witnessed the televising of the service made the following comments:

"When I received an invitation to attend the televising of a service from St. Paul's Cathedral, I approached the whole thing with a feeling of fear. I fully expected that this would be a rather cold and formal sort of thing, from which one would not get very much. I suppose I felt it would be like the moving picture version of a book which I had read and heard reviewed from time to time. Thus the entire affair would be very matter-of-fact.

"Nearly all churchmen know and love Evening Prayer; we know where it starts, and we know where it stops. But I must confess that the first thirty seconds of that service, as it appeared on the television screen, changed my whole opinion of the possibilities of the church over the air.

"In the room with me were two other churchpeople, who had been raised in the church and who know the service from start to finish. It was interesting to note their reactions to the events appearing on the screen. The woman replaced her hat; the man forgot to light his cigar; and as the service progressed through the processional hymn, the opening sentences, the prayers, the general confession, I could hear my companions entering into the service along with the congregation seated in St. Paul's Cathedral, two miles away. This was also true of the creed and the other responses during the service.

"A moving pageant took the place of a sermon, and as we sat there in the darkness, one could feel the spirit of the service coming across the screen. Thoughts of the possibilities

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now open to the church, — carrying the services, visually, to the sick, the shut-in, hospital patients, men in prison, and many more ran through my mind. All the warmth of the great service could be felt, somehow, in that little room, as the cameramen swung their instruments from priest to altar to congregation, and to the altar again. And we three felt, as we sat together in that small place, that it was good to have been there.

"Several days before the service was to take place, I jokingly charged Dean Weaver with driving Episcopalians 'to drink' because so many of our television sets are installed in taverns and bar-rooms. I understand that the radio station conducted a survey shortly after this televised broadcast, among some of the taverns. The general reaction seemed to be that as the service unfolded itself on the screen, first of all people stopped smoking to look and to listen, and then many who usually spent the evening in that place disappeared at the close of the service. Could this mean that we have found a means of converting people at a distance? It is the prayer of many who witnessed the telecast that our church may continue to pioneer in this new and fascinating field, and so bring the good news of Christ into the lives of many now untouched."

CALIFORNIA BUYS A RANCH

Healdsburg, Cal.: — A ranch near here has been purchased by the diocese of California for a youth center. Known as El Rancho del Obispo (Ranch of the Bishop), the property covers 65 acres and includes three houses, swimming pool, tennis court, baseball diamond and horse show grounds. The three houses, one a 27-room home, can accommodate 150 persons.

The ranch will be opened this summer and, according to Bishop Karl Block, will attempt to show young people that "democracy is the political expression of Christian affirmation." Bishop Block said the center would equip youth to face "present day ideologies — the isms that are not social theologies, but competing religions."

Though emphasis will be on youth conferences the year round adult members of the diocese will not be forgotten, the bishop said. Retreats are planned for lay members of the Church and for the clergy. "We are not unmindful of the older people," Bishop Block explained. "But we do realize they have reached a period of rigidity in character and attitude which makes it more profitable to expend much of our time and strength on the young people in the hope that they can become leaders in their communities."

INTERCOMMUNION MATTER MADE CLEAR

Buffalo, N. Y.:—When the committees of the Episcopal and Polish National Catholic Churches, dealing with intercommunion, met here recently they cleared up a matter which has been misunderstood by some Episcopalians. An agreement of a previous meeting of the commissions was interpreted by some to forbid occasional reception of the Holy Communion by a member of one Church at the altar of the other Church "except under stringent restrictions." All commissions at the last meeting here "agreed that this is not the intention of the article in question" and that it means that the "occasional receiving of Holy Communion in the other Church by a member of either Church in good standing may be permitted as a token of our intercommunion."

The Rev. Floyd W. Tomkins, a member of the Episcopal Commission, states in a letter received with the minutes of the meeting, that "this action is intended to make plain that occasional reception of the Holy Communion at the altar of the other Church is quite permissible, in the same way that a communicant may go to the Holy Communion occasionally in other parishes of his own Church."

WEST AFRICAN CHURCH

London (RNS):—Ten Anglican bishops met recently in conference at Accra, capital of the Gold Coast Colony, to prepare a constitution for a self-governing Church of England province of West Africa, it was learned here. The new province would be independent of the already-existing province of South Africa and would have its own archbishop. The bishops' meeting was a sequel to a conference in 1945 at which a draft constitution was drawn up and submitted to the Archbishop of Canterbury, who returned the draft with certain suggested modifications.

The constitution as it now stands would, if accepted by the bishops, provide, among other things, for a House of Bishops, a House of Clergy, a House of Laity, and the establishment of a theological faculty.

Present at the conference were Bishop John O. Aglionby, of Accra, who presided, and the bishops of Gambia and the Rio Pongas, Lagos, The Niger, and Sierra Leone. The conference was opened by a service at Accra's Holy Trinity church, attended by the acting governor, high government officials, and representatives of the Methodist and Presbyterian Churches of the Gold Coast.



A program of character education based upon the Beatitudes is being conducted at Christ Church, Lexington, Kentucky. The program is under the general supervision of Ophelia S. T. Carr, Rector James W. Kennedy and Ellis F. Hartford

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EDITORIALS

Both in Body and Soul

THE collect for Passion Sunday calls for a broad vision. We pray that God will mercifully look "upon thy people," "that they may be governed and preserved evermore, both in body and soul." His people are you and I, and all who call on his name in every place. Our imaginations must stretch to include worshippers in all parts of this land, with varying rites and practices. We also picture those on Pacific Islands, men and women in churches in Moscow, in Spain, in China and Japan. God's people are everywhere, and we are praying that all may be governed and preserved. It is easier to make the words of another prayer sincere, rather than this one. We can pray "that all who profess and call themselves Christians may be led into the way of truth," and feel that God will not be entreated for all because some do not hold the truth just as we do.

But asking God to be merciful to all who call themselves Christians is another matter altogether. It runs contrary to the cherished feelings of most of us. It is sheer idealism to consider the preservation of the body and soul of a brother Christian, if he happens to live in a country with which we are at war, or with which we may possibly be at war. It is not quite so fantastic, but still idealism, to say that our social and economic order on a world scale should be so governed that every one who called himself Christian would have the necessary material things to preserve "body and soul." To many in this country, it seems unthinkable that there should be equal opportunity for the care and nurture of all Christians' souls and bodies, and some would go so far as to limit it simply to white Protestants of a certain economic level. This collect is a prayer for the classless society, and on a world scale. May it bring to us the vision of God's people, and a knitting of our wills with his that we may all "be governed and preserved evermore, both in body and soul."

"QUOTES"

THE desperate plight of the people of Europe requires immediate and generous aid by the United States. The Church can exercise its leadership in this situation by endorsing a program of aid on the conditions that the fullest possible use be made of agencies of the U.N. in carrying out the program; that it in no way interferes with the right of the European people to work out their own way of life, politically, economically and socially as seems best to them; that effort is made to re-establish trade and other relations between eastern and western Europe on which the permanent economic recovery of the continent essentially depends. The Federal Council's statement on the European Recovery Program notes these conditions and they should be emphasized in our consideration of the matter.

—CANON ROBERT D. SMITH
Secretary of Social Service
Diocese of New Jersey

Propaganda in the Church

A PERUSAL of the February number of *Forth* left the impression that all is well in this best of possible worlds. In China a bishop was consecrated, described as an "intrepid leader." We do not know Bishop Liu and we hope that he is just that. But from the article there is nothing to indicate that either the bishop or the editor of *Forth* are aware of any struggle in China between the people and a government that is condemned even by our state department as corrupt and weak. Certainly there is nothing in the story to intimate in the slightest where Bishop Liu stands in this civil war, the outcome of which will determine the way of life for many millions for generations.

Then we are informed of the restoration of a church in Tokyo. But we searched in vain for some mention of the reconstruction—or lack of it—of Japan in a democratic, political and economic sense. An article about a school in Jerusalem is more encouraging for there is a hint that there are some tensions between Jews and Arabs. But when the author got to the point where he said "given an atmosphere of free association, they can and do live happily together" he stopped. He might well have put in a plug for a forthright policy on the part of the U. S. to back a U. N. force to implement its decision, thus making possible that "free association" the author thinks desirable.

But perhaps the best clue to the editorial mind came in a profile sketch of Charles Julian Symington in the series, Churchmen in the News. Mr. Symington is quoted as saying that "the Church should not take part in political discussions but should concentrate in training young men in the seminaries so that they would be better prepared to deal with the practical problems in their parish duties. Veterans during the war had to meet grim reality and they will insist on greater reality in the Church's program."

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It should not be necessary to point out the absurd contradiction here, but the editor obviously failed to see it or he would not have printed it. The official organ of our Church is following the secular owning class in directing the clergy to "keep to their altars" and out of controversial, worldly matters. *Forth* might better quote from various Pastorals of our Bishops which have, innumerable times, declared that the Church must take stands in secular affairs.

A Central Staff College

ONE of the subjects for discussion at the Lambeth Conference is the formation of a Central Staff College for post ordination study. The college, as Bishop Gray pointed out (WITNESS Feb. 12), would be "one of the means which would decrease disconnectedness within the Anglican Communion."

The leadership of the college would come from outstanding scholars of the Anglican Communion, with a student body of selected clergy. The college would be a definite step in the better understanding of the common problems which confront the Church today. It could be "a matrix from which a new Church order would grow." We agree with the potentialities of such a college if stress is laid on a study of contemporary problems.

Perhaps Lambeth could go even further and devise a way in which the work of the college could be extended so that more clergy would benefit from its organization. Perhaps some kind of an extension, or home study department, could be created. This department could publish curricula, bibliographies, outlines of its findings and suggestions for study at home or in local groups.

An extension department would accomplish a two-fold purpose. Not only would it extend the work of the college by making its work available to more clergy, but it would be a means of encouraging planned study on the part of the clergy. Some kind of a citation might be made to those who completed a certain amount of work.

We hope Lambeth will take positive action on the proposal. We further trust that the Bishops will explore the possibilities of making the work of the college more effective through an extension department.

Youth and Sex Behavior

by Charles F. Hall

The Bishop Coadjutor of New Hampshire

ONE of the quickest ways to win a nod of approval today is to suggest that "young people are going to the dogs." That is the starting point for this article. Someone better equipped for the task could level his remarks against the full range of "immoral society." In this survey we shall deal specifically with the problem of sex behavior as it confronts young people today.

"Moral man" frequently calls youth to account for the confusing social problems of these times. "Now, when I was young. . . .!" he reminisces. After he has bathed himself in glowing memories of his youth and the golden generation of his early years, he takes a quick look at the young folk of today and concludes that they are "going to the dogs." And he has statistics to prove it! We won't itemize these sordid facts but "moral man" knows that modern youth has broken all records in the field of immorality. That is a fact about our young people today. And here is another. One of the gravest moral problems of the younger generation is the older generation. The Victorian elders of our time expect youth to live up to their *remembrance* of their own moral standards in youth, and they don't.

Here for example is the way "moral man" sizes up modern youth: "Young people of today live in a perpetual round of amusement. They go about by day and night in perfect freedom. Their sole occupation is to drive about and amuse themselves with dancing. They read improper books and the foam of a poisonous philosophy falls from their lips." That happens to be an excerpt from an article in the *Ladies Magazine*, published in the year 1800! Let it be said then that one of the first social needs of our day is an older generation which has not forgotten its youth and is ready and eager to help young people intead of using them as a convenient scapegoat.

The Church has been reluctant to assume a role of leadership in sex behavior guidance. It has passed the buck to doctors and scientists. With precious few exceptions the Church has been saying, "We know our young people are baffled by the problems of sex. We know too that we are not equipped to give them the proper instruction. That is not our responsibility. The best we can do is advise parents to tell their children the 'facts of life' or to send them to a qualified specialist." There are two negative results to this daring de-

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cision. First, young people learn far more about the "facts of life" in the latrines of the world than in their own homes. Second, in discovering that the Church has refused to deal with this subject young people have too often decided that sex is a sinful fact which they happen to be stuck with. If the Church turns thumbs down on the problem and parents dismiss it casually, it must be one of life's miserable unmentionables. So youth learns about sex the wrong way. Suppression breeds secrecy and ultimately, ignorance and tragedy.

Some years ago a son of mine embarked upon a wretched habit. At the age of three he became a garbage eater. His mother noticed his apparent lack of appetite at meal times and began to investigate. One day she caught him in the act. Stealthily, when he was sure no one was watching, he opened the garbage can and methodically sorted out its contents. He separated the coffee grounds from the orange skins and the egg shells from the burnt toast. When the feast was ready he called his two year-old girl friend to share the garbage with him. That evening my wife and I decided to inaugurate three positive measures to curb this perversity. The first step was instruction. We taught our son the difference between garbage and food. Second, we guided him to a right choice in the matter. Finally, by constructing a simple device we made it most inconvenient for him to get the garbage. To be sure, there were other garbage cans in the community, but once we had sealed the most accessible one we discovered that he left the others alone.

"Which things are an allegory." Sex is like food in so far as it serves a creative function in life, is basically a normal, healthful urge and calls out appetites that are vital for purposeful living. But like food, sex can become garbage. When this natural urge is relegated to the trashland of society it becomes a breeding ground for spiritual and physical disease. We introduced three positive measures to curb the garbage practices of our son: instruction, guidance and prevention. Those same factors can be employed by the Church in dealing with the problems of sex behavior that confront youth today.

Consider first the measure of instruction. Professor Kinsey, in his recent report to the nation on the sex behavior of man, demonstrates the virtue and weakness of science in this field. His is a frank, fearless statement of facts as observed by scientists going it alone. "Shocking" is the first word this survey calls to mind. It is "tragic" too. But suppression of such fact-finding will not change garbage into food. Vital instruction always begins with an honest appraisal of actual conditions.

So much for the positive side of the scientific approach. Here is its weakness. You can't measure man in a test tube. You can study the *physical nature* of a person in a laboratory but you can't explore the potential of his soul under a microscope. Professor Kinsey would say to a young man, "It is my conclusion after 12,000 observations that your future sex behavior is at the mercy of your first sixteen years of life." Thus science confronts young manhood with the same cure that is suggested for baldness: either change your ancestors or grin and bear it. But is that all? What would Professor Kinsey say about the St. Augustines in the world?

UNDOUBTEDLY the preadolescent years of any person's life are the most vital in forming his pattern of sex behavior. Consequently it is within this age span that society must provide the best instruction and influences. That is precisely where the Church comes into the picture. It must break through the barriers of prevailing Victorianism, face facts squarely and deal with them openly. We have our parish youth groups, diocesan organizations, a nation-wide society of Church youth, summer conferences and winter convocations, and yet how rarely is the subject of sex included in the curricula of such assemblies. Most suggestions that a clergyman and doctor appear at a youth forum to discuss the problems of sex behavior are instantly stormed under by an angry chorus of Mr. and Mrs. Hushers. Although such folk are the first to say young people are "going to the dogs," nevertheless when such positive measures of instruction are suggested they cry, "Don't! You'll only make matters worse." This Victorian bottleneck can only be broken by some fearless and determined pioneering in the Church.

We have some literature on sex behavior that has a Christian ring to it but most of this material is designed for the post-adolescent age. We need more pamphlets and books on this subject that carry the authority of Christian teaching as well as the assurance of scientific conclusions. Here is one vital area of life where modern science and the Christian Church must make their observations together, report facts, and say with conviction: "This is the way. Walk ye in it!"

While we are on the subject, today's parents can use some instruction too. Recently an open forum was held in one of our churches on the subject, "Juvenile delinquency in our community." The participants began with a polite discussion about broken windows in deserted houses and ended up by learning about raped youth in disinterested homes. When that particular forum ended there was general agreement on one fact: the subject for discussion was wrong. They were dealing with *parental* failures. They decided that it was

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not so much a case of delinquent youth but of preoccupied and careless parents.

The second measure in dealing with the problems of sex behavior is guidance. It is here that the Church can make a contribution peculiarly its own. A scientist like Professor Kinsey can assess the facts of human sex behavior and chart a course for youth, indicating the rocks and dangerous rapids they must avoid. A doctor or a psychiatrist can assist youth when they hit those rocks and rapids. It is the responsibility of the Church to tell youth why they are making life's journey, to assure them of its divine purpose, and to teach them God's love for all his children whether they are on the rocks, in the rapids or clear of both in open waters. That is Christian guidance and youth needs it today!

When our young people can see for themselves that the Church has taken an intelligent stand on the problem of sex behavior, and is out to help them instead of condemning them, they will respond and advance with assurance. They don't like to eat garbage! They are ashamed of themselves when they do. But nothing will turn youth into garbage-eaters faster than a censorious Church.

Prevention is the third step in dealing with the problem of sex behavior. Rescue stories are always inspiring and Christian history is full of them. St. Francis, Augustine, Mary of Magdala, and unnumbered others testify to the truth of our Lord's parable of the prodigal son. But the Christian gospel is not all curative. Basically it is preventive. When Jesus said "Whosoever shall offend one of these little ones that believe in me it is better for him that a millstone were hanged about his neck, and he were cast into the sea"—he was not concerned with cure but with prevention. Don't let it happen! Surely in dealing with youth and their sex behavior that must be said again and again. Let us put more prayer and action into our preventive ounces and we won't be staggered by such curative pounds.

St. Paul had a word for us on preventive measures when he said, "I keep under my body." And a little girl made it even stronger when she misquoted Paul in her memory work, saying, "I keep my soul on top." That is the prime purpose of all Christian efforts in this arena of life: to help youth to keep their souls on top. But consider some of the agents of trashland they must encounter. There are the movies—and their name is legion—which advertise and justify loose moral standards. To date the Church has done little to curb this mighty monster. We let youth eat garbage in the cinema six days a week and expect them to appreciate good food in Church on the Sabbath. The emphasis should be in the other direction for Christianity is our daily bread and not simply a Sunday dinner.

As you read this you may say it sounds puritanical, and by modern standards I suppose it does. But take a moment and add up the score: seductive shows, easy liquor, cheap magazines, sexy books—make them available for youth, give them a car to speed them on their way, and then start praying! For too long we have been thinking largely in terms of cure. It's about time we began to act preventatively. All of these trashland agents wield a heavy influence upon the sex behavior of youth. Until we take their measure we shall resemble nothing more nearly than a florist raising orchids in a greenhouse and transplanting them into zero weather.

The last word on this subject is cooperation. The Church can provide a Christ-inspired leadership in guiding youth beyond the rocks and rapids of moral tragedy. It can be the spearhead of all combined efforts in destroying these demoralizing influences that surround our young people today. But the Church must also encourage the mind of science, the hands of social agencies and the heart of the home to team up with it in this Christian crusade for youth. That is a large order but the stakes are even larger. Today as never before the Church is called by Christ to help youth to keep their souls on top.

A Word With You

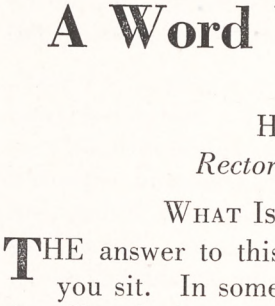
By

HUGH D. McCANDLESS

Rector of the Epiphany, New York

WHAT IS A LIBERAL?—I.

THE answer to this question depends on where you sit. In some parts of the South, the Baptist Church is conservative, and the Episcopal Church is liberal. In New England, the Episcopal Church is called conservative, and the Unitarians are liberal. Many parishes are liberal theologically and conservative in economics, and vice versa.



Twenty years ago, most seminarians hoped they were liberals of one sort or another. Today they describe a liberal as one who believes that all we have to do is perform a little kindly act now and then, which will push the escalator of inevitable human progress even faster.

As one who calls himself a Liberal, I feel this is a bit severe. But we have been at fault in mak-

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ing a free and easy doctrine out of Liberalism. It is more properly an attitude toward doctrines.

A Liberal is one who feels that people are more important than rules. The test of rules for him, is how well they work in the salvation of individuals. "The Sabbath was made for man," he quotes, "not man for the Sabbath."

The Liberal is a mite dubious about the churchman or statesman who puts the "welfare" of people (as defined by his own philosophy or ideology) above their happiness, or their personal choice in any matter. It is too easy, reasons the Liberal, to be philosophical about the other fellow's toothache. Some of the greatest fanatics and disciplinemongers in Church and state are not much given to self discipline. Mussolini was ready to fight until the last Italian was killed; that is, up to, but not including, himself.

The Liberal feels that the universe was created to produce and support human life of the personal (spiritual) kind. When laws and rules and philosophies contribute to that cosmic purpose, they are good and God-revealed. When they don't, they aren't.

Travels of a Gargoyle

by Thomas V. Barrett

Secretary of College Work of the National Council

I STOPPED for a few hours to see the Rev. Neo Hardway. He was a nice burly fellow with a furrowed brow and a delapidated Chevrolet. He said the fact that the Chevy ran at all was a paradox. His pulse was very vital and challenging, but rather irregular, it seemed to me. We talked about war and peace on the way to his church.

"You see," moaned Hardway, or Neo, as he asked me to call him, "it's a great paradox. As Spiney would say. . . ."

"Who's Spiney?" I interrupted. Neo looked at me in amazement.

"Spinegold Wiener—you've certainly heard of him."

"Oh—of course—I don't know him well enough to—call him by his first name. Excuse me, you were saying. . ."

"The paradox is," continued Neo, scratching his right ear with his left hand, palm outward, "that we are following the possibility of an impossible ethic. On the one hand, there's the kerygma, as Stiff would say, and on the other hand as Taul Pulich says. . ."

"Just a second. Who is Stiff?"

"Why Stiff Clanley, of course."

"Oh."

"Where did you go to seminary?" asked Neo, curiously, wrapping a long arm around the spokes of the steering wheel while he blew his nose.

"General," I answered, reaching with a right hand behind me to get a cigarette out of my breast pocket. I was getting a little confused at the grass root terminology of my pleasant friend.

"Neo-Thomism is dead," he pronounced creasing his forehead like a waffle. "But the paradoxical thing is that many of these charismatic liberals are flopping over into Neo-Thomism."

I was ashamed of myself for having become so simple minded in my bureaucrats niche, but determined to bluff my way through. "Of course, it is somewhat paradoxical that the pneumismatic Methodists have almost abandoned their early neuresthenic pleuroma in favor of a pacifistic anonymous."

I happened to look out of the car at that point to see a small boy kicking a tin can into a veritable shambles. It seemed delightfully direct and simple, but there must have been a paradox in it somewhere; or perhaps, it was clearly an existential maneuver.

"Of course, Kieerekegaard would say," pursued my relentless companion, "that faith itself is highly tinged with polarity."

"Do you think people find it easy to believe in God these days?" I asked abruptly wondering what a straightforward question might do to Neo's paradoxes.

"Do you mean the God of the Liberal, the Neo-Thomist, or the Soma-somatic?"

"Increasingly, Christian people, torn apart by paradoxes, neuroses, complexities of modern civilization, and the libido given to no profound meonic faith seem to be, or have been," I said frowning over my elbow. Neo's face lit up with pleasure at my Continental construction, and as we meandered through his church, which was built in the form of a paradox, he gave me a dissertation on kerygmatic doubt.

When I got back on the train (entering backwards by way of the freight station) I felt I had never been so challenged before. It seemed as though I had really got my fingers on the pulse of the Christian religion. The whole business was

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perfectly existential. I could hardly wait to get back to 281 and write a communique on my newly discovered paradox. Yet as we rolled on toward Chicago, I began to wonder if the grass roots were not a bit tangled in my mind. I envied the simplicity of a man in the diner who ate his peas with a regular spoon and informed me that it was raining out. There didn't seem to be any doubt about it. It was all quite natural. I looked; it did seem to be raining out.

"You're a parson, aren't you," he charged.

"Yes, I am, I believe," I said faking a pleasant grimace.

"That's a good life," went on the man, so simply it was almost childish. "We need goodness in the world. We need men who can teach us to find God. Cause, if we find God we'll get justice. And once we got some justice fer everybody—we'll get some freedom and peace. Glad to meet you."

Evidently the man didn't know how complex a kergygma can be. I went back to my berth and opened my little Bible. I struck another irrelevant passage. "But Jesus called them unto him and said, suffer the little children to come unto me and forbid them not for of such is the Kingdom of Heaven. Verily I say unto you, whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein." The whole passage sounded too simple. It didn't take into account the whole challenging grassroot thinking of Kieerkegaard, or Freud or Neo-Hardway. I gave it up and went to sleep.

I got back to my niche, put my feet on the desk and began sending out long range over-all policy and plans for the men in the field. Now that I have seen the Church at work I feel I know what is needed. I have taken the pulse of the Church on the local level. There's a lot of vitality if you only go out and look for it. I guess my trouble was that I, sitting here in this bureaucratic niche making blueprints, understood a really vital Church as one which went out to transform its community, and to stand up for justice to all peoples, and to shout about freedom from the rooftops, and to tell people about God so they could repent and believe, and take a walk in the sun. I see now I was unrealistic and rather old fashioned. I guess that doesn't go down in our day. You can't build an "on-going Church" or make any real challenge that way. To-day you have to have new techniques and new programs of action to be really vital. I found out there are at least four different ways to do this.

1. You get a bunch of people together and build a church on a nice street and get them all working hard to fix up the Plant which involves many committees and meetings. This way they really develop a lust for organization, and records, and Venetian blinds, and enlarged chancels and sheer spiritual vitality just floods the place. (This method takes a good deal of physical energy, but it works.)

2. You get a bunch of people together (usually a smaller bunch) and teach them a lot about the fine points of theology so they can spot a heretic a mile off on a dark night. And then you get them together as often as possible inside the church, away from other people (especially the Congregationalists) and let them learn how to execute ecclesiastical minuets. The average bunch will get very excited about this and just yearn for more knowledge of what the Church was doing day before yesterday; and, it helps to take their minds off the race-problem and war, and politics and all those secular things.

3. You get a bunch of people together and integrate them around a slogan. Then you put up charts all over the parish house and vestibule and on the elm tree in front of the rectory, showing the percentage of growth Sunday by Sunday. If there is no growth you take these charts down and start a contest in the Ladies Aid to see which lady can bring the most visitors to tea on Wednesday. If you keep up this bombardment of posters, slogans, charts, graphs, and thermometer contests long enough you can really get an aggressive church operating at top speed.

Pretty soon every child in Sunday School will be so persuaded of the truth of Christianity he will arise every morning with clear eyed resolution, and as he rushes for the bathroom he will be heard chanting, "Sell that Church!"

4. You call your people together (the more frowns they have, the better) and then you talk to them and discuss paradoxes, and make out that everything is profound, and polar, and insoluble anyway. After a reasonable amount of time you can get them all walking stealthily around knitting their brows like anything, and muttering about Kieerkegaard and the confusion, predicament, degeneration and neo-plasticism of modern man. When you get to this stage you've really got something fresh and vital. It's a sort of parochial indigestion that you're after, and once you show the people how easy it is you've got all kinds of frustrations, neuroses, anxieties, insecurities, melancholias, and maladjusted chromosomes to work on and you can really go places.

So now that I've been in the field talking with some of the boys who are getting right down to the grass-roots, on the local level, perhaps I can get better orientated to the Christian religion—on the national, policy-making level.

(More Travels of a Gargoyle will follow presently.)

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United Church Agency Proposes One Financial Drive

Community Fund System Will Greatly Increase Giving in Opinion of Money Raising Experts

Edited by Sara Dill

New York (RNS):—A nation-wide centralized financial campaign is being proposed by the Owen L. Coon Foundation of Chicago to the eight interdenominational agencies now considering merger into the National Council of Churches of Christ in America, and to the American Committee for the World Council of Churches. Purpose of the unified effort, according to Carl L. Anderson, executive vice-president of the Foundation, would be to raise "more money for administration, for a nation-wide program of research, and for use of modern mass media of publicity." The plan, in effect, would inaugurate a Protestant "community chest" type of drive for the benefit of interdenominational groups.

Details of the proposal were explained by Mr. Anderson at a meeting here of the Council of Men's Work Secretaries, composed of lay leaders of 20 religious groups and denominations. He described the plan as "an endeavor which will mean a great step forward for Christianity."

A private philanthropy, the Foundation is a non-profit corporation established by Owen L. Coon and his family. Mr. Coon is chairman of the board of the General Finance Corporation in Chicago, and chairman of the board of the Chicago Terminal National Bank.

Agencies to which the plan is being submitted, in addition to the World Council's American Committee, are: Federal Council of Churches, Foreign Missions Conference, Home Missions Council, International Council of Religious Education, United Council of Church Women, United Stewardship Council, Council of Church Boards of Education, and Missionary Education Movement.

If agreement is reached to enter upon the project, as at present outlined, or in an amended manner, the Foundation would be ready to provide the campaign counsel and personnel required to conduct the enterprise in 1949 for the budgets of 1950. To implement the campaign, the agencies would authorize a co-operating committee, made up of the directors of each agency and one or two board members appointed by each agency. Its first task would be to set up nationally a temporary organization, possibly under the name, "Christian Laymen's Association," to be composed of prominent national leaders. Then three functional groups of individuals, each a technician in his particular field, would be enlisted for a research commission, a modern media commission, and a fund raising commission. These would immediately begin activities in their assigned fields of endeavor.

The research commission would explore "the present operations and the possibilities of the Christian Church at three levels: local, national, and in the foreign field." The modern media commission would draw up a program "for telling the story of the influence of Christianity and what Christianity means in a fashion that can be understood by the man in the street, through newspapers, national magazines, radio, television and the movies. The fund raising commission would work with the firm of fund raising counsellors which it selects, receive and approve plans, strategy, devices, personnel, manuals, publicity, timing and all campaign matters.

Pointing out that all funds except those from denominational boards must come from the local level, the Foundation would work through local city, county and state Councils of Churches or such other local agencies as may exist. If necessary, new federations or councils would be set up, at least temporarily, and their budgets for 1950 would be raised at the same time.

To emphasize the need for a centralized financial campaign, the Foundation parallels the situation of the church agencies and that which existed for social welfare agencies in the 1920s. When the latter were formed into Community Funds, it said, a phenomenal growth took place in the number of contributors and the amounts subscribed.

Cowboys and Indians

Grand Rapids, Mich. (RNS):—An experiment in capturing childhood interest in cowboys and Indians for the benefit of missionary work is paying off in a novel way here. The "whoopin' and ropin'" of a class of young "rangehands" from the Old West who "ride again" every Friday afternoon in the parish house of St. Mark's Cathedral, actually is planned that way. The Trailblazers club for boys from 8 to 11 is a fan club for western Indian missions. While learning to rope and use stock whips, and playing western ranch games, the youngsters are learning about mission work in the western states.

Leader of the club is the Rev. H. Leigh Pink, curate of the cathedral and a former British and Canadian newspaperman, whose experiences with rodeos and ranch life in the U.S.

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and Canada now "pay off in a spiritual way." Canon Pink, dressed in western togs, tells missionary tales, shows movies and photographs and demonstrates the trade of the cowboy. The boys, in equally fancy dress, learn the wide-open spaces are now fenced-in range land and that Indians now are often cowboys and ranchers themselves.

And every week each boy drops a dime or two into a miniature log "bunkhouse" bank. When the banks are full, the youthful cow-punchers vote on the particular mission to which the money will be sent. Current favorite of the youngsters is a Wyoming mission group, perhaps because of the exciting tales Pink tells about the Blackfoot Indian chiefs. In his newspaper days, Pink served a stretch as publicist for western rodeos in Canada, and also fictionized the scenario for "The Miracle Rider," one of Tom Mix's last pictures.

Oppost UMT

Los Angeles (RNS):—Resolutions opposing universal military training, and endorsing the report of the president's committee on civil rights were adopted by 150 delegates to the annual conference of the Southern California Council of Protestant Churches.

Another resolution endorsed the proposed State Liquor Control amendment (soon to be voted upon) which would remove liquor control from the State Board of Equalization and place it in the hands of local communities.

Pleading for greater cooperation of all Protestant churches in spiritual, moral and social matters, Dr. E. C. Farnham, executive secretary of the Los Angeles Church Federation, said that such unity of purpose and action would not interfere with the expression of denominational and individual liberty "which is inherent in Protestant philosophy."

"The stifling of individualism in religious matters is as undesirable as the regimentation of individuals by the state," he said.

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Wed. and Saints' Days: 7:15 a.m. H. C.

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Oppose Bus Funds

Atlantic City: — Use of public funds for the "direct or indirect" support of church schools was opposed here by the annual conference of the American association of school administrators. The resolution, one of 22 introduced by a committee, declared: "We believe the American tradition of separation of Church and state should be vigorously and seriously safeguarded. We reassert the right of special interest groups, including religious denominations, to maintain their own schools as long as such schools meet the standards defined by the state in which they are located. We believe that these separate schools should be financed entirely by their own supporters. We therefore oppose all efforts to devote public funds either to the direct or indirect support of such schools."

One session of the conference was devoted to a discussion of religious training in the schools, including the released-time plan. However, no resolution on this subject was introduced.

Lambeth Campaign

London: — Bishops attending the Lambeth Conference this summer are going to be put to work. Plans for a "Lambeth Campaign" throughout England, with teams of overseas bishops visiting each diocese, has been approved by the missionary council of the Church of England Assembly.

Bingo Condemned

Detroit:—The executive council of the diocese of Michigan adopted a resolution last week condemning bingo and other gambling games as a means of raising funds for churches and charity. Copies were sent to the governor, prosecuting attorney, police commission, with the suggestion that they see that present laws are enforced.

End Segregation

Richmond, Va.: — The executive committee of the Virginia Council of Churches has adopted a program of interracial cooperation calling, among other things, for repeal of state and city laws forbidding the holding of unsegregated religious meetings in public buildings. The action came shortly after the close of a week-long Protestant preaching mission here, in which Negro churches did not participate because of the law requiring segregation in public buildings. Negro groups had been invited to take part, but said they could not do so if the policy of segregation were followed. Main sessions of the mission were held in a city-owned auditorium, and the sponsoring committee said it had to abide by the segregation law.

In its program of interracial cooperation, the Council's executive committee said it did not attempt to speak in the name of its 15 member denominations but was offering recommendations for the rallying of sentiment for action.

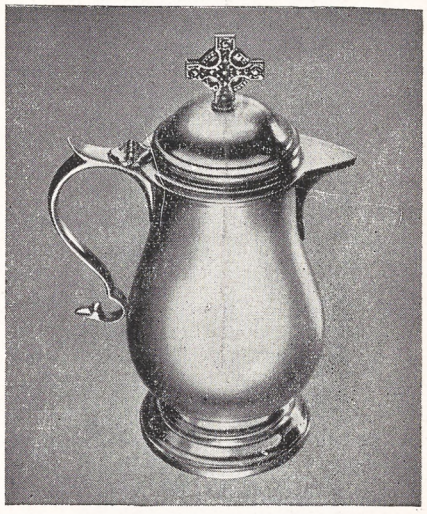
Revival Meetings

Jesup, Ga.:—The Rev. Archer Torrey, Episcopalian who recently joined the staff of the People's Institute of Applied Religion, began a series of revival preaching services at St. Paul's here the last week in February. The services have been well attended by Episcopalians and others. His theme has been "The Holy Bible, the basis for abundant living" and he has emphasized that God gives man food, peace and self-respect but that man has turned these into famine, war and self-despair.

Better Relations

Cleveland (RNS):—Since the partition of India there has been a definite swing toward Christianity, especially on the part of Moslems. Bishop Clement D. Rockey made that report here after flying half way around the world from his missionary headquarters in Lucknow, India.

Here for a six months' visit, Bishop Rockey further disclosed: that Gandhi's memorial rites, in which Hindus, Moslems and Christians participated, did much to better relations between the warring groups; that national leaders are seeking new industrial outlets in larger cities of



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India; that new interest has been aroused in bringing education to the masses.

"These," said Bishop Rockey, "are the outward sign of a new force in India. What they may mean to our missionary enterprises isn't at all clear at the moment. Because of large shifts in population, one of our large Methodist colleges dropped from 1,100 students to 250 within a few weeks. In other missionary centers, there has been little change because of the partition. If we can keep the spirit of religious freedom alive during the next few years, much may be accomplished."

Movement for Peace

Fargo, N. D.:—"North Dakota pushes for peace," is the slogan of a state action committee of clergymen and scientists which has launched a campaign to discuss world peace in all urban communities. Meetings are scheduled in the four largest cities of the state—Minot, Bismarck, Grand Forks and Fargo. At these meetings, committee leaders explained, local committees will be set up which in turn will hold meetings in smaller cities in their areas, until this type of meeting has been held in every town and city of North Dakota of 1,000 population or over.

Ordination of Women

Copenhagen (RNS):—The Danish parliament has passed unanimously a bill permitting ordination of women in Denmark's state Lutheran Church, despite objections by a large group of clergy and laymen who regard the new act as contrary to ecclesiastical tradition. All nine bishops of the state Church have announced they will accept women ministers in their dioceses, but so far only two bishops have intimated they will be willing to ordain women themselves. One of the bishops modified his position by stating he will only ordain women elected to serve in his own diocese.

The new act provides that where a woman is elected a minister in a parish whose bishop declines to ordain her, the parish may be transferred to the jurisdiction of a bishop who will be willing to confer ordination.

Two women are expected to be ordained in the next three or four weeks as a result of the new legislation. One is Miss Johanne Anderson, who was offered a post last year as minister of a Lutheran congregation at Noerre Alslev, in the Danish island of Faltser. The parish is in the diocese of Odense, whose bishop, Hans Ollgaard, is one of the prelates willing to ordain women. The second woman is Miss Ruth Vermehren, who for many years has been working among the inmates of a Copenhagen women's prison and has had the permission of her bishop to administer the sacraments.

Passage of the bill has led to speculation whether ministers and laymen who regard the ordination of women as contrary to the conservative interpretation of Holy Scripture may decide that the Danish Church is no longer a true Church and form a new "confessional front."

Brotherhood Week

Owensboro, Ky.:—The Rev. Benjamin W. Tinsley, rector of Trinity Church here, was one of five ministers to participate in a broadcast stressing brotherhood between races and creeds. Others taking part were a Rabbi, the pastor of a Baptist Church for Negroes, a Methodist and a Congregationalist.

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Many who dislike Stalin, Marxism, etc., heartily applaud economic schemes which stem from the Communist root and threaten Freedom.

Moral and spiritual implications in this conflict are basic, and in relation to them there can be no compromise. It is as much stealing for a state to take something which belongs to someone and give it to someone else as for a cattle rustler to steal a steer. Social sanctions have been spawned around falsehoods until the moral fiber of the human family is greatly weakened and calls for spiritual revival.

If you believe Freedom is in peril and would like to ally with others of us who share that conviction and are trying to do something about it, let us hear from you.

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Bishop Barton Honored

Gambier, O.:—Bishop Lane W. Barton of Eastern Oregon received an honorary doctorate from Bexley Hall here on February 26.

Service on the Air

Alexandria, Va.: — The Virginia Seminary will be on the coast-to-coast network for the church of the air this Sunday, March 14th. The sermon will be by Prof. Stanley Brown-Serman and the seminary chorus will provide the music.

Crime Prevention

Louisville (RNS):—A girl in criminal court whipped out a pistol and aimed at Officer Joe Martin. She pulled the trigger, and when the gun failed to go off, exclaimed: "I won't miss the next time." Charles E. Keller, a Louisville attorney, told the American Business Club here that she — and thousands of other criminals — must be rehabilitated. The girl got a two-year sentence and Keller asked the businessmen: "Are we going to wait two years for her to shoot Joe Martin before we try to readjust and rehabilitate that girl for society?"

"The girl cannot be left to our institutions alone," he continued. "Here is a job for the Church. Church congregations have something to do besides congregate. The Protestant churches of Louisville have been working for seven years on a policy of active study and assistance to public institutions, trying to give them an aim in civic life. And when they have an aim, we make sure they don't forget to pull the trigger. Although divided by creeds, Louisville churches are united in deeds."

Keller referred to the committee on institutions of the Louisville Council of Churches. The committee is a continuing study of public institutions and social welfare conditions. Keller said his group originally faced two objections to the policy of cooperation with public officials. Some thought the group would be embroiled in politics, "but we have cooperated with Republicans and Democrats alike."

Others said "You can't accomplish anything without the whip of public criticism," the attorney commented. And he went on to say the success of this approach can be measured by "what we have done, what our public officials say about us, and the unsolicited national publicity of press services and magazines."

Keller compared objectives of the churchmen to those of a police crime prevention bureau. "If the police department recovers your watch after it is stolen, that is spectacular; it makes the headlines. But if the crime prevention division prevents your watch from being stolen it gets no public acclaim but it is worth just as much to you," Keller said.

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***_The Bible in the Church_ by Robert M. Grant. Macmillan, $2.50.

From the very beginning the Christian Church found itself in possession of a compilation of writings which it inherited from its parent Judaism and which it regarded as authoritative in matters of faith and conduct. In the course of time it produced its own compilation, the New Testament which it came to regard as equally authoritative. Along with the Old Testament, the Church inherited the problem of applying to contemporary situations pronouncements, which must be accepted because of their Divine origin, but which were separated from it by centuries of time and wide divergences in language and forms of thought. This is the problem with which every generation has had to cope; this is why the Scriptures must always be "interpreted."

In his book of nearly two hundred pages, Prof. Grant gives an outline of the way in which the problem has been treated by various individuals and "schools," beginning with a brief survey of our Lord's attitude towards the Old Testament and ending with a discussion of the "five relatively distinct groups of interpretations" in modern Protestantism. In a concluding chapter, he emphasizes the necessity in any genuine study of the Bible for both a rigid "philological-historical" approach and a "theological" in which the "theological interpreter . . . is aware of the significance of events from the standpoint of Christian history."

The book is well documented with eleven pages of "notes" and a "select bibliography" of four pages. The style is uniformly lucid. The reading of it is commended to anyone who takes seriously the study of the Bible, and it should be a required assignment for all seminary students.

—E. J. COOK

***_Revelation and Response in the Old Testament_ by Cuthbert A. Simpson, Columbia University Press, $2.50.

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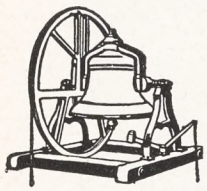
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a particular thesis. What makes this book unusual is that though the scholarship is profound and the investigation penetrating, it reads as interestingly as many novels and holds the attention much more successfully than many of the books on popular religion. As one reads this book he realizes that the Hexateuch is a story about real people, not a collection of legends or historical illustrations serving the purpose of later editors.

From the Song of Deborah to Jeremiah's interpretation of the destruction of Jerusalem, Prof. Simpson shows the development of a response made by the people to the inspiration of God, working from within. The theme of the book grows out of the "momentary monotheism which had issued from the self-surrendering acceptance of the power manifesting itself in the storm and the volcano." The author does more than comment on the Bible, for in a sense he continues the activity of the Bible editors. As the later redactors saw meaning in the movements of the tribes and developments in national history which they explained by their additions to the origin accounts, so the explanations here given explain the activity of God as he inspires the leaders to make appropriate response to the external stimuli.

This volume will cause the reader to think again of the fundamental meaning of the Old Testament revelation. If the assumptions of psychological reactions in the primitive people seem to be overdrawn, as they do to this reviewer, or if the scholarship appears to be unnecessarily advanced, this is probably all to the good. Too many of us stop thinking after we have left seminary and need to be stirred up. Only thus may our interpretation of the Old Testament retain a living vibrance as we present it to our people.

—S. A. T.

* * *

***Danger From the East* by Richard E. Lauterbach. Harper Bros., $3.50.

The ex-chief of the Time-Life Far Eastern bureau covers post-war Japan, Korea and China and comes out on the opposite side from Henry Luce's "American Century." While pointing out that Japan is peaceful on the surface, he claims that McArthur's democratic revolution by fiat is a failure which only strengthens the status quo and which, now, has as its point of departure the idea of making the Japanese islands a stationary plane carrier in the Pacific. Both the Soviet Union and the United States are guilty of evil in Korea, he claims, but that at least the former has made fundamental changes in distribution of goods and land, while we have depended on opportunists and fascist collaborators for the most part. The story he gives on China simply backs up people like Agnes Smedley and Edgar Snow and, while adding nothing new, does give a play-by-play description of the Marshall mission to that country. Even as this is being written, the papers announce that the Chinese are rioting before the British and American embassies, demanding that we get out of their country. This book seems to indicate that the rioters have justice on their side.

—W. B. S., Jr

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

H. C. Holdridge
Brigadier General, retired, Washington

After my retirement from the army, my interest was drawn to the program of the armed forces for compulsory military training. As a result of my intimate knowledge of the army, gained during thirty years of service, it became clear to me that not one argument advanced in support of the program would stand up under close analysis.

The only justification for such a program, which is contrary to every principle upon which this nation was founded, would be positive assurance that it would guarantee national security. In the age of the atom bomb and other weapons of terror, reliance upon the obsolete weapons contemplated under the proposal would constitute a danger to national security by giving us a false sense of security. This would be the major military blunder of our day, just as the major blunder prior to World War II was the purging of General Mitchell's concepts of air power. Not only would it result in insecurity, but it would lay the foundations for a new American militarism which would endanger the social, political, and democratic institutions of the country, and would be a fatal step toward World War III and the annihilation of civilization.

* * *

Mrs. Gertrude W. Scott
Churchwoman of San Pedro, Cal.

I agree with the Rev. Francis Wetherill about the "Travels of a Gargoyle." They are clever satire, refreshing in the midst of more serious fare. But alas why must he refer to them as a "happy glow of fun"? Of course they sting. They are intended to do so. I have not asked Mr. Barrett about this, nor do I know him. But on the face of them the "Travels" are the sort of expert needle work that is useful in waking up the self-satisfied and the self-righteous.

* * *

The Rev. David M. Talbot
Curate at Our Saviour, Akron, Ohio

Concerning Tom Barrett's articles, they are extremely well done. However I am tempted to submit one entitled "The Gargoyle Comes to Call." The presence of the higher-ups sometimes so flusters those of us with ordinary mentalities that it seems safer to talk of incense pots and parish houses rather than to trot out our thoughts about the more important things to a man we have never seen before and perhaps will never see again.

The Witness is doing a good job. Keep it up.

* * *

Mr. Clinton Fritsch
Layman of Highland Park, Illinois

I have just finished reading Massey Shepherd's Living Liturgy in The Witness of the 12th. I believe the article explains most clearly why the seminaries are not getting all the contributions they sorely need. Holy Writ tells us the Innocents were slaughtered, but he throws doubt on the story—so we cut that out of our Bibles. Also we cut considerable out of the Prayer Book, later in the article. If I grant him the privilege of eliminating part of the Bible, he surely must grant me the same privilege—and neither of us can object if others do the same, and where does that lead us?

He also speaks of "hundreds" of babes whereas, if I'm not mistaken it is generally accepted, as it would be today in a village of that size, that 25 would more probably be the number.

In these days we all are troubled enough by doubts, and do we have to read a Church paper to have our doubts strengthened? It would seem only reasonable to have such a paper strengthen our faith, instead. Mr. Shepherd has had so many good articles that I hope he'll have more—and in the meantime we would do well to hold steadfastly to the Bible and Prayer Book.

* * *

Mr. Lawrence H. Norton
Layman of Cleveland, Ohio

I do not care to receive The Witness any more as I do not like the pro-Russian attitude or the undue emphasis on race relations.

* * *

Miss Jean Roberts
Churchwoman of Los Angeles

The number devoted to the Episcopal League for Social Action (Jan. 29) was exceptionally fine and it is a great comfort to be made aware that there is such an organization in the Episcopal Church dealing with vital issues. So much that we hear these days from clergymen is vague and unrealistic; mouthing phrases but never getting down to concrete issues. Mr. Burgess deals courageously with the race question; Mr. Hobbs surely made it clear that we are in great danger of losing our American democracy; the younger Spofford did a fine job in giving us an alarming picture of these times. I want to congratulate the League and also The Witness for devoting a number to the organization. May both prosper.

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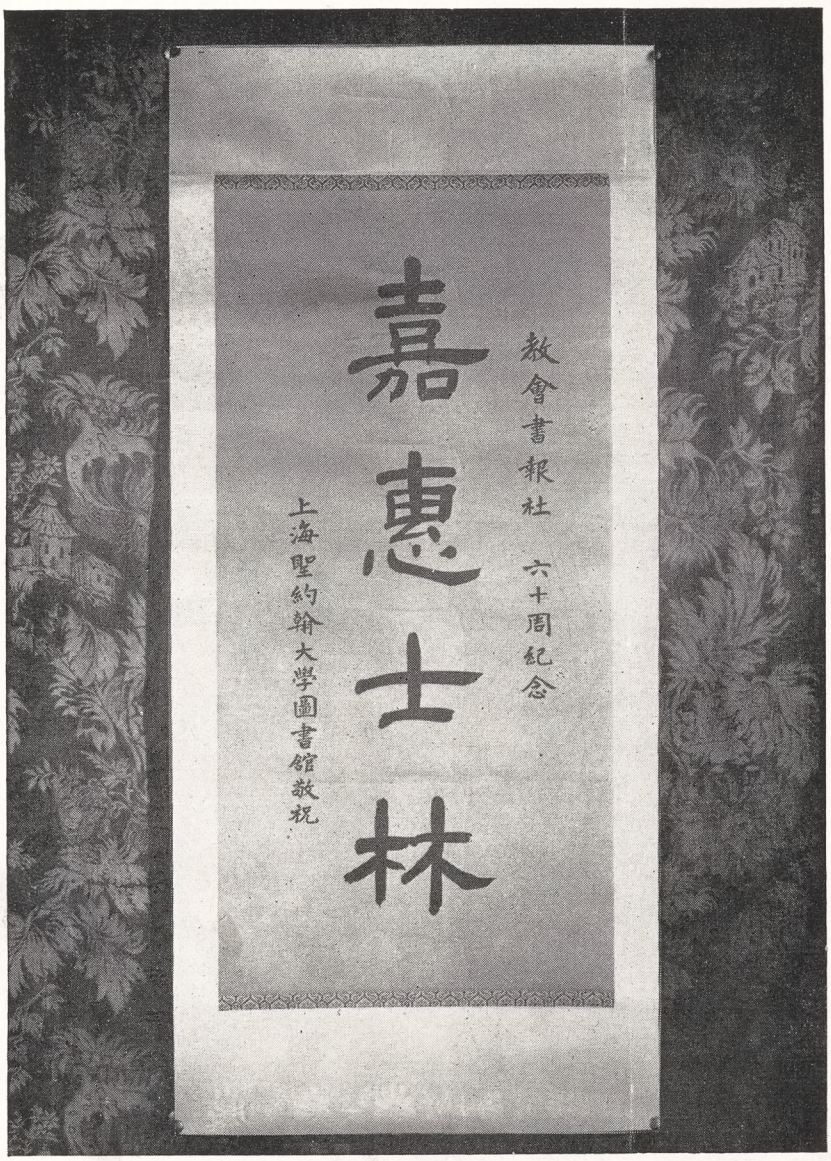
THE WITNESS

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The WITNESS

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MARCH 18, 1948

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THE C. P. C. RECEIVES GREETINGS FROM ST. JOHN'S UNIVERSITY, SHANGHAI . . .
(*story on page four*)

The Church Periodical Club

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For Christ and His Church

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★

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MARCH 18, 1948
Vol. XXXI No. 6

Clergy Notes

BACHE-WIIG, LARS R., formerly assistant at Holy Apostles', Philadelphia, is now rector of the Holy Sacrament, Upper Darby, Pa.

BALCOM, JOHN M., rector of St. John's, Holbrook, Mass., becomes rector of All Saints', Chelmsford, Mass., April 1.

FURRER, JOHN A., formerly rector of St. John's, Bangor, Me., is now rector of St. Margaret's, Belfast, Me.

GROTON, JOHN M., has resigned from the faculty of the Philadelphia Divinity School because of ill health and will make his home at Westerly, R. I.

HEFFNER, EDWARD A., was recently ordained priest by Bishop Stoney at St. Philip's, Belen, N. M., where he is vicar. A physician, he will also continue medical practice.

PACKARD, A. APPLETON, Order of the Holy Cross, for three years stationed at Bolahun, Liberia, is now at the monastery, West Park, N. Y.

REHKOPF, CHARLES F., rector of St. John's, St. Louis, Mo., is also serving as secretary of the diocese.

RICE, KENNETH L., was ordained deacon on Feb. 1 at St. Clement's, El Paso, Texas, by Bishop Stoney. He is vicar of St. Paul's, Hot Springs, N. M.

SAULS, GEORGE E., rector of St. Andrew's, Panama City, Fla., becomes vicar of All Saints', Morristown, Tenn., April 1.

SNYDER, ROBERT S., executive secretary of New Mexico and Southwest Texas is now also archdeacon for missions in the district.

TURNBULL, JOSEPH, formerly rector of St. Andrew's, Livingston, Mont., is now rector of St. Ambrose, Chicago Heights, Ill.

ZIMMERMAN, MARLAND W., formerly rector of Zion Church, Douglaston, N. Y., is now rector of St. Mark's, Cocoa, Fla.

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The WITNESS

For Christ and His Church

March 18, 1948

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The Church Periodical Club Celebrates Anniversary

Has Given Sixty Years of Notable Service
As It Looks to Greater Usefulness Ahead

By Phyllis Dettmers

Co-chairman of the CPC Publicity Committee

New York:—The Church Periodical Club is celebrating its sixtieth anniversary this year. Starting in 1888 as one woman's practical solution to a problem, the CPC has grown until it is today one of the cooperating agencies of the National Council, with a director in each diocese, and a secretary in nearly every parish throughout the country.

It so happened that during the eighties, Mrs. Mortimer Fargo, a member of the Church of the Holy Communion in New York, had spent some time in Wisconsin and Michigan and had noted with concern the lack of good reading material available to members of the clergy in the remote sections of these states. Libraries were few; few, too, were the clergy who could afford to buy the books or subscribe to the magazines they desired.

On her return to New York, Mrs. Fargo began forwarding her own church periodicals, and, with the encouragement of her rector, interested a group of women in the parish in doing the same. On January 10, 1888 they met to organize and give a name to their undertaking—and thus the Church Periodical Club came into being.

In 1892 Mrs. Fargo died. By that time, however, her idea had taken healthy root and spread beyond her own parish and diocese until, when the CPC was incorporated that same year, there were 42 branches, sending out nearly 5,000 magazines regularly.

As the idea of the CPC became known, appeals for reading matter began to come in increasing numbers. Soon the different branches found themselves collecting and sending out not only church magazines, but periodicals and books of all sorts, children's games and toys, music, pictures, scrapbooks — all sorts of educational and recreational materials. Nor were the clergy the only recipients; before long the CPC was sending to schools, hospitals, prisons—to missionaries, social service workers, teachers, librarians, doctors and nurses, at home and abroad, wherever there were minds to be taught and guided and no other means of obtaining the needed tools.

The early growth of the CPC was greatly helped by the Woman's Auxiliary, which, because of its well developed organization in the mission field, became a logical channel for the distribution of CPC magazines and books. This spirit of close cooperation has continued over the years, and in some sections of the country today the Auxiliary is the instrument through which the CPC carries on its work.

Increased activity naturally brought the need for a businesslike —as well as enthusiastic—organization. The early work had been carried on entirely by voluntary gifts. Incorporation in 1892 was the first step toward providing for permanent financial support. Soon afterward an endowment fund was made possible through a substantial gift of Mr. Fargo, in memory of his wife. Other funds have been set up from time to time, one of them in honor of Miss Mary E. Thomas, for many years executive secretary of the Club. A special books fund, which provides new books for the libraries of Church institutions and for Church workers, was established as the corporate offering of parishes and dioceses throughout the country.

A most important step was taken in 1919 when the National Council was established, and the CPC designated as one of the cooperating agencies, with an annual budget for its administrative work. By this time the CPC had proved so helpful in the field of rural and foreign missions, and in its close cooperation with chaplains of the armed forces in World War I, that its service was recognized as an integral part of the Church. This steady growth was in no small measure due to the devoted work of Miss Thomas. During this period Mrs. Otto Heinigke, one of the original members, served as national president from 1908 until her death in 1937.

The setting up of a national office in New York (made possible by the National Council grant) provided a means for coordinating the activities of parish and diocesan groups. This office is the clearing-house through which those who wish to share their current magazines are given the names of individuals who have requested such publications. Decisions on over-all policy and administration of the general funds are the responsibility of a national board, the members of which represent all sections of the country.

In each parish and diocese, the work is self-supporting, each group choosing its own means of raising the necessary funds for local work and for contributions to the general work, such as the books fund and

PLEASE USE THE FORM

***Articles to appear in THE WITNESS following the series for Lent will be one on his impressions of the Episcopal Church by the Rev. Alec Vidler, noted English theologian and editor; *The Task of a Bishop* by Bishop Lawrence of Western Massachusetts; *Question Marks* by Bishop Robert Gooden, in which he deals with some of the vital issues now facing our world and *More Travels of a Gargoyle* by Thomas V. Barrett. Those getting THE WITNESS during Lent at their church are urged to mail the form on page thirteen so that the magazine may be delivered each week for a year to their home. In addition to unusual and timely articles you will get the full reports of the Lambeth Conference, now being discussed in the articles for Lent, and also the reports of the first assembly of the World Council of Churches meeting in Amsterdam.

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the Tokyo project (both described in other articles of this issue.) A secretary, appointed or approved by the rector, is in charge of each parish, and is the first point of contact for members.

The diocesan director, appointed by the bishop, guides and integrates the work of the parishes under her, and serves as middle-man between them and the national office. Following the general Church pattern, the dioceses are grouped into provinces, each having a representative who attends the semi-annual national board meetings to report on the accomplishments and needs of her section of the country.

During World War II, as in 1917-1919, the CPC was able to supply uncounted tons of reading matter for the armed forces—recreational reading for troop transports, training camps, recreation centers, for navy, merchant marine and coast guard ships; and, working closely with chaplains — Bibles, Prayer Books, hymnals and other religions publications for the spiritual encouragement of our men and women in uniform.

With the end of the war and the re-opening of communications, the CPC, along with the entire Church, is confronted by a tremendous task to be attempted in China, Japan and the Philippines; and always at home the need continues to supply our remote missions, schools and hospitals with necessary books. Only by the steady development of a new generation of ethical, democratic leaders all over the world can we hope that mankind will cease its warring. The role of fine books and magazines in this great educational work needs no elaboration. The CPC starts its second sixty years with a greater need to fill than at any time in its history.

THE PICTURE ON THE COVER

New York:—The Church Periodical Club recently received an expression of congratulations and best wishes from St. John's University, Shanghai, China. The beautiful scroll, pictured on the cover, states in the large center characters "Praiseworthy things given to the forest of scholars." The translation of the characters at the left is "Greetings from the St. John's University Library, Shanghai" while those at the right state: "To the Church Periodical Club on the occasion of its 60th anniversary."

A letter from Librarian Vi-Lien Wong accompanied the gift in which he writes of the great help the C.P.C. has been in building up the university library. "From April 1922 to June 1941, a total of 2,480 books and 296 subscriptions to periodicals was donated to St. John's," he writes. "Though the needed support was interrupted by the war, it was soon renewed at the beginning of 1946 so that a continued gift of 162 books and 56 subscriptions has been received from the Club. It is appropriate on the occasion of the 60th anniversary of the Church Periodical Club to express our appreciation and admiration of this useful organization. We take this opportunity to thank all the good people who are making it possible for the Club to donate books and periodicals. We send out hearty congratulations and best wishes."



St. Luke's Hospital, Manila, lost the greater part of its medical library during the war. Bishop Binsted appealed to the Church Periodical Club and already 800 books have been sent, with more to follow. The story is told by Mrs. Edwin Gibbs elsewhere in this number

TELLS OF LIFE IN MANILA

By BERNICE JANSEN
Teacher at St. Stephen's Chinese School

Manila:—I don't believe that anyone or anything could have prepared me for the frightful devastation of Manila or the countryside. Nothing is more depressing than broken shells of buildings and homes. One sees twisted bits of once beautiful Spanish grill work on the old houses. Now squatters have moved into these derelict houses, making them look even worse with patchworks of rusty iron sheets. And there are always those horrible piles of garbage and tin cans that no one seems to have moved away. Everywhere there are huge bomb crater holes not yet filled in, to say nothing of the sidewalks that are dangerous to walk on because of broken-off lamp post stubs and the huge piles of garbage.

We live in the slum section of town. . . . Pigs and goats and mangy dogs wander about in search of food in the garbage piles, while huge flies swarm over everything. This isn't a pleasant picture, but it's just as well that you know it and not think of the Orient as a place where "they are making a swift recovery."

Our section wasn't burned nor destroyed during the war, and therefore thousands moved over here for safety and have stayed ever since. The children who were taught to steal from the Japanese have found it so easy and lucrative that they continue to take our sewer pipes, rain spouts, playground equipment and anything else they can lay their hands on. These hoodlums are a pathetic group, for they are judged too old to start in the first grade of the already overcrowded schools. They tear around the streets carrying toy guns, sling shots and sticks for fighting, and they squat at the corners of the buildings to gamble.

Constance Bolderson, our principal, and Miss Schaeffer and I teach at St. Stephen's School. There are over 900 children in the school built for 500. In spite of being packed to the doors, we manage to have quite a high standard of teaching

(Continued on page 17)

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The Books Committee of CPC Serves a Great Need

Many Thousands of Books Have Been Sent To All Parts of the World in Recent Years

By Anne C. Gibbs
Chairman of CPC Books Committee

New York:—Soon after Mrs. Eliot Moody became president of the national Church Periodical Club, she appointed a books committee, consisting of a chairman and three members, to receive and consider all appeals for reading matter which were sent to the national office. This committee holds regular monthly meetings except during July and August when urgent appeals are referred to a member. The funds used to purchase books and for magazine subscriptions are derived from money set aside for this purpose in the annual budget of the national CPC, from contributions from interested friends, and from interest received from several memorial funds. Recently special funds have been set up to be used for gifts of books and subscriptions to be sent to China, Puerto Rico and Brazil for use in the theological seminaries.

It is a matter of regret to the committee that in order to make a fair distribution of the funds at our disposal, it is not possible to grant more of the requests received. All appeals are carefully discussed at the meetings and the immediate need of the applicant is considered. Many of the lists sent to us are very lengthy and must be cut; others certain titles of books long out of print, and are refused as the committee does not have the facilities for locating and obtaining such books. Applicants often ask for books to be used in establishing personal libraries. Such requests are refused except in the cases of clergymen or students who require certain books for their work or studies.

Since its inception in 1943, the books committee has distributed over 7000 books and given several hundred of magazine subscriptions, not including many renewals. All books given were not new. Often it is possible to fill out a list of books requested from dealers in used books and from gifts of books offered to our office. No book is ever sent out unless it is in very good condition, that is, clean and no pages missing.

Appeals for reading matter come to us from all over the world as well as from the United States. They come from bishops and other clergy, students, missionaries, hospitals, church and mission schools, and individuals in China, Japan, Siberia, Trans-Jordan, South America, Australia, Nicaragua, Alaska, Canal Zone, Haiti, Puerto Rico, Dominican Republic, Virgin Islands, and lately from Jerusalem.

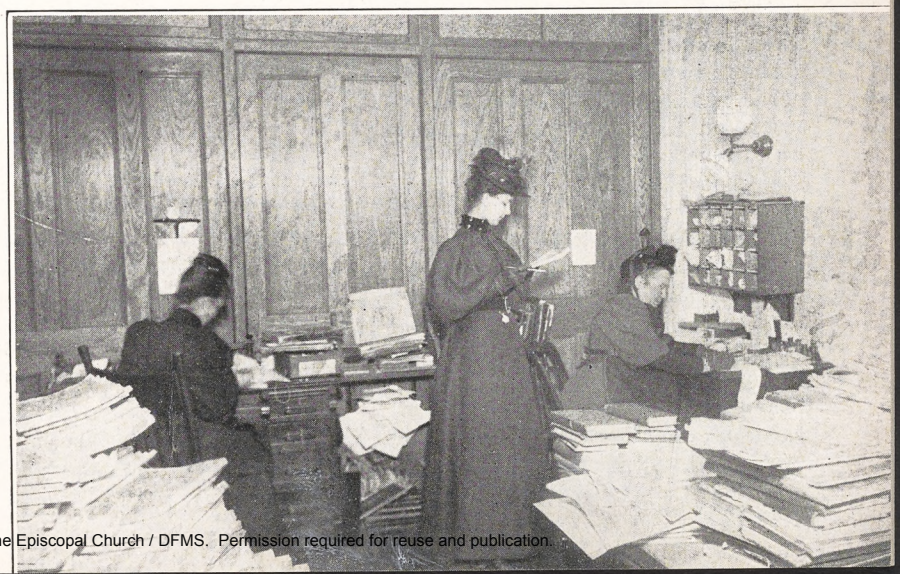
The books requested cover a wide range of subjects, among which are the following: theology, religion, education, social and racial problems, medicine, surgery, nursing, therapeutics, art, music, history, biography, architecture, and agriculture. Schools ask for encyclopedias and dictionaries in several languages, text books for all grades of school children, and books of supplementary reading for younger children. During the war, many chaplains were supplied with Bibles, Prayer books, hymnals and religious tracts, and we now have a constant demand for used Bibles, Prayer Books and hymnals with and without music and children's books.

Fiction, new and old, is in great demand. It is interesting to note that new fiction requested is always of fairly recent date, while old fiction desired is for books no longer in active circulation, and generally difficult to procure.

The committee has been able to aid expatriated missionaries whose books were either lost or destroyed during the war. The Church Missions House asked for help from the Church Periodical Club in the task of supplying, with books necessary to their work, these persons who were returning to their stations abroad.

Negro and Indian mission schools have been encouraged by gifts of books and pictures. A Church Army worker was delighted with, and so grateful for, a subscription to a New York Sunday newspaper. At Christmas, parochial branches of the Church Periodical Club sent long desired books to clergymen whose names are kept on file in this office.

Soon after the close of hostilities in the East, Bishop Binsted of the Philippine Islands wrote that the greater part of the medical library of St. Luke's Hospital, Manila, had been lost or destroyed and asked if the Church Periodical Club could help to restore it. Realizing that such a gift would require more money than the committee had at its disposal, it was decided to write each diocesan director explaining the urgent need of St. Luke's and asking for contributions. The committee was not too optimistic of an enthusiastic response, but almost immediately checks began to arrive at the office. Even the smallest of our dioceses were eager to have a share in this project. The appeal was sent out in June, and by September, three months later, over $3000 had been received. Before the end of September, 300 medical books on all subjects necessary for the work of doctors and nurses had been purchased, packed and sent on their way to



That "New Look" is not so new. This picture is one of the earliest in the archives of the sixty-year-old Church Periodical Club and shows a number of well-dressed ladies packing books and magazines for the Club at St. Bartholomew's Church, New York

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Manila. In all, 800 books have been sent to St. Luke's and there is still a balance in the fund which will be used to purchase new books, to replace old ones, and to renew subscriptions for medical magazines. The committee was greatly assisted in the difficult task of selecting these books by the interested cooperation of the publishing firms, and also by the librarians of several hospitals in New York who were most helpful in furnishing lists of the books in their medical libraries.

Many grateful letters are received and a few excerpts may help to an understanding of the importance of the work of the Church Periodical Club in the distribution of reading matter to those who otherwise might be unable to obtain it.

From a Negro Bishop: "I am interested in religious books and books of fiction which deal with inter-racial and inter-national matters, as I appear before groups concerned in social justice, human brotherhood, cooperation and relations, also of a new world social order now in the making. I am not only thankful but grateful for the books received from the Church Periodical Club."

From Alaska: "The recent package of books which you sent to St. Mark's School arrived in good condition. It was a very nice selection, and the staff and children will enjoy them. I personally will pass them on to someone else who shares my fondness for mystery stories."

A hospital in Puerto Rico: "You know that when you are working in a hospital where you have many problems, it is the greatest aid imaginable to have the most recent discoveries concerning diseases and operations. Medications are also suggested in these books and magazines and so the doctors like to have them at hand in the hospital library."

From British Honduras: "The books and magazines do lighten our leisure hours and provide relaxation. After I am through with them I pass them on to the people living on our coral isle and up our creeks and rivers on condition they pass them on to others and in this way a great many people profit by your kindness."

An Indian mission worker: "St. Luke's is a field mission—chapel, vicarage and community center of the San Juan Mission. The San Juan Mission has its headquarters at Farmington, New Mexico, and is the headquarters of all work—medical, spiritual, social service and evangelical—of the Episcopal Church among the Navajo Indians in New Mexico. I am grateful for your interest in us and hope that the work we are doing among the Navajos justifies the kindnesses of our many friends."

These are typical of the many letters received from Church workers at home and abroad, one of whom recently described the Church Periodical Club as "amazingly like the mythical fairy Godmother who produced an answer to every need by waving her wand."

OVER A MILLION WAS RAISED

New York:—The Presiding Bishop issued the following statement on March 10, announcing returns on the February 29th offering for world relief up to that time: "With deep gratitude to hundreds of thousands of donors, we have now passed the minimum goal of one million dollars. However it should be borne in mind that the need is so great that every additional gift will bring relief to many sufferers throughout the world."

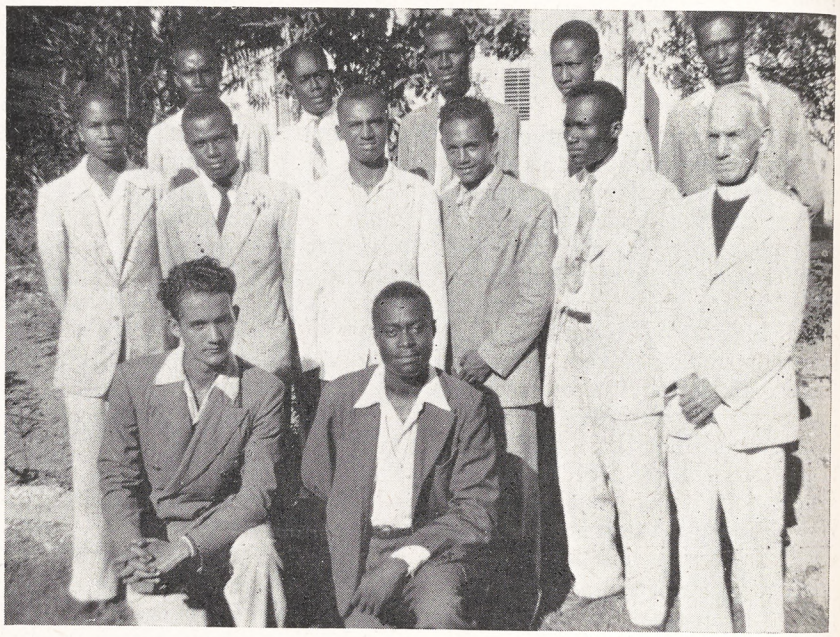
Donations are still coming in, with some dioceses not having yet reported at all, so that the total offering will be considerably more than the million. Officers at 281 state that the entire sum raised will be turned over at once to Church World Service who have the sole responsibility of distributing every penny donated.

The largest amount received from a single parish, up to March 10, was $15,569 "with more to come" from Trinity Church, Boston, where the Rev. Theodore P. Ferris is the rector. It is thought unlikely that any parish will surpass this figure.

CPC AIDS THE WORK IN PUERTO RICO

By CHARLES F. BOYNTON
Bishop of Puerto Rico

San Juan, P. R.:—There is probably nothing more expensive or difficult to compile, in the book line, than an adequate theological library. After the National Council had generously made it possible for Puerto Rico to open a local seminary, we were still faced with the problem of both finding and purchasing the basic books required.



Dean P. D. Locke and twelve seminary students in the District of Puerto Rico. Bishop Charles Boynton writes of them: "They have fine minds and figuratively eat up the commentaries and other books sent to us by the Church Periodical Club"

A letter, with but a 5-cent air mail stamp, written to the CPC, brought forth an immediate response. Five hundred dollars was voted for this specific purpose; and little by little the volumes began to come to us—volumes from England and volumes from the States, new volumes and used volumes of classics now out of print and almost impossible to find. It was like an extended Christmas. And the little seminary of San Miguel in San Juan, Puerto Rico, now has a fundamental theological library of which it is far from ashamed.

The little West Indians in the American Virgin Islands are very poor. But in spite of their poverty,

(Continued on page 17)

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EDITORIALS

Church Periodical Club

WHO is a member of the Church Periodical Club? Whoever wants to share his magazines or books with his neighbor in some isolated spot where these are lacking. Joining the CPC is as simple as putting a plain wrapper around your already-read magazine and mailing it to your CPC friend in Arizona or Kentucky or Maine—in Alaska, Puerto Rico or Liberia.

This sending of current magazines from one individual to another is the foundation on which the CPC is built. But its activity is by no means limited to this. The work may be as extensive and varied as the imagination, energy and time of its members. It may be coordinated with other hobbies and interests, with other Church groups and programs.

Do you collect victrola records or reproductions of fine paintings? Do you teach—languages, history, science, Sunday school, handicrafts, or whatever? Does raising a family and making an attractive home take all your waking hours? Do you subscribe to magazines on world affairs, education, health, sports, interior decorating, stamp collecting, or some other specialized interest? Do you work with the deaf, the blind, or other handicapped people? Whatever hobby or serious interest is close to your heart, probably its printed literature is one of the materials with which CPC works. Sharing your own periodicals is the first and most personal step, out of which many a warm and enduring friendship-by-mail has developed, to enrich the lives of both donor and recipient.

Next comes the parish group — the interested members who gather to work out their own projects. A happy social evening may grow out of making scrap-books or rehabilitating toys for a children's hospital—out of creating new Christmas cards from old for a mission where there is no gift shop. A party or dance may raise contributions for the national Books Fund, to buy needed technical volumes and classics for Church workers. A group of young mothers may want to gather together their children's outgrown books for a mission school where the youngsters cannot get enough stories and pictures. Or several parishes may decide to band together to "adopt" a mission.

Those of us who live in cities or suburbs, or can drive to a good-sized town, take our books for granted. More often than not, the only problem is to find sufficient leisure to read what we choose from the tremendous bulk of available literature. When one is hurrying to get through the tasks of a crowded day, it takes a little thought to realize that many ill or isolated people, with no access to books, music or hobbies, count the slow minutes one by one. It is not easy, in the midst of accepted comforts, to imagine the many hospitals, missions and schools, devastated by war, now struggling to resume their work of teaching and healing, without the necessary textbooks, without the inspirational books that help give inner strength in the face of great obstacles.

Don't let your current magazines or recent books gather dust, once you have read them. Find out from your parish secretary how to go about sharing them with someone who would look forward with joy to their regular arrival. Or, should your parish be temporarily without a secretary, write to the national office of the CPC at 120 East 22nd Street, New York 10, N.Y. for information.

"QUOTES"

THE Church Periodical Club offers recreation, knowledge of the outside world, refreshment, education and comfort to our many missionaries, including our twenty-five native clergy who are engrossed in the difficult task of ministering to over sixty-five missions. So we take the opportunity of this sixtieth anniversary of the C.P.C. to express our deepest and sincerest thanks for helping to do the Church's work in Creole-French-speaking Haiti where most of our clergy and all of our seminarians read, write and speak English.

—C. Alfred Voegeli
The Bishop of Haiti

Sacrificial Suffering

PALM Sunday, in its collect, states "that all mankind should follow the example of his (Christ's) great humility." The great act of humility referred to is the patient suffering of not just a man, Jesus, but the passion and crucifixion of the Son of God. St. Paul insisted that the cross of Christ was a stumbling block to the Jew, for the Jew could not accept the fact that the kingdom could only be established by the sacrificial death of the king. To the Greek, the cross was foolishness because God, who was pure spirit, could not appear in flesh and die as a common criminal. For many, the significance of Holy Week is still both a stumbling block and foolishness. It is difficult to become completely convinced that sacrifice is the only way that leads to real life.

God has shown us on Calvary that such is the

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truth. In the Gospel he was forever speaking of taking up the cross. But we would like to avoid it. In almost every phase of Church life, where above all, the principle of sacrifice for the good of all ought to prevail, there are signs of seeking to forget it. We are called upon to give money that we may "bear one another's burdens," but if we even give, we stop short of the point where it hurts, or requires any sacrifice.

We are often convinced that certain actions in the community would lead to more justice for others, but we do not take them because it might make the powers that be withdraw support from the church. We know that we ought to work with other Christians, and become more united with them, but we do not want to give up one cherished form or practice of our own that we may do so.

Clergyman still the prophetic urge for fear that they will get a "bad name," and thus they proclaim the "foolishness of the cross." We cannot expect the world to go forward into the kingdom until we ourselves set an example of sacrifice, "losing our lives" for his sake and the gospel's. We need conviction from the cross that sacrificial suffering is God's will for his children.

A Joy of Arctic Life

by William J. Gordon Jr.

The Bishop-Elect of Alaska

IN THE summer of 1943, our marriage vows one day old, Shirley and I started our journey from Seward, Alaska to Pt. Hope, my new charge on the Arctic Coast. We stopped in Nenana a few days for my ordination to the priesthood, and then proceeded to our new work on the extreme northwestern tip of the Alaskan mainland—a little Eskimo village of two hundred and sixty-eight people inside the Arctic Circle by a hundred and sixty-seven miles.

We found ourselves in a new world. The only other white resident was a school teacher, and he left us his work added to that of the mission when he was transferred a few months later. During the late war years there was a temporary army weather station with a small personnel in the village. I found I had a parish of five Eskimo villages extending over four hundred miles and containing almost six hundred baptized Eskimos. The chief mode of travel was, and is, by dog team, and four arctic winters have now taken me almost six thousand miles with team and sled.



The wife of the Bishop-elect of Alaska, Mrs. William J. Gordon Jr., starts on an eighty mile dog-sled trip with her husband. Like all missionaries those in Alaska depend upon the Church Periodical Club

One of our first thoughts was of the eight-month arctic winter, characterized by week-long gales and long dark winter days (as I am writing this the wind is blowing outside at exactly fifty miles an hour!). A friend told me of the work of the Church Periodical Club; so I wrote the New York office and sent a list of several magazines and books, hoping to get one or two of each. Much to my surprise in our next mail, once a month, I was told that all of my requests had been assigned to various parish groups and was even asked if there was anything else that I needed!

Soon the magazines and books began coming, and now, five years later, the CPC is one of the real joys of our arctic life. Certainly not just our lives either because the books and magazines we have received have been passed on to army personnel, to government school teachers, and most of all to our Eskimo people. Whenever I pause with my dogs at some winter camp immediately some hopeful parishioner asks if I brought any magazines. I vividly remember two copies of some magazine that I read from cover to cover while stormbound in a little igloo home along the trail. As I finished them I passed them on to old folks and children, and how their faces lit up as they looked for hours at the pictures, sitting there on the rough driftwood floor.

We have truly enjoyed the periodicals sent, but even more joy has come through the very real friendships we have made through the CPC. We

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can name almost a dozen personal friends in as many states, all met first through the Church Periodical Club. Early in my ministry here the CPC at Herkimer, New York, sent me a copy of Bowie's "Story of the Bible" for use in the Church school. I wrote the donors and thanked them and they wrote back with real interest in our work. Since that time we have had a veritable shower of CPC blessings from this group, and they even asked for something else that they could do. So I told them of the little village of Pt. Lay, 165 miles north of Pt. Hope, where all of the village people are members of our Church. A native layreader carries on the services as a volunteer except for the three occasions during the year when I can visit the village with the ministrations of the Church. At Christmas time the only presents received by our people are the ones the mission is able to give, so we like to do all we can for them. However, in the past we have only been able to provide for the children, while the older folks, much like children in their simple joys, have had nothing to gladden their hearts. The CPC at Herkimer has taken over the job of providing for the older people completely for the past three years, and each February when I visit Pt. Lay now smiling faces say, "This Christmas was the best one we have ever had—even better than last year." It would be very hard to convince the Pt. Lay Eskimos that there is no such thing as fairy godmothers!

At Pt. Lay there is an attractive twenty-one year old girl named Rose Tingook. Rose has been diagnosed an active tuberculosis case and has been restricted to her home in the village. Since there are many thousand tuberculosis cases in Alaska less active than hers, and since the available beds in tuberculosis hospitals are about one to each ten cases, she has been refused admittance to any institution. Her family is very poor and able to do little for her. Last spring I wrote the Pt. Lay "godmothers" in Herkimer and asked them please to include a special present for Rose in the box this year to brighten her life a little. To my great surprise Rose received not one special present, but several boxes, not just from Herkimer but from all over the diocese of Albany. With these boxes went personal letters, and now Rose knows that though she may be denied admittance to the hospital she is not without friends and that her loving heavenly Father has not forsaken her. One of the most moving experiences of my arctic life was a private communion service I was privileged to hold for Rose in her little igloo home last winter.

Space does not permit me to mention the host of other services of similar nature the CPC has rendered St. Thomas' Mission. Magazines have been sent to our layreaders in the various stations—to men who have given freely of their time to God and to the Church with no thought of pay in return. Most of all, prayers have gone up to the throne of God for us, for our family, for our people, and for our labours for his kingdom. Many are the faithful ones who are the missionaries at home, but surely not the least among those who have been upholding our arms in the Arctic have been the loyal members of the Church Periodical Club.

The Tokyo Project Of the CPC

By

DOROTHY McKECHNIE

The Chairman of the Project

AT THE triennial meeting held in Philadelphia in September 1946, the Church Periodical Club voted to undertake a special project for the next three years. This was to be the task of raising at least $5,000 for books for the library of the



Seminole Indians in the Everglades, Florida, looking at pictures sent by the Church Periodical Club to the Glade Cross Mission

Central Theological College in Ikebukuro, Tokyo—now widely known as *The Tokyo Project.*

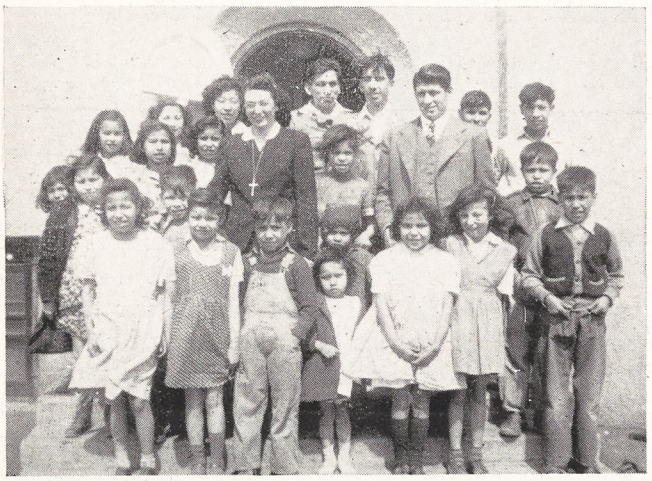
The reasons for devoting time and money to restoring the library of this college in a former enemy country are perhaps best expressed in the words of Bishop Sherrill and General Douglas MacArthur, both of whom regard the teaching of Christian ideals and ethics as basic to the development of Japan as a peaceful member of the world society of nations.

Bishop Sherrill said: ". . . It is not enough to

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attempt to build democracy in Japan—democracy must be undergirded by Christianity if it is truly to endure. . . . This gift of books will be of inestimable assistance to Japanese Christianity, with an important bearing upon the future peace of the world."

General MacArthur's response to a letter acquainting him with the plan was: "It is needless to say that anything we can do to disseminate the enlightened spirit of Christianity among the Japanese people is Christian endeavor of the highest order, and more than this, encouragement to the strengthening of those spiritual forces which



Bernice Holland is here pictured with some of the children at St. Elizabeth's Mission Home at Wakpola, South Dakota. Like all missionaries at home and abroad she depends upon the CPC for books and magazines

alone can ensure the future peace of the world. You have my most hearty wishes for the success of this lofty purpose."

The connection between the Church Periodical Club and the Church in Tokyo is not new. As far back as 1919, Bishop Reifsnider, then head of St. Paul's College, Tokyo, asked the CPC to provide a $15,000 library for the college—this being one of the requirements of the Japanese government for granting St. Paul's rank as a university. This fund was fulfilled — and its success formed the basis for gifts of books, which have been given over the years, to other universities, hospitals and schools in the Orient.

Toward the end of World War II, the buildings (including the library) of the Central Theological College at Ikebukuro were almost completely destroyed—and in their destruction was lost one of the means of awakening the imagination and action of potential Japanese Christian leaders of the future.

The newly appointed dean, Paul Y. Kurose, found himself and his staff faced by almost insurmountable obstacles. Again Bishop Reifsnider appealed to the CPC—and again the CPC is turning to Church members all over the country for cooperation in this far-reaching project.

Mr. Douglas Overton, former missionary, now on the staff of the American consulate, has sent the following description of what books mean in post-war Japan: ". . . My thoughts run to the Central Theological College at Ikebukuro, on the outskirts of Tokyo. Once the pride of the Nippon Seikokwai (the Holy Catholic Church of Japan), today its classrooms and dormitories lie in ashes and the barren walls of its gutted chapel stand solitary in a field of rubble. We have the students and the faculty to staff the Central Theological College;—what we lack are a few simple materials which will make the difference between a barren refuge and a community of earnest men praying, studying and working together. Our first need is Books—the Church Fathers, the great English Divines, the moderns, books on sociology, psychology, history, Hebrew, Greek and Latin. Only when we have these books can we send forth well-trained pastors to staff our churches in Japan.

"Back home we are all used to having scores



These Seminary Students at Central Theological School, Tokyo, depend largely upon the Church Periodical Club for the books that are so essential for their training

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of books around us in our homes, schools, and libraries. In Japan it is different. Today the cheapest kind of book costs a week's wages. . . . As a Churchman and a member of the occupation forces, I can only say: Send us the materials so we can produce men capable of leading this disillusioned people from the darkness of war and its aftermath into the light. Only then can we say that the work of the past six years is finished."

With this triennium approximately half over, $2500 has thus far been contributed to the CPC fund for the library of the Central Theological College. Money and Books are both urgently needed. Those who wish to contribute should do so as follows:

Money (check or money order) should be sent to the national CPC treasurer:

Mrs. Robert W. Arwood
519 West 11th Street
Kansas City 6, Missouri

Books: clergymen or their families having books suitable for a theological library should send them to:

Rev. Kenneth A. Viall, SSJE
c/o Religious Division, CIE
GHQ Tokyo
APO 500, San Francisco, California

A list of such books sent, and an approximate valuation should be sent to:

Mrs. Alexander R. McKechnie
Great Neck
Long Island, N. Y.

CPC Aids Teachers

By
FRANCES MARKLEY ROBERTS

LONG before Americans used the alphabet to describe every imaginable theory or government agency, CPC was already an accepted abbreviation at St. John's. It meant fresh magazines on the racks in the library, last month's news to offer for term papers in modern history, formulae from chemical abstracts for student-manufacturers, one-act plays for the drama club, even detective stories for the addicts. Beyond all these was the fact that for many of us this was the one personalized touch with members of our Church at home.

My own family's connection with the CPC for twenty years makes a typical case study of CPC personality. Mr. Roberts read in *The Spirit of Missions* that the CPC wished a copy of *Amiel's Journal*. So he took his own copy from the shelf, sent it from Shanghai to New York, and at the same time asked if any reproductions of western art were available for my new course in this subject. Color reproductions, photographs of statues and buildings began to arrive, often accompanied by notes of interest in the university and in our work.

Here in China, the pictures (many of them European travel mementoes, dear to their owners) were used by three colleges; for good pictures are scarce here. They appeared in student art exhibits, as illustrative material for courses in history, literature and art, and were the basis for a series of lectures before the American Women's Club in Shanghai. I have always regarded the New York CPC office's gift of a book on how to catalogue a picture collection as the ultimate touch of consideration. Unfortunately, many of the best pictures were victims of war; but the surviving ones form the nucleus for a new collection.

The St. John's University library has been a special project of the CPC for some years. Considerably due to CPC interest, students and faculties of other institutions, as well as foreign commissions and travelers, come to find necessary material in our reference books.



This is one of the poorer mission churches in the district of Haiti. Here also the clergy depend largely upon the CPC for books and magazines

When I was refugeeing with the children in Honolulu, at the time of the Pearl Harbor attack, Bishop Littell's home almost at once became a center for countless books and magazines. CPC members and officers put these on boats which touched at the Island, and in this way they were carried to countless military personnel and refugees.

The women of the CPC have given much more than their books and pictures and periodicals. They have blessed many of us in the mission areas of the Church with warm friendship and a personal Church connection. In these years of regimentation, budgets, rules, questionnaires and applications, there is something joyously Christian in the direct personal relationship the CPC has maintained with all of us.

Mrs. Donald Roberts is a member of the history department of St. John's University, Shanghai. Her husband is a brother of Bishop Wm. P. Roberts.

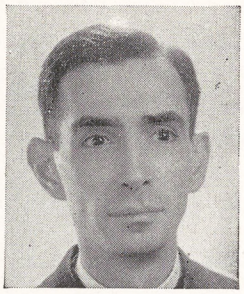
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The Living Liturgy

By MASSEY H. SHEPHERD, JR.
Professor at Episcopal Theological School

One Sacrament or Two?

ONE of the things we need always to bear in mind in our preinitiation instructions, whether to sponsors or to confirmands, is the close relation of Baptism and Confirmation. They are not two distinct sacraments, but correlative and interlinked parts of one sacrament. Confirmation is complementary to Baptism, not merely supplementary. I dare say that Archbishop Cranmer would not agree to this statement, and certainly the medieval scholastic theologians would not. But neither Cranmer nor his scholastic predecessors were infallible. The whole weight of New Testament and patristic evidence agrees in the principle that both regeneration and the gift of the indwelling Spirit are normal, necessary elements in full initiation into the Body of Christ.



Our Prayer Book forms betray the confusion of an attempt to find a compromise between New Testament teaching and later developments of doctrine, both medieval and reformed. Taken by itself, for what it actually says, the rite of Baptism in the Prayer Book suggests that water baptism is a full initiation into the Body of Christ. It beseeches God not only for the forgiveness of sin and spiritual rebirth, but also for the gift and sanctification of the Holy Ghost. The 25th of the 39 Articles reinforces this view by stating that Confirmation is not to be counted among the sacraments of the Gospel, being one of those 'commonly called Sacraments' which 'have grown partly of the corrupt following of the Apostles.'

Close examination of the Confirmation rite reveals a confusion even more confounded. The lesson from Acts read at the service implies that the baptized persons presented for Confirmation have in no way received as yet the gift of the Holy Spirit. The ancient Gelasian prayer which the Bishop reads immediately before the laying on of hands conforms with the New Testament teaching —at least in the original Latin wording of the prayer. For it comes from a time when Confirmation immediately followed Baptism in water, when the two offices were in actuality one continuous service. But Cranmer made in 1552 a deliberate alteration in the central petition of this prayer. Instead of the supplication: "Send into them thy Holy Spirit," he substituted: "Strengthen them with the Holy Ghost, the Comforter." Thus he endeavored to perpetuate the scholastic doctrine that Confirmation is but the strengthening of a gift already received, and not the imparting of the indwelling Spirit in its fullness for the first time. Yet strangely enough, as though forgetful of the doctrine which he espoused in the Articles, he left in the prayer said by the Bishop after the laying on of hands gracious reference to 'the example of thy holy Apostles.'

The effect of these ambiguities has been the seemingly inevitable division into 'two schools of thought' among Anglican theologians with regard to the meaning and significance of Confirmation. The finer subtleties of the question probably do not worry the average parish priest in his customary pastoral duties. But they create serious tension whenever we get to discussing the opportunity of reunion with other Christian bodies. The broad churchman, like Cranmer, will insist that Confirmation is highly desirable, but by no means indispensable; the Anglo-Catholic, with a fine disregard of the scholastic doctrine of Confirmation, will insist upon the scholastic inclusion of Confirmation among the 'seven sacraments' most certainly to be received in Christ's Church.

We need a thorough reconsideration, without controversial rancor, of our whole tradition of Christian initiation in its historical, theological and practical aspects. We do not need to deny either that the Holy Spirit comes into a personal, effectual relationship with those who are baptized and regenerated in His Name, or that He is given only for 'strength and increase' at the time of Confirmation. What we do need is a clearer conception of the reciprocal relationship of these two rites, which were in origin but two parts of one rite. One of the best ways of clarifying the problem would be an experiment, all too rare among us, of having both Baptism and Confirmation administered at the same time, in one continuous service, when the Bishop makes his visitation to the parish.

What About Your Library?

***The C.P.C. of the diocese of Long Island has made arrangements whereby one of our national Church weeklies is in each of the thirty-four public libraries in Brooklyn. THE WITNESS is accepting these subscriptions placed by the C.P.C. at $3 a year instead of the usual price of $4. Is THE WITNESS in your public library? If not we will be glad to send it each week for a year at this reduced rate. Here is an opportunity for local C.P.C. secretaries and other parish organizations.

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CPC Board Members Report On Many Activities

They Describe Projects and Achievements Of Organization Throughout the Country

Edited by Sara Dill

New York:—The national board of the Church Periodical Club held its semi-annual meetings at Calvary House on February 25th and 26th. A feature of the conference was the reading of reports by provincial representatives, describing projects and achievements of the CPC throughout the country.

New England:—Mrs. Laurence E. Pope of Massachusetts reported that in addition to the sending of magazines and periodicals by individuals, special projects had been undertaken by several dioceses. Connecticut CPC members divided into archdeaconries, each of which made itself responsible for the needs of a chosen mission—sending all types of printed material required for the work of that mission. Rhode Island has become interested in sending material in Braille to blind persons, as well as helping with mountain missions and contributing to the general Book Fund. Massachusetts has had a drive to raise funds for the Tokyo Project, and collected $250 in 1947. One parish sent a trunkful of nurses' textbooks to the Rev. J. Crawford Brown in China.

New York and New Jersey:—In this province, Mrs. H. J. Jackson of Scarsdale, N. Y., emphasized that the eight dioceses were united by what she called "the backbone of the CPC"—that is, the sending of periodicals and books personally from donor to recipient. Building on that foundation, the different groups have expanded their work to furnishing libraries at home and abroad in colleges, schools, hospitals and prisons. Several dioceses have organized their own libraries, with CPC members as librarians. One group has provided current literature for a neighborhood recreation room for elderly people. Another sends religious literature for the use of Auxiliary workers among college students; and two memberships in the theological book-of-the-month club have been taken out for missionary bishops.

This province has a special interest in the Seamen's Church Institute, and provides quantities of reading material of all sorts, as well as interesting other agencies in the needs of the Institute. One diocese is cooperating with the Women's Auxiliary to supply Prayer Books and hymnals in Spanish to a mission congregation; another sees that each of four public libraries receives our own Church magazines.

Washington:—Miss Florence Hyde of Washington, D. C., reported that new books were being sent for the library of the Bishop Rowe Memorial Church House, under construction at Fairbanks, Alaska. Bishop Bentley, in charge of erection of the Memorial, asked that there be as many volumes as possible about Alaska and Alaskan interests. To this end, Miss Herbert, head of the Washington, D. C. public libraries, furnished an Alaskan bibliography; Bishop Bentley made selections from this list; the books were purchased, and into each was put a CPC bookplate with the name of the donor.

Numerous requests are received in this province for books and magazines in Spanish and French, as well as for British magazines. As a Christmas project one small parish in the diocese of Bethlehem sent 25 boxes of new toys and 40 dolls to St. Luke's Hospital in Manila. Miss Hyde closed her report with a tribute to Mrs. Bosley F. Crowther, recently resigned as treasurer of the Washington province after forty years of service to the CPC.

The Mid-West:—Mrs. H. A. M. Staley, of La Grange, Illinois, said that work had been so extensive and varied in her province that it was difficult to give a concise yet comprehensive report. One of the most unusual projects, however, was the raising of money to purchase visual aid machines and educational films for the Oneida Indian Mission School. One diocese has given a subscription for a talking record edition of a monthly magazine to a group of blind veterans. Another has provided an excellent library for the new Episcopal student center at Ohio State University. Many new school textbooks are sent from this province to Deaconess Bedell for her Seminole Indians at the Glade Cross Mission in Florida.

The Northwest:—CPC work in the Northwest was described by Miss Carolyn E. Punderson of St. Paul, Minnesota, 1st vice-president of the national CPC board and representative of her province. This section of the country, with its own great missionary districts and extensive work among the Indians, offers CPC members plenty of active work right at home. However, directors try to keep a good balance between this and the equally necessary work for those overseas.

Because of the great geographical distances in the Northwest, the work is chiefly carried on through the splendid cooperation of the Woman's Auxiliary.

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Books, magazines, pictures, games and music have been supplied for the Indian Schools of South Dakota, through the combined efforts of the CPC and WA. Record albums, music for school glee clubs, handicraft materials, interesting and timely books, all serve a deeper purpose than recreation alone in the development of these teen-age citizens in isolated areas.

The Colorado CPC has undertaken a diocesan project of making transcriptions of Episcopal services to be broadcast over the smaller radio stations. They also recently sent nearly 700 pounds of crayons, books, scissors, etc., to St. James' Hospital at Anking, China.

In Minnesota the CPC maintains a diocesan book fund at the Episcopal church shop. This has been of great assistance to the rural and younger clergy. Recently a churchwoman in the northern part of the state called on the CPC to help her distribute a library of over 2000 volumes. Recipients included schools in Minnesota and South Dakota, St. Faith's School in Yangchow, China, Miss Helen Boyle, Sagada, P.I., and Friends of the Library Association, who send books to the war-torn countries of Europe.

Detailed reports were not received from three provinces, but board members familiar with these sections of the country spoke of many newly-organized CPC projects, particularly in the west and the southwest.

Opinions Vary

Washington: — An 8-1 Supreme Court decision ruling unconstitutional a religious education program conducted in Champaign, Ill., public school buildings had church leaders puzzled as to the scope of the decision.

The question was: does the ruling affect only religious education programs which are carried on in public school buildings, or does it apply to the released-time religious education system generally?

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The Rev. Henry Lewis, Rector
The Rev. John H. Burt, Student Chaplain
Sunday: 8 a.m. & 9 a.m. H. C.; 11 a.m. Morning Prayer. 6 p.m. Canterbury Club (students). 5:30 p.m. Choral Evening Prayer.
Wed. and Saints' Days: 7:15 a.m. H. C.

Providence, Rhode Island
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Mathewson and Westminister Sts.
The Rev. Clarence H. Horner, D.D., Rector
Sunday: H. C. 8 a.m.; Church School, 9:30 and 11 a.m. Morning Prayer and Sermon (H. C. first Sunday) 11 a.m.; Y. P. F. 5 p.m. Evening Prayer and Sermon, 7:30 p.m. Thurs. H. C. 11 a.m. Lenten noonday services, Monday thru Friday 12:10 p.m.

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Rev. Miles W. Renear, Ass't
Sun. 8, 9 (HC), 11 MP & Ser., 7:15 EP; Tues. 9 HC; Thurs. 10; HC 1st Sun. in Month 11.

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Lent: Wednesdays at 7:30 p.m.

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Weekday Services—7:30 a.m. Holy Communion.
Wednesdays—10:30 a.m. Holy Communion; 8:00 p.m. Evening Prayer and Address.

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Wednesday: 7:45 a.m. Holy Communion.
Thursday: 11 a.m. Holy Communion.

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ST. DAVID'S CHURCH
Roland Park, Baltimore
Rev. George A. Taylor, M. A., Rector
Sundays: Holy Communion, 8, 9:30 a.m.; Service and Sermon at 11; Evening Prayer at 5.
Weekdays: Holy Communion daily at 7 & Thursdays at 10.

Evanston, Ill.
ST. MATTHEW'S CHURCH
Evanston, Ill.
Lincoln and Hartrey Streets
The Rev. Frederick W. Putnam, Rector
Sundays, 7:30, 10:00 and 11:00 a.m.
Daily, 7:00 a.m., Holy Communion, 9:00 a.m. Morning Prayer.
Holydays, 7:00 and 10:00 a.m.

ST. JOHN'S CATHEDRAL
Denver 3, Colorado
Sundays: 7:30 and 8:30 Holy Communion, 9:30 Family Service, 11:00 Morning Service and Sermon, 4:30 Musical Hour. Week Days: Wednesday, 7:15 Holy Communion; Thursday, 10:30 Holy Communion.

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majority of instances they are not held in public school buildings. Pupils leave the public school and take the religious instruction at a local church or synagogue of their choice.

The Rev. Herman E. Wornom, executive secretary, board of Christian education of the Protestant Council of New York, stressed that although eight Supreme Court judges agreed on the unconstitutionality of the Champaign program, four made it clear that the decision did not necessarily apply to local practices which differed from the Champaign case. He emphasized that the way was left open for further testing.

The Rev. J. M. Dawson, secretary of the newly formed group to maintain separation of church and state, Protestants-United, gave his personal views though stressing that the organization itself has not yet commented officially. He said that he was "exceedingly happy over the decision" for the following reasons:

1. "It serves as the greatest single safeguard to separation of church and state outside the first amendment itself.

2. "It is a positive protection against the menace of sectarianism in our public school system, hence it is insurance of religious liberty and mutual good will among the sects.

3. "It is a direct service to the home and church, the divinely appointed agencies for proper religious instruction, in that their responsibility is challenged to provide something vastly superior to the weak substitute attempted on released-time under the framework of the compulsory school law.

4. "It produces a keen sense of obligation to strengthen yet more and more the high moral and spiritual values now being taught under the democratic processes of the public school which have resulted in the highest type citizenship, as crime statistics abundantly show."

Women Back Report

Orlando, Fla. (RNS):—The women of the southeastern jurisdiction of the Methodist Church, meeting here, passed a resolution supporting the civil rights report. It stated that they would back all measures which have for their goal the "achievement of civil rights for all people in this nation, including millions of citizens in this southland."

The Terrible Meek

Los Angeless—The Episcopal League for Social Action here presented the passion play, The Terrible Meek, in St. Alban's on March 12. Participating in the dramatic recital dealing with international peace were Edith Wynne Matthison (Mrs. Kennedy) and the author, Charles Rann Kennedy. Receipts from the play are to be used for the work of the League in this city.

Printing Shown

Philadelphia: — An exhibition of historical material of the Episcopal Church was on display in the print room of the Philadelphia Free Library, March 1-12. Early and recent issues of all Church periodicals were shown, as well as ancient and original documents of diocesan and general Church history; unique editions of the Bible and Prayer Book; pictures of bishops, historic churches and curios of various kinds.

Bishop Hart officiated at the formal opening and the lecturer was Canon Cyril Hudson of England, who is a special lecturer at the Philadelphia Divinity School. Many Church schools and other parish groups visited the exhibit.

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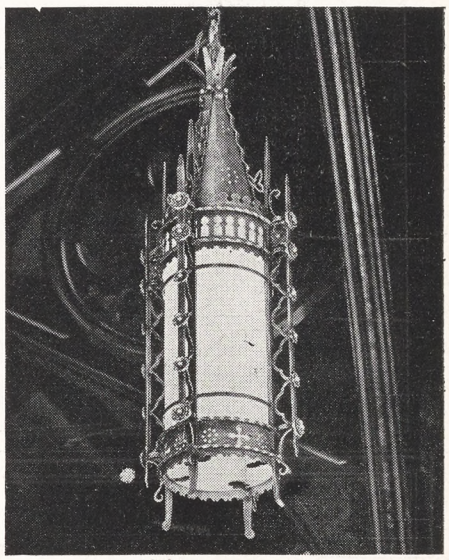
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THE NEED THIS YEAR IS MORE urgent than ever, reports the Church's Chaplain in Jerusalem. Multiplied responsibilities, insoluble problems confront Christian leaders in the distraught land where once Christ walked. Congregations fluctuate; schools have been damaged and more severe havoc lies ahead; hospitals face appalling deficits. Your gifts this Good Friday not only will relieve a desperate financial situation but will bring courage and hope to the Bishop in Jerusalem, his helpers, and all those committed to their care.

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Assembly Build-Up

New York: — The World Council of Churches is asking that Whitsunday, May 16, be observed in churches as world assembly day, according to the Rev. Henry Smith Leiper, American secretary. Observances will honor the first assembly which will be held this summer at Amsterdam. There will be a special service at Washington Cathedral and also services in Los Angeles and St. Louis, both sponsored by the local church councils.

Goes to Haiti

New York: — Miss Kathryn E. Bryan of Memphis, Tenn., has been appointed religious education worker for Haiti by the overseas department at 281. She is a graduate of LeMoyne College and is now finishing work for the master's degree in religious education at Columbia. She is a resident of Windham House.

CPC AIDS WORK IN PUERTO RICO

(Continued from page 6)

or perhaps because of it, they have a heart-breaking love and yearning for books and pretty pictures. An appeal for children's books was answered in a way which took our breath away. Box after box came by passenger boat and freighter, until over a thousand little books had been distributed amongst the Virgin Island parishes. At All Saints', St. Thomas, where there are over 900 children in the Church School, Miss Mary Frances Bemont is still handing out these books as prizes for excellence in work, perfect attendance, etc. A child's book, with pictures, is the finest prize imaginable, and a home with such a book in it is twice blessed. (I was recently informed that Miss Bemont is running out of books, and would appreciate any amount more.)

In St. Paul's Church, Frederiksted, St. Croix, the books have been made into a lending library, the children themselves cataloguing them and building up a lending file. These books are so loved, they are almost worn out from constant use, even though they have to be read by lamp light or by the light of the tropical moon. It is literally unbelievable how so little can mean so much.

But children's books and theological books and Church periodicals are not the only stuffs of which the CPC blessings are made. Miss Sarah G. White, R.N., director of St. Luke's school of nursing, at Ponce, has never failed to receive the most technical medical book or magazines, needed to help maintain her school as the highest ranging school of nursing on the island. Miss Ethel Robinson, teacher at the agricultural school of St. Joseph, Quebrada Limon, P. R., can use even more good secular magazines for boys and English books in her classes. And I can testify personally to what a very famous cook book, sent by the CPC, has meant to Miss Bemont in St. Thomas!

"And there are also many other things . . . the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written."

TELLS OF LIFE IN MANILA

(Continued from page 4)

because the children are so eager to learn. Our Chinese and Filipino teachers are excellent and we all get on very well together. The children really get a workout—mornings they study English and Tagalog and afternoons Chinese. Last fall we celebrated our 30th anniversary with a three-day program and church services. A wealthy Chinese Christian gave us an assembly hall, which will be started this winter. Now we are working on a campaign to raise money to enlarge the school building.

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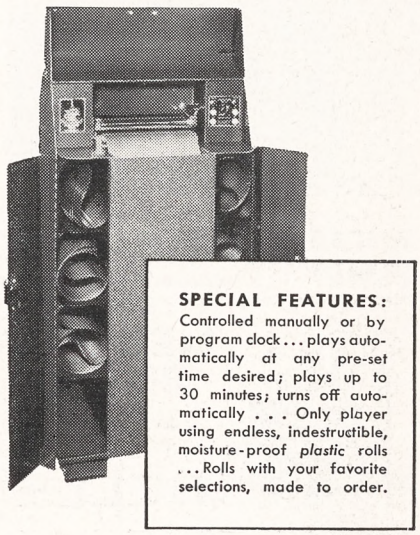
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supporting. The people contribute hours of time, as well as a great deal of money and enthusiasm to the church, which is packed every Sunday with people of all ages.

To us, who are representing you and the Church, the CPC means a great deal, for it is through books and pictures that we can do our best teaching. We workers rely on the CPC to give us magazines to keep informed and refreshed. When I first arrived here and saw what little there was to work with, I immediately wrote and asked for things and *they came!* We have no libraries here, so all we read is through the generosity of the CPC at home. . . .

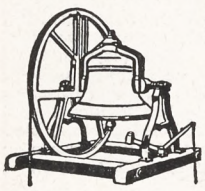
The seminarians, whom I am also teaching, come from the isolated mountain regions, where our missions lost everything during the war. Bontoc, for instance, before the war, was one of the flourishing stations, with well-equipped buildings and a good start to run the mission work and the outstations; but now there is just one building left there. The poverty of the people is appalling, and yet they give of what they have, and donate hours of time to help improve the grounds, or work on the building. Our schools in Bontoc and in the outstations are poorly equipped, but the teachers are good and make up in zeal what they lack in techniques.

For our work out here we need *hundreds* of religious pictures, large-size Nativity Christmas cards, Sunday school materials, picture books, etc., to supply the isolated mission stations, who were bombed and burned out. Anything that is an illustration does twice the work of a word picture for these simple but earnest people.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

RT. REV. EDWARD L. PARSONS
Retired Bishop of California

May I make a correction in my article on Lambeth and Unity which appeared in your issue of February 26? Speaking of the position of the American Church Union in regard to the ministry, I said "the New Testament gives no support to it which cannot be questioned." Unfortunately I failed to notice that the context makes 'it' refer to the Evangelical position, and that consequently I said precisely what I did not mean to say. The American Church Union position is questioned by nearly one third of the Christian world and by a great number of Christian scholars. The Evangelicals believe therefore that such a position cannot be made a requirement for unity. I regret having made so careless a mistake.

* * *

THE REV. GERALD V. BARRY
Rector of Christ Church, New York

My congratulations on the lead editorial in the issue of February 26th. You certainly have presented a nicely balanced viewpoint. As you say, it takes "courage, and honesty, and humility and patience" to understand the other fellow's point of view. Why cannot this be applied more often to matters of churchmanship as well as to "problems in labor relations, race relations" etc.

I think probably THE WITNESS tries to do this more often than other church weeklies — but both have a long way to go The dog-eat-dog attitude leads to nothing but disaster, and I, for one, will welcome the day when THE WITNESS, together with others of our church papers, strive to promote that "peace and well being of a family group (which) depends on the willingness of the members of the family to understand the point of view" (of each other).

* * *

MR. ROBERT C. MARTIN JR.
Layman of Ft. Devens, Massachusetts

Your news item concerning the action of the council of the Diocese of Texas (WITNESS, February 12, 1948) correctly gave prominence to the staggering lack of Christian understanding exhibited by that body. However, I think it would be a very good idea if you could point out editorially that a basic fallacy is involved in the words of the report, "prejudices . . . which must be given consideration if any such plan shall be of *benefit to both races*." This form of statement incorrectly puts the argument on a purely humanistic basis where it is possible to argue very convincingly for social discrimination. People who say that racial traditions, economic situations, even mental, physical, and moral traits of different races preclude the success of anti-discrimination programs can often make an excellent prima facie case.

We Christians ought to be able to recognize that the injustice of racial segregation has no more to do with the Christian answer to the question of race relations than have the prejudices of either race. The Church, in its program of redeeming the world, *needs* these people. If their presence offends other Christians, that's too bad. The whole issue is: Can the Church redeem the world when its forces are racially divided? I take it that the answer is and always has been: No. The question is not: Will this program "be of benefit to both races"? Indeed, it is conceivable that such a program might turn out to be of immediate "benefit" (in the sense in which the council evidently means it) to neither; but that fact would still not detract from the urgent necessity of ending racial segregation now.

* * *

THE REV. E. D. MURDOCH
Rector of St. Matthew's, Linton, N. D.

THE WITNESS should be complimented and in every Church home, if for nothing else than "Talking It Over." For the love of our country do keep exposing fascists. Some one has to keep at it, and more follow and use your expositions to help in this fight against the great pusch of the fascists than you probably think. After all there will always be more of us than there are of them, even if they have the guns Mr. Hart suggests and the money. But they will plaster us, that's for sure, and information that is reliable is so very hard to get. Out here in North Dakota a hundred people have asked me since January, "Well, what is the truth? How can we know what to believe when we read?" If we could get a paper like THE WITNESS into every home it would make them think.

A bouquet also to "Travels of a Gargoyle" which are clever, entertaining and give us all pause lest we get too far of the middle road or out on a limb.

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The WITNESS

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MARCH 25, 1948

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AT THE EPIPHANY
IN NEW YORK CITY

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Wednesday: 11:00 A. M.—Holy Communion.

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For Christ and His Church

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★

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MARCH 25, 1948
Vol. XXXI No. 7

Clergy Notes

ANDRESS, HAROLD L., stationed with the veterans administration at Bath, N. Y. has been transferred to Castle Point, N. Y.

BOWMAN, S. C. V., formerly rector of St. John's, Sharon, Pa., is now in charge of St. David's, Garland, Texas, and associated missions.

HARRELL, JOHN G., formerly assistant at St. Luke's, Monrovia, Cal., is now curate at St. James', Los Angeles.

HIBBERT, ROBERT W., has retired as rector of St. Andrew's, Harpers Ferry, W. Va., because of ill health.

HOLLIFIED, J. P., rector of Christ Church, Beatrice, Neb., becomes rector of Grace Church and vicar of the Good Shepherd, Birmingham, Ala. on April 1.

HORSTMANN, E. D., formerly rector of St. Stephen's, Grand Island, Neb., is now rector of Christ Church, Bridgeport, Conn.

DeWITT, ALEXANDER E., rector emeritus of St. James', Muncy, Pa., died recently at the age of 81.

LUCKENBILL, F. G., formerly rector of St. Paul's, Wheeling, W. Va., is now rector of Christ Church, Fairmont, W. Va.

MEYER, F. F., formerly in charge of St. John's, Center Moriches, N. Y., is now assistant at the Messiah, Baltimore.

PARKER, L. A., formerly of Richmond, Va., is now rector of All Saints, San Benito, Texas.

SUTHERLAND, A. D., has resigned as vicar of St. Thomas', Sunnyvale, Cal., because of ill health.

WAGNER, HAROLD E., formerly rector of St. Mark's, South Milwaukee, Wis., is now rector of St. Mark's, Detroit.

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Wednesdays: 10 A. M., Holy Communion; 10:45, Rector's Study Class.

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7:30 A. M.—Holy Communion.
9:30 and 11 A. M.—Church School.
11 A. M.—Morning Service and Sermon.
6 P. M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion, 10 A. M.

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Fridays at 7:30 a.m.
Holy Days and Fridays 10:30 a.m.

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VOL. XXXI. No. 7

The WITNESS

For Christ and His Church

March 25, 1948

Publication Office, 6140 Cottage Grove Avenue, Chicago 37, Ill. Editorial Office, 135 Liberty Street, New York 6, N. Y.

Church of South India Moves To Widen the Union

Former Anglican Is Elected the Moderator At Synod of Newly Created United Church

Madura, Ind. (RNS:) :— The first synod of the new Church of South India voted at the opening of five-day sessions here to extend invitations to other Churches of the area to negotiate during the year "with a view to a widening of the union."

The invitation, it was announced, will go to all Churches linked to Christian councils in India, and will be aimed especially at several Lutheran Churches of American and Scandinavian affiliation, and at Baptists who have shown some interest in joining the new Church.

Major business at the opening sessions was the election of officers, marking the end of the Church's interim government and the establishment of a permanent administration.

Elected Moderator was the Rt. Rev. (now the Most Rev.) Michael Hollis, Bishop in Madras, who was appointed to serve not only during the first synod meeting, but also at the next convocation. Formerly of the Church of England, Moderator Hollis was a don at Oxford University, England, and later a missionary of the Society for the Propagation of the Gospel, an Anglican organization.

Another ex-Anglican was elected Deputy Moderator. He is the Rt. Rev. Chirakarottu K. Jacob, Indian-born bishop in Central Travancore, who was formerly vice-principal of Bishop's College at Calcutta. Bishop Jacob is the only delegate thus far selected by the united Church to attend the assembly of the World Council of Churches at Amsterdam, Holland, next summer.

The Rev. John S. M. Hooper, a former British Methodist who headed the interim government for five years, was named secretary. For thirteen years, he had been secretary of the joint committee which brought about the Church union.

The Church of South India came into formal existence last September with the union of the four Anglican dioceses of Madras, Travancore, Tinnevelly and Dornakai, the South India Provincial Synod of The Methodist Church, and the South India United Church, the latter body itself a union of Presbyterian and Congregational Churches. It comprises a Christian community of about 1,200,000, divided into 14 dioceses, five of which are headed by native Indians.

Last Chance

***Those who have been getting their WITNESS at church during Lent are urged to use the form on page seventeen. Many of the parishes taking bundles did so only for Lent so that this will be the last number sent to them. If you have enjoyed the magazine we can assure you that there are many good things ahead which you will not want to miss. So kindly fill out the form on page seventeen and mail at once.

LEPROSY COLONY TO BE MOVED

New York:—Word has been received at the headquarters of the American Mission to Lepers from Bishop Harris of Liberia and Dr. Aage J. Christensen of St. Timothy's Hospital, Cape Mount, that the Liberian government has given the mission a 500 acre land grant for the relocation of the leprosy colony from Maaseteen Island in Fisherman's Lake near Cape Mount to more fertile lands and salubrious climate 35 miles inland. The new location will provide a patient capacity of 50, and will have good rice lands to enable patients to raise their own food.

Dr. Christensen also reports that the government granted the colony about $1,500 and promised an annual appropriation for the work. The American Mission to Lepers provides an annual maintenance grant of $2,000.

FIVE YEAR PLAN OF JESUITS

Rome (RNS) :—Riccardo Lombardo, one of Italy's best known Jesuit priests, announced a five year plan for Roman Catholics in a recent address in Naples. First year: the need for reconciliation between different political parties to bring about common efforts to fight inter-group hatred and promote practical programs for social improvement. Second year: revival of the supernatural life among Christians through spiritual exercises and other means. The object will be to increase the number of "militant" Catholics ready to take an active part in the general mobilization against materialism. Third year: spreading the doctrine of social justice through discussions of labor problems and the setting up of Christian labor organization. Fourth year: Promotion of Catholic propaganda, modernized to reach the masses more effectively. This will call for the organization of scientific institutes, increasing the number of schools, using movies, radio and other communication media. Fifth year: the organization of an Italian Catholic elite adequately prepared and equipped to help the Church and their country in the face of "imminent international catastrophe."

E. R. P. ENDORSED WITH QUESTIONS

Chicago (RNS) :—The peace commission of the Methodist Church endorsed the European Recovery Plan but with qualifications. "We express the hope," the statement declared, "that the program will not be an extension of American imperialism in Europe; that the nations helping will

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be free to choose their basic economic pattern and that the doors be left open for other nations to participate in its scope and work."

The commission also said that "a fresh attempt" must be made to break down tension between Russia and the United States.

"We affirm our conviction that war between the two countries is not inevitable," the commission declared. "Our worst menace is a spirit of hopelessness and suspicion. Our real security is in understanding and tolerance of different points of view. We ask that the members of our churches give new study to the field so that there be developed a public opinion so necessary to overcome the obstacles threatening the peace of the world."

Acknowledging that improvement of relationships between the two countries is difficult, the commission went on to declare that "we do not underestimate this task but the alternative of war is so awful to contemplate that we are convinced that a fresh and continuous attempt must be made at once."

REPORTS ON LEPROSY

New York:—Dr. Eugene R. Kellersberger, general secretary of the American Mission to Lepers, described the plight of leprosy victims in the far east as "tragic and deplorable" when arriving here on March 13 after a five month tour of leprosy missions in the Orient. He called upon churches and the medical profession to aid in providing more supplies of drugs, more doctors and nurses, more facilities for the care of patients.

Large areas of China, particularly, have no provisions — government or private — for the care of leprosy patients, Dr. Kellersberger said. In the West China province of Szechuen, for instance, with a population of 60,000,000, there is only one small institution with a capacity of 50 male patients. The great need for China, and for the Orient in general, is for large agricultural and industrial colonies "where men and women can live like human beings and know that God loves them and their children too," Dr. Kellersberger stated.

"Instead," he said, "the lives of thousands of children, leprosy's chief victim, are endangered by their daily contact with infectious cases who should be institutionalized, but cannot be for lack of facilities for their care — or for the care of the children."

Reconstruction of pre-war mission colonies in Burma, India, and China, abandoned in the face of hostilities is proceeding slowly, Dr. Kellersberger reported, and few which have been re-established are able to operate at full pre-war capacity. Shortages of medicines, chaotic conditions and lowered standards of health resulting from war and post-war conditions are further obstacles to leprosy control.

During his journey Dr. Kellersberger completed arrangements for the establishment of regional leprosy training centers at Chiengmai, Siam, and in connection with medical schools of Cheeloo University, Tsinan; West China Union University, at Chengtu, Szechuen, and Vellore Medical College at Vellore, India. These centers are among the first units of a world-wide post-war leprosy prevention program of the American Mission to Lepers by which doctors, nurses, public health and church workers will be trained for regional campaigns for detection and treatment of early leprosy cases and for wide public education in leprosy prevention.

According to Dr. Kellersberger, supplies of the newly developed drugs, diasone and promin, first made available through the American Mission to Lepers this year, are proving far from adequate even for initial experimentation. Since December, 1946, supplies valued at $84,500, have been sent to leprosy missions in 23 countries and many government colonies. "It will take a long time to supply enough drugs for the patients now in controlled experiments in leprosy institutions; and by that time, we hope, there will be thousands more under the care they need so desperately."

Throughout the world there are an estimated ten million leprosy victims; approximately 1% of these are under care of any kind.

CHURCH GROUP BACKS HOUSING PLAN

Newark:—The social service commission of the diocese of Newark was largely instrumental in launching a united drive for a housing plan in the state. They called a meeting of civic, labor and Church groups, meeting at the diocesan house, with two committees set up to work for public and private housing on a state and local basis. The meeting also endorsed federal and state bills providing for slum clearance and new housing. Edward L. Parker, co-chairman of the housing committee of the Board of Christian Social Relations, said that it was a generally accepted principle that the state would not allow anyone to starve but that it had allowed its housing to get to such a state that families had been almost forced to freeze. Rev. Harold Onderdonk of Essex Falls and the Rev. Andrew Van Dyke of Hawthorne took leading parts in the conference.



"Jesus Christ Is Risen Today" is sung enthusiastically by these boys from the choir of Grace Church, Jamaica, N.Y.

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Educator Bids Church Conform To Court Decision

First Reaction to Decision Is Confusion With Varied Actions the Result in Nation

By W. B. Spofford

Chicago:—Roy G. Ross, head of the International Council of Religious Education, said March 11th that the decision of the U. S. Supreme Court in the Champaign case must be conformed to "in both the spirit and the letter" of its interpretation of the law. His statement was the first officially issued on behalf of the Council, which advises 3,000 communities on released-time programs involving 2,000,000 students in 46 states.

According to Ross, approximately 40 per cent of these students attend classes in public schools and "it is obvious that this will mean the discontinuance of the use of public school buildings." But as for the other 60 per cent, who attend religion classes outside school property but during school hours, the opinion of the Court is not clear, Ross said. Granting that the decision "constitutes a great blow to weekday religious education," Ross said that the dissenting opinion of Justice Reed plus supplementary statements by four of the other judges did not indicate that a majority of the court actually was opposed to released-time itself in all cases.

"It would seem that a majority of the justices clearly did not desire and would not approve invalidation of the released-time principle," he said. "It is my hope that our Protestant church forces working together in the International Council will take three steps:

"First — that the churches will seek further clarification of the law with respect to the released-time principle. The Supreme Court decision does not seem to clarify this issue.

"Second — that the churches will help week-day schools to adapt existing week-day systems so that they will be brought fully within the law as interpreted by this and other decisions of the Supreme Court.

"Third — that the churches will give attention to the increasing secularism which seems to be augmented by this latest decision of the Court regardless of its intention and that it will take steps to obtain laws which will make constitutionally possible the wholehearted cooperation of church and state in the pursuance of their respective functions."

Meanwhile "complete accord" with the decision was expressed on March 15 at the headquarters of the newly organized Protestant and Other Americans United for Separation of Church and State. At the same time this group endorsed efforts by educators to seek ways and means of including religion "in the process of public education."

In its statement the organization declared the central issue clarified by the Supreme Court was that the state (that is, public school authorities) had jurisdiction over students while they were receiving "church-provided religious instruction." The Protestant organization expressed doubt that the "actual results of released-time justify the zeal with which it has been promoted or the regret with which its nullification may be received."



Roy G. Ross of the International Council of Religious Education

"There are certain bad social effects," it said, "that flow from the practice of dividing school children according to their parents' religious faith and marching them to separate schoolrooms or church buildings. Such a dramatization of creedal or racial differences tends to freeze sectarianism and to undo the democratizing influence of the public schools. Protestants should not have allowed the Jews to stand alone in sensing this evil effect."

Conceding that "religion rightly belongs in the general educational process," the group warned against "tampering" with the principle of separation of Church and state in the effort to get religion within that process.

As for action in various cities, in St. Louis the superintendent, Philip J. Hickey, stated that he will ask the next meeting of the board of education to drop the released time classes which are taken by about 22,000 pupils. In New York state officials have decided to continue religious training programs, pending a test case in Rochester which presumably will determine the applicability of the decision for the state. In New York City there are varied opinions with William Jansen, superintendent of schools, saying that it was his "guess" that the ruling would not affect the school system very much.

At Harrisburg, Pa., Ivan M. Gould, general secretary of the states council of Christian education, said that he agreed with Justice Jackson that the decision would invite a flood of suits and added that "Until such suits reach the Supreme Court we may not know the constitutionality of week-day religious instruction under Pennsylvania law which takes place outside of the public school, nor the constitutionality of Bible reading in the schools, nor the constitutionality of singing Christmas carols, nor a host of other related problems. Therefore, until further decisions are reached I would urge that ministers and laymen, from Protestant, Catholic and Jewish groups confer with local boards of education and through mutual trust and understanding develop the most effective plan whereby pupils in given localities may receive religious instruction during the days of the week."

Taking the stand that "We don't teach religion in the schools here, but release pupils to go to religious classes," Michael F. Walsh, Rhode Island state director of education, said the U. S. Supreme Court opinion may have no effect on religious instruction classes now conducted in a dozen R. I. communities. Even in South Kingstown which has suspended religious classes in the high school pending a ruling by the town solicitor, the classes were held after school hours, Walsh said, and so should not

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be affected by the court opinion.

In Roanoke, Va., educators and church leaders have adopted a "sit tight" attitude and seem to be in no hurry about giving up their program, which is very similar to the one in Champaign, Ill., where religious leaders went to the schools at certain periods to teach. In Minnesota leaders say that released-time programs will not be affected.

In North Carolina, where 37,518 pupils are now taking Bible courses, elective and supported entirely by funds raised by churches, the opinion is that the program will be continued. The Council of Churches in Ohio has ordered the continued operation of its widespread church-school program. In Los Angeles schools will continue to allow students to leave classes for 40 minutes a week for religious instruction, pending a ruling by a county official on the court's decision. In Indianapolis the decision is to go ahead with the plan provided by the state law which permits the release of children for religious instruction up to 120 minutes each week on condition that none of the taxpayers' money is used. Classes in that city are always held in churches nearest the schools and never in the schools themselves.

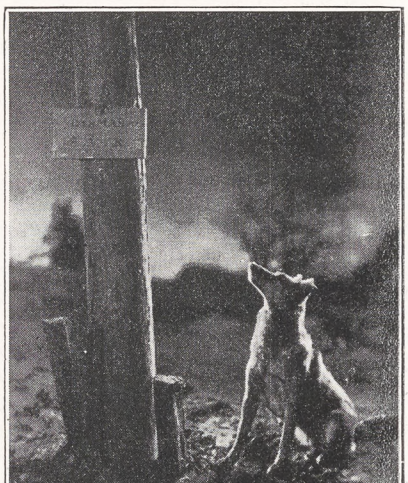
Even in Champaign, Ill., where the original suit was brought, children are continuing to receive religious instruction in the public schools, despite the Court's ruling that it is unconstitutional. It is explained that the school board has 25 days to put the ruling into effect, while others believe that it will be possible to continue the program, which has been in effect since 1940, if students are sent to churches for instruction instead of having religious instructors go to the public schools as at present.

So it can be said that religious instruction programs for the most part are operating as usual, with no indication that there is any rush by either Church leaders or public school officials to change anything because of the decision. They are just sitting tight waiting further developments.

CANAL ZONE SEEKS DIVISION

Ancon, C. Z.:—The question of dividing the district of the Panama Canal Zone will again come before General Convention presumably. In any case when the convocation of the district met here February 23 a resolution was adopted stating that such a division is desirable due to the enlarged size of the district through the adding of Costa Rica and Nicaragua.

When this matter came before the first General Convention that the late Bishop Irving P. Johnson, WITNESS editor, attended as a bishop there was prolonged discussion as to what the two districts should be named, if divided. After listening to the debate for what seemed an unnecessarily long time, the Bishop of Colorado walked to the front of the House from the back bench, asked for recognition and stated: "This is a very simple matter. Let's call one district Colon and the other Semi-Colon and get on with more serious business."



His Only Friend. This picture of a true friend at the foot of the cross of one of the thieves crucified with Christ is reprinted at the request of a number of readers

LESLIE GLENN VISITS SAVANNAH

Savannah, Ga.: — The Rev. C. Leslie Glenn, formerly rector of St. John's, Washington, and T. M. Cunningham, local layman and attorney, gave the addresses at the dinner of the Episcopal men of Savannah, held here March 4. Both talked about patriotism, the American way of life and democracy, and urged a firmer stand against Russia. Bishop Barnwell and the local clergy sat at the speakers' table at the dinner which was attended by 237 laymen.

TEXAS STUDENTS BACK CIVIL RIGHTS

Austin, Texas (RNS):—Seven student organizations of the University of Texas have endorsed the President's civil rights program. The statement says that since the state has been unwilling to guarantee rights and privileges to minorities "we feel that the only solution lies in federal legislation."

The Woman's Auxiliary of St. Matthew's Cathedral, Dallas, however feels differently about it. Because the state's council of church women endorsed the program, the parish group voted to withdraw from the council, charging that the state organization had entered politics by its action.

WORLD SERVICE DIRECTORS

New York: — Churchman Harper Sibley of Rochester, N. Y. has been re-elected president of Church World Service. Other Episcopalians on the board of directors are Mrs. Henry Hill Pierce of New York and the Rev. Almon R. Pepper of the National Council staff.

REAFFIRMS OLD PRINCIPLE

Philadelphia:—Historic Christ Church here, in a parish meeting on March 7, reaffirmed its belief in the principle of the separation of Church and state as expressed in article one of the ten original amendments to the Constitution. Those attending the meeting also approved the activities of Protestants and other Americans which seeks "to revive in the public mind a clear understanding of the constitutional basis upon which religious liberty has been guaranteed, (2) to redress the specific violations which have recently come into force, and (3) to resist further encroachments upon this constitutional principle."

The Rev. E. Felix Kloman is the rector of this parish which is closely identified with the early history of America.

URGE UNITED STATES TO BACK UN

Richmond, Va.:—Bishop Henry St. George Tucker, former Presiding Bishop, is heading a committee of 25 prominent citizens here who are urging the strengthening of the United Nations "before it is too late." He has announced that petitions will be circulated for people to sign calling upon President Truman and members of Congress to empower the UN to enact, interpret and enforce world law to prevent war.

SHOWROOM CLOSES FOR WEEK

New York:—The showroom of J. M. Hall Inc. will be closed from March 27th through April 4th.

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EDITORIALS

Easter and World Despair

W. MACNEILE DIXON in *The Human Situation* writes: "Whence come our present discontents? Unless I am greatly mistaken from the collapse of the high-pitched expectation of a regenerated human society. . . . The bubble has burst."

These words were written ten years ago, and much has happened since then to emphatically confirm them. Doubtless their author would speak more strongly today. It is not pessimism; it is the sheerest realism to admit what the majority of the human race tries not to see; we may likely have but a few more years to live on this planet.

The Christian is committed to realism; pessimism ought to have no part in his thinking. For the unbeliever the outlook is gloomy indeed, but not for the follower of Christ—though man as "a microbe clinging desperately to a bit of dust" be near extinction. So Easter, 1948, takes on new meaning. It is not that we turn to the promise of eternal life because of our despair. Rather it presents itself to us as an old and trusted friend whom we had known and loved and almost forgotten about. Resignation has no part in this; we shall struggle to make this earth and ourselves worthy of the Creator up to the moment of destruction. The warrant we need is found in the sixth chapter of the first epistle of Timothy, "O man of God; fight the good fight of faith. . . . Lay hold on eternal life whereunto thou art called."

"QUOTES"

DEATH is as old as life, yet when death touches our own, it is a new experience. Sin is venerable but when we are gripped by temptation, it is a battle to be fought and won. So it is with the Good News of Eastertide. If we could only grasp its meaning for our world and for ourselves, all things would be made new. Selfishness would give way, the burden of sorrow and of despair would be lifted. Men would live as the children of God. Here then *is* Good News. The Lord is risen. He is risen indeed!

—HENRY K. SHERRILL,
The Presiding Bishop

The charge comes to vindicate our belief. "If immortality be untrue, it matters little whether anything else be true or not." Man would be less than man if he did not bring all his powers of reason and imagination to bear on that statement. For, if immortality be untrue, what of God? He becomes an erratic and sinister swindler and cheater content to laugh at man writhing in futile agony. What becomes of life? It is a transparent mockery, deluding those who function futilely in it to live and suffer and die—for no other end. What becomes of the universe? It is nothing but an ostentatious and sham setting before which unwitting humanity carries on a delirious and meaningless shadow-play. What becomes of human love? It is, as Maugham once thought, "only a dirty trick nature plays upon us to continue the species." What becomes of faith and hope and beauty and truth, courage, kindliness and human decency? They are as unreal as irridescent bubbles on the slimy surface of decaying and putrid corruption.

These are facts to be faced relentlessly. They do not prove the fact of eternal life but they provide the starting point. Accept them and the universe is irrational—meaningless. Yet scientific philosophy increasingly insists that the universe is rational; science itself is without meaning unless this be so.

It was Jesus' conviction that life was stronger than death. The Christian's immediate task is to question until he convinces himself that this is true —or accept the consequences of its being untrue. To do else, to be apathetic, is to fail to fulfill his manhood as thinking, reasoning being. It is too late to avoid the issue now; it is, simply, man's destiny. The alleluias that spring from a multitude of hearts on Easter day are the vocalizing of a conviction that no changes or chances of this mortal life, no matter how seemingly ominous, can swerve. Therein lies our victory, the victory that overcometh the world's despair.

Our Christian Commitments

THE department of international justice and goodwill of the Federal Council of Churches, whose policy committee is headed by John Foster Dulles, recently petitioned Congress in support of the European Recovery Program. The statement, signed by 725 leading Protestants, presented explicit qualifications:

"That the motives and objectives behind the program should be essentially moral and spiritual and should be above political partisanship and considerations of narrow self-interest.

"That the right of European nations to choose their own way of life should be safeguarded.

"That these nations should carry out their expressed purpose to work cooperatively, establish and maintain monetary stability, and reduce trade barriers.

"That the relevant agencies of the United Nations should be encouraged to undertake

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an increasingly important role in the recovery effort.

"That trade between western and eastern Europe should be encouraged.

"That, if required to assure a fair allocation of needed goods, necessary government controls should be adopted.

"That an undertaking so conceived and directed merits our material sacrifice because it is a cause which enlists our Christian conscience and conforms to *our Christian commitments.*

"We appeal to the Congress of the United States to adopt such legislation as will carry forward the European Recovery Program in the spirit of these recommendations."

The Federal Council has been effective in giving religious sanction to the Program, notably through the service held March 11 at the Washington Cathedral where Secretary Marshall, John Foster Dulles and Bishop Dun were the speakers, with President Truman, Secretary Forrestal, Justice Douglas and other notables in the congregation. Yet at this widely publicized meeting nothing was said about the *qualifications* which were the conditions for the endorsement of the Program by the Federal Council, under whose auspices it was held. Nothing was said about encouraging the UN to undertake an increasing role in the effort; nothing was said about the right of European nations to choose their own way of life; nothing was said about increasing trade between eastern and western Europe.

It was held during a week of war hysteria verging on panic. Mr. Truman, the very morning of the Cathedral service, asked Congress to add $55,000,000 to the $522,000,000 already spent in stopgap aid, with the expressed hope that it would be the determining factor in preventing European nations from choosing a way of life distasteful to us. General Chennault explained to the American (and Russian) people, with maps, how the Soviets could be destroyed with atom bombs; former secretary of state, James F. Byrnes, got front pages by declaring that war with Russia was but a few weeks off; Senators, Congressmen, newsmen and commentators vied with each other in press and radio with cries of "hurry, hurry, an enemy is about to destroy us."

During this time it was Senator Robert A. Taft, alone among top leaders of the two major parties, who said anything to allay our fears. He declared that "We have to work on the theory that there's going to be peace. There is no sense in appropriating five and a half billion dollars for a European recovery program if there's going to be war." He said he disagreed with Mr. Byrnes, and elaborated on his disagreement by stating that Russia is only consolidating the sphere of influence that was awarded her by the Yalta agreement, and he even described the latest events in Czechoslovakia as nothing more than "a consolidation tactic."

As for Italy, Senator Taft said: "If the Communists win the election in Italy, what can we do? That's no military move." Which, we think, is more in line with the pronouncement of our Church leaders "that the right of European nations to choose their own way of life should be safeguarded" than anything that was said at the service a couple of days before in Washington Cathedral.

The Bulletin, official organ of the Federal Council, stated in the last number that "no permanently healing influence can be exerted by the Marshall Plan if that plan is misused as an instrument of coercion in a cold war" and the editorial further states that "the Churches are wholly in agreement with Secretary of State Marshall that E.R.P. 'is directed not against any country or doctrine but against hunger, poverty, desperation and chaos'."

We believe *The Bulletin* is right. We hope Secretary Marshall is. There will be a greater chance that he will be, in our judgment, if Church leaders speak out promptly and vigorously about the *qualifications* that they themsevles laid down, instead of limiting themselves to publicizing the endorsement of the Program, which is all they have done up to now.

It would be embarrassing, for us anyhow, to admit that Senator Taft, alone among candidates of the major parties, has moral courage based on insight. It would be still more embarrassing to admit that he has more of both than has yet been shown by our Church leaders.

But that, at the moment, is the fact.

"For They Were Afraid"

By

STEPHEN F. BAYNE JR.
The Bishop of Olympia

SOME studious lad called my attention the other day to the well-known fact that the latter half of the last chapter of St. Mark, (from verse 9 on), is omitted in many manuscripts and very likely is not part of the original text at all. This he did not to destroy my faith but to point out what a curious ending that gospel must have had if the guess of the scholars is right—"They fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid."

What an odd Easter sentiment. Afraid of what? Certainly not afraid of a comforting if slightly

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incredible assurance that however inexplicably and undeservedly they would be given life and immortality after they die. Surely not terrorized by the annual message of the spring flowers and the miraculous awakening of nature, etc., etc.

What is there to be afraid of in Easter? I have been wondering; and the longer I think about it the more I am moved by the strange words. If the Easter story is true, maybe we ought to be afraid. If the story is true, then it means that God does break into human history and reigns over it. If the story is true, then he is greater than any human institution, any mortal limitation, any safe category, any accustomed traditions or patterns of thought. If death cannot contain him, then surely nothing less can.

And if that be so, then where are we? A friend wrote from England not long ago "A great revival of the spirit is urgent. But such a religious movement will not now come from the Church. I don't know where it will come from, but if it does come it will be in the form of newly emerging people's movements analogous to the ground-swell of the freshly-forming political movements of our times."

I don't necessarily agree with him. But if what he says is true then there is something to be afraid of in Easter—not that there will be a great revival of the spirit outside the Church, but that the Church has been tried and found wanting—tried by her Lord who would not wait for her sentimentalities and her impurity but who left her facing an empty tomb while he himself went on with his people.

If death cannot contain him, then certainly the neat and sentimental categories of an unfaithful and unconsecrated Church cannot. We don't know whether St. Mark could see that far ahead; perhaps it's only a question of how deeply he could see. But at all events we can begin to appreciate what St. Mark was thinking about.

I do not suggest that you subtract the joy from Easter. I do suggest you add the trembling and amazement. If Christ be risen from the dead, then remember that he has gone on before us, that the tomb is empty, that he is the Lord, that all men and all history are his kingdom. May he bless us in that remembrance, in gravity and in freedom and in the unconquerable will to serve him!

The State and Education

by G. Bromley Oxnam

The Methodist Bishop of New York



THE President's commission on higher education declares, "A prime responsibility of a government in a democracy is to provide equal opportunities for all its citizens to receive a high quality education." It was the judgment of the commission that "to discharge this obligation, it is thus the fundamental obligation of government to establish a sound system of public education and to support it to the fullest extent possible." The commission concluded, "The responsibility for providing a strong system of public education does not, however, deny in any way to any individual or group of individuals the right to attend, or to establish and support in addition to public schools, a private or denominational institution for the purpose of providing, within limits prescribed by law, a kind of education which such individuals or groups deem more suitable to their particular needs and beliefs. It is just as undemocratic for the government to restrict in any way this fundamental right as it is for government to fail to meet its prime responsibility for a strong system of public education. Nevertheless, any diversion by government of public funds for the general support of non-publicly controlled educational institutions tends to deny the acceptance of the fundamental responsibility and to weaken the program of public education." This commission, therefore, was clear in the conclusion "that state and local educational bodies be able to exercise at all times the right to reveal and control educational policies in any institutional agency for which public monies are appropriated and expended."

These quotations indicate fundamental differ-

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ences that distinguish the approach of the totalitarian state from the approach of the democratic state to education. The relation of the state to education is of vital concern to the Church, and will be determined in large measure by the nature of the state. If the state be totalitarian, education will be considered but one of many means to achieve the totalitarian will. The totalitarian state assumes that the state has the right to determine the philosophy to which every individual who lives within the state must give assent, and the state is therefore justified in mobilizing every impact upon the mind—school, press, church, radio—to the end that the citizen shall accept the predetermined philosophy. Conformity is demanded, and freedom is denied. Government does not derive its just powers from the consent of the governed. The governed are governed, and that is all there is to it. There is no first amendment to a totalitarian constitution forbidding legislation respecting establishment of religion. Within democratic society, as we understand it in the United States, there is an order of government and a realm of freedom. In the latter are the civil liberties, and among them we have recognized the right of the Church or individuals to maintain educational institutions expressive of their basic convictions.

But the state also has a duty. It has the duty of providing such education for its citizens as will enable them to use freedom and to maintain it. The state, therefore, is a democracy regarded as an instrument to be used by the people and for them, has under the democratic decisions made by the people, moral obligation to rear its citizens in the ways of freedom, that is, of democracy. The President's report states, "Education is an institution of every civilized society, but the purposes of education are not the same in all societies. An educational system finds its guiding principles and ultimate goals in the aims and philosophy of the social order in which it functions. The two predominant types of society in the world today are the democratic and the authoritarian, and the social role of education is very different in the two systems. American society is a democracy: that is, its folkways and institutions, its arts and sciences and religion are based on the principle of equal freedom and equal rights for all its members, regardless of race, faith, sex, occupation, or economic status. The law of the land, providing equal justice for the poor as well as for the rich, for the weak as well as the strong, is one instrument by which democratic society establishes, maintains, and protects this equality among different persons and groups. The other instrument is education, which, as all the leaders in the making of American democracy have pointed out again and again, is necessary to give effect to the equality prescribed by law." American education has demonstrated the principle of diversity in unity, and thus is both progressive and creative. The Church has a great stake in supporting public education since public education is not only a bulwark of democracy but rears the type of mind pledged to freedom, freedom that is essential to the propagation of religion.

THE Church has full opportunity within our democracy to maintain such schools as it may desire. It has the high privilege of serving in such fashion in the home, in the community, in the Church, as to bring to society full understanding of the moral law and likewise of the Christian faith. This the Church has done to a far greater degree than many realize. There are those who, for ulterior reasons, are today condemning our public schools as "godless" schools, and as "immoral" schools. Those who so condemn the schools for the purpose of securing public support for sectarian education not only bear false witness but endanger democracy. The truth is the teaching staff of the American school system has come from our homes, our schools, and our churches. It is overwhelmingly Christian in its view, and the character education of the public schools will stand the closest scrutiny. These critics would do well to read the Year Books published by the American Association of School Administrators. This Association is composed of the superintendents who direct our school systems throughout the nation, and is a department of the National Education Association of the United States. These Year Books reveal the philosophy which guides the superintendents and makes its way through the school system. A recent yearbook entitled "Morale for a Free World" is sufficient answer to the charge of "godless and immoral." In outlining the attitudes that must be embraced by all men are such paragraph heads as "Love of Truth," "Freedom Under Law," "Fellow Feeling," "Respect for Human Dignity," and "Personal Responsibility." Under "Respect for Human Dignity," the Year Book states, "All men must be felt by all men to possess the high potentialities of human nature. As in universal religions all men alike are conceived as souls worthy of God's grace and providence, so all men must be thought of as having the capacity for truth, for artistic creation or enjoyment, and for moral goodness. They may be considered as ends in themselves and as educable. All men must be encouraged to take a pride in the creative achievements of all other men as achievements of the race of man for which they may

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claim a vicarious credit. The sense of human dignity is not a description of the actual condition of mankind but a faith in man which sees the best in every man and gives every man the benefit of the doubt. This faith will tend to confirm itself, since men will try to live up to what is expected of them—and often will succeed." The Year Book then considers morale-forming groups and lists the family, the neighborhood play group, the church or religious group, the school, and economic group. References to the church are enlightening. "The church or religious group is one of the earliest with which children (some children) find themselves affiliated. For the small child, the sanctions in general duplicate and intensify those of home and school. Church, however, has an aura of mystery and authority—an authority of unique quality, not only because it derives from the unknown but because it is accepted also by adults, and because it is generally accompanied by ritual and music and invested with esthetic and emotional appeal. The church and Sunday School at their best are like day school, too, in providing child companionships and inspiring adult leadership. In addition to contacts with the church as an institution, the child receives religious influences in the home that from his earliest years help to shape his character and his system of values. By the pattern of family living, one child learns to be truthful only when personally convenient; another is taught that honesty is the best policy; another is taught to reverence truth as a religious principle of conduct. Many homes that have lost contact with the organized church still are transmitting a partial religious heritage that adds a strengthening element to character. In other homes, where the child is taken at an early age to church, the religious teachings of the home are amplified and enriched by the services of the church itself, and the child develops loyalties and attitudes of service of lasting import."

As we approach this issue now, we do well to affirm the American principle that public funds shall be used for public education. We do well, likewise, to maintain the institutions of the Church in the freedom provided by the democratic ideal. But we should support them. The present attempt to drain off vast sums from public education for the support of sectarian education is, in reality, an attempt to destroy the public educational system. Personally, I prefer our American way where my Protestant sons and daughter sit beside Roman Catholic boys and girls, Jew by Gentile, black by white, native-born by foreign born, and there in the public school learn to live together in mutual respect, mastering that understanding of one another essential for subsequent living in society. To separate our children at the elementary level in secretarian systems is to divide the community, and when these sectarian systems demand public support, it is to destroy public education.

There is no reason why the recommendation of the committee on religion and education, entitled "The Relation of Religion to Public Education: The Basic Principles," a report of the American Council on Education, should not be carried out. There is a difference between the study of religion and the teaching of religion. It is quite proper within the public system to study religion and to become acquainted with the place of religion in history, its significance in sociology, its contribution in art and in music, its place in philosophy and psychology. We do not wish the student who graduates from the public school system to be illiterate in the realm of religion. But, for churchmen, religion involves much more than study. It involves commitment. We seek to win the individual for the Christ. We seek a decision, the complete giving of the self to him, his way, his truth, and his life. This is properly the function of the Church. It is not properly the function of the school, in a democratic community with its many faiths and its population of no faith.

Let the state maintain the great public system; let it improve it; let it build the democratic ideal into the lives of students and create the character essential to the maintenance of the democratic ideal. Let the Church contribute Christian character to the community so that that character may express itself in the great democratic decisions that govern in the realm of education and other social and international relations. The separation of Church and state does not mean the separation of religion from the state. Religious men will act in terms of religious principles, as citizens, and in the decisions that are made within freedom. We do well to glory in the public system and to maintain it at the highest possible level. We do well to glory likewise in the freedom that gives to the Church full religious liberty, including the liberty to maintain its educational institutions. Let us support them. They make their contribution when, as institutions within the realm of freedom, they are creatively Christian and challenge the public system to higher and higher attainment.

All this assumes the democratic community. In the totalitarian community, there is but one choice, that is the choice of resistance and refusal to conform, and the willingness to accept the consequences. It is here that the blood of the martyrs becomes not only the seed of the Church but eventually the flower of freedom.

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Church's Duty to Witness

by Karl M. Block

The Bishop of California

CHRISTIANITY has become a minority movement, statistics to the contrary notwithstanding. Contemporary events have so sharpened fundamental decisions that profession or mere lip service to Jesus Christ and his way of life can no longer in this cynical world maintain the illusion of reality. The word "witness" has, in concentration camp, in prison and on the battlefield, recaptured its literal meaning of "martyr." Despite our failure thus far to win the peace, we must not forget that we had in the recent world tragedy a vindication of the sovereignty of God, an unequivocal revelation that Christ is the Lord of history, that evil has within it the seeds of its own destruction, and that we may well believe, with Robert Louis Stevenson, that "whatsoever is good, as God lives, is permanent."

It is profoundly humbling to receive the testimony of those who came out of great tribulation, for it has something of the quality of apostolic witness. They learned that man's extremity is God's opportunity; they discovered, as never before, the efficacy of prayer, and the Bible was revealed to them as a living contemporary word. Inspired by their courage and reinvigorated by the sincerity of their witness in imminent peril of death, the Church throughout the world may well reaffirm its faith in unequivocal terms—a faith reenforced by sincere and cogent example.

Customary, conventional Church witness, life and activity can not possibly meet the needs of a distraught, disillusioned, cynical and disunited world. It should require no sustained appeal to get Christians to accept gladly responsibility for the destitute and the needy, or to pledge their support to efforts made to remove injustice and oppression from our beleaguered earth. But the effectiveness of our witness will be geared essentially to the reality of our own spiritual revival and reformation. The virus of the world has gotten into the bloodstream of the Church; we have lost the keen edge of our moral sensitivity, the feeling of urgency and creative passion which have marked great periods of spiritual revival in the past, and are preeminently needed in a day of crisis.

Moreover, we may well be in the process of enslavement by our national culture which, though dedicated to a fine humanitarianism, cannot remotely be equated with the Christian conception of the city of God on earth. The Church must develop finer men for a better society. The moral climate of any group stems up from the individuals who compose it.

Frankly, the practice of our Christianity today is not good enough to help save the world. We need to relate the spiritual ministries of the Church more intimately to the needs of the common life, else we become increasingly irrelevant in the sweep of contemporary history. It is no mere platitude to insist that to provide an adequate Christian witness we must, as a people, return to our deserted altars; we must habitually be alone with God in retreats and at other times of worship, meditation and withdrawal, where we can best receive the inflowing of the tides of the spirit.

THE Church must develop a creative passion to win men to Christ and his way of life. For too long it has been an inverted pyramid, resting on its apex rather than its base. Through self-consciousness, a sense of inferiority or indifference, or the very mind-set of reserved Episcopalians, many otherwise loyal Churchmen have delegated to the clergy and a devoted few men and women the evangelistic responsibility which belongs to every sincere follower of Christ. We have permitted the Communists to demonstrate the effectiveness of the methodology of Jesus—his use of a small wholly surrendered group, to provide a type of witness which is at once convincing and permanent. The priesthood of the laity can be best implemented through the establishment of Christian "cells," reproducing themselves in arithmetical progression. Every available medium, the press, the moving picture and the radio, can be used to witness.

The Church must reestablish contact with all the eccentric circles of our social living if the Gospel in all its moral grandeur is adequately to be proclaimed. Studdert Kennedy once said, "Nobody worries about Christ as long as he is kept in the churches, but there is always trouble if you try to let him out!"

If we sincerely believe that Christianity is supraracial and that democracy is indivisible, let us declare it by the witness of our attitudes and conduct. International problems must first be solved on the home front, on Main Street. Current behavior of Christians in the United States on the

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issue of race must inevitably influence for weal or for woe the progress of the missionary enterprise throughout the world. Too often sincere resolutions of councils of churches, conventions and synods are rendered worse than meaningless when the secular community, largely on economic grounds, supplies the enemies of the Church and of the republic with devastating propaganda by overt acts of racial discrimination and injustice.

At a recent conference in San Francisco, a professor from the state university told of the fruitless effort of a colleague to purchase a home for his family and their new baby in the area adjacent to the school—because he is a Chinese. The gentleman in question is one of the most famous bio-chemists in the world whose research has put mankind in his debt perhaps for generations to come. A technician had to buy land for him some ten or more miles from the city. Thus a stupid and brutal minority is able to sabotage essential goodwill, and to negate the efforts of far more representative Americans to establish a spirit of brotherhood with the winsome sons and daughters of Cathay.

The conference last July, in Whitby, Canada—conscious that a divided Church cannot successfully oppose the forces seeking to capture the minds and hearts of men, and realizing the priority of Christ's continuing unfulfilled command for us to preach the gospel to every creature—set for the Churches five challenges to qualify them for the task of evangelism confronting us today: Let us accept them as the basis of our witness!

1. To revive and deepen its inner life, so that we grow in devotion to our Lord, in the discipline of the Christian life, and in cooperation with Christian service.

2. To foster and encourage within its ranks a sense of responsibility as members of the Holy Catholic Church so that this ecumenical consciousness should be shared by each parish and individual.

3. To promote the mission spirit, so that through the witness of the Church communities may be made more Christian and the proclamation of the Gospel more effective.

4. To mobilize and train our laity for service, especially in the sanctification of home life, in winning the youth for Christ, and in the interpenetration of the common life by Christian principles and ideals; and, finally,

5. To develop in its members the sense of Christian stewardship to the support of existent churches and to the evangelization of areas now unreached by the Gospel.

A Word With You

By
HUGH D. McCANDLESS
Rector of the Epiphany, New York

WHAT IS A LIBERAL? II

THE last time this column appeared, I pontificated that a Liberal was one who was more interested in people than in rules. *If* that statement is true, which are the more liberal politically, the Communists or ourselves?



Internally, it would seem to be obvious that we are. If you don't like what American newspapers say, you can still start one of your own. I am under the impression that this would be unhealthy in Russia.

On the other hand, our obeying the rules has led us to support a brutal *enemy* government in Spain, and a Greek regime that reeks with graft.

The Communists set up shop as outlaws, at the turn of the century. Traitors were dangerous, and had to be liquidated for the safety of the others. Witnesses and records were as much shunned as they were among the vigilant committees in the west in the early days. They broke the law in self-protection. Minority rights meant the extinction of the majority.

Our method is evolutionary (constitutional)—theirs is revolutionary. Prosperity will be our ally; chaos will be theirs.

They will be impatient because we temper our desire for the good of the majority with a respect for the rights of the minority.

What does the rest of the world think? Most of our fellow men are dark-skinned, and desperately poor. Perhaps they have heard that the rights of dark-skinned Americans are still limited. Are they too philosophical, or too inert, to become impatient, too? If we are careless about this, our acolytes may die for our indifference; the members of our church school kindergartens may someday be weeping for their maimed sons.

I believe economic freedom, in the form of capitalism, holds the best hope for other freedoms in the world of the future. (I know I speak as the recipient of an undue portion of its benefits, but I am trying to see it without bias.)

Our democracy is the best system. Still, the man riding the best horse doesn't always win the race. If democracy means anything, it means that more depends on us than on the system, and this must be more true in democracy than in any other system.

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An Easter Message To Nurses By Chaplain General

He Also Tells the Associates of the Guild Of the Important Work of the Organization

Edited by Sara Dill

Newark:—The Rev. John G. Martin, chaplain-general of the Guild of St. Barnabas for Nurses, sent the following message last week to nurses who are members of this Church organization:

It is said that, many years ago, when Christians met on Easter Day the customary greeting was, "Christ is risen!" to which the answer was given, "The Lord is risen indeed!" Thus folks reminded each other of the joyful tidings which were passed along after the first Easter Day when the empty tomb surprised the faithful followers of the Lord. The truth is borne in upon us that death is the gate of life. The sting of death is taken away by the redemption of the world by our Lord, Jesus Christ, who gave himself for us and for our salvation.

God takes the thing which we deplore and changes it into a path of glory. Instead of death being an ending, it becomes a beginning. It is the only gate which opens to us a fresh life where the spirit will come to its own. Hope springs eternal in the human breast and it is bolstered by our observation of the continuity of life in all of nature.

The experience of the Cross is brought to our minds in the dawning of each spring. The acorn seems to decay as it breaks its shell, but through that death there appears the next life with the baby tree exhibiting its birthmark and seeking the mothering shelter of earth and the warming rays of the sun, and it soon takes shape that points the way to life as a great oak.

So we should not despair when the tragedy comes to us of the loss of our dear ones. God's grace sustains in the knowledge that he cares and that he receives them as his own. The atonement means much to us.

The resurrection of Jesus leads our thoughts to the final rewards of God's children at the end of their

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The Rev. John H. Burt, Student Chaplain
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Tuesday, Wednesday and Friday: H. C. 8:20 a.m.

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Thursday: 11 a.m. Holy Communion.

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There Is Work To Be Done



A few months ago we had an urgent plea for help from China.

In the prewar years the Kimber Den Leprosarium at Nanchang—so called because the Rev. Kimber H. K. Den is its founder and honorary superintendent—was a neat colony of 150 patients on 50 acres of land, its twelve buildings—and the lives of its patients—centering around a small Anglican chapel.

Then the war came, eight long years of war. The patients dwindled from 150 to 50. A bomb completely destroyed the chapel. Food shortages, lack of medicines, lack of man's every necessity took a heavy toll of life and spirit. Saddest casualty of all was Mr. Tong, the colony's superintendent. He chose to stay with the patients in their lean years, and he contracted leprosy. Even the end of war and occupation brought no relief, for those who had supported the colony were no longer able to do so. And so the plea for help came to us.

We have helped the Kimber Den Leprosarium so far as it has been within our means. We sent one thousand diasone tablets for Mr. Tong's care. We gave the colony $4000 for a year's maintenance and $3670 for building repairs and for a farming and industrial program to help make the colony self-supporting.

These things we have done, but they are not enough—not enough to rebuild the chapel, to provide medicines in sufficient quantity and maintenance for the patients until the colony's friends in China can resume its support.

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lives of service. Each soul has its opportunity to prepare for eternity. Think of the lowly dandelion, bursting forth in its glorious yellow petals but soon to lose them as it develops into its crowning stage of dying — the delicate seed-globe which must break up and be scattered by the wind. It gives all it has and nothing is left. But the seeds yield new life over and over again.

How rich the world would be if the standard of giving were like that of the dandelion — people making themselves poor as Jesus did for the sake of others.

I am proud of nurses. They assist in this process of life and death which are so closely related. They expose themselves to the sordid eventualities which most of us shun. They assist the stricken through the gate when they can no longer keep them here. They learn the intimate lessons of life at both ends — birth and death — and serve beautifully. They pray with their hands as they skillfully apply the teachings of their profession. Surely, God blesses them as they partake in the work of human redemption.

The Chaplain-General also announced that the biennial council meeting of the Guild will be held in Boston, October 30-31. Following business meetings on Saturday, there will be a dinner meeting at which an eminent speaker will give the address. The following day there will be corporate communion and breakfast, services in the Boston churches, tea at the Boston City Hospital, and the Florence Nightingale service at Trinity Church that evening. Local arrangements are being made by the Boston branch of which Miss Ethel E. Carlson, R.N. is president, and Miss Katherine F. Clark, 116 Charles Street, vice-president and secretary. With the announcement the following statement about the work of Guild Associates was made by Dr. Martin:

The nurse is a busy person. Her hours of service are often long and at times when the rest of the world sleeps or indulges in recreation. Moreover, the nurse holds herself in readiness to answer calls which may come at any time of day or night. It is a comfort, therefore, to have some associations in which she may feel confident that her interests are protected and her plans carried out. It was a wise provision of the founders of our Guild to include in its membership those who admire nurses and wish to help them. There has grown up a sisterly devotion between nurses and associates in which the latter often exert a protecting influence over the lives and interests of nurses.

The Guild provides a convenient vehicle for the expression of the associates' concern in behalf of nurses. Their activities are numerous. The branch secretary may be an associate and, especially if she has some leisure time, she may be of great assistance to the president in arranging the meetings and program of activities.

In some branches associates find delight in calling members to their homes for occasional teas or parties which, of course, are pleasing to all nurses. Associates attend to the business arrangements of such functions as card parties, sales, entertainments, outings, etc. In Cleveland, Ohio, associates have a major share in the project called "Opportunity Shop" where clothing and furniture are contributed and sold — an exchange center which nets a considerable profit. The proceeds help to swell the fund devoted to scholarships for nurses.

In Jersey City, N. J., an associate was president of the branch until a few years ago and the members were so appreciative of her work that the branch was named after her.

Associates often assist in making arrangements and acting as ushers at the annual Florence Nightingale services. In the Orange, N. J. branch, where boxes of surgical supplies and clothing are sent to missionary posts, the associates have always been an important factor. In fact, there are so many ways in which associates serve that it is safe to say that the branch is immeasurably stronger which assigns to them important duties which they are always glad to perform.

So, strengthen the branch by enlisting the interest of associates and find how their love of service brings light and joy to all.

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Japanese Bishops

London:—Four bishops of the Anglican Church in Japan have been invited to the Lambeth Conference by the Archbishop of Canterbury. Church officials here state however that it is uncertain whether the Japanese Churchmen will be permitted to leave their country.

Rector Honored

Covington, Ky.:—The Rev. John S. Wellford, rector of Emmanuel Church here, has been awarded a loving cup by the Kiwanis Club for his outstanding community service.

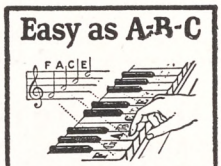
S. P. C. K. Anniversary

London (RNS): — Celebrations were inaugurated here to commemorate the 250th anniversary of the Society for Promoting Christian Knowledge, oldest missionary organization in the Church of England. Founded March 8, 1698, the society, through its charity schools, was largely responsible for the development of popular education in England.

Anniversary rites began with a service at St. Martin's-in-the-Field, Trafalgar Square, and will end a year later with thanksgiving services



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in Westminster Abbey and St. Paul's Cathedral.

Biggest event of the celebrations is expected to be the overseas service at St. Paul's on May 27, when the preacher will be the Rt. Rev. George F. Kingston, Bishop of Nova Scotia, and Primate of All Canada. About 180 bishops from home and overseas dioceses are scheduled to be present.

Visits Bulgaria

Sofia (RNS):—Bishop Cecil D. Horsley of Gibraltar arrived here from Istanbul on a tour of his diocese, which stretches from Gibraltar to the shores of the Caspian sea. He is the first Bishop of Gibraltar to visit Bulgaria since 1940. Following his arrival, Bishop Horsley paid a courtesy call on Exarch Stefan, supreme head of the Bulgarian Orthodox Church, and later visited the famous Orthodox monastery at Rila. The bishop also conducted two morning services at the British minister's residence, where he was staying. In addition, he baptized a group of children belonging to the British and American colonies.

Bishop Horsley was due to visit Bucharest, Romania, but will return to Sofia to address the English-Speaking League before proceeding to Belgrade. He was named to the Gibraltar see last year, succeeding the Rt. Rev. Harold Jocelyn Buxton, who resigned after holding the office for 14 years.

Women Back Rights

Dallas (RNS): — Six civil rights points were unanimously endorsed by the 155 delegates to the annual meeting of the Texas Council of Church Women here. The Council claims 800,000 members in Texas from practically all Protestant denominations.

The six points endorsed by the women were: (1) To strengthen the machinery for protecting civil rights of all people and for states to set up permanent commissions on civil rights to complement a federal commission on civil rights. (2) The right to safety and security against lynching, police brutality, involuntary servitude and injustice in courts. (3) The right of everyone to citizenship and its privileges of voting and bearing arms. (4) The right of freedom of conscience and expression. (5) The right to equality of opportunity, employment, education, housing and health service. (6) The right to public service and accommodations.

Parish Celebrates

Philadelphia:—St. Mark's church here is to celebrate its 100th anniversary on April 25, according to an announcement by Rector William H. Dunphy. The celebration actually starts on the 20th when there will be a reception arranged by George Wharton Pepper, former U. S. Senator, who is the rector's warden. The following day there will be a lecture on stained glass by Joseph Reynolds of Boston, and on the 23rd one on architecture by Walter H. Thomas.

Bishop Hart will confirm at the centennial celebration on the 25th, and that afternoon the preacher will be Bishop Oldham of Albany.

Payment on Mortgage

New York:—St. John's, located in Greenwich Village, has just made a payment of $20,000 on the principal of its mortgage, with an additional $5,000 to be paid April 1. Rector Charles Howard Graf, on behalf of

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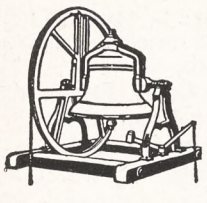
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the vestry has announced that further payments averaging $11,000 a year will be made until the entire mortgage has been liquidated.

In addition to the usual parochial activities this historic church shows its interest in this artistic community by making available its facilities to the village art center, which shows the work of new artists; a clay club for beginners and advanced students; a College of the City of New York modeling class; the stage and auditorium are used by the American National Theatre Association for auditions and rehearsals; a canteen for the youth of the neighborhood; and a camera club. The gardens of St. John's are well known in the village.

Watch Values

New York:—The Church Fire Insurance Corporation is continually reminding its clients to bring their insurance on churches and other properties up to present day values, although of course the responsibility to do so rests entirely with the vestries.

Recently it suggested to St. Paul's Church, St. Joseph, Michigan, that it do so. They complied, increasing the insurance from $30,400 to $54,375. Almost before the ink was dry on the policy, the church burned, and they were paid $54,375.

Another church sustaining a loss a week earlier had not heeded the warning. Its insurance was only about one-quarter of what it should have been or $28,000. Consequently, while losing $17,404 in the value of the property destroyed, it only received $4,348 in compensation from the insurance, because it had not complied with the coinsurance requirements. To have complied with them (and thus merit the reduced premium rate), it should have been insured for about $112,000. If it had done this, it would have received the full amount of its loss.

Invited to Lambeth

Cairo:—Greek Orthodox Patriarch Christopher of Alexandria has been invited to attend the Lambeth Conference by the Archbishop of Canterbury. He has not yet indicated whether he will accept. The conference will be held in London in July.

The Episcopal Cottage of Chautauqua, New York, Inc., offers to Churchmen and their families simple but comfortable rooms at this famous summer resort. Clergymen especially invited. For rates and reservations write to Mrs. W. D. McCreery, President, 5840 North Bay Road, Miami Beach, Florida, or Mrs. B. E. Schwartz, Hostess, 868 Diamond Park, Meadville, Pa.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

MRS. GERTRUDE W. SCOTT
Churchwoman of San Pedro, Calif.

The Rev. James Gilbert (Feb. 19) proposes to correct the evils arising from mixed marriages between Episcopalians and Roman Catholics by "separating the individual from this (the Episcopal) apostolic fellowship in Christ," on the ground that "the Roman Church is in error" and no one has a right to promise to permit his unborn children to be raised in its teachings. He is thinking only of our Church's loss in communicant strength and the Roman Church's all-too-realistic methods of taking it from us. Yet if the good of unborn children is to be our basis of argument (it should be) let us not be too hasty in adopting the legalistic "Catholic" weapon of excommunication. That will only divide still more grievously the family into which the children are to be born. Souls are lost that way.

Mr. Gilbert is too ready to defend the Church by adopting the over-cruel and dangerous weapons of a Church he criticizes.

THE WITNESS continues to be thought provoking and informative. I enjoy it very much and buy it weekly at St. Peter's, my parish church.

* * *

RT. REV. WALTER H. GRAY
Bishop Coadjutor of Connecticut

I have read with interest the editorial in your March 11th issue on "A Central Staff College" for the Anglican Communion. I am sure the committee of our House of Bishops will be glad to have in mind the suggestions you make and, if opportunity is offered, to present them for consideration at the proper time. There seems to be wide interest in this whole matter and many people have expressed the hope that such a college may be brought into being.

* * *

PROF. VIDA D. SCUDDER
Wellesley, Massachusetts

May I add my warm thanks to the many you receive for the delectable series, "Travels of a Gargoyle"? The current number brings special gleeful refreshment to my humiliated old mind, deeply mortified as it seeks breathlessly to follow the intripid adventures of contemporary theology.

* * *

MISS GRACE CARLETON
Churchwoman of Detroit

While agreeing almost wholly with the Bishop of Eastern Oregon's article on "Discipline in Marriage" (WITNESS, March 4), I am somewhat startled by his one sentence attack on celibates and spinsters. As a spinster of long standing I have always thought that my views on the married state were those of all right thinking people. Recently it has been my disillusioning duty to learn something of the reasons for divorce.

I would suggest that the Bishop of Eastern Oregon read carefully the court findings of some of the divorce papers that come to him with request for permission to be remarried within the Church. It would appear to any reasonable person, I believe, that the findings upon which many divorces are based could only be described as absurd by those whom one would think of as Church people.

To be conservative I would estimate that at least fifty per cent of the marriages dissolved by our civil courts could readily have been saved had the parish clergy been on their jobs. Clergy, when they are well fitted for their ministry, know their people. And knowing them can see when things begin to go wrong with a marriage. And seeing they should act and not stand by while the young people of our Church appeal to lawyers for advice and counsel in a matter which to me, as a spinster, appears to be spiritual.

Why the Bishop of Eastern Oregon should feel that he must attack celibates and spinsters for their "bigoted, bitter and cruel reactions" in this matter is something I cannot understand. While I would not presume to make suggestions to our bishops and clergy I cannot but feel that it would be well if they were closer to the people of the Church and not as is so often the case harried and burdened by parish administration. After all the Church is the people and the bishops and clergy are but servants in our Father's house.

What is wrong with your editor? Does he not have a blue pencil?

ANSWER: In regard to the last questions, it is the policy of THE WITNESS not to blue pencil any contributed article that is signed by the author. When we accept a contributed article, it appears as written even though the editors may disagree with statements in it.

* * *

THE REV. JOHN F. DAVIDSON
Trinity Church, Norwich, Connecticut

It is time I got around to saying thank you for the splendid instruction and inspiration your little paper provides. We have little trouble in finding five buyers for the copies which come in each week. Personally, I trust you will stand firm to your forthright point of view and let the chips fall where they may. Sincerity is surely what the world has a right to expect from the Church and churchmen, and we can scarcely blame those who forsake our ranks if they find timidity in the face of our national or international problems amongst our leaders—bad enough to find it among our members.

Should you or any of your readers know of a teaching chaplaincy about to be vacant, I should be grateful to hear from them. After three years teaching in China and eighteen in Canada, with a good bit of parish work thrown in, I am now greatly enjoying this year of parish experience, but am moved to go back to my old love—that of teaching and work among students. I should prefer the north to northeastern part of the country, and to be in or near a metropolitan center.

Power to your editorial elbow, sir; and may you be able to hold the price of your little dynamo down to the dime level! May you get an ever widening audience.

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For Christ and His Church

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★

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APRIL 1, 1948
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Clergy Notes

EVANS, IRVING A., formerly headmaster of St. Andrew's School, West Barrington, R. I., is now rector of St. Mark's, Fall River, Mass.

LeMOINE, G. F., formerly a student at Virginia Seminary, is now assistant at All Saints', Chevy Chase, Md.

MOSBY, CHARLES A., formerly in charge of churches at Totowa and Lincoln Park, N. J. is now in charge of St. Andrew's, Harrington Park, N. J.

PARKS, RALPH JR., is now the rector of St. Stephen's, Wyandotte, Michigan.

REASNER, JAMES D., in charge of St. Matthew's, Toledo, O., was ordained priest on March 16 at Trinity Cathedral, Cleveland, by Bishop Tucker.

REYNOLDS, FRANCIS C., formerly rector of St. Margaret's, Brighton, Mass., became rector of St. Phillip's, West Warwick, R. I. on Easter.

ROSE, DOANE E., formerly rector of Trinity, Grand Ledge, Mich., is now vicar of St. John's, Charlotte, Mich.

The Marriage Service

By Hugh McCandless

An explanation of the service, step by step. Several thousand copies were ordered before publication as a leaflet. Rectors will want copies to have on hand.

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The WITNESS

For Christ and His Church

April 1, 1948

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An Episcopal Clergyman Tells Of Situation in South

Declares That What the Southerner Wants Chiefly Is a Chance to Be Fair to Others

By Archer Torrey
Priest of the Diocese of Georgia

Brunswick, Ga.:—There is a tendency among Americans who have not lived in the south to judge the south by its representatives in Congress and the Senate. Because of this, there seems to be a widespread attitude that all southerners are reactionaries and that anyone who has a good word for the south must be a reactionary, too. It should be borne in mind that these "spokesmen" for the south do not represent the people of this section of the country. The two labor congressmen in Washington represent more voters than all the congressmen from South Carolina and Mississippi put together. The reason? Most southerners are not voters—the poll tax, threats of violence, and the total absence of any real choice when they do vote keep them from the polls.

How has the south come to such a pass? Its history, of course, goes far back. It began with the Yankee slave-traders, reached its climax in the Civil War, and has been cultivated ever since by the ever-present and ever-growing need of monopoly capital for cheap labor and cheap raw materials. These can only be obtained by keeping the south in a condition technically known as "semi-colonial dependency." With this goes pressure to prevent industrialization of the south in order to keep competition to a minimum.

How has this been done? The basic technique, of course, has been the "divide and rule" policy of fomenting racial antagonism. The loudest "southern" Negro-baiting demagogues are always found to be backed by Wall Street owned "southern" corporations. Since this is an anti-democratic program, it has been supplemented, inevitably, by other fascist techniques — anti-Semitism, anti-capitalism (strictly phony), religious escapism, and rabid sectionalism. Actually, most southerners think of themselves as Americans, and are profoundly embarrassed by the un-American behaviour of the self-appointed "spokesmen" with which they are afflicted. Why do the honest elements not speak out more vigorously? They have been—until recently—isolated from one another by actual fear of violence and by the impression created by the press and the "nice" people that anybody who really believes in democracy in the deep south is, though a very fine and idealistic individual, quite by himself. There are yet thousands who have not bowed the knee to Baal, but our Elijahs still do not know about them.

What is the solution? There can be no final solution until the grip of monopoly capital has been broken through the unity of the southern people. The many who believe that this must and will be done base this conviction on their belief in the basic goodness and honesty of the southern people. They know that the apparent political immorality of our people is due to the fact that we have had, for many years, only crooks to choose between. If one politician is as big a thief as the next and you are hungry, why not sell your vote, and why fight for the right to vote at all? When southerners are presented a real opportunity to elect a genuinely honest man, neither fear nor money can stop them any more than those things can stop Americans anywhere else.

What evidence is there that the south contains numerically large positive forces and powerful democratic traditions which can and will break the hold of the minority of fascist-minded elements? Ample.

To begin with, there is the old but not-quite-forgotten anti-slavery and anti-secessionist tradition going back to the earliest days and perhaps most strongly expressed by the first Georgia settlers under General Oglethorpe. A resolution passed January 12, 1775, endorsing the proceedings of the first American Congress, by "the Representatives of the extensive District of Darien, in the Colony of Georgia," said:

"5. To show the world that we are not influenced by any contracted or interested motives, but a general philanthropy for all mankind, of whatever climate, language or complexion, we hereby declare our disapprobation and abhorrence of the unnatural practice of slavery in America . . ., a practice founded in injustice and cruelty, and highly dangerous to our liberties (as well as lives), debasing part of our fellow-creatures below men, and corrupting the virtues and morals of the rest; and laying the basis of the

ONE IN PURPOSE

***Since THE WITNESS wants its readers informed about the work and thought of the Church, we are glad on occasions to turn over a number to an agency or organization for the presentation of their program. When this is done the editor chosen by the particular organization has a free hand. Articles in the number do not therefore necessarily represent the viewpoint of the editorial board of THE WITNESS. Indeed this is true of all signed articles that appear in our pages. In this particular number the editors did not even see the articles contained therein in advance of publication. The editorial board does however wish to state that it is in thorough agreement with the overall purpose of the Episcopal Pacifist Fellowship — the prevention of war — however the editors may differ as to means of accomplishing the end.

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liberty we contended for . . . upon a very wrong foundation. We, therefore, resolve, at all times, to use our utmost endeavours for the manumission of slaves in this Colony . . ." Nor is this tradition buried. The quotation above is taken from the introduction to *Clods of Southern Earth*, a widely circulated and steadily selling book by the famous Georgia mountaineer poet, Don West.

Not only was anti-slavery sentiment widespread in the south from the beginning, but even among slave-owners there was a broad anti-secessionist trend. General Robert E. Lee, himself, was opposed to secession, though he went along when the die was cast. Many southerners never did, especially in the mountains, whither they had fled to escape the pressure of the coastal plantation system.

Today, the tradition of freedom and independence is still strong among the southern mountain people. And when they move to the lowlands again, attracted by the prospect of steady wages in the mills, they become militant fighters for the betterment of the working people as they discover that there is such a thing as wage-slavery, little better than the starved and isolated life in the highland coves.

Also, from the beginning of the coming of the Negro to the south, there has been an "unbowed" tradition among these people. The many pre-Civil War slave revolts are not forgotten. The thousands of slaves who preferred death to bondage and who fought their masters or walked into the sea have their proud descendants carrying on the struggle for freedom in countless organizations of the Negro people. Nor have these same people forgotten the many fine and educated (some slaves were educated by their masters, others had to get their education secretly) freemen and ex-slaves who served in the legislatures and local governments from the end of the Civil War until, in a few cases, very recent years. In a few counties of the "Black Belt" there are actually no Negro share-croppers, with the majority still owning the land given them either by their former master or by the U. S. government under the "forty acres and a mule" policy. This is not to deny that the majority of the rural Negro population in the south still lives under an antiquated and un-economic plantation system which an Episcopal clergyman serving in a rural area recently stated, "is hardly different from slavery." These people, of course, do not enjoy the most elementary civil rights.

Perhaps the strongest and most positive tradition in the south is the Populist tradition. The Populist movement of the 1890's swept the south, and brought with it organization of the farmers and Negro-white solidarity on a scale never seen before or since. It was side-tracked by the introduction of racism and wrecked by the power of big business. But it is not dead. Such widely differing politicians as "Big Jim" Folsom of Alabama and "Old Gene" Talmadge of Georgia have based their appeal on populist sentiment among the rural masses of the south. Many, of course, have forgotten that Populism was originally a Negro-white movement, and that no help can come to the rural people when they are divided among themselves. But many, too, have not forgotten.

The greatest recent influences on the southern people, of course, have been the New Deal and the anti-fascist war. Tied as the New Deal was to the apron-strings of corrupt political machines, it nevertheless opened new vistas of hope to millions of hungry and oppressed southerners. Roosevelt lives today in the south. He is the great hero of the southern people, white as well as black. And anyone who aspires to influence must reckon with his spirit. The cynical abandonment of the Roosevelt program by the Democratic Party is, quite simply, the reason the "Solid South" has cracked to pieces. Only one who follows in the New Deal tradition, not in the imaginary "tradition" of the five percent ante-bellum slave-owners and their fawning apologists, can gather together the pieces.

It is hard to assess the effect of the recent war on the south, since the effect was not on the surface political but moral and economic. On the one hand, it gave southern people a taste of industrialization (which has since been snatched away) and of full employment and, on the other hand, it helped many millions to a clearer realization of the nature of fascism and its ultimate fruits. Those who died for democracy are not quickly forgotten, and those who have returned brought with them a new outlook. Today, if one hears white supremacy talk down at the barber-shop, one is also likely to hear from some world war veteran, "That's Hitler talk!" These veterans will be heard from, and are already being heard from. They are active in the spreading people's movement.



The Shape of Things to Come

In addition to such major trends among the vast majority of the population of the south, there is a strong democratic potential in the more recent woman suffrage movement, expressed today in the Parent Teacher Associations, the League of Woman Voters, and other women's organizations. There is also the steadily growing trade union movement and,

(*Continued on page* 16)

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Episcopal Pacifist Fellowship Aids a German Pastor

Adopts a Parish with Aim of Sending Large Supply of Goods to Meet Widespread Needs

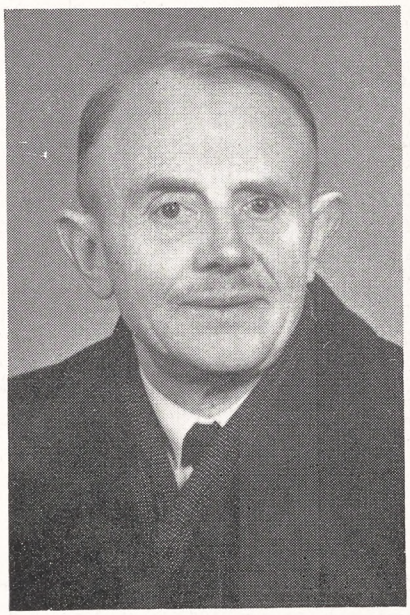
By Winslow Ames
Treasurer of the E.P.F.

Springfield, Mo.: — The Episcopal Pacifist Fellowship concentrates its foreign relief work on the communities in the cure of the Rev. Wilhelm Mensching, German pastor who throughout the Hitler regime kept unbroken his peace testimony, his prayers for all people and nations, and his membership in the International Fellowship of Reconciliation. His Evangelical Lutheran church at Petzen near Bückeburg in the British zone of Germany is the only church to serve four villages with a total population of 3400; 1400 of these are people who have come in from the east, and of them 600 are Roman Catholics. There has been great friction in predominantly Protestant Germany of the American and British zones over the influx of refugees from East Prussia and Poland who were often Roman Catholic, and it speaks volumes for Pastor Mensching that his community undertook responsibility for all the new arrivals regardless of religion.

The Episcopal Pacifist Fellowship has undertaken, in adopting the parish, to send large supplies of goods in the order of need. The first shipment was of 4400 pounds of shoes and shoe-repair materials. These EPF bought from Church World Service, with EPF members undertaking to replace by donations in kind all the shoes thus sent. A second shipment made through CRALOG consists of powdered skim milk, relief cereal, and fats, to a total of $1000.

Wilhelm Mensching has been notable for his powerful writing, for his youth conferences, held usually in Whitsuntide, and for his personal influence exerted through these two means. One of the things he asks for is paper, which can be bought in Sweden with dollars, for use in enlarging that influence; another is the means of building a large youth center. His community has even questioned whether, rather than receive more than the average help going to Germany in food and clothing, they should not ask for materials for such a youth center. Recently Oskar Schmitt, an old IFOR colleague in Bückeburg, has undertaken the translation into German of Richard Gregg's *The Power of Non-Violence.*

An EPF delegate who is also attached to the American Friends Service Committee, George Hogle of Salt Lake City, now works with Wilhelm Mensching, who described him in a recent letter as "the best possible representative of America among our young people and in general."



The Rev. Wilhelm Mensching of Germany is receiving aid from the Episcopal Pacifist Fellowship

HISTORIC SERVICE IN MANILA

Manila, Philippines: — Bishop Binsted has fixed Wednesday, April 7, as the date for the consecration of the three bishops of the Philippine Independent Church, which was authorized by the House of Bishops last November. The service will be held in St. Luke's Cathedral here, with Bishop Binsted the consecrator and Bishop Kennedy of Honolulu and Suffragan Bishop Wilner of the Philippines as the co-consecrators. Bishop Wilner will preach. Those to be consecrated are Mons. Isabelo de los Reyes, Jr., supreme bishop of the Independent Church; Mons. Manuel N. Aguilar, Bishop of Laguna, both of whom were ordained deacon and priest by Bishop Binsted in January, and Mons. Gerardo M. Bayaca, Bishop of Tarlac and Zambales, who is in priest's orders of the Roman Catholic Church.

LITHOGRAPHS BY LOUIS FREUND

New York: — The lithographs in this number, on the cover, page four and page six, are the work of Louis Freund, and are reproduced through the courtesy of *Fellowship*, the journal of the Fellowship of Reconciliation. Mr. Freund, who now teaches at Ozark Arts and Crafts at Springfield, Mo., has had exhibits in New York, Philadelphia, Pittsburgh, St. Louis, Seattle and in the Library of Congress.

NIKOLAI BERDYAEV IS DEAD

Paris:—Nikolai A. Berdyaev, professor at the Russian Orthodox Seminary located here, and considered one of the greatest of Christian philosophers, died here at the age of 74. At the age of 25 he was exiled from Kiev, his birthplace, for criticizing the Orthodox Church under the Czar as "a political body at the mercy of the civil power." After the revolution he was appointed a professor at Moscow University but in 1922 he was exiled by the government as "an upholder of religion."

Berdyaev remained loyal to the Russian Orthodox Church and also



The Rev. Sydney Temple is the General Secretary of the Episcopal Pacifist Fellowship

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to the Soviet Union although he was always an outstanding opponent of Marxist atheism. In an article he wrote for THE WITNESS some years ago he said: "A man can become an atheist from intellectual conscientiousness, because he is seeking for the truth; because he is unable to reconcile himself with the evil and suffering he sees in the world around him. Atheism may, in fact, represent a dialectical 'moment' in a search for God, a purification of our veneration of God from the elements of idolatry. It is not the one who says 'Lord, Lord' and does evil, who is full of hatred, revenge and murder, who is a true Christian. Only one who does the works of Christ can be a Christian. While there is a great deal which is negative and which is open to criticism in Marxism, so that we cannot accept it, at any rate so far as social truth is concerned, there is more on the side of Marxism than on that of the feudally capitalistic Christianity, of which Cardinal Goma and General Franco are worthy representatives."

FRANKS LECTURES AT VIRGINIA

Charlottesville, Va.: — The Rev. Vincent C. Franks, rector of St. Andrew's, Jackson, Miss., delivered a series of lectures on "Beliefs that Matter" during the "religious emphasis week" at the University of Virginia. Classes were dismissed for an hour, March 16-18, and the auditorium of the university was filled with a capacity crowd of students and faculty members.

CHURCH ARMY HAS CONFERENCE

Cincinnati: — The Church Army sponsors a conference April 6-8 on various phases of its work. The opening sessions, held at the Advent, are on rural work, with the second day devoted to urban work and meeting at Christ Church. The sessions on the final day will be held at the training center here and are on the future plans and work of the Army. Various Captains and Sisters of the organization will lead in the discussions and give the addresses.

CHINESE LEADERS CONFER

Anking:—A conference of the clergy and women parish workers of the district of Anking was held at Wuhu, March 3-8, the first to be held in ten years. It was attended by 18 clergy and 8 women workers. The leader was Bishop Robin Chen who gave a series of addresses on the revolutionary character of the Christian message. In addition the Rev. Victor Hawyard, secretary of the National Christian Council, gave addresses on the forward movement in the Churches of China; Prof. T. C. Kuan of Nanking Seminary gave addresses on the Christian home and M. C. Swen, of the faculty of Nanking University lectured on audio-visual education.



The Power and The Glory

MINISTERS ASK CONGRESS TO STAY CALM

Denver (RNS): — Congress was urged to remain calm in the face of "the fear and hysteria sweeping across the country and increasing because of the emergency action of the President" by the ministers' alliance of this city. The clergymen declared that they did not know "whether this is a part of the effort to secure passage of universal military training or a real international emergency." They also asked that all UN agencies be used "before any unilateral action be taken and that every possibility of pacific settlement of the present difficulties be fully explored." They further called upon the government to give the public "the fullest information about the existing international situation and especially about every step contemplated that might involve the American people in war."

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The State and Personal and Communal Problems

by W. Appleton Lawrence

The Bishop of Western Massachusetts

LONG ago, the Pharisees tried to trap Jesus with the question, "Is it lawful to give tribute unto Caesar, or not?" "But Jesus perceived their wickedness . . . and saith unto them, 'Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.' "

The interpretation of this cryptic reply depends, of course, upon what things we believe belong "unto Caesar" and what things we believe belong "unto God." History gives constant and vivid illustration that the claims of each definitely impinge upon the other, and inevitably produce conflict as those claims climb toward totalitarianism by either.

Our American system of government departed from all precedent and set up the principle of "The separation of Church and state." But the mere enunciating of a principle is a far cry from solving the problem, even though our constitution does declare, "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." It has been said before, but it needs to be re-said today with special emphasis and vehemence, that "The price of liberty is eternal vigilance," for there are definite and recognizable trends which, for good or for ill, are definitely altering the frontiers of human freedom.

The great ancient documents of human rights, such as the Magna Charta and the American Bill of Rights of 1789, all define what the government shall *not* do to the individual, and we find that principle embodied in the Jeffersonian statement that "That government is best which governs least." But in recent years, as society has become more complex in its organization and activities, the tendency has been, not so much to demand that the state keep out, as to ask it to come in and provide certain conditions which seem important to the living of a full and satisfying life. In the Bill of Rights which President Roosevelt proposed, the government was to provide for every citizen: "the right to a useful and remunerative job, adequate food, clothing and recreation." The bill demanded, also, "the right of every family to a decent home, a good education, and adequate protection from the economic fears of old age, sickness, accident, and unemployment."

The extent to which such rights would require national planning and social controls, may not now be fully apparent, but that they would require much more than those we have at present is plainly evident. As a matter of fact, we quickly discover that complete devotion to personal liberty soon upsets our sense of equality, and an uncritical emphasis on equality tends to gradually but surely limit our personal liberties. If we would maintain equilibrium, we must indeed be eternally vigilant. Democracy usually calls for the cultivation of the middle way, and it is that which we advocate in facing the definite problems which confront us.

LET us look at some of those problems which seem most acute at the present moment. For instance, if separation of Church and state means a complete severance, and that is what many would demand in their fear of the growing pressure and inroads into the public treasury by the Roman Church, what about the tax exemption privileges which all churches at present enjoy? The historical ground for such exemption was cut away by separation and disestablishment. The old practice has continued simply through custom and public sentiment. Legally speaking, taxation is now the norm, exemption the abnormality. The Church is not really free so long as the state holds this threat of the possible withdrawal of this privilege, which, if taken away, would certainly seriously cripple the work of the Churches. If we clamor loudly for the separation of Church and state in one area, we should not resent it if the state should take us at our word in another area.

There has been some discussion and demand that the Churches be included in the Social Security Act. I personally believe that we should seek such inclusion, but in so doing, I do not think we ought to be blind to the fact that this is an excise tax which, if not paid, will give the government power over the Church to penalize it in punishment.

The recent withholding tax even goes so far as to make the Church the servant of the state as its collecting agent. This may seem to be but a bit of machinery to save the government labor, but actually may prove an embarrassing matter, if the state starts to spend this money in ways which the Church disapproves. Already, I know of some sensitive spirits who conscientiously object because they do not believe in war as a method of settling

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international disputes, yet, because the tax is subtracted before their salary ever reaches them, find thirty cents of every dollar of tax withheld used to prepare for possible future war, and another thirty cents to pay for past wars.

All of which opens up the whole matter of the growing, grasping for power by the state. *The Army and Navy Bulletin* has reported frankly, "Today the army has virtual control of foreign affairs. The chain of control in diplomatic hot spots, both in the execution of basic policy and in the formulation of ad hoc arrangements, lies almost totally in the hands of the military authorities." I might go on and show how the military has been reaching into science, industry, education, and even public relations, so that last year the army was the third largest advertiser; and now the army is planning even greater control over the American people through universal military training, so that, as Col. Edward A. Fitzpatrick openly states, "A major part of the adult civilian population will be reserves in the armed forces under military control." We watched the growing power of the military in Germany and Japan in the years before the war with apprehension which was justified. Other countries are watching the United States today with the same concern. We said then, "It cannot happen here." They say, now, "It *is* happening in the United States."

Space does not permit the development of the many other points where the interests of the state cross and conflict with both our personal and communal rights and desires. In Europe the friction created reached the point where the lid blew off. In the United States the issues still seethe beneath the surface. The time has come, we believe, when we must rethink this whole principle of "separation of Church and State," the results and repercussions of which are just catching up with us. God and Caesar still claim man's complete allegiance. The words of Jesus are as true and thought-provoking today as they were long centuries ago. The changed conditions however call for solid and serious thought and eternal vigilance all the while.

Love or Armageddon

by William R. Huntington

A Former Witness Editor Now Doing Relief Work in Europe

MEN are about to let loose on the earth misery, death, waste, and destruction beyond everything of the sort we have already known and possibly to such an extent that everything we have called civilized and prided as progress, and for which generations of our best souls and hearts have labored, may be lost for centuries, if not for ever. Is this any concern of the Christian Church?

During a year in Europe I have seen in appalling quantity and in heart-rending detail the ruin and suffering left by the last war. If I should attempt in this brief space to describe the unearthly desolation of the bombed cities or the wretchedness of personal life without sufficiency in any of its essentials, food, clothing, shelter, health, family, companionship, work, or hope, I should add little to the pictures that have been put before the world in such countless appeals and reports that no one, whether or not he has seen with his own eyes, can be in any doubt either as to the depths of horror that have been reached or as to the millions of persons affected. Whatever I say here can of course add little to anyone's thinking, but whatever little it is, I must try to emphasize what I think is most important: the relevance of all this disaster and suffering. It is not somebody else's. It is ours. We share responsibility for it. We share its effects. If we do not recognize it in time as our own serious illness, we shall be the victims of its spreading, and perish.

To stay abroad as much as a year in relief work is to feel this more and more, that all this talk about the oneness of the world is right. The oneness is real. Nationality is of no fundamental importance whatsoever. One has volunteered for "foreign" service. One has always thought of that subjectively, referring to those served as "foreign." One finds, of course, that it is oneself who is "foreign." One wants to drop the word altogether. People everywhere are basically the same, from every human and Christian viewpoint. These are not just empty words but have practical application to every phase of our predicament, and if we are to get out of the latter we must apply them all down the line. Not just to relief drives or Friendship trains but to all our social and political relationships.

Take the Marshall Plan idea, for instance. If this could be separated from power politics altogether, it would be a good and generous thing as far as it goes. But it does not go far enough for the needs of the times, for the requirements of real human solidarity, and it is for this reason indeed that it is so subject to entanglement with power politics. It remains essentially unilateral, national, American. We cannot save Europe or ourselves

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by gifts or loans. The situation is beyond any such comfortable aloof remedies. We can save ourselves and Europe only by throwing in our lot with theirs, whole-heartedly, for better for worse. If we acted as real neighbors, we should open up our economy to whatever nations were ready to federate with us, and share with them the same freedom of movement of persons and goods and currency that we now enjoy within our own states. In such a free extended community, recovery would come quickly and naturally. In such a community, the hope of progress towards a better life would become vigorous again, which would be the surest and healthiest safeguard against the fever of violence and despair that now rages. Against the will to create such a community is only inertia and national selfishness, a fallacious theoretical self-interest at that. What excuse has the Christian Church, standing for the unity of mankind, for not proclaiming such a course the social duty of our time?

If one of our states were ravaged by earthquake or some other disaster, the rest of the nation would come to its assistance as rapidly and as efficiently as the reparative forces of the body concentrate on healing a wounded part. The already existing sources of materials and credit and labor and enterprise would turn towards rebuilding and rehabilitation without its being necessary to create anything as cumbersome and artificial as a Marshall Plan. I cannot go about these dreary listless rubbled cities of Europe without hearing a voice screaming in my ear: "Where are the bulldozers? Where are the steam-shovels? Where are the cranes, the trucks, the masons, the steelworkers, the carpenters? What are we waiting for?"

SHOCKING as is the inadequacy of aid to recovery, however, the greatest and most dangerous failure to apply the fact of human unity lies in the preparation for further warfare. How can it be possible that we see what we have just done, and learn no lesson from it? How can we face these millions of miserable individual lives and be so callous as to plan moves that would repeat even one of these inhuman tragedies, much less many more millions? One thanks God for the kindness of those many people who have given much to feed and clothe and mend some of the poor children and helpless persons of the present wreckage, but what is one to think when one sees the smiles of today so overshadowed by the shadows of tomorrow that one feels as if this present relief is only something like the breakfasts served in prison before dawn to the condemned? There is no question that the morale of Europe has gone steadily down during the past year. Today you can hardly find a man anywhere who does not expect war soon again, who does not feel absolutely helpless in the face of this expectation, who is not therefore without spirit for the future. And where can a man look for any hope?

The shame of the Christian Church today is that no one looks to it. The world divides itself into two camps of terrible force and prepares for Armageddon, brothers against brothers, "democracy" against "communism"—ideologies each containing at their best the growth of the seeds of Christianity; each at their worst, exploitation and despotism, denying Christ altogether. Had the Church made the most of its two milleniums in bringing the Gospel teachings into social affairs, this impasse could never have come about. Had the Church at present the strength of the moral position it is supposed to stand for, it could raise the voice of authority that is needed to call a halt to this madness and bring about reconciliation. But the tragedy is that the Church, except here and there in the by-play of intrigue and local politics, is not even a significant factor in this drama. Does any commentator or current historian give it any importance whatever? Does anyone expect that either America or Russia will be at all affected in her course by, of all things, the Church?

What could the Church do? It could be bold enough to apply the gospel of love to all men and renounce all participation in war or preparation for war. The Vatican could do this and, through its remarkable organization, which operates so smoothly in all intra-ecclesiastical matters, bring the great body of its followers to practical pacifism. The World Council of Churches could do the same, with less solidarity perhaps, but with tremendous effect nevertheless. If it comes into being this summer on any lesser platform, in fact, it will be stillborn. Unless the Church can rise up from its lethargy and its egocentricity and proclaim its willingness to risk meeting its enemies with love, there is no hope for it, or for mankind. Christendom cannot be saved with atomic bombs, and neither can democracy or the proletariat. Someone must be able to persuade one or the other of the antagonists to lay arms aside, or we are doomed. Then America will have learned the hard way that these war-born sufferings are her sufferings, because they will be in her own land, and her people will not have to travel across the seas to see what they are like. Lay down your arms, America. That is the only way you can win over the east. That is the only way you can reach your true greatness. Have faith in yourself, in democracy, in mankind. Dare to use your strength only to help people, even your enemies. Dare to meet even ruthlessness with the overpowering discipline of love.

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The Bishops and War

By

PAUL GLIDDON

Clergyman of the Church of England

SINCE bishops are regarded as particularly cautious in their public pronouncements, it can be assumed that the 1930 Lambeth Conference, then dealing with such a controversial issue as war, was careful not to be more downright than necessary. Therefore, when it asserted that "the Christian must condemn war, not merely because it is wasteful and ruinous, a cause of untold misery, but far more because it is contrary to the will of God," we may be sure no weaker words could properly express the bishop's convictions.

While the Conference did "not deny the right of a nation to defend itself if attacked," it did pass a resolution affirming "that war as a method of settling international disputes is incompatible with the teaching and example of Jesus Christ." Further, it was convinced that "the Christian Church can make no terms with the idea expressed in the phrase 'My country right or wrong' " and that "the state can only demand the whole-hearted loyalty of its citizens when its action is guided by the same moral principles as the private citizen is taught to apply in his relations with his neighbors."

Few of the things for which the 1914-1918 war was fought were ultimately realized, indeed some of those it sought to destroy were more firmly established after victory than they had been before the war began. The results of the recent war seem likely to be no more satisfactory, confirming the late Lord Allenby's belief that victory produces only Dead Sea fruits. We entered the war that Poland might be free and we left it with Poland bound to Russia. Although such sacrifices were made that fascist and nazi dictatorship might be brought to an end by a dictated peace, dictatorship has certainly not disappeared from Europe, while, two and a half years after V-E day, the first words of the dictated peace had still to be dictated.

Of course it is true that, like any great crisis, war does disclose wonderful qualities of selfless courage in men and woman who might otherwise be dismissed as just very ordinary. But that in itself no more argues in favor of war than the deliberate sinking of a ship could be justified on the ground that it would certainly disclose the heroism of some who would never be suspected of such high quality. And it is not only the best in man which war reveals; the beast in man comes into his kingdom. This places a solemn responsibility upon the Christian conscience, for we are taught to pray that we may not be led into temptation and that must require that we should also avoid exposing others to temptation. The unspeakable conditions under which war has forced millions to drag out their lives, the lust and the hate that it engenders, the dismemberment of the family and the rupture of precious traditions are evils inseparable from great modern wars and often less easily remedied than bodily wounds. There are fifty divorces in England today for every one that there was in the year before the first world war. This, quite apart from the over-crowding caused by the destruction of hundreds of thousands of dwellings, does not suggest that war is any final safeguard to hearth and home. A Christian who can retain any faith in modern war must somehow persuade himself that, in agreeing to war, he is not also regretfully assenting to the maiming or slaughter of numberless service men and women, to the orphaning or killing of frightened children, the starving of the homeless aged, to a rapid rise in venereal diseases and the unbridling of lust. Christians must know that these things will happen and can be far more certainly counted on as happening than the attainment of the objects for which the war is fought. He who wills the end also wills the means. Of the means he can be certain; it is the end which is clouded in doubt.

THE bishops were surely right in declaring that "the Christian Church can make no terms with the idea expressed in the phrase 'My country, right or wrong'," for such a principle would not only excuse a Christian from criticism of any atrocity the government of his particular country might perpetrate, but would also make the national state, not the Christ of all nations, the final arbiter of conscience. The claim that Christ is King of kings, Lord of lords, the only Ruler of princes, must mean that he has not only a supernational authority but also an authority which, for a Christian, is greater than any earthly king or governor. His law is not subject to the law of man, for it is he who brings all things into subjection under his feet.

To many people it may seem astonishing that the bishops should have suggested that war is contrary to the teaching and example of Jesus Christ, for they argue that he not only taught that laying down one's life for one's friend was an example of perfect love but that he also did, in fact, die to save others. Therefore they feel that any suggestion that war may be opposed to Christ's example disparages something which calls forth on the greatest scale that very willingness to sacrifice self which he himself commended.

But, although a nation may be destroyed in time of war, its consuming purpose is, not to see to it that its own forces are destroyed, but that it is the people on the other side of the fighting line who lay down their lives for the enemy country. It is on a

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government's ability to avoid an over-large number of its own people dying for their country that victory depends. But Jesus Christ did not die while planning the death of other men; the only death that it has even been suggested that he may have planned was his own. Although he applauded a man giving his life for his friends, the behaviour of those for whom he himself died shows very clearly the sort of people he found it possible, in the compassion of his heart, to call his friends.

Although Protestants may have been mistaken when they have accused the Jesuits of teaching that the end justifies the means, and Jesuits may have been justified when they repudiated the charge with much of the indignation shown by St. Paul in face of a similar accusation, still it must be acknowledged that war can only be sanctioned if this is indeed a correct moral principle. Actually the taking of a man's goods or of his life would not be excused by any modern government simply on the ground that the country was at war; it would be excused on the ground that it was engaged in a righteous war. It is the righteousness of the end which is held to turn what would otherwise be regarded as criminal murder into legitimate killing, or what would otherwise be theft into a praiseworthy capture. Means which would normally be regarded as cruel, or even disgusting, are thought to be justified if only through them can be established that opportunity of freedom without which a man's soul is cramped and his hopes destroyed.

And yet, the moment this principle is accepted, the moral basis of society is imperilled. A government's freedom in time of war to do what would ordinarily be regarded as evil is not lightly set aside when the war is over and, since what is sauce for the very large goose is also sauce for the very small gander, the common citizen assumes a similar license. Thus anyone who can persuade himself that action from which he might otherwise shrink will, in fact, benefit his family or give greater independence to himself, can easily become convinced that the doubtful means is stripped of all shame by the desirable end. The moral collapse which so monotonously follows even those wars undertaken for the highest ideals is probably due to no cause so much as the acceptance of this insidious principle.

It is the consideration of these things which has caused a number of men and women who would wish to be accounted loyal members of the Anglican Communion to look with great hope towards the gathering of the bishops at Lambeth this July. They cannot feel that the bishops will be content merely to reaffirm what was said in 1930 but rather that they will act on the declaration of that former Conference—"In these movements towards peace . . . the Church should take the lead." These priests and lay people trust that, in the light of the dreadful experience of a second world war, the bishops will be given the power to guide the feet of a hesitant Church into the final ways of peace, so that she may turn her back forever on the deluding claims of war. They would not presume to sit in judgment on the past, nor debate the proper place of war in an age that has gone by, but they would look with hope towards the future and pray that, in the name of Jesus Christ of Nazareth, it may be freed from the fearful shadows which have darkened the days that have gone. At the last Lambeth Conference the bishops did declare their belief that "as the Christian conscience has condemned infanticide and slavery and torture, it is now called to condemn war as an outrage on the fatherhood of God and the brotherhood of all mankind" but, unfortunately, they proceeded so to qualify their words that, before long, many of them were taking some share in this same outrage.

Unless the Church can decide to condemn all war in all circumstances, it is difficult to see how the complete frustration of evangelistic work, both at home and abroad, can be avoided. If there is once more to appear the sorry spectacle of those who own allegiance to one Lord being engaged in mutual slaughter—that most awful of civil wars, civil war in the *Civitas Dei*—then the dwellers in the darkened corners of the world will find little to lighten them in Christendom save the lurid fires of war. At home those who have drifted from the Church will certainly not be brought to understand the love of God until Christ's own society demonstrates that it is to be understood as a love which never changes into anything less than love.

Dramatic Arts and Religion

By
WILLIAM B. SPOFFORD, JR.

THE Church, historically, has been continually concerned about the free dissemination of information and ideas in this country. In the past it has battled and, today, it would continue to battle to the last ditch for the right known as "the freedom of the pulpit," recognizing that any attempt to stifle prophetic preaching would be to destroy the judgmental responsibility of the Christian faith.

In our own era, we Americans use the phrase "freedom of expression"—meaning, among other things, a free press and a free radio—as a rallying cry for the world. Since however our press and radio are truly "big business," featuring many of the worst features of monopoly, we realize that we

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use this fine slogan, "freedom of expression," with our collective tongue in our cheek. We know that, one by one, the liberal and progressive commentators are taken off the air, leaving the field as the exclusive domain of men like Fulton Lewis, Jr., and Henry J. Taylor. Thus the American public seldom gets the fruits of "freedom of expression" since they don't get the facts on the 'other side' which would enable them to make a rational and mature judgment.

In the past, organized society—meaning *government*—has found it necessary to protect the right of free expression. In 1939, the Federal Communications Commission passed the Mayflower decision which sought to make the public interest paramount in radio. In issuing the decision, the F.C.C. stated: "Under the American system of broadcasting, it is clear that responsibility for the conduct of a broadcast station must rest initially with the broadcaster. It is equally clear that, with the limitations in frequencies inherent in the nature of radio, the public interest can never be served by a dedication of any broadcast facility to the support of his own partisan ends. . . A truly free radio cannot be used to advocate the causes of the licensee. It cannot be used to support the candidacies of his friends. It cannot be devoted to the support of principles he happens to regard most favorable. In brief, the broadcaster cannot be an advocate."

As interpreted by the F.C.C. in subsequent decisions, this did not mean that radio stations had to steer clear of hot issues. Rather it meant that it had to give both sides of the argument as a public service. Likewise it meant that editorial opinion on the air be clearly and explicitly labeled as such. (A good example of 'editorializing' is continually shown on the Sunoco "Three-Star Extra" sponsored by the rugged Republican Joseph Pew of Pennsylvania.)

The Commission, now that it has been cleared of any 'New Deal' taint by President Truman's new appointments, is going to reevaluate the Mayflower decision. The National Association of Broadcasters, through its president, Justin Miller, is working overtime to scrap the decision. The N.A.B. is the N.A.M. of the air-waves.

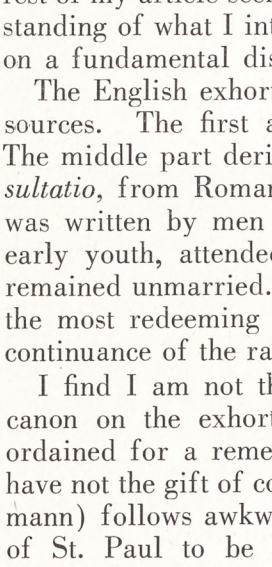
In a period when fundamental freedoms and civil liberties are being undermined in the name of fundamental freedoms and civil liberties, you might want to make yourself vocal on this issue. For background material, I suggest you read *Shall Radio Take Sides* in the Feb. 21st issue of *The Nation* and the book, *The First Freedom* by Morris Ernst. And then, if you conclude that you wish to exercise the right of citizenship, you might write a letter to the Federal Communications Commission, Washington, D. C.

A Word With You

By
HUGH D. McCANDLESS
Rector of the Epiphany, New York

"Words Unnecessarily Coarse"

I REGRET that my column on marriage in the issue of February 12 was marred by an egregious oversight. A courteous letter from Mr. Garnett, of Christ Church, Milwaukee, points out that the Roman canon on marriage (which I disparaged because it puts the most spiritual reason for marriage last) has a close parallel in the exhortation in the marriage service in the English Prayer Book. This was also pointed out by Professor Seitz of Bexley Hall, in a letter printed in "Backfire" in the issue of March 4. His enthusiastic condemnation of the rest of my article seems to be based on a misunderstanding of what I intended to express, rather than on a fundamental disagreement between us.



The English exhortation has two badly blended sources. The first and last phrases are Sarum. The middle part derives, through Hermann's *Consultatio*, from Roman canon law. This canon law was written by men who had left family life in early youth, attended monastic schools, and had remained unmarried. They seem to have felt that the most redeeming feature of marriage was the continuance of the race.

I find I am not the first to have criticized the canon on the exhortation. The phrase "It was ordained for a remedy . . . that such persons as have not the gift of continency might marry" (Hermann) follows awkwardly on "(it) is commended of St. Paul to be honorable among all men." (Sarum) Bishop Barry in *The Teacher's Prayer Book* calls this "coarse; the admiration of celibacy represents marriage as a condescension to weakness." Bishop Cosin referred to "words unnecessarily coarse." The American Prayer Book, whose compilers omitted nothing without cause, contains only the first and last parts of the exhortation, which came mostly from Sarum, and they left out the part from *Consultatio*. It must have seemed unnecessary or unedifying to them. The Proposed English Book of 1928 alters the statement radically: "It was ordained in order that the natural instincts and affections, implanted by God, should be hallowed and directed aright."

In this connection, one must note with approval the action of the committee on marriage instruction in reporting to the National Council that basic

(*Continued on page* 16)

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Statement of Faith and Order By Unity Commission

To Be Submitted to the Lambeth Conference And Is Largely Based on the Quadrilateral

Edited by Sara Dill

New York:—The Joint Commission on Approaches to Unity has prepared a Statement on Faith and Order in harmony with the Lambeth Quadrilateral. The 13 page mimeograph report was sent to all bishops of the Episcopal Church last week, with the statement that it was prepared for submission to the Lambeth Conference.

The commission, after quoting the 1946 General Convention resolution on unity as its "directive," presents this statement "as a basis for intercommunion, looking toward organic federation with other Christian bodies."

"Intercommunion between two Churches is understood as meaning that members of either Church shall be permitted to receive Holy Communion in the other, and that ministers of either Church shall be competent to celebrate the Holy Communion in the other.

"One example of intercommunion now actually in effect is that between the Anglican and Old Catholic churches in Europe and America. The Bonn Agreement, which is the basis of this intercommunion though not necessarily normative for all future agreements, reads:

'1. Each communion recognizes the Catholicity and independence of the other, and maintains its own.

'2. Each communion agrees to admit members of the other communion to participate in the sacraments.

'3. Intercommunion does not require from either communion the acceptance of all doctrinal opinion, sacramental devotion, or liturgical practice characteristic of the other, but implies that each believes the other to hold all the essentials of the Christian faith.'

"*Organic federation*, which presupposes intercommunion, may take any one of several forms. It may be: (1) a federation, such as now exists among the Churches of the Anglican Communion, with a council whose functions are purely advisory; (2) a federation which has an advisory council as in (1), and in addition merges administrative and missionary agencies, the autonomy of the uniting Churches being not affected; (3) a federation which merges administrative and missionary agencies as in (2), and in addition has an overall legislative body with limited delegated powers."

Most of the lengthy report is given to the reprinting of historic documents dealing with the Chicago-Lambeth Quadrilateral; the statement of the House of Bishops meeting in Chicago in 1886; the declaration of the Lambeth Conference of 1888 which reaffirmed the statement of the American Bishops; the *Appeal to All Christian People* of the Lambeth Conference of 1920 which is further reaffirmation; the Lambeth Conference report of 1930 which enlarged upon that part of the Quadrilateral dealing with the Historic Episcopate; finally the affirmation on Faith and Order of the Edinburgh Conference held in 1937 in which, the commission states, "we can join with other Christian bodies."

In conclusion the commission states that this new statement "is not a complete formulation of the faith and order of the Church. It is an exposition of the background and chief implications of the Chicago-Lambeth Quadrilateral, and is to be regarded as the possible precursor of a unity to be achieved tomorrow, not as the unalterable basis of a unity to be realized today. We hope that the document will form a useful instrument of further negotiation with those Christian bodies which may be willing to join with us in seeking a way into that unity to which our Lord is calling all Christian people."

Bishop Robert Strider of West Virginia is the chairman of the Commission; the secretary is Dean Alexander Zabriskie of the Virginia Seminary, Alexandria, Va.

Threat to Union

Madura, India (RNS):—Efforts to cope with "the first major threat" to its union were made here at the first synod of the new Church of South India which came into existence last September as an amalgamation of Anglican, Congregational, Methodist, Presbyterian and Dutch Reformed elements. It was announced that the threat had come from the decision of the Society for the Propagation of the Gospel, mission organization of the Church of England, to withdraw support from missionaries and pastors affiliating with the united Church. This decision, the synod was told, had had especially serious effects in two northern dioceses of the new union. The synod adopted a resolution declaring it had learned of the developments with "great concern" and pledging the "active support" of the



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whole Church in measures to protect the union.

It was decided to send the Rt. Rev. A. B. Elliott, Bishop in Dornakal, to Calcutta, seat of the Anglican metropolitan to deal with "a certain very marked situation" in that area. In addition, the new moderator, the Most Rev. A. M. Hollis, was instructed to hold discussions in the affected dioceses and Bishop Packenham Walsh, an ashram leader, was asked to hold retreats, as means to remedy the situation.

The role of women in the affairs of the Church was also forcefully presented by Mrs. Frank Whittaker of Hyderabad state, wife of the Bishop of Medak. She pointed out that most of the 14 dioceses of the new Church had sent only one woman to the first synod and one diocese had sent none, and she challenged the synod to give women a bigger role in its leadership.

The synod voted at sessions here to permit its single diocese in north Ceylon to negotiate with other Ceylon Churches on the question of possible union of all these Churches in the large island near the northern tip of India. A suggestion by some synod leaders that the whole Church of South India should be represented in the Ceylon negotiations was rejected on the ground that the Ceylon union project "has taken such a definite shape that the Indian Church could exert little influence by coming in at this time."

Another reason given for non-intervention was that a large measure of agreement has been reached in Ceylon whereby ministers would be re-commissioned by the laying-on of hands. It was agreed that since the re-commissioning idea was abandoned by the Church of South India before union occurred, the latter's entry into the Ceylon discussions might raise more problems for both areas than it would solve. Churches involved in the Ceylon negotiations include the Anglicans, Presbyterians, Methodists, Congregationalists, and Baptists.

Hit Segregation

New York:—Deploring restrictive covenants based on race as "a violation of our Lord's testimony about the dignity of human personality, justice and love," the executive committee of the Federal Council of Churches has pledged itself to work against their use and has urged members of the churches to do likewise. In a statement adopted at its quarterly meeting here, the executive committee asserted that "the pattern of racial segregation in housing is largely due to the use of restrictive covenants based on race."

"It forces its victims — Negroes, Japanese-Americans, Jews and other minorities — to live in segregated areas which become overcrowded with the increase of population," the statement said, "causing deterioration to physical property, community facilities and services. It violates the right of the property owner to sell or lease regardless of race and the right of a member of a minority group to live wherever he desires and his financial means permit."

The committee added that this situation "has a grave effect on the spiritual, moral and human values of the people in the area," and that "the realization of 'a non-segregated Church and a non-segregated society' is made impossible."

Toynbee at Columbia

New York:—The prospect of the western civilization will be the theme of four lectures to be delivered at Columbia University by Arnold J. Toynbee, the author of *A Study of History*. He deals with "western prospects and non-western experience" on April 12; "the problem of war" is his subject for April 14; "The problems of class" on April 19 and "the conflict between heart and head" on April 21.

Parish Celebrates

Detroit:—Judge Henry S. Hulbert, former judge of the probate court, was the speaker at the morning service at St. Joseph's on March 7 which marked the 40th anniversary of the parish. He was one of the original laymen who secured the present site. He told the large congregation that the ten laymen who founded the church were discouraged by Church leaders because it was thought that

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the project was too ambitious. At the first annual meeting there were 69 members; seven years later there were 475. He told of how these ten men had helped build with their own hands the small chapel which was the first meeting place of the parish on the new site. This building now cares for the school classes and other parish activities.

The original St. Joseph's was built in 1883 in the downtown part of the city. It was sold in 1906 when the major part of the congregation joined with St. Paul's and Grace Church to form St. Paul's Cathedral. The original group of laymen of the parish purchased 200 feet of frontage on Woodward Avenue in 1907, which is extremely valuable today because of the growth of the city. Outgrowing the chapel the congregation built its present structure about 20 years ago and it is considered one of the most beautiful churches in the city, containing fine wood carving, paintings and mosaics.

The indebtedness was cleared 18 months ago when the building was consecrated by Bishop Creighton. The Rev. William C. Hamm is the present rector.

Tillich at Bexley

Gambier, O.:—Prof. Paul J. Tillich of Union Seminary gives the annual Easter lectures April 6-7 at Bexley Hall here, dealing with kerygmatic and apologetic theology.

Hit Truman Program

Washington (RNS): — Use of the European Recovery Program as a "weapon of political warfare" was condemned here in a statement by E. Raymond Wilson, executive secretary of the Friends committee on national legislation. He urged this country to "divert the added billions proposed for arms into food and reconstruction materials for war-devastated lands." Wilson said that "what humanity desperately needs now are world-wide programs of healing and reconciliation. Instead of armament races which plunge nations into war let the United States call insistently for world-wide reduction of arms as proposed in the United Nations Assembly resolution of more than a year ago."

Commenting on President Truman's appeal to Congress for universal military training and the draft, Wilson declared that "if universal military training and peacetime conscription were assured roads to peace, then Europe should be the most peaceful area on earth, because Europe has had conscription over a longer time than any part of the globe."

"Neither political appeasement, armaments races, threats of war nor military rivalries," Wilson said, "can overcome our fear-ridden and war-racked world, or insure the peace."

Urge New Tax Law

New York:—The executive committee of the Federal Council of Churches has urged changes in the tax law so that the present limitation of 15% as deductible for contributions to religious, educational and charitable agencies be increased. The committee also expressed the opinion that the use of the "standard deduction" in its present form "tends to discourage the making of contributions since the individual receives the same deduction no matter whether he actually makes any contribution or not."

Extend Program

Boston:—Eighteen parishes of this city are experimenting with an extended two or three hour church school program on Sundays. According to the Rev. David R. Hunter, religious educational secretary of the diocese, "the one hour Sunday session is completely unsuited to meeting the needs of the highly secularized culture of our day. As this movement grows and as teaching increases, the work of the church with its children will be entitled to be called education."

Gets Clothing

New York:—A shipment of 665 bales of clothing and 615 bags of shoes has been sent to Yugoslavia by the Church World Service. Distribution will be under the auspices of the national religious commission of the country, which is the newly-organized liaison body between the churches and the government. The shipment is the first to be made under the terms of an agreement reached by the Yugoslav government and the World Council's department of reconstruction.

Large Gift

London (RNS): — Lord Kenilworth, British industrialist, has offered about $400,000 in securities as a special endowment for Coventry

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Cathedral when reconstruction of the historic structure which was destroyed in the war is completed. Terms of the endowment provide that it is "not to be used for brick and mortar" but for "the maintenance of Christian worship in the cathedral and for due discharge of the ministry of the word and the sacraments therein, on the worthiest possible level."

Patriarch Is Victor

Chicago:—Signal victory was scored by Eshai Mar Shimun XXIII, patriarch of the Assyrian Church, in the circuit court of Cook County on March 2 when the judge signed a decree making final his decision in the battle between the exiled Patriarch and the pretender, Zadook Yohanan, described by the Assyrians as a Judas. The decree forbids Zadook or his congregation to use the designation Nestorian, or Church of the East and in effect it bars him from using the name Mar Shimun.

Importance of the decision lies in the fact that Zadook had obtained admission to the local Church Federation and was working hard to be a representative of the Nestorians at the world assembly at Amsterdam this summer.

The story, as brought out in court, is that while the real patriarch was in a detention camp in Cyprus, it is charged that Zadook came to this country and presented himself to numerous groups of members of the Assyrian Church as their ruler and head. He obtained ordination from a Bishop Carfora whose career here has led him in and out of the police courts a number of times.

Zodook claimed that the title of "Mar Shimun" was conferred on him by the government of Iraq. Assyrians living in the U. S. say this was a recognition by the Moslem government of Iraq of his services in betraying the Christian Assyrians to their slaughterers. Patriarch Mar Shimun has received word from his people in Iraq that these murders are still going on, but his protests to the U. S. and the U. N. have been in vain, while his protests to the British government resulted in his exile. From only one quarter did he obtain sympathy — the House of Bishops of the Episcopal Church as a result of the interest and activity of Bishop Sumner Walters of San Joaquin.

Now that his position has been strengthened by the decision of the Cook County court, the Patriarch plans to appeal to the Christian conscience of America to save the Christian Assyrians from complete destruction by the surrounding hostile Moslem world — a slaughter said to be condoned by both the British and American governments, because Iraq controls oil.

The Rev. Roswell Barnes, co-director of the Federal Council of Churches, has informed THE WITNESS that the Council has never recognized Zodook and added, "fact is, I have never heard of him." When the Rev. Henry Smith Leiper, American secretary of the World Council, was asked for comment, he stated that a number of people presented the claims of Zodook and urged that he represent the Assyrian Church at Amsterdam. But he said that Mar Shimun had been a member of the World Council for many years and would be a representative of the Assyrian Church this summer at Amsterdam. He also said that no recognition had been given, or would be given, to Zodook.

A WORD WITH YOU

(*Continued from page* 12)

principles for the preparation of literature on the subject should include, among other things, the absence of a repressive tone and the ungrudging affirmation of the essential goodness of the instincts.

But one hesitates when one hears they also urge the inclusion of the English exhortation in our Prayer Book. Can they possibly mean the one in the present official English Prayer Book (1662), which is inconsistent with itself, with the rest of the service, and with their stated principles; which is reproving and grudging in tone?

EPISCOPAL CLERGYMEN TELLS

(*Continued from page* 4)

within it, many who still identify themselves, not with any of the south's present "leaders" but with "their" man, Eugene Debs. Nor should the fact that the vast majority of southern churches are democratically governed be overlooked in assessing the potential strength of anti-fascist forces in the south. While a young Southern Baptist minister recently remarked, "The Church is the main bulwark of fascism in the United States, today," there is, nevertheless, a strong sense of justice and democracy among the people of the "Bible Belt."

Why, then, have all these elements not succeeded in bringing progress to the south? Why can we expect that they will soon do so? The answer lies in the absolute control of the political machinery by the successors of those who, broken by the Civil War, exchanged support by northern monopoly capital for control of their section of the country. To maintain this control they have effectively sowed suspicion and hopelessness among the great bulk of the people, have isolated the honest people from

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one another, and have reduced many millions to economic and legal helplessness. It is a well-known fact that almost any southern white farmer or worker will work with almost any Negro on a man-to-man basis—until another white man comes along. Then, fearing criticism or ridicule, he adopts the pattern of white supremacy and "talks down" to or ignores the Negro or says, "I'll see you later." Many have said to me, their pastor, "I know the colored people have a right to vote, but nobody else thinks so," and it is very hard for the pastor to convince each that there are many others who share his sentiments, for they have lived with these others all their lives and never heard them express such sentiments or seen them act in such a way. The very real fear of physical violence prevents many southerners from being what they really want to be, themselves.

What, then, is going to happen in the south? When are the southern people going to find an opportunity of expressing their best selves instead of their worst?

It is already happening. Many "liberals" who have long supposed that the "common people" of the south are ignorant and bigoted and must be "educated," are beginning to align themselves with other progressive elements who have always recognized the great reservoir of democracy and decency among the people, and are more and more openly speaking out and organizing this force. There are still some, of course, who persist in maligning the masses of the southern people and in taking the self-righteous attitude that the liberals and the liberals alone know what is good for the south and that they must stoop down and raise the ignorant masses, even against the will of those same masses. The movement in support of Henry Wallace, as well as that in support of men within the Democratic Party—such as Gov. Folsom of Alabama and the Rev. Joseph A. Rabun of Georgia—who campaign on platforms almost identical to Wallace's modern-day populism, is growing steadily. The growth of these movements daily exposes the bankruptcy of the old-line politicians and their inability to stir up hatred or hysteria against any real program for security, health, education, peace, and civil rights—on a bi-racial basis. Instead, they are desperately trying to keep these elements inside their camp where they hope to be able to limit their effectiveness.

An interesting experiment in Negro-white unity is being worked out in Brunswick, Ga., where the local People's Progressive Party club (bi-racial, as is the P.P.P. throughout the south) has adopted a set of by-laws making it possible for either Negroes or whites to call for "a vote by groups" which will ensure that any measure will have a clear majority of both Negro and white groups before it can pass. Many, even outside the club, think "it's only fair." It allays the suspicions and fears of each group toward the other and prevents either being used against the other. Whether or not this particular formula is the last word, it symbolizes something that is almost here in the south—the end of divide and rule. There is a wistfulness in the way many are watching such experiments, hoping secretly that they will succeed and that it will soon be safe to get on the bandwagon. What the Southerner wants, above all, is a chance to be fair. Today, more, than at any time in history, we are determined we shall have that chance.

THE NEW BOOKS

SYDNEY A. TEMPLE, *Book Editor*
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***_Not As the World Giveth_ by Philippe Vernier, Fellowship Publications, $1.50,

Have you ever wondered how well you would stand up under a jail sentence? Philippe Vernier was never bored a minute, he explained to the translator of this volume, Edith Lovejoy Pierce, following as he did a prison schedule of prayers, singing, exercise and the writing of these meditations. One who reads this volume can understand that he was never bored nor lonely for he was never alone. To one for whom, "Love is a march forward, a succession of conquests, a series of discoveries," every day must be an adventure in abundant living, wherever it is spent.

Never before have I read one page meditations which were so complete and so convincing. Each is like a poem, in which not a word could be changed for improvement. The total impression given brings you closer to God, yet causes you to look more searchingly at your own life. If you have read treatises condemning the sin of pride, read some of these meditations in order to see pride crack. Do you seek greater humility? Find in this volume a close association with true meekness which stands close to the master.

Philippe Vernier was, and is, a pacifist. His terms in prison were a result of his refusal to take up arms. Yet this is not a book especially for pacifists, it is a volume for any one who would be a Christian. We all find that our greatest problem is

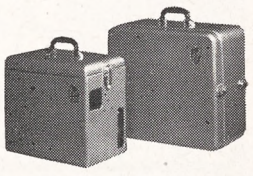


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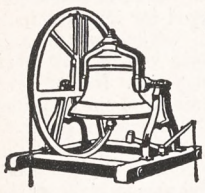
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to find peace in ourselves, to be Christian enough to be worthy of the things we profess. In these pages the path to that peace may be found.

****Peace or Anarchy* by Cord Meyer, Jr., Little, Brown & Co., $2.50.

Who could better speak on the horrors of war and the way of its avoidance than one who decided, while in a scooped-out hole on an enemy beach in the Pacific, that he would find an answer to the question if he ever came out alive? As a representative of veterans on the staff of a U. S. representative to the San Francisco conference Cord Meyer was able to pursue further his determination to find the answer to the question he had asked himself while engaged in the job of "kill or get killed." In *Peace or Anarchy* he gives one of the most comprehensive and well reasoned evaluations of the world armament race that is to be had anywhere. He shows with cool honesty the price of preparedness and the road to war which ends in a state of "Collective Insecurity."

Against the Baruch plan he suggests a plan for survival with which most Americans, after reading this book, will certainly agree. Unfortunately, after proving that the position of armed threat will not save the world he gives as an absolute alternative a suggestion which, in the present state of hysteria caused by militaristic propaganda cannot possibly be put into effect immediately. The attitude of people must be changed; a sense of confidence and hope must supplant the present depression of fear and fatalism which hold the world.

It is not true that a plan, however well worked out, will give confidence to men. Contrarily, only upon the basis of a confidence and hopeful conviction in the hearts of men of good will can any international plan be put into effect. Somebody must take the lead in changing the direction of men's thoughts from militarism to redemptive love based upon the brotherhood of *all* men. Nowhere else in the whole field of men's rational experience can such faith be found save in the belief in the redemptive love of Christ. Nowhere else in the world can the race for militaristic domination be turned save in the most powerful nation in the world, the United States.

The plain fact is that the Church in this country has, in large part, become a sounding board for the humanistic doctrine of power rather than love in world relationships, reflecting the propaganda of the American Legion with no unique Christian contribution to make to the settling of differences in a divided world. Until the Church rediscovers its universal faith in the efficacy of all embracing love, no plan or series of plans can break through the iron curtain of hate which we as a nation are building about us.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

THE REV. HARRY LONGLEY
Rector of St. John's, Charleston, W. Va.

Hats off to the Church Missions House and the Department of Promotion and Publicity for the magnificent job done in putting over the Presiding Bishop's radio broadcast! The task was carried through down to the very last detail, done promptly, and with amazing efficiency. This is the kind of aggressive leadership which the Church has long sought from its headquarters in New York.

* * *

MISS THEODORA GREEN
Churchwoman of Philadelphia

I want to congratulate the editors of THE WITNESS for a splendid job they did with the number of March 18 devoted to the Church periodical Club.

* * *

THE REV. GILLETT BECHTEL
Associate Pastor, Methodist Church, Tucson, Arizona

I want to say how much I have enjoyed the "Journeys of a Gargoyle" that a friend of mine loaned me. I showed these copies of THE WITNESS to a fellow Methodist minister and he wondered if perhaps "The Church of the Holy Advertisement" was not a Methodist Church. I told him he might take some comfort in finding that all the commercialists were not confined to the Wesleyan connection. The approach of Mr. Barrett is as refreshing as it is penetrating.

* * *

THE REV. PHILIP P. WERLEIN
Rector of St. James', Baton Rouge, La.

I have had an experience here as rector of St. James' Episcopal Church which I think I ought to share with the other clergy of the Church so that they might be on their guard.

A certain man came to see me and said that his name was Alvin Augustus Merritt. His wife's name was given as Dianne. His story was that he had been working with Stone & Webster in Virginia, but that owing to his wife's health he had to move to a warmer climate. Also, because of excessive hospital bills, he was without money. He was well dressed and gave the appearance of being a gentleman and a graduate engineer as he claimed. His suavity and bearing impressed me so favorably that I gave him financial help and by means of introductions enabled him to get a well paying position as an engineer. This firm even bought an automobile for his use. He stayed with the firm for about two weeks when he stayed home from work because of an alleged sore finger and soon after disappeared taking the car and I presume his wife with him. Since his departure a number of bad checks have turned up and the disappearance of a diamond ring which he took from a woman on the pretense of having the diamond cleaned was revealed. Both he and his wife seemed to have quite a knowledge of the Episcopal Church and even claimed that they were communicants of St. Luke's Church, Salisbury, North Carolina. However, a letter from the rector indicates that he could find no record of them.

The Episcopal clergy are urged in case this man should turn up to call in the police at once and get them to send a wire or to make a telephone call to the sheriff of East Baton Rouge Parish, Baton Rouge, Louisiana.

* * *

MRS. JOHN G. JACOBS
Churchwoman of Brooklyn

Thank you very much indeed for the excellent articles on Youth and Sex Behavior by Bishop Hall of New Hampshire. It is true certainly that this subject must be dealt with by our churches and it is fine to have such a sane and yet stimulating presentation as that offered by Bishop Hall. May I take the opportunity also to thank you for the fine series of articles on the issues to come before the Lambeth Conferences. I have profited by them all.

* * *

MISS GEORGIA MARSHALL
Churchwoman of New York

The March 18 number of THE WITNESS is very good proof that the women of our Church can offer real leadership and have great ability. For this was one of the most interesting numbers of a Church paper I have ever seen and I was struck by the fact that nearly all the articles and news stories were written by women. Don't disillusion me now by telling me that they had to be re-written by men.

ANSWER: The material was presented as received, with no re-writing by editors.

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A PETITION Addressed To
The Bishops of the Anglican Communion At the 1948 Lambeth Conference

WE, the undersigned, being Communicants of the Anglican Communion, recall with thankfulness the declaration of the 1930 Lambeth Conference that "war as a method of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ."

We believe that the experience of the second World War has confirmed this judgment. It has shown how war undermines general morality by lending support to the doctrine that evil means can promote righteous ends, by weakening the sense of truth and the values of family life, and by treating national rivalries as of greater significance than the unity of the universal Church. We have also observed how the traditional methods by which Christians have attempted to limit the effects of war have been swept away—a process culminating in the horror of the atomic bomb.

We therefore humbly beg Your Graces and Your Lordships to declare that all participation in war as it has now developed, even for a good cause, is contrary to the Divine Will, and to affirm that the right method of resisting evil is that of positive Christianity, as shown, not only in the witness of the Society of Friends, but also in the resistance offered to Nazism by the pastors of the Church of Norway and of outstanding Christians in Germany and other countries.

State whether
THE REV., MR., MRS. OR MISS. SIGNATURE. ADDRESS.

Cut out this petition and circulate it among your friends. Send it, signed by one name or thirty names to Rev. Sydney Temple, *General Secretary, Episcopal Pacifist Fellowship,* Essex, Conn., by April 30, 1948.

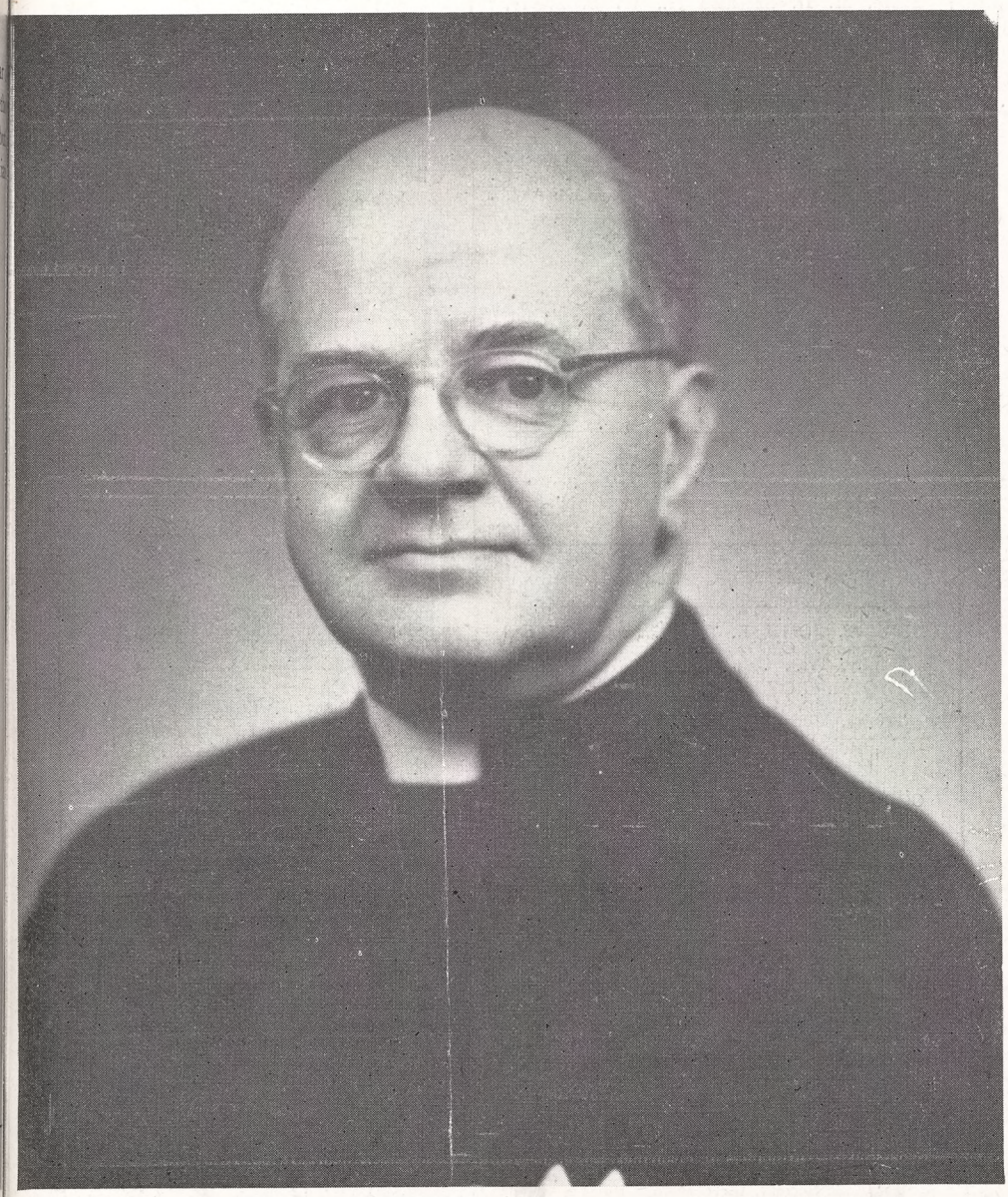
Join the Peace Makers of the Church

as an Associate, interested in positive Peace-making through the redemptive love of Christ, or as a Conscientious Objector to participation in War. Whichever your position, let us all join together to present a united front for peace at this crucial period in history. For information contact the General Secretary.

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The WITNESS

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BISHOP W. A. LAWRENCE WRITES ON THE WORK OF A BISHOP . . . . . .

The Work of a Bishop

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For Christ and His Church

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APRIL 8, 1948
Vol. XXXI No. 9

Clergy Notes

ALBERT, JOHN J., formerly rector of St. Matthew's, Cincinnati, is now rector of Trinity, Troy, Ohio.

ATWOOD, ROY M., formerly assistant at the Advent, Cincinnati, became rector of Trinity, Monessen, Pa., April 1.

BOWDEN, GEORGE S., vicar of Christ Chapel, Midland Park, N. J., becomes rector of St. Stephen's, Catasauqua, Pa., May 1.

COPE, ARTHUR B., graduate student at General Seminary, becomes vicar of churches at Greenville and Farrell, Pa., June 1.

McKEE, JOHN, associate rector of the Ascension, St. Louis, became rector of St. Paul's, Orange, Texas, April 1.

SILVESTER, CLARENCE C., rector of St. Michael's, Brattleboro, Vt., died suddenly of a heart attack on March 7.

WALCOTT, S. A., is now vicar of St. Simon's, New Rochelle, N. Y.

WHEELER, PAUL M., formerly rector of St. Andrew's, Torrance, Cal., is now rector of St. James', Newport Beach, Cal.

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

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton Randolph Williams
7:30 A. M.—Holy Communion.
9:30 and 11 A. M.—Church School.
11 A. M.—Morning Service and Sermon.
6 P. M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion, 10 A. M.

CHURCH OF ST. MICHAEL & ST. GEORGE
St. Louis, Missouri
The Rev. J. Francis Sant, Rector
The Rev. C. George Widdifield
Minister of Education
Sunday: 8, 9:30, 11 a.m.; 8 p.m.
Canterbury Club, 5:30 twice monthly.

CHRIST CHURCH IN PHILADELPHIA
Second Street above Market
Cathedral of Democracy
Founded 1695
Rev. E. Felix Kloman, S.T.D., Rector
Sunday Services: 9:30 and 11 A.M.
Church School: 10:00 A.M.
Weekdays: Wed. noon and 12:30.
Saints' Days: 12 noon.
This Church is Open Every Day

CALVARY CHURCH
Shady & Walnut Aves.
Pittsburgh
The Rev. Lauriston L. Scaife, S.T.D., Rector
Sundays 8, 9:30, 11:00 and 8:00.
Holy Communion—Daily at 8 a.m.
Fridays at 7:30 a.m.
Holy Days and Fridays 10:30 a.m.

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The WITNESS

For Christ and His Church

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Job Restrictions Protested By Women of Church

Detailed Analysis of Women's Work in Church In Many Countries Will Be Made at Amsterdam

Greenwich, Conn.:—Church women are puzzled by some of the job restrictions imposed on them by their churches, and would like to be judged on the basis of their "ability, experience, and education," rather than on their sex, Mrs. Samuel M. Cavert, of the study department of the World Council of Churches said here.

Speaking before 50 Church women including the elected heads of women's organizations of 19 major Protestant denominations, and representatives and observers from seven foreign countries, Mrs. Cavert stated that "leading Protestant and Orthodox Church women are asking that the goal of their full citizenship in the Church shall be explicitly recognized in all quarters, and be self-consciously adopted and striven toward."

Mrs. Cavert's report to the Church women was based on a survey being conducted by the study department of the World Council of Churches on the topic "The life and work of women in the Church." The study will be presented in final form at the first Assembly of the World Council of Churches in Amsterdam this summer, and will include a detailed analysis of women's relation to the church in 58 foreign countries.

Mrs. Cavert said the survey showed that "some progress has been made to elevate the status of women in the Church," but that many women throughout the world who "have knocked at the doors of their Churches seeking vocation, have found those doors were not opened except in a rather niggardly way."

"The result," she continued, "has been in too many quarters a caricature of the kind of woman who 'does church work' and the kind of work which she is pictured as doing. It is these results which devoted and self-conscious Church women are trying to overcome."

Turning to reports from specific countries, Mrs. Cavert said that in Denmark where a "considerable number" of trained women theologians only lack ordination to accept pastorates, only one of Denmark's nine Bishops has "unequivocally stated his willingness to ordain a woman."



The Rev. John E. Large, rector of St. Andrew's, Wilmington, Delaware, is broadcasting meditations each Sunday over a station of that city

While not as rigidly opposed to women clergy as Denmark, Churches in other European countries were pictured by Mrs. Cavert as practicing "various forms" of discrimination against women clergy. She quoted from a Swiss report which stated that "whenever a new post is created for a woman theologian or one is filled, the old doubts and objections are raised."

Mrs. Cavert emphasized, however, that women were not seeking to launch a "suffragette movement" for the ordination of women clergy, but were simply "trying to find the best means of serving the Church in whatever capacity their abilities and skills would merit."

While noting the growth in the number of women engaged in professional and volunteer Church work, Mrs. Cavert's report showed that Church workers, "especially those in local church work are apt to feel their status in the Church is low."

One report submitted by an American Protestant denomination, expressed the view that "everything is expected of a pastor's woman assistant, from doing an incompetent janitor's job to pinch-hitting for those who fall by the way," Mrs. Cavert said.

Another report from an American Church group noted that "women in Church professional work although conforming to the general heightening of standards still find themselves in most cases without any professional recognition."

Mrs. Cavert said that reports from Oriental countries stressed the "increasing difficulty" of keeping Church women workers. Quoting from the Egyptian report Mrs. Cavert said: "It is getting harder all the time to secure professional Church workers because of competition with government, armies, and business. A drastic change in salaries and pension scales is needed."

ELECTION TODAY IN MICHIGAN

Detroit:—A special convention of the diocese of Michigan is being held today for the election of a suffragan bishop. A committee to receive nominations is placing the following men before the convention: the Rev. Russell S. Hubbard, rector at Bar Harbor, Maine; the Rev. Irwin C. Johnson, rector of St. John's, Detroit, and the Rev. Gordon Matthews, executive secretary of the diocese.

At the service preceding the convention Bishop Emrich is being installed as bishop of the diocese by Bishop Ivins of Milwaukee, the president of the fifth province. The

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preacher at the service is Bishop Whittemore of Western Michigan. Other bishops attending are Bishop Herman Page of Northern Michigan, Bishop Horstick of Eau Claire, Bishop Kirchhoffer of Indianapolis, Bishop Mallett of Northern Indiana and Bishop Sawyer of Erie.

CANTERBURY COLLEGE HAS DISASTER

Danville, Ind.:—A cyclone hit this town on March 26, doing considerable damage to Canterbury College, co-educational, liberal arts college which was taken over by the dioceses of Indianapolis and Northern Indiana two years ago. Bishop Kirchhoffer of Indianapolis, who came here the following morning, reports that the storm hit at 5:30 p.m. with people telling him that "there was a roar like a freight train running into the house." President Edgar C. Cumings was ill in bed. Hearing the roar, without time to get into the basement, he and Mrs. Cumings and their two sons, ages 4 and 6, dived under a bed. The top of the house was completely lifted off, the walls all caved in, all the windows were broken, and the home left a shambles, beyond any repair.

The western part of the town was practically wrecked. The telephone building had the front taken off and how the girls on duty escaped death is still a mystery. A church of another denomination had part of its roof destroyed. The administration building of the college was damaged but can be repaired.

The Rev. L. C. Wolcott, a teacher at Canterbury, was returning from conducting a Good Friday service in Bedford and was just entering Danville when the cyclone struck. Flying roofs, fallen trees and wires made him abandon his car and he walked, ran and crawled the half mile to his home. The roof was practically gone, all the windows were out, but his family was not hurt. They turned their home into a receiving station for the injured and kept several there for the night since the houses of several neighbors were demolished. An automobile, from a private garage some hundred yards away, was deposited on the foundations of what had been the Wolcott's barn, a mass of twisted wreckage.

Bishop Kirchhoffer wires that Canterbury needs the interest and support of the Church to repair the great damage done.

DICK MORFORD CONVICTED

Washington:—The Rev. Richard Morford, Presbyterian, who is the director of the National Council of American-Soviet Friendship, was convicted last week of contempt of Congress. The conviction came as the result of a citation by the Un-American Committee two years ago when Morford failed to turn over files and records, including a list of contributors.

In a statement on behalf of the Council Mr. Morford declared that the conviction gives the house committee the right to smear and pillory those Americans and American organizations whose goal it is to preserve the peace, on the only basis on which peace can be preserved: collaboration and friendship between the United States and the Soviet Union.

"We confidently expect," Mr. Morford added, "that a review of the case by a higher court will vindicate our fundamental contention that the Un-American Activities Committee acted beyond its proper scope and authority and in violation of the Constitution."

"It may sound fantastic," the statement said, "but the government's contention in the trial was that the very name of the organization was subversive because it contained the words 'American-Soviet friendship.' Another incredible argument of the government during the trial was that one of the declared purposes of the Council—'to take specific action against anti-Soviet propaganda aimed at dividing the United Nations'—necessarily meant that the Council would put forward pro-Soviet propaganda which in itself must be counted subversive. Further, the government contended that any criticism of the administration's foreign policy, no matter how mild, was to be condemned as subversive and un-American."



The Sisters of St. Helena, who operate Margaret Hall at Versailles, Kentucky, in the new white habits of their order

CHARGE BIAS FOR UMT

Washington (RNS):—Public hearings on universal training before a committee of the Senate were described by 15 leaders of national organizations as "a mere formality because the committee has already made up its mind." A number of clergymen signed the statement, including the Rev. Charles P. Boss, head of the Methodist's commission on peace, and the Rev. J. M. Dawson, recording secretary of Americans United.

COMMITTEE ON COOPERATION

Montreal:—Bishop John Dixon has announced the formation of a department of inter-faith relations for the Montreal diocese of the Church of England in Canada. It is headed by the Rev. John Gore, formerly a professor at the Pacific School of Religion, who stated that the purpose is to advance understanding among Protestants, Roman Catholics and Jews, as well as to serve the cause of Protestant unity.

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EDITORIALS

Further Intrenchment

A YEAR ago, in announcing that our subscription price had to be advanced, we presented facts to show the necessity. The chief items were increased cost of paper and two wage increases over a twelve month period, to the union members who do our mechanical work. Those familiar with the printing industry in Chicago know that the unions asked for another wage increase on January first, the contention being that it was necessary to meet increased living costs. Many shops refused the request, with strikes resulting so that many publications either suspended until the dispute is settled or now issue miniature bulletins. The firm that prints THE WITNESS however met the demands so that this magazine has appeared regularly each week, with its customary size and format.

The added costs were of course passed on to us, requiring some action on our part. We are determined *not* to increase the subscription price further. Instead we will publish a sufficient number of sixteen-page issues in the weeks ahead to keep THE WITNESS reasonably solvent. That is, we will do what most magazines do; print the number of pages each week that are required to handle the volume of news, advertising, etc. Some weeks, therefore, you will receive a twenty-page magazine and other weeks sixteen pages, until such time as we can find a more satisfactory and permanent solution to our problem. The indulgence and cooperation of readers is urged until that day arrives.

Votes For the People

WHILE Congress debates weightier matters, the citizens of the District of Columbia are working on a bill to bring democracy at home. Today, the District is governed by Congress through a 52-man commission established in 1878. Every so often, both Congressional houses have to take time off from Russia, U.M.T., price control or labor and seriously discuss whether or not wrapped straws should be served in soda-fountains in the neighboring community. Admittedly, it is absurd and, since the District citizens can't vote, it is a negation of fundamental democracy. Now, a carefully studied District Charter Bill, receiving bipartisan support, is under discussion. It would give the District citizens the right to vote for a city council of their own choosing and exercise the same rights and responsibilities that the rest of us have. You might help by writing your senators and representatives urging passage of the Bill.

Commandment Nine

THERE can be honest differences of opinion concerning such a controversial issue as Universal Military Training. We are unalterably opposed to it, and we believe on rational, honest and realistic grounds consistent with the Christian ethic. The President of our House of Deputies, the Hon. Owen J. Roberts, is for it in no uncertain terms. Indeed, most of his time these days is spent in lobbying and testifying for it in Congress as head of the National Committee for U.M.T. In a democracy such as ours, such activity is a legitimate and even necessary component of the democratic process. Yet, there are certain standards which must be applied to the lobbying technique. One of them is honesty. In testifying on U.M.T. in Washington, Mr. Roberts, according to the daily press, said that the opposition to U.M.T. centers in the Communist Party and, for the most part, is inspired by them. Poppy-cock! Every Christian body in this country, including the Roman Catholic Church and the Federal Council of Churches, has at one time or another come out against it and most of them are still sticking to their position. Mr. Roberts knows this. American labor is unanimously against it as are such groups as the Progressive Citizens of America and the Americans for Democratic Action. Mr. Roberts knows this. And yet, adding to the hysteria of our time, he says the opposition is part of an "evil, subversive plot," thus following the standards of the daily press and a bewildered culture. The ninth commandment reads: "Thou shalt not bear false witness." We commend it to the immediate attention of the President of our House of Deputies!

"QUOTES"

IT IS reasonably certain that man knows enough science and engineering, and has the organizational skill and experience, to provide all peoples with the fundamental necessities of life and to satisfy the principal motivating desires of normal people of all races, creeds, and colors. On the other hand, it is equally uncertain that we as a people, or the peoples of other nations, have the necessary inner spiritual qualities to build a happy world of peace and good will. All students of the human scene have eventually concluded that man-made societies must always fail unless they are composed of people intellectually free and with deep spiritual convictions that place others before self.

—FREDERICK L. HOVDE
President of Purdue University

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The Work of a Bishop

by W. Appleton Lawrence

Bishop of Western Massachusetts

IN THE Form of Ordaining or Consecrating a Bishop, as set forth in our Prayer Book, a rubric provides that after the Gospel "shall follow the Nicene Creed, and after that, the Sermon." But it stops there, without mentioning the subject or purpose of the sermon, whereas in The Form and Manner of Making Deacons or of Ordering Priests, the rubric is quite different. There, it is very explicit in stating, "There shall be a sermon or exhortation, declaring the duty and office of such as come to be admitted Deacons (or Priests); how necessary that Order is in the Church of Christ, and also, how the people ought to esteem them in their Office."

I do not believe that this difference is an accident or a mistake. I believe that it is both intentional and significant. If it had been otherwise, it would certainly have been corrected over the years. The difference seems to me to grow out of the fact that although years ago, when these services were first compiled, it might have been necessary to explain and emphasize the office of priest or deacon, the office of a bishop was assumed and accepted without argument or definition. It did not need defense or protection. It stood by its own strength and merit. Its natural assumption was as simple and as commonplace as the acceptance of night and day.

I think it is too bad that in these days, when negotiations looking toward unity with other Christian bodies are in process, that there are some within our Church who seem to think that the order of bishops needs to be protected and defended by argument; that somehow it may be debased or destroyed by mere association. It would seem to me that the counsel of Gamaliel, years ago, was wise then, and is still wise and good today: "If this work (or office) be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." Such dangers as may threaten this Apostolic office would seem to me to come from *within*, through secular infiltration and popular pressure, rather than from without.

To check up on this possibility, I should like to have you consider the picture of the office of bishop as set forth in the Prayer Book service, and the practice and pattern which we find quite evidently expected and demanded of a bishop by the members of our Church today—consented to and in some cases perhaps even encouraged by the bishops themselves. It is my hope that by this comparison and contrast, we may all be led to think more seriously about our part and place in the making of a bishop, and perhaps change somewhat our present conception of what we should expect bishops to do and to be today.

I doubt if you who are Church members realize what a large part and place you have, not only in this consecration service itself, but also in the days that follow, in adding to or detracting from the consecration of him whom you have called to be your bishop, by the demands you make of him and the expectations you embody. I am perfectly sure that the people of a diocese can do much to make or to break the work and spirit of their bishop. But let us proceed with this comparison between these past and present conceptions.

Immediately following this sermon, two bishops will present the Bishop-elect to the Presiding Bishop and the two bishops assisting him, after which testimonials will be read, certifying to the evidence of his election, of his ordination to the diaconate and to the priesthood, and to the consents of a majority of the standing committees and bishops of our Church. This procedure makes it quite evident that a bishop rises from the ranks of the laymen to the ministry, and through the lesser ministries to the office of bishop. It makes plain, also, the fact that he is a bishop not simply of the diocese which is to be his jurisdiction, but a bishop of the Church of God, for his election is not valid or complete until a majority of the bishops and standing committees have formally given their consent.

This bit of drama, for such it is, should certainly help us to realize that the bishop is, first of all, a human being. He has in his life the same temptations that all people face. He has the human weaknesses which beset each and every one of us. He will make mistakes, just as others make mistakes. But nevertheless, because of his proven fitness and ability, he has been the choice of laymen, priests and bishops of this Church, to serve in this office of responsibility and authority.

As a measure and proof of his loyalty and catholicity, the Bishop-elect is thereupon asked to give his "Promise of conformity to the doctrine, discipline, and worship of the Protestant Episcopal Church," thus bearing testimony to his immediate

The sermon preached at the consecration of Bishop Charles Hall of New Hampshire.

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and worldwide responsibilities and relationships.

The Presiding Bishop then quite naturally, one might say almost inevitably, asks for the prayers of the congregation, that the bishop may be strengthened in spirit for the task and the responsibilities ahead, for it is plainly evident that it is only by the power of God and through fellowship with the faithful, that the bishop can effectually fulfill this office. By himself, he is only a human being. It is only as he is empowered by God's Holy Spirit, invested in him by the Church through her duly authorized officers, that he can be a bishop; and it is only as he is supported by the prayers and assistance of the members of the Church, that he can do the work of a bishop.

It is well for you people to remember this. Your prayers are asked at his consecration. They are needed throughout his ministry. Every time you participate in the service of Holy Communion, or Morning or Evening Prayer, you pray for the bishops of the Church. As you do so, pray for your bishop by name. Pray earnestly, sincerely, devoutly, that he may receive the blessing, guidance, and strength of the Almighty. His is a hard task, with great demands, yet with great possibilities. It is heartening for a bishop to know that his people are praying for him; that what he does, he does not in his own right nor in his own power, but in your name, and through the grace of God.

THEN, as the Prayer Book says, "In order that the congregation present may have a trial and bear witness how the Bishop is minded to behave himself in the Church of God," the Presiding Bishop proceeds to ask him eight carefully chosen and well-considered questions.

His affirmative answer to the first question gives us all assurance that he feels truly "called" to this ministration. This is important, emphasizing as it does that this office is not a mere man-made device for the better administration of the Church, but an expression of the Apostles' teaching and fellowship. It is well, however, for the congregation to notice that in none of the eight following questions which give the picture and pattern of this office as provided by this service, is any mention made of a bishop's duties as an administrator, a money-raiser, a creator of programs, a social lion or a Church dignitary. All these may have their place in life but they certainly do not need to be the work of a bishop. The very first requirement for a bishop is that he should recognize himself a servant of God and of his fellowmen.

The next two questions follow up this thought in the emphasis upon the Holy Scriptures. The bishop is to read the Scriptures. He is to seek a proper understanding of them. He is to teach nothing as necessary to eternal salvation except what may be found in the Scriptures. He is to instruct the people out of the said Scriptures. He is to teach and exhort, with wholesome doctrine, and drive away from the Church all erroneous and strange doctrine contrary to God's word.

But how can a bishop do all these things if he must be in his office every morning? He cannot. He can only do it if priests and people not only refrain from making undue demands upon him, but actually expect him to devote himself chiefly to these more spiritual interests and activities. The Church of England still has a few bishops who are also scholars. Here in America, it would be hard to point out even one. It may be a hopeful sign that in the last three years, three men who have served as professors have been elected to the office of bishop. Time will tell. But I am sure of this: that this emphasis in the life and work of a bishop can only be restored by a change in the idea and expectations of the members of the Church as to the duties of a bishop.

The next two questions refer to the manner and emphasis of a bishop's living, "that he may show himself in all things an example of good works unto others." Please note the emphasis of the words used in the questions asked. He is to "deny all ungodliness and worldly lusts." He is to "live soberly, righteously, and godly in this present world." He is to "maintain and set forward quietness, love, and peace among all men." He is "diligently to exercise such discipline as by the authority of God's Word is committed to him."

There are hardly words which would today describe the ordinary pattern of a busy bishop's life. These several requirements might, it seems to me, be summarized into, "simplicity, serenity, and spiritual authority." But do people expect bishops to be simple, to live simply? Again, it may be a hopeful sign that by the pressure of circumstances, English bishops are being compelled to leave their palaces. Here in America, I can name several bishops who would be far happier, I am sure, and, I think, more effective, if they were allowed to live more simply, with less formal entertainment, less insistent demands to grace this occasion or to serve as "window-dressing" at that affair. Much too often, bishops are invited and expected to play the part of a Church dignitary, rather than to serve as the chief shepherd of the flock; to be a "man among men," rather than a man of God.

As for serenity. I admit my surprise when I was told that my predecessor had had no telephone in his office, and could only be reached through a message at home; but after ten years as a bishop, I know from bitter experience that a telephone and serenity do not easily mix; and now I am trying to discover a formula which will combine easy availability for real needs, with proper protection from petty interruptions. If your bish-

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op is to keep his consecration promises, he must have your help in this.

As for authority. There is in the world today, it is true, a trend towards authority, but unfortunately it is a type of authority which is imposed from without,—often an arbitrary authority of a formal and ecclesiastical variety, almost always of man's making and man's enforcement,—rather than arising from within. The discipline and authority referred to in this service is the kind of authority shown by Jesus, when it was remarked that he taught them as "one having authority, and not as the scribes." It is a spiritual authority which must ultimately rest in the laws and purposes of God. It is the authority of truth, based on right, not on force. The Church in her historic form and present organization (of which all of you are a part), is the conserver of this authority. The bishops are charged with the responsibility of its interpretation and application.

IN THE next question, the bishop-elect is asked if he will be faithful "in ordaining, or laying hands upon others"—I imagine, in confirmation as well as in ordination. Here, again, is an emphasis about which many have been lax, both in providing candidates of the best quality for the ministry, as well as in setting proper standards for confirmation.

There is a great and critical shortage in the ministry of our Church today; but the Church needs better men even more than she needs greater numbers. Candidates for the ministry must inevitably come from the laity. That they have not been forthcoming should be a matter of deep concern to all of us. Do you know how many clergymen your parish has supplied in the past 25 years? Then compare that with the number your parish asked from the Church during that period? How is it with the diocese as a whole? And then, how about confirmation? How many persons have you personally brought to confirmation in the last ten years? Clergymen are not the only ones charged with this responsibility. Every Christian is called to bear witness to his faith. In the diocese of Dornakal, India, no one can be confirmed until he has brought someone else to baptism. I had a woman in one of my parishes who brought at least one candidate to confirmation every year. The care which a bishop can use in laying hands upon others is largely determined by the quantity and quality of those who are presented to him. This is as much your responsibility as his.

In the last question, the bishop-elect is asked if he will show himself gentle, and be merciful to poor and needy people, and to all strangers destitute of help. It is very unfortunate, I think, that the ordinary bishop's life usually does not deal much with such people. His dealings for the most part are with the influential, the important, the respectable, and well-to-do, but it need not be so. There are opportunities in state hospitals and other public institutions, in jails and prisons, on the back roads and in city slums, where a bishop's visit might be unexpected, but, from that very fact, all the more welcome. A bishop's jurisdiction includes not simply the men and women whose names are upon the parish records. He is also the shepherd—perhaps especially the shepherd—of the poor and the needy, the lost and the lonely, the unchurched, and the "forgotten man." That is, according to the picture and pattern of the Prayer Book service.

What a bishop is called to be and do, according to the questions of the Prayer Book, and what a bishop actually is and does in most dioceses today, are, I am sure you will agree, not one and the same. But they can be much more closely approximated if you will help to make them so.

Following these questions, the Presiding Bishop leads in prayer that the bishop-elect may have strength and power to perform the duties of his office. He is then clothed with the rest of his Episcopal habit, and kneels in humble supplication as the *Veni, Creator Spiritus* is sung antiphonally. Then the Presiding Bishop, together with the other bishops present, lay their hands upon the head of the bishop-elect, while the Presiding Bishop says the sentence of consecration, in which he charges the bishop to stir up the grace of God which is given him by the imposition of hands, "for God hath not given us the spirit of fear but of power and of love and soberness." Notice, please, the word "*us*"—that the Holy Spirit is a corporate, not an individual, gift. Then the Presiding Bishop delivers the Bible, telling him to think upon the things contained in this Book, and "be to the flock of Christ, a shepherd, not a wolf; to feed them, not devour them; to hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost." It is a solemn and significant moment. The Church, represented by her laity and ministry, through her bishops, serves as the means and channel of God's Holy Spirit to empower a bishop in the Church of God. It is an act in which each of us has part and place, as a member of the body of Christ; but it conveys a power greater than the sum total of all human action, in that it proceeds from God himself.

The natural, one might almost say, inevitable, result is a spontaneous desire to give, to serve, to go out and tell others the "good news" and spread the grace and power of God. So, in keeping with this sentiment and spirit, the offering follows. Surely this offering today will be far more meaningful than most. You will place upon the alms basin not only your offering of this world's goods, but also, figuratively speaking, you will give yourself in order that, later on, after the alms have

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been presented, and "the full, perfect, and sufficient sacrifice, oblation and satisfaction" has been offered at the altar, the words of the celebrant, "and here we offer and present unto Thee, O Lord, ourselves, our souls and bodies," may indeed be your words, and you will back up those words with action in the days ahead.

The consecration of a Bishop ought also to be the consecration of the priests and people of the diocese. It is only as both consecrate themselves to God, that much of significance in the work and worship of God can be accomplished. There is tension in the world today—tension in the life of each of us. The world is making demands upon us. A spirit of secularization has entered into the life and work of the Church. I hope that what this service may do for all of us is to make us think not so much of what the world demands of us, as of what God expects of us, and of what we owe to him.

Is It True What They Say About Henry?

By
C. E. BERGER
Rector of St. Anne's, Annapolis

THE Episcopal Church wastes no love on Henry the 8th of England, but because we are frequently maligned through inaccurate historical references regarding his connection with the English Reformation, we must from time to time set the record straight.

The popular libel "Because Henry the Eighth wanted a divorce he started the Episcopal Church," is utterly false. He didn't want a divorce, but an annulment, and he was born about 1450 years too late to "start" the Church. Henry was instrumental in separating the Church of England from the power of the pope, but after his death, his work was undone by his daughter, Queen Mary. The Church was restored to papal power and Parliament received papal absolution for its acts. With all of Henry's work undone, how could it be said that he started the Episcopal Church?

Ultimate separation of the Church of England (of which the Episcopal Church is a daughter) from the pope came during the reign of Queen Elizabeth. She revived certain Parliamentary acts of her predecessors. When she had contributed her part to the English Reformation, however, the Church of England still used the same buildings, had the same ministry, the same faith, and the same service (with slight alterations) that it always had had before. To say that Queen Elizabeth started the Church of England or that her father did is, therefore, like saying that an overhauled automobile is brand new.

Although he ended his days as a scoundrel, Henry the Eighth was not always in disfavor with people and pope. As Duke of York, he did not expect to become king. This prompted many to say he should be groomed for a career in the Church, since as a youth he was outstandingly pious, learned in things religious and popular with the people in general. He wrote a book against Martin Luther (who launched the Reformation), and this so pleased the pope that the latter gave Henry the title "Defender of the Faith." It is interesting that the most maligned of English Kings should have been the recipient of this papal honor.

Travels of a Gargoyle

By
THOMAS V. BARRETT
Secretary of College Work of the National Council

ONE of my friends who is a top-drawer operator on a kind of intermediate level believes that if I continue my survey on the grass-root level, something vital may happen on the national level; something really challenging.

On my spring trip this year I stopped at Bloomtown to visit the Rev. Thomas E. Wangelist. Wangelist was three times my size and had muscles all over him. I thought he might have helped me with my three suitcases; it would have been a nice local-level gesture. But Wangelist had other matters in mind. He was brimming with vitality, though it was only six a.m.

"Good morning, good morning," he boomed, leading me to a Ford sedan. "My, it's good to be up and about this lovely morning—and so good to see you." He clapped me on the back cheerfully as he opened the door of his car; the blow sent me hurtling into the tonneau on top of an old inner tube, sixteen copies of "The Nonchurchman," and a tricycle. I climbed out after my luggage, and tried to hide my natural, early-morning gloom.

"I see you've been distributing religious literature," I said.

"Oh yes," he replied, watching me struggle with the suitcases, "I always carry some with me. But nothing will save men today except man-to-man evangelism. We need to witness our faith publicly, don't you think?"

His eyes glittered with eagerness to be off witnessing somewhere.

"We need more personal conversion," he went on. "Commitment; our religion has no buoyancy; we don't pray enough."

"I guess you're right," I said, trying to pray as we rounded a corner buoyantly.

"We pray in church, but do we go out and ask people to pray with us?" He glittered at me so

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brightly I had to squint my eyes. "How long since you prayed with your secretary?"

"Months," I confessed gloomily, "even years. On the national level we're not oriented to the life of prayer. But she types very well, and . . ."

"As I was saying," Wangelist went on radiantly, "personal evangelism is the cure for the world's troubles. Spiritual Resuscitation is the key-note for our time. A Prayer a Day keeps Communism Away. Don't you think we owe a lot to the Booktermites?"

"Probably so," I answered casually, gazing out the window at the unresuscitated face of a policeman, "but I could wish they were a little more bookish."

"We've had too much intellectualism," glittered Wangelist. "You must meet Joe Brazil. Unlettered, but he does God's will in the baggage office at the depot. If only more people would witness publicly to God as Joe does. He's thoroughly reborn." Wangelist looked at me till I felt pretty sodden. Only once-born I guess; I didn't seem to have any glitter at all.

"What do you think of Staasen?" I asked sliding the question edgewise through the glitter.

"If we could only get our statesmen to ask the Master's guidance. . . ." Wangelist began.

"How do you know they don't?" I interrupted.

"They don't witness publicly to their conviction," he objected.

"I was always under the impression," I said, feeling somewhat hurt about the suitcase episode, "that a man's work, and how he does it, is a sort of public witness."

Wangelist looked as if he hadn't heard me, so I brooded for awhile silently, trying to work up some glitter. We had breakfast and went around to the Parish House. Wangelist said he and the staff always had morning prayers, and he would be glad to have me join them.

"This morning we are having our devotional time in the organ chamber," he went on smiling happily. "The organ tuner is here; we would like to draw him into our little circle."

"What if he would prefer to be left alone with his tuning problem?" I asked, loathe to disturb a man at work.

"We must give him an opportunity to commit himself; to make his surrender," Wangelist said.

I wasn't quite habituated to Wangelist's orientation. As I followed the staff to the organ chamber I couldn't help recalling a piece of verse I read somewhere,

"Beware of coming too much to the surface
And using for apparel what was meant
To be the curtain of the inmost soul."

Probably just a once-born poet.

I knelt down over a six-foot piccolo stop, while the organ tuner banged around a diapason. The prayer service was sincere and intimate; I hadn't got so intimate with myself for years. But the tuner didn't pay much attention, far as I could see. Obviously not interested in second birth. The fellow lacked glitter.

During lunch we had a discussion about the evangelism college students were doing. I said I thought they should spend their time studying, and Wangelist thought they'd all probably had enough brain work and ought to be seeking the lost, and confessing their spiritual resuscitation. As the day wore on I began to get the feel of Wangelist's approach. It was simple once I got it. It's mainly a matter of forgetting intellectual dilemmas, and the problems of society, and the modesty of the soul, and just surrendering yourself to the Lord especially when there are lots of people around so you feel like Cornwallis at Yorktown.

Before I left, Wangelist and I prayed all over the place, and witnessed in front of a clerk in a cigar store, and three men painting a lamp post. I was getting more buoyant by the hour. Wangelist dug up Joe Brazil when we got to the station. Joe said he'd check my suitcases. He preached me a short vital sermon, and lost himself so completely in his witnessing that he put two suitcases on the wrong train. But he was cheerful about it and told me not to worry about possessions. "Lay not up for yourself treasures on earth," was the way he put it. He took the other suitcase and hurled it into a truck twelve feet away. The suitcase broke and released my household equipment.

"Change and decay in all around I see," chanted Joe.

"Shall we pray for guidance?" asked Wangelist.

I gave Joe a tip which he put in a portable alms box hanging from his belt. I got on the train with a glittering smile of farewell.

"A prayer a day. . . ." I reminded Wangelist, and waved good-bye. Taking out my Bible for guidance, I opened it. Never seem to strike a relevant passage.

"And when thou prayest, thou shalt not be as the hypocrites; for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men . . . but thou when thou prayest, enter into thy closet. . . ."

That would never do in an atomic age. I went into the smoking room at the end of the car. Some men were talking about the economic situation. Apparently wheat or something had dropped somewhere.

"It's all the fault of this darned administration," one man said.

I knelt down under a wash-basin and let my eyes glitter up at them,

"Shall we pray about it?" I asked smiling buoyantly.

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The Society of Friends Resents Charge of Owen Roberts

Other Religious Groups Testify on Universal Military Training Before Senate Committee

Edited by Sara Dill

Philadelphia:—A charge by the President of the House of Deputies of the Episcopal Church that the "organized core of opposition to universal military training centers in the Communist Party" was strongly resented at the annual meeting of the Society of Friends (Quakers) meeting here. The statement was made by Owen J. Roberts, former Supreme Court Justice, who was elected head of the House of Deputies at the Philadelphia General Convention and thus became the first layman to hold the office.

Richmond P. Miller, executive secretary of the Friends' central bureau, said that "we resent such statements," while Mrs. Esther Holmes Jones, chairman on a committee to draft a resolution on the international situation which is being sent to President Truman, declared that "Friends consider themselves part of the 'organized core' in this issue. Sharing with us are a number of official bodies and boards of the Catholic and many Protestant Churches, including Methodist, Presbyterian and Lutheran."

Also in Washington, where representatives of a number of Churches testified before a committee of the Senate on the U.M.T. bill, a number spoke feelingly about Justice Roberts' remark.

Paul Goering, Washington representative of the Mennonite Central Committee, told the Senate Committee on Armed Services, that Roberts' statement was an indirect attack upon his denomination's 400-year-old opposition to all forms of peacetime conscription.

He added that the remark was "likely to prove damaging to the anti-UMT cause and might frighten those who have to date held views opposing the measure."

Ora Houston, of the Church of the Brethren Service Committee, said he believed Congressional leaders would not be unduly influenced by Roberts' statement.

"As I view the situation," he said, "Congressmen who have not decided finally on their personal position with respect to UMT are looking to the grass roots for their cues."

At Baptist headquarters here, Roberts' view was labelled a "loose generalization."



The Rev. Albert Render, the rector of St. Mark's, Havre, Montana, in a moment of relaxation

Hits Foreign Policy

New York:—Methodist Bishop G. Bromley Oxnam charged March 30th in an address here before 800 persons that President Truman has not done everything to avert war with Russia and urged that "every possible step be taken that can keep this catastrophe from mankind." He warned that "a foreign policy based upon the erroneous assumption that an ideology can be contained by force leaves the initiative in Communist hands, directs our attention to the building up of military might, and creates the impression that war is inevitable."

Bishop Oxnam urged that the U.S. invite Stalin to conference, "to sit at the table and there seek to work out some understanding that will avert war." He suggested that the President should "send a delegation of the best minds of this nation to that conference, tough minds, democratic minds, religious minds."

"If we made such an effort," he said, "and gave it proper publicity throughout the earth, and the peoples of the world knew that the United States of America, facing the threat of war, had done all in its power to avert it, that result alone would justify the conference. But I believe greater results might follow."

He also proposed that delegations representing religion, science, art, labor, education, business should go to Russia at once to confer with similar representatives there, "solely for the purpose of coming to understand each other," and that similar delegations should come here. Bishop Oxnam urged the President to send a delegation of religious leaders to confer with church leaders of the world. This delegation would express to them the President's "sincere desire for peace and his prayer that religious leaders everywhere may seek to develop the public opinion essential to peace."

The Methodist leader questioned whether the President has made "full use" of the United Nations. He urged Mr. Truman to instigate the summoning of a special UN session "to present the whole issue and there to seek solution." Declaring that "the Church has a stake in all this," the bishop stressed that "the churchman must speak; the churchman must act to the end that this nation takes every possible step to avert war, to build democracy, to maintain peace."

Also speaking at the luncheon, which was given in honor of Bishop and Mrs. Oxnam, were Presiding Bishop Henry K. Sherrill and the Rev. Ralph Sockman, pastor of Christ Methodist Church, New York.

Relief Given

New York:—The Presiding Bishop met with his committee on allocations of the Presiding Bishop's fund for world relief, and in view of pressing, urgent needs, forwarded

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$348,807, for immediate use, leaving out $5,000 as the fund's balance. This allocation was of money received since the beginning of 1948, the largest part since February 29, when Bishop Sherrill's radio appeal was made.

Most of the undesignated money was allocated through Church World Service, for its relief program which averages 50% to Asia and 50% through the Churches of Europe. Included are such items as aid for the Finnish Orthodox Church, for the Bulgarian Orthodox Church, for the Serbian Theological Seminary (for displaced persons) at Dorchester College, in England, and the emergency fund of the American Bible Society which is filling vast demands for Bibles for the use of Churches in Finland, Greece, the Philippines, China, Russia, replacing Bibles destroyed in the war.

Other uses being made of money contributed by Episcopal Church people include the shipment of clothing, food, agricultural supplies, and the program for displaced persons.

Clergy Salaries

New York:—A higher proportion of parish income goes towards the rector's stipend in the case of smaller parishes than is true of larger parishes. This fact is brought out in a study just published by The Church Pension Fund. Parishes with annual income of $3,000 to $3,500 pay out about 57% of this as stipend to their rectors, on the average. Parishes with $25,000 to $30,000 income apply about 20% as stipend.

Graphs are given in the leaflet relating the size of parishes and missions to the stipends they pay. The size is measured by two yardsticks, namely the number of communicants and the annual income. Data for 1,966 congregations were used, ranging in size up to communicant groups of 1,500 people and up to annual income of $40,000. Only congregations served by one clergyman were studied. The sample was considered a definitive one for the purpose.

The Pension Fund in 1947 published a fairly complete study of the ecclesiastical income (salaries) of clergymen. This new study focuses on the congregation as a unit, and what it applies as stipend, rather than on the clergyman and what his total stipend, often from several different sources, may be.

Compensation of $3,500 a year, including rectory rental allowance of one-sixth of the cash salary, is typical of what parishes with 300 to 400 communicants and parishes with $7,500 to $10,000 annual income pay their rectors, according to the report. The earlier study brought out that the average stipend of the whole group of active clergy runs about $3,450 a year.

To Meet Methodists

Boston:—Presiding Bishop Sherrill is to speak at the quadrennial general conference of the Methodist Church when it meets here, April 28-May 9. Trinity Church also is to be loaned to the Methodists for a service of Holy Communion. Top speakers during the sessions are to be John Foster Dulles, Congressman Walter H. Judd, who is an ardent sponsor of the nationalist government of China, the Rev. Louie D. Newton, president of the Southern Baptists. Bishop G. Bromley Oxnam of New York is to deliver the episcopal address which presents the composite convictions of all the Methodist bishops, similar to a pastoral of the Episcopal bishops.

About 800 elected delegates, representing 150 annual conferences, 66 bishops and 92 overseas delegates are expected to attend the conference.

Good Friday

Buffalo (RNS):—Nearly 2,000 stores, offices and plants gave employees time off Good Friday to attend church services. At the request of Protestant and Roman Catholic leaders, many business places closed during the three-hour period. Cooperation in the interfaith effort was urged by the committee for the more reverent observance of Good Friday, composed of Protestant and Catholic clergymen and laymen. Started four years ago, the observance has received increased backing each year and is one of the most effective channels of interfaith cooperation in this city.

Business places that agree to participate are given posters for display purposes. The posters bear the inscription, "Attend Church Good Friday — A Worshipping Community — We will close 12 to 3 p.m., Good Friday."

Negroes Brutally Treated

Washington (RNS): — A charge that Negroes in the South are being subjected to "a campaign of police brutality and intimidation" was

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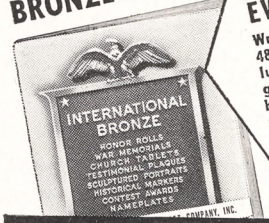
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made in a letter addressed to Attorney General Tom Clark by Rev. W. H. Jernagin, director of the Washington bureau of the Fraternal Council of Negro Churches of America. Jernagin declared the situation "outranks anything that has happened to my people in many years." He asserted that the campaign "is being deliberately played down by the newspapers in most instances and generally is not even treated by the press at all."

"The majority of these cases appear to involve Negro veterans, and generally in those communities where Negro veterans and other citizens have dared to speak out, thus facing the mob and possible lynching," Jernagin said. He added that a "factual report" in his possession spoke of "two lynchings and two near-lynchings involving Negro veterans within the last three months, one of them having taken place last month."

"It is my feeling," his letter to Clark continued, "that this is a deliberate drive being conducted by southern white leaders to discourage passage of Civil Rights legislation, including the anti-lynching bill, which has been advocated by the President and you as attorney general of the United States."

Jernagin urged Clark to act immediately "to bring the full weight of your office and the department of justice to investigate and bring to justice those responsible for these denials of civil liberties to Negro citizens in the South. I do not believe that our government can long tolerate a situation which comes close to being the same as that we cry out against in the so-called police states of Europe."

Deportations Condemned

New York:—Several church people are among the fifty or so persons to sign a letter addressed to President Truman, protesting against the arrest and proposed deportation of aliens who have been active in the labor movement and the Communist party. The letter gives the opinion that "the attempted deportation of non-citizens on the ground of political opinions is a violation of the Constitution of the United States and of the Bill of Rights. The activities of the justice department in carrying out these arrests, and their attendant newspaper publicity, are therefore political in character and not legal. We condemn these arrests as endangering American democracy and the rights of all of us, citizens as well as non-citizens, since they provoke hysteria and discrimination. We are alarmed by the attempt that is thus being made by the attorney general of the United States to use his high office to further political persecution and for partisan political purposes."

Church people to sign the letter were Miss Sarah Cleghorn of Philadelphia; Prof. Vida D. Scudder of Wellesley; President Benjamin E. Mays of Morehouse College and vice-president of the Federal Council of Churches; the Rev. Lee H. Ball, New York Methodist; Bishop G. E. Curry of Jacksonville, Fla.; Rev. Armand Guerrero of Chicago.

Peace in Hungary

Budapest (RNS):—Hope for more friendly relations between Church and state in Hungary was expressed by speakers at Lutheran gatherings here attended by the nation's top-ranking political leaders. Presiding at services in the Central Lutheran church commemorating the centenary of Hungarian independence, Bishop Bela Kapi, president of the Hungarian Lutheran synod, read a declaration calling for an end to "regrettable tension" between Church and state.

"We are anxious that this tension should disappear," the declaration stated, "and appeal to the government to start negotiations toward this end as soon as possible."

The congregation who heard this appeal included President Zoltan

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James W. Fifield, Jr. D.D.
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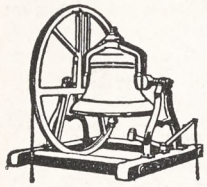
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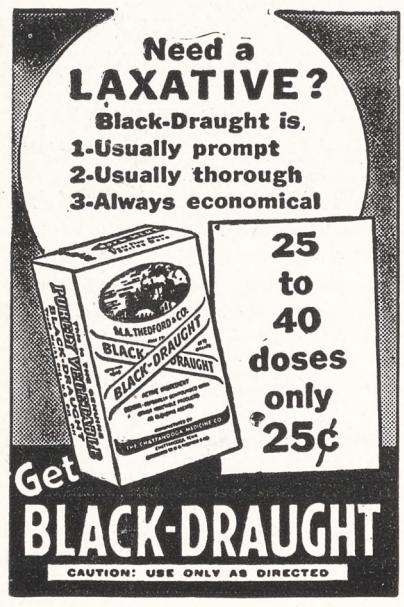

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Tildy of Hungary. Communist Premier Louis Dinnyes was the "star" guest at services conducted by Bishop Louis Ordass to mark the reopening of a Budapest Lutheran church rebuilt through a state grant after having been destroyed during the war. He told the congregation the Church ought to use its "highly respected" influence "to ensure in conformity with the Gospel, that the working people of Hungary would enjoy more rights after their many sufferings."

Meanwhile, the Communist newspaper Szabad Nep (Free People) paid unusual tribute to the Hungarian Lutheran Church and especially to the declaration read by Bishop Bela Kapi. It said that the Lutherans' "positive attitude and sincere good will" toward Hungarian democracy "evoked the sympathy of followers of other churches."

Spare Jerusalem

London (RNS):—A demand that Jerusalem and its surrounding towns and villages be "kept inviolate" in the present Arab-Jewish conflict was made in a joint appeal here by the Archbishops of Canterbury and York, Britain's top-ranking Anglican leaders.

"Is it impossible that now at this late hour, but still before it is too late," the appeal asked, "that all parties to the conflict shall determine that this area shall be kept inviolate till it can be handed over at the earliest possible moment to the Trusteeship Council?"

"Let the future of the rest of the country be fought out, if it must be, elsewhere," the appeal added, "but not in the Holy City."

Declaring that decision in the matter must come from within Palestine and that it rests primarily with political leaders, the archbishops urged at the same time that religious leaders of the Christian, Moslem and Jewish faiths "demand, in the name of the three religions, and of the God to whom they all look, a holy peace in Jerusalem."

It was announced that Dayan Harris M. Lazarus, Acting Chief Rabbi of Britain, has given his "unreserved" support to the archbishops' joint appeal.

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Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

MR. G. K. JONES
Churchman of New York

THE WITNESS has presented vital facts about China. With our government now prepared to give added billions to support civil war in that country I hope that you may continue to do so. I have just read a statement by Mr. Edgar Snow, an authority on the Far East, who says that "there is nothing more stupid on the record of our foreign policy than present American support for the dictatorship of Chiang Kai-shek, in war against the Chinese people. Nothing less than a major American military operation, carried out by American troops and costing billions of dollars, to end in making a colony of China, can save this hopelessly corrupt regime. Even General Marshall knows that. Then why are we wasting more millions on a cause we know is indefensible? Is it the road toward world leadership in peace and progress to line the pockets of Chinese gangsters, profiteers and black market operators? We must stop adding to the misery of people who never did us any harm or we shall surely suffer for it in a day of reckoning."

We need to heed these words of Mr. Snow.

* * *

MISS WINIFRED E. HULBERT
Churchwoman of Westwood, Mass.

Being unable to attend the Maundy Thursday celebration of the Lord's Supper, I tuned the radio hoping to find music other than saxophone swing. Here is what I picked up in five minutes in a tour of the dial.

"Mr. Keen, I know Isabel was murdered. Jim Stanner was standing right by."

"Now you wait right here in the living room"—in Gracie's best baby-talk—"and don't let my husband see you."

"Mr. Queen"—man's voice shaking with fright—"I've never had part in a bank robbery before. I'll lead you right to him." Knocking and a stern voice demanding, "Open in the name of the law."

"Now Mr. Barnes, what talent brings you to our unusual musical show?" Mr. Barnes answers, "I make musical instruments out of plumbing fixtures."

Jazz music at a dozen stations, most of them jostling and blurring each other, drowning out another half dozen speakers all wanting to be heard. A faint, far-off orchestra, like a breath from the south, playing Mendelssohn's Spring Song, which the jazz obliterates.

Gracie's husband has evidently discovered the other man. "I'll tear him to bits. He's working my territory." A wild shriek. A shout, "Go out and tear that wolf to pieces, Bill."

A sponsor is talking fast about "the slacks that give the finishing touch to the costume" and a hair's-breadth further on the dial I learn that "Among thousands of brands, people flock to our coffee."

Mr. Queen apparently has discovered a body. "Look where his hand touched the wire. Mingo's been dead two days. Somebody else robbed the postoffice."

Another voice: "Every minute an accident happens on some highway in this country. Start being accident-conscious today."

A five-minute news summary: more money needed for France; meat packers strike and pickets are arrested; the coal stoppage; Senator Somebody insists that the oleomargarine bill will be re-introduced; a constitutional amendment for something or other.

Much clapping, a burst of so-called music, a jovial voice: "Introducing Bugs Bunny. Mamma, mamma, I just ran in to remind you that kids love Chuckles . . ."

Another burst of sound, frantic clapping, and a cheer-leader pep-boy announcing, "Nine o'clock. Time for Willy Piper."

Finally, at the bottom of the dial, a super-Sinatra croons intimately, "Love is funny, or it's sad; or it's quiet, or it's mad; it's a good thing, or it's bad . . ."

All this during the hour which commemorates the Last Supper, after which love in human form prepared himself for the immortal sacrifice. Is this the "Voice of America" on whose decisions in the coming hours rests the fate of nations?

* * *

MISS E. R. TAYLOR
Churchwoman of Miami

The Church is in your debt for the excellent series of articles during Lent on the issues to come before the Lambeth Conference. All of them were excellent. I want to tell you also how much I have enjoyed the Travels of a Gargoyle by Mr. Barrett and I was delighted to see the announcement that more are to follow.

* * *

MR. E. A. HARRIS
Churchman of New York

I was indeed surprised to find THE WITNESS quoting Candidate Robert Taft with approval. Maybe there is some hope for the magazine yet.

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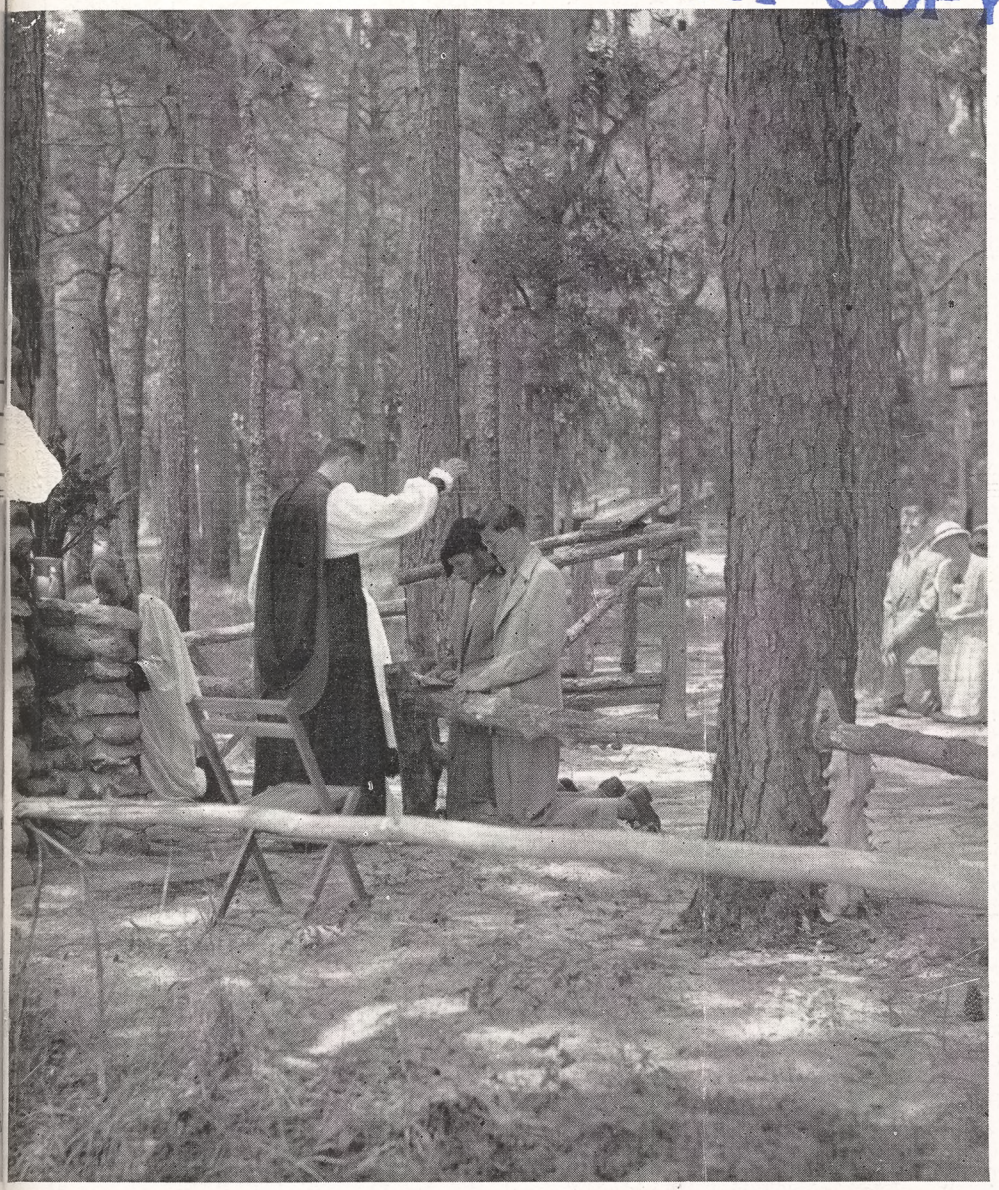
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The WITNESS

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APRIL 15, 1948

BISHOP WRIGHT CONFIRMS IN THE OUTDOOR CHAPEL AT CAMP LEACH, N. C.

Article by Bishop Robert Gooden

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SERVICES
In Leading Churches

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NEW YORK CITY

Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.

Weekdays: 7:30, 8 (also 9:15 Holy Days and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer. Open daily 7 A.M. to 6 P.M.

GRACE CHURCH, NEW YORK
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Rev. Louis W. Pitt, D.D., Rector

Daily: 12:30 except Mondays and Saturdays.

Sundays: 8, 10 and 11 A.M. and 4:30 P.M.

Thursdays and Holy Days: Holy Communion 11:45 A.M.

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Rev. Henry Darlington, D.D.

Sundays: Holy Communion, 8 and 10 A.M.; Morning Service and Sermon, 11 A.M.

Thursdays and Holy Days: Holy Communion, 11 A.M.

ST. BARTHOLOMEW'S CHURCH
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8:00 A.M. Holy Communion.
11:00 A.M. Morning Service and Sermon.

Weekdays: Holy Communion Wednesday at 8:00 A.M.

Thursdays and Saints' Days at 10:30 A.M.

The Church is open daily for prayer.

ST. JAMES' CHURCH
Madison Ave. at 71st St., New York
The Rev. Arthur L. Kinsolving, D.D., Rector

8:00 A.M. Holy Communion.
9:30 A.M. Church School.
11:00 A.M. Morning Service and Sermon.
4:00 P.M. Evening Prayer and Sermon.

Wed., 7:45 A.M., Thurs., 12 Noon Holy Communion.

ST. THOMAS' CHURCH, NEW YORK
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Rev. Roelif H. Brooks, S.T.D., Rector

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11 A.M. Morning Prayer, Sermon.
8 P.M. Evening Song and Sermon; Service of Music (1st Sun. in month).

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5:30 Vespers, Tues. through Friday.
This church is open all day and all night.

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Buffalo, New York
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The Very Rev. Edward R. Welles, M.A., Dean

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Daily: 12:05 noon—Holy Communion.
Tuesday: 7:30 A.M.—Holy Communion.
Wednesday: 11:00 A.M.—Holy Communion.

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435 Peachtree Street
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9:00 A.M. Holy Communion.
10:45 A.M. Sunday School.
11:00 A.M. Morning Prayer and Sermon.
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Thursdays: 11:00 and 12:05.

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For Christ and His Church

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★

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APRIL 15, 1948
Vol. XXXI No. 10

Clergy Notes

HODGKIN, WILFRED R., formerly chaplain to public institutions, diocese of Cal., is now in charge of Trinity, Oakland, Cal.

IRELAND, FRANK G., formerly rector of All Saints', Brooklyn, Mich., is now rector of St. Peter's, Akron, Ohio.

JOHNSON, PERCY L., is now vicar of St. Andrew's, Hartsdale, N. Y.

McCAIN, SAMUEL N., formerly in charge of Grace Church, Copenhagen, and St. John's, Champion, N. Y., has been granted a leave of absence from the diocese of Central New York to take charge of Gethsemane, R.D., Kansas City, Mo. and to work for the town and country project at Roanridge, Mo.

McKEE, HUGH C. JR., student at school of theology, Sewanee, Tenn., was ordained priest on March 22 by Bishop Clingman of Kentucky at Christ Church, Bowling Green, where he will become rector in June.

MIARS, BERNARD G., assistant at St. Stephen's, Edina, Minn., has accepted the rectorship of Christ Church, Burlington, Iowa, effective July 1.

PRITCHETT, ARTHUR E., curate at St. Paul's, Akron, O., becomes rector of St. John's, Mason City, Iowa, April 15.

REESE, GORDON M., formerly canon at Grace Cathedral, San Francisco, is now rector of St. Paul's, Salinas, Cal.

SAWDON, GLENN M., formerly rector of Christ Church, Burlington, Iowa, is now assistant at St. Paul's, New Haven, Conn.

TOBER, LAWRENCE H., has resigned as curate of Trinity Cathedral, Cleveland, to do graduate work in clinical psychology.

WALCOTT, SAMUEL A., is now vicar of St. Simon's, New Rochelle, N. Y.

WARD, VESPER O., canon of Grace Cathedral, San Francisco, becomes editor of curriculum of the National Council's department of education on May 1st.

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In Leading Churches

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Main and Church Sts., Hartford, Conn.

Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.

Weekdays: Holy Communion — Monday and Thursday, 9 A.M.; Tuesday, Friday and Saturday, 8 A.M.; Wednesday, 7:00 and 11:00 A.M. Noonday Service, daily 12:15 P.M.

CHRIST CHURCH
Cambridge
Rev. Gardiner M. Day, Rector
Rev. Frederic B. Kellogg, Chaplain

Sunday Services: 8:00, 9:00, 10:00 and 11:15 A.M.

Weekdays: Wed. 8 and 11 A.M. Thurs., 7:30 A.M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, S.T.D., Rector

Sunday Services 8, 9:30, 11 A.M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Services

Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 P.M.

Weekdays: Holy Communion Wednesday and Holy Days, 12:00 noon, Friday 8 A.M. Intercessions Thursday, Friday, 12:10; Organ Recital Tuesday, 12:10.

The Cathedral is open daily for Prayer.

ST. PAUL'S CHURCH
Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkow, D.D., Rector

Sundays: 8 A.M., Holy Communion; 11 A.M., Church School; 11 A.M., Morning Prayer and Sermon.

Wednesdays: 10 A.M., Holy Communion; 10:45, Rector's Study Class.

THE CHURCH OF THE ADVENT
Indianapolis
Meridian St. at 33rd St.
The Rev. Laman H. Bruner, B.D., Rector

Sunday Services: 7:30 A.M. Holy Communion; 9:30 A.M. Church School; 11 A.M. Morning Prayer and Sermon.

CHRIST CHURCH
Nashville, Tennessee
Rev. Payton Randolph Williams

7:30 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
6 P.M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion, 10 A.M.

CHURCH OF ST. MICHAEL & ST. GEORGE
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Holy Communion—Daily at 8 A.M.
Fridays at 7:30 A.M.
Holy Days and Fridays 10:30 A.M.

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The WITNESS

For Christ and His Church

April 15, 1948

Publication Office, 6140 Cottage Grove Avenue, Chicago 37, Ill. Editorial Office, 135 Liberty Street, New York 6, N. Y.

Freedom of Pulpit Is Defended By J. Howard Melish

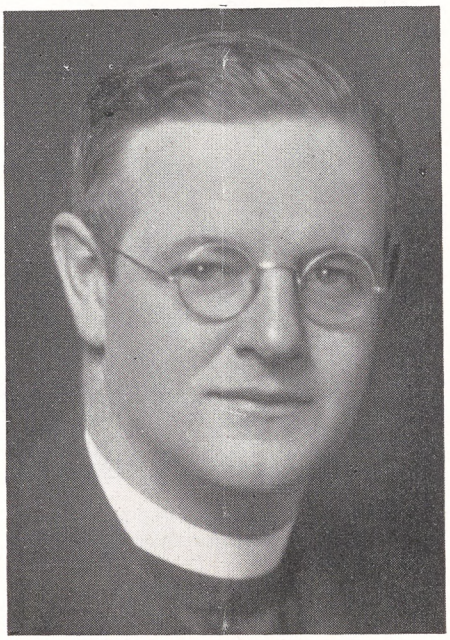
The Wife of a Vestryman Calls in the Press For a Conference Unauthorized by the Board

By W. B. Spofford

Brooklyn:—What started out to be an inside-the-family controversy at Holy Trinity Church here threatens to become an international incident, due primarily to the inability of the wife of a vestryman to resist the temptation to talk. The rector and associate rector are the Rev. J. Howard Melish and the Rev. William Melish, father and son. The senior Melish, 74 and vigorous, has been rector for 44 years and during all this time has spoken his piece forthrightly, particularly in the fields of social action.

However, in spite of this tradition for liberalism of which the parish has always been justly proud, the current American jitters has had its effect upon at least that part of the parish that comprises the vestry. For some time these men have objected to the "outside activities" of the younger Melish, particularly his chairmanship of the National Council of American-Soviet Friendship. So they prepared a letter rebuking him, dated March 15, which they figured on mailing to members of the parish, hoping to stir up enough opposition to the young clergyman to force his resignation. As first planned, this letter was to go out the same day as the Easter letter, also signed by the vestry, in which they stressed a generous offering. However Rector Melish was of the opinion that letters of such a divergent nature would hardly be conducive to a large offering (which the parish received incidentally) and so advised against it. In doing so he stated that he had no objection to a "referendum" on his son's extra-parochial activities after Easter, providing it went to those on the parish rolls who were qualified voters.

However this didn't suit the vestry, so they obtained names elsewhere when the parish list was refused them by the rector, and their letter of March 15 was mailed on the 30th. It called the activities of the younger Melish "most detrimental to the interests of Holy Trinity Church" and "We should appreciate your views," with a ballot and stamp addressed envelope enclosed to facilitate the "yes" or "no" vote.



The Rev. Charles W. Sheerin, rector of the Epiphany, Washington, D. C., died of a heart attack on April 5. He was fifty years old. Prior to becoming rector of this downtown parish in 1942, he served from 1938 as vice-president of the National Council. He has previously been rector of Grace and Holy Trinity, Richmond, and of St. Paul's, Chattanooga.

He was a trustee of the Virginia Seminary and was president of the Episcopal Service for Youth. He was also honorary canon of Washington Cathedral, a member of the executive council of the diocese and chairman of the department of social relations of the diocese.

It was at this juncture that Mrs. Bruce Bromley, wife of one of the nine vestrymen, grabbed the headlines. Being a member of the civil service commission of the city, she knows her way around. She called a press conference, after the manner of bigshots at the U.N. She did it on her own, according to vestrymen I was able to reach by phone. One stated simply that Mrs. Bromley acted only for herself. Another said: "No such press conference was authorized by the vestry, that I can assure you. Mrs. Bromley is the wife of a prominent vestryman so I assume that he knew about it. Anyhow the vestry did not authorize it." I got the impression that these men would have been just as well pleased if Mrs. Bromley had kept quiet and let the vestry handle the matter in their own way, though of course, things being as they are, they did not put it in so many words.

To the newsmen Mrs. Bromley branded the younger Melish as a "half-baked follower of a half-baked Henry Wallace" and stressed that she was "tired of hearing about our 'free pulpit.' It is free only for the Melishes. Our governing body, the vestry, is even less free than the members of the church. I am glad that our vestry at long last has seen fit to ask for the opinion of our membership. Our ministers have never asked for it."

Rector J. Howard Melish, characteristically, did not wait for any seventh inning before going to bat. The very next day, March 31, parishioners received a letter from him in which he urged them to express their minds on the matter.

"We have three little boys in our family," he wrote, "and we do not propose, God helping us, to see them or your sons, killed in the next war. If there is to be a next war it will be with Russia. The time to prevent that war is now. We are for honorable understanding — not for appeasement, nor for getting tough with Russia. The Russian people and the American people need not go to war with each other if their leaders will seek peace and understanding."

In regard to the National Council of American-Soviet Friendship, of which the younger Melish is chairman, the letter pointed out that "six Episcopal bishops, including the Presiding Bishop, are continuing to endorse this organization and to sup-

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port it in its work for peace. The things which this organization has been advocating are things which have behind them a very considerable measure of Church support."

The rector then went on to say: "I believe in the sense of fairness of all our people. This Sunday I shall have completed my 44th year in this parish. You know the policies for which I have consistently stood, and that you have consistently supported. Together we have maintained a free church, where its ministers have had the right to say what they believed in their hearts to be true. We have never asked for agreement on specific issues. We have asked for freedom. Together we have stood for peace, based on honorable dealings between all people. I cannot treat these two issues (freedom and peace) lightly. Nor can I believe, after these 44 years, that you can treat them lightly either."

The following Sunday, April 4, Rector Melish exercised that pulpit freedom he advocates. The occasion was his 44th anniversary as rector and he briefly told the story of the parish and what it had always stood for. His punch line was this: "A clergyman is not an employee of the church and this parish has never limited its ministers to the common round of parochial duties. It has left them free to serve the larger community. A pulpit that merely utters things that everybody accepts is an absurdity. The real test of freedom is disagreement, and very radical disagreements at that."

The sermon was preached before one of the largest congregations to attend Holy Trinity on an ordinary Sunday for a long time. After the service a reporter asked twelve persons for their opinions on the action of the vestry. None of them supported the vestrymen in their criticism of the associate rector. Their general point of view was expressed by Mr. Charles Julin who has been a member of the parish for 30 years: "My personal view of the situation is this: Mr. Melish is here on Sunday to conduct service. What he does during the week is his own business and it is perfectly all right with me."

Whether members of the parish generally will take the same view on the ballots they are returning to the clerk of the vestry remains to be seen. We'll know, presumably, on April 19 when the vestry holds its next meeting.

BISHOP NASH HECKLED

Boston:—Bishop Norman B. Nash of Massachusetts was heckled by a legislator at a hearing on a birth control bill at the State House here on March 30th. He was reading a statement urging approval of the initiative petition to legalize birth control in the state when he was interrupted by Representative J. F.



Bishop Norman Nash of Massachusetts speaks for birth control bill

Diniz of New Bedford, who accused the Bishop of trying to "glorify" himself. When Mr. Diniz continued to speak, Bishop Nash took a seat with the remark: "If the gentleman has the floor, I'll rest."

The audience at the hearing hissed Diniz, whereupon Senator Ralph W. Hahar, Republican and chairman of the committee, apologized for the incident by stating that the committee regretted the treatment the Bishop had received from a committee member, whereupon Bishop Nash resumed the reading of his statement. He declared that the present state law discriminated in favor of Roman Catholic morality and violated the freedom of conscience of Protestants, Jews and other non-Catholics. The birth control bill, he declared, "represents our rightful claim to that freedom, and in no least degree violates others' freedom. We therefore demand this conscientious freedom as our right, and shall not rest until we achieve it."

The controversy over the proposed bill, which is bitterly opposed by the Roman Catholic Church, has resulted in a number of disturbances at the hearings.

CONSECRATION OF DEAN BLOY

Los Angeles:—Dean Francis E. I. Bloy will be consecrated bishop of Los Angeles at St. Paul's Cathedral here on April 21. Bishop Henry St. George Tucker, former presiding bishop, will be consecrator, with Bishop Parsons and Bishop Robert Gooden the co-consecrators. Bishop Lewis of Nevada and Bishop Clark of Utah are to be the presentors; Bishop Block of California will read the litany and Bishop Avery Mason of Dallas will preach.

RUSSELL HUBBARD IS ELECTED

Detroit—The Rev. Russell S. Hubbard, rector of St. Saviour's, Bar Harbor, Maine, was elected Suffragan Bishop of the diocese of Michigan at a special convention here on April 8th. He was elected on the 2nd ballot. Mr. Hubbard, 45, is a graduate of Harvard and Virginia Seminary and did graduate work at Cambridge University, England. He was assistant at St. John's, Waterbury, Conn.; rector at Vermillion, S. D., and was rector of St. Martin's, Providence from 1932 to 1941.

GLENN RETURNS TO PARISH

Washington—The Rev. C. Leslie Glenn, who served St. John's, Montclair, N. J., for a number of weeks while on a leave of absence from St. John's Church, here, has returned to the Washington parish. He was recalled by a newly elected vestry and took the services on April 4th.

RETIRED RECTOR OF ST. JOHN'S DIES

Williamstown, Mass.: — The Rev. J. Franklin Carter, 84, retired rector of St. John's here, died on March 31. One of the most beloved men of the Church, Dr. Carter was rector here from 1900 to 1931 when he retired. But he came out of retirement and served as rector from 1943 to 1946 while the present rector, the Rev. A. Grant Noble, served as a navy chaplain. Dr. Carter was an enthusiastic member of the Episcopal League for Social Action and was a member of the Advisory Board of THE WITNESS for many years.

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EDITORIALS

False Impressions

WE REGRET the nature of the witness made before the Congressional hearings on universal military training by a prominent member of our Church. The witness, legitimately speaking in favor of U.M.T. in accordance with his personal convictions, was the Bishop of Southern Ohio, Henry W. Hobson. The unfortunate portion of his testimony was his statement that he was sure in his own mind that the majority of Episcopalians are for U.M.T. Bishop Hobson of course has no way whatever of knowing how the million and a half communicants of our Church think about this question. Also he carefully pointed out that our Church had not officially supported the Federal Council's official action against U.M.T. This is correct—our representatives on the executive committee did disassociate themselves when the vote was taken. But this does not mean (as newspapers, and undoubtedly Congressmen also, interpreted it to mean) that our Church is in favor of U.M.T.

It is likewise interesting to note that Bishop Hobson, of all the Church leaders to testify at the hearings, was the only one to receive wide coverage by press and radio. It is not a mere coincidence that he was the only prominent Church leader who was speaking in favor of the bill.

The part that hurts, however, is the way Bishop Hobson has, as far as the public is concerned, committed the Church on this issue before the Church has even made up its mind.

The Democratic Way

LAST week the Congregational-Christian Churches voted on a proposed merger with the Evangelical and Reformed Church. We like the way they did it. Every communicant member had a vote. This means that the results will be slow in coming in. It also means that they will have some validity. No one will wonder if the vote could have been swung the other way by the election of different delegates, as some of us wondered after the last General Convention. No one will wonder if the Congregational-Christian churches will renege in a flurry of words four years from now. No one will wonder what the average parishioner and average clergyman thinks.

Many of the votes are cast under the spell of emotion rather than thought. This is also true of votes cast by the distinguished members of General Convention. Delegates are often known to vote in order to applaud the best speaker, or to soothe the poorest loser, or to repay other delegates for social recognition or other favors. When the voters are more numerous, the chances of such mishandling of delegated power are very much less.

Many vestrymen, many delegates to diocesan conventions, and perhaps most delegates to General Convention, think they have been chosen, not to represent the lay people, but because the people have confidence in their judgment. That feeling has a basis in fact, but it can be overdone to the point where a man forgets his duties as a representative. When he likes the sermon, the candidate, or the motion, he assumes that everybody does. The church never seems crowded to him unless some stranger sits in *his* pew or steps on *his* hat.

Some day we should like to see a people's referendum on Church unity. It could be limited to regular contributors, perhaps. And we should like to see, as part of it, the second question which the people of the Congregational-Christian Churches are voting affirmatively by an overwhelming majority according to latest reports: "If the proposed union goes through, will you go along with it?"

Perhaps some of the sheep could set an example for some of the shepherds.

"QUOTES"

IN THIS day when man's inhumanity to man threatens the world with another, and I believe final, holocaust, there is but one final hope — our youth. Only in the Christian youth of our nation can we find the clear thinking, free of prejudice and bigotry, which can lead us from the jungle savagery of another war. Our young people may lack experience, but they also lack the memory of failure. They may be impetuous, but they are optimistic. They may not have learned all the teachings of history, but they know it is their world and their future that will be burned away by atomic fission. I for one say, let us turn to them, not with the patronage of superior knowledge but with the humility of those who have failed and now need the clear vision of their youth.

—RONALD REAGAN
Hollywood Actor

The E. R. P. in Spain

THE experts say that Adolph Hitler died.
(Although it took them some time to decide.)
But others feel that Adolph found in Spain
A welcome warm, a comfy place to hide.

So if food goes to Spain by Marshall Plan,
Will meat go from my table to that man,
While others starve? *Nay, let your tears be dried.*
He was (or is) a vegetarian.

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Let's Face a Few Questions

by Robert B. Gooden

The Suffragan Bishop of Los Angeles

I REALIZE that it is much easier to ask questions than answer them. I hope that in this friendly discourse I will not be considered a Communist, a Red, a fellow traveler, a comrade, if I mention a few questions that have been in the minds of millions and have been given voice to many times. The Constitution notwithstanding, it is rapidly becoming dangerous to speak unless in the language of the yes-man. It is becoming dangerous even to think, because people are commanded under oath to say what they are thinking. If they refuse they will go to prison. If they are even suspect, they lose their jobs and are left to starve or live by their wits. The liberties which our forefathers came here to enjoy, for which they fought to establish and maintain, which they made definite in a Constitution, and Bill of Rights are in greater danger than ever before in our history. We take for granted today infringements on our liberties which would have horrified preceding generations. By liberty I do not mean unqualified freedom to do anything, but liberty made large and generous under law for the welfare of all the people.

In the middle ages people who were arbitrarily dubbed heretics were brought before tribunals where they were condemned beforehand and then delivered to punishment or death. Three hundred years later in the land of the free and the home of the brave, we have substituted for religious heresy, political heresy, and economic heresy, and the situation is as tense today as it was in mediaeval religious controversies. This is the attitude of many so-called leaders and men in public life today. It should be curbed or we will be overcome by the very thing we fought to destroy. For example, near my home not long ago a group of people were gathered together in a private home for political discussion. During the meeting, a gang of men, some of them armed and wearing Legion caps broke into this private home and ordered them to disperse within ten minutes or drastic action would be taken. When the householder protested at the action he was assaulted and wounded in his own home. I am glad to say that most of these men were convicted in a subsequent trial but punishments were light. One could not but feel that the authorities sympathized with the marauders rather than with the victims.

I believe the attitude of the American people is against all this, but they are so lobbyless and unorganized that even under our splendid system there is very little they can do against entrenched power. There is an American iron curtain which keeps the real truth from the people. There are so many top secrets that one would think we are so childish that we ought not to be told the truth. Jesus said the truth makes us free. Liberty and peace and truth and righteousness walk together. I believe the American people want world peace and peace at home and are willing to pay any price short of invasion and slavery to secure it. I believe they want the United Nations to function and develop. I believe they want no more territory and that this oft-repeated statement was meant literally. I believe they want to be helpful and are willing to pour out their wealth anywhere if they are really sure that their wealth will help misery and poverty, will help nations to get on their feet, and not be used primarily for purposes of war or to line the pockets of despotic grafters.

We might ask, can we have confidence in our leadership today? There are doubtless many honorable men but not many able men. Does the welfare of the people really guide their policies or is it the welfare of small entrenched groups on the theory that the ordinary folk should feed from the crumbs which fall from the rich man's table. It would appear that our truly great men are not interested in statesmanship but in private businesses which put together are more powerful than the government and they leave political leadership to politicians whom they can manupulate at their pleasure. There is undoubtedly a lack of confidence in leadership today and a kind of indifference to what it does and thinks. They seem to fear for example to come to grips with the high cost of living because it may hurt important people and expect an undisciplined people like ours to go all out for poultryless and eggless Thursdays and meatless Tuesdays. Meanwhile things to eat and roofs for shelter go higher and higher.

It has long been a principle that civilians should govern in the United States, that the military should be subordinate to the civilian. The President seems to have an almost worshipful reverence for high ranking military officers with the result that they seem to dominate in important positions. I think they are able to do a good job and they do it but at the same time good army and navy men may not have good successors. Give such people power and the arms and the authority to back it

An address before the clericus of the diocese of Los Angeles and rewritten from notes taken by a clergyman present.

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up it would be easy to have a military state. The people would not desire it but would be helpless. Hanson W. Baldwin, the military analyst of the New York Times in a recent article which has been listed among the ten most important magazine articles for December, calls attention to the fact that the military now sit in positions of American civil authority. Admiral Leahy is the President's personal chief of staff. General Marshall is Secretary of State. Assistant Secretary of State for occupied areas is General Saltzman. Japan is governed almost unilaterally by General MacArthur. Korea is governed by a general. Germany by General Clay, Austria by General Keyes, General Smith is Ambassador to Moscow, Admiral Kirk, Ambassador to Belgium, General Wedemeyer headed a special mission to China. In South Africa and Panama retired generals head the embassies, and in South America some thirteen American military missions exercise political power. Two generals are potential candidates for the presidency. These are good men, but their experience in foreign policy is limited. They have had no special training for this work and as Mr. Baldwin says, "it is a pattern to be watched." It certainly is a question how far under our system should the military exercise civil authority without turning the United States into a military state.

ANOTHER question in the minds of people is aid to Greece, Turkey, and China. If this means food, shelter, medical care, and economic recovery only, there is no doubt what people will say to that question. As far as we can see behind the iron curtain three fourths of the aid to Greece goes for armaments to keep a civil war going there. It goes to maintain the decadent remnants of the German Hohenzollern family on the throne of Greece. It surely is a question what fellowship the democracy of America can have with the corrupt German throne in Greece. We have just learned that a billion and a half of unused lend-lease war materials has been given to Greece. Also we have sold ships, I think mine-sweepers, which cost six hundred million to Greece for sixty thousand dollars. Over the protest of American shipowners we propose to give them five hundred American ships and now in the Mediterranean we have aircraft carriers, warships and we are shipping marines over there with heavy arms for a little friendly practice in war maneuvers. It is aid to Greece but the starving are still starving and the rich are still very rich. The question mark surely is there. George Polk, Cairo correspondent for C.B.S. asks if aid to Greece is simply preparatory to fighting the Russians, and is Greece to be our military base. He says many believe Greece would be untenable the first day of an east-west war. It is all very confusing and full of questions.

We have donated $100,000,000 to Turkey. A real hand-out. When Bishop Gilbert spoke recently of 300,000 undernourished people in New York he received no help and was called an agent of Moscow but the Turks get a hundred million. There is surely a question here if we consider the story of Turkey. It is a despotic, one-party-government Moslem State. They fought against us in the first world war and refused us aid in the second world war. They have been ruthless to other peoples and almost destroyed the Armenian people by wholesale butchery. They became rich out of the second world war and are "fat and well-liking." Still we donated out of tax money to these people a hundred million dollars. When I look at some checks our people receive in white collar work after the withholding tax is taken out I begrudge a hundred millions to Turkey which they do not need for food, clothing, and shelter. Why do they need it?

Then there is the question of China where it is proposed to give a billion and a third for aid. In a recent article on this question Harold Ickes says, "I would not begrudge any amount of money that we could afford to spend in China if it would result in a democratic government. But we know from sad experience that the greedy grafters who surround Chiang-Kai-shek would put into their own pockets from a third to a half of any sum that we might send to China. So cynical are the light-fingered members of the Kuomingtang, that, according to excellent authority, they even barter and sell to the so-called Communists arms and supplies while in transit from the United States to China." President Truman generously gave to Chiang-Kai-shek 271 ships many of which are used to smuggle arms and supplies to so-called Communists. The Nationalist soldiers sell their arms to the so-called Communists which were sent from America. Chinese officials have private deposits in the United States in excess of two billion dollars in American currency. Just how we can create a government of the people, for the people, and by the people by pouring out our tax money into China or into any country is a big question.

Then there is the question of our relations to Russia. Are we one hundred per cent right and perfect and are they one hundred per cent wrong and devilish. Do oil, and greed, and profits, and international big business contaminate us in any way, or are the motives of our politicians pure, kind, charitable and undefiled. Do we desire to provoke a war with Russia? We have just been informed by Admiral Nimitz that the ships going to the Mediterranean are capable of carrying atom bombs. If there is such a war, how much better off will the world be? For my own part I think such a war is unnecessary and truly unthinkable. I believe that we can find a workable agreement with that great nation if we are fair, honest,

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and just and that should be our long range purpose rather than a quick rush to arms. After all every nation has the right to its own internal affairs, but it does not have the right to interfere in the affairs of others except when asked to help in the way we have done in Cuba, or the Philippines and in other places. No nation ever has the right to commit acts of aggression. It is possible that few nations are really ready for self-government. English speaking peoples give a fairly good example of that greatest of all arts but the finger is often directed at them. They often seem to have the form of it but seem to deny the power of it. The answer to these questions and many similar questions lies in the United Nations. It has always seemed to me like a new day of Pentecost when the United Nations was born. Our part in it seemed like an atonement for our defection from the League of Nations. We have put a question mark into the United Nations which should be removed. We should make this organization work as it is our one definite and concrete hope.

The great and overall answer to every question lies in the Church and the gospel of Our Lord, but the Church will have to do much more than at present if she is to count for anything. She needs more courage, vision, faith, charity, devotion, and then the will to do. At present we seem to be mending our fences and keeping a struggling organization alive by main effort. When the members of a great parish give less than two cents a month each for making Christ known through missions it is hard to see how Christianity can become relevant in these mazes of question marks. Before we can make the United Nations answer the many questions the Church must put Christ into the hearts of all peoples. It can be done but not as we are going now. We love to think how we are for Christ and Russia against him. My final question, are we any more Christian than Russia? Do we dare say "yes" to that?

New Books

*** Excellent ** Good * Fair

The Lost Gospel, and other sermons based on short stories. By Robert E. Luccock. Harper & Brothers. $1.75.

These sermons are based mostly on the clean limbed, keen-eyed, wholesome sort of short stories *The Readers' Digest* likes to regurgitate. "The author presents the sermons out of the conviction that effective preaching must appeal to the eye and heart as well as to the eye and ear," says the book jacket. He does not seem to have any other burning convictions, and his message is never so urgent as to leave him incoherent. His illustrations are inserted too gracefully, and too frequently, to inspire confidence in their pertinence.

The book is earnest, and interesting both in matter and manner. But its Gospel is that according to St. Optimism, and the attitudes which lead to successful careers and those which lead to spiritual inner victories are often equated.

—H. McC.

We Were Thinking . . .

WE WERE thinking about a talk we had with one of the department heads of the National Council in which it was pointed out that the Church cannot provide a sufficient number of trained clergy to meet special contemporary needs. He showed that in the short summer training programs that are available to students and clergy alike, the Episcopal Church outnumbers other denominations in its attendance, and yet, it produces fewer men who have been able to continue their studies in concentrated graduated work. This paradox is partially explained by the diocesan commitments that the majority of our postulants and candidates stand under, and which are prohibitive of graduate study in specialized fields.

While we recognize only too well the plight of our dioceses, there is yet much to be said and done toward the solution of the problem of the need for specialized clergy. It is our contention that a man who can valuably serve the Church in a national capacity should not be bound by diocesan commitments. The Church would have suffered great loss had St. Paul limited his efforts to Corinth, rather than covering the whole Mediterranean world; so today, the Church will suffer if we confine specially talented men to small parish activities, when they can best serve in national capacities.

It is urged that a committee appointed by the Presiding Bishop be granted the right to select a maximum of five men a year from the graduating classes of our seminaries to serve as his candidates. This selection is to be made on the basis of the abilities of the men under consideration, the men's own desires, and the needs of the national Church. Following the completion of seminary, these men will be sent on to further study in their specialized fields, at the expense of the Church, and

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Editor's Note: Rarely does a Church magazine present anything by men studying for the ministry. With the conviction that opinions of these younger men will stimulate thinking in the rest of us, we have invited two men at the Episcopal Theological School to write a column from time to time. It is the work of roommates, the result of what they call "armchair quarterbacking." They say also that "some of the material may be impractical, but that is, perhaps, the students' privilege. Whether practical or not, it represents honest opinion."

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with the completion of this, will be required to serve in the national Church for a specified period of time. Should this system be utilized over a prolonged period, the Church would soon have within its own ranks clergymen, well-trained in such fields as social service, religious education, publicity, educational chaplaincies, etc., who could provide our dioceses and parishes with material worthy of our Christian heritage.

We recognize the hue and cry that will be raised against this suggestion, but it is high time that the Church begins to recognize that if it is to take its stand against a pagan world, it must produce psychologists, philosophers, educationalists, etc. from its own members, men who are first Christians, and then specialists.

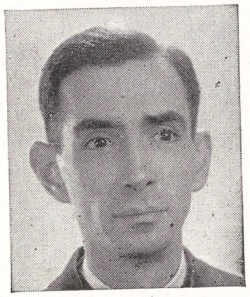
—Donald T. Oakes
—Robert B. Hall
Seminarians at E.T.S.

The Living Liturgy

By MASSEY H. SHEPHERD, JR.
Professor at Episcopal Theological School

The Age of Confirmation

LAST time we raised the question of the adequacy of our present system of Sponsors at Holy Baptism. Another question which we need to reconsider seriously, in view of environmental conditions in modern society, is the proper age for Confirmation. The Prayer Book speaks vaguely of 'a competent age,' which has traditionally been interpreted as about the age of twelve years. Some bishops refuse to confirm children who are younger; and many parents refuse to permit their children to prepare for Confirmation before the age when they themselves were confirmed.



Since our Prayer Book rubrics were drawn up and our traditions on this matter established we have learned much about child psychology and pedagogy. I recall that the first book I ever reviewed was a learned German dissertation by a Lutheran pastor on this very subject—for the Lutherans have the same tradition as to age of Confirmation that we have. He had spent many years of investigation and experimentation on the subject, and his conclusions were summarized in my review as follows: "The author points out that the religious maturity on the part of the confirmands, presupposed in the confirmation vows, is utterly wanting in evidence; that the disappointments over the failure of the act of Confirmation to come up to the tense and excited, often magically conceived expectations of the confirmands are perilous to their further religious growth. Moreover, the difficulties are increased through the conflict between the promises demanded by the confirmation vows and the ideals of other values set by the 'world' of daily life and occupation."

This last observation refers, of course, to the fact that so often adolescents not long after their confirmation leave their homes for boarding school or college. It is not secret that American education today, even in many so-called Church schools, exerts about every influence except a Christian one. The result is that many of our confirmands are lost to the Church during the course of their higher education.

These remarks would seem to suggest that we need to advance the age of Confirmation until some time well along in late teens or twenties. There can be little doubt that decisions made at a later age will be more mature and hence likely to be more lasting. In this case we should possibly have fewer confirmands, but a larger proportion of them would stick. We need here the considered opinion of our division of College Work of the National Council and of parish clergy who have given especial attention in their ministry to young married couples, and possibly also a poll of those who have served as chaplains in the armed forces.

On the other hand arguments can be made for moving up the age of Confirmation from twelve to seven or eight years. By introducing children to the fullness of liturgical life and sacramental grace as a normal part of their early experience we can give them unseen but powerful sources of strength to steady them when the physical and psychological problems of early adolescence and teen-age arise. It is not necessary that they understand fully the meaning of sacramental grace—(how many adults have a clear intellectual grasp of it?)—so much as that they experience participation of complete membership in the family of God. The Roman Church has taken its stand on this side. Not only does it confirm at an early age, it even admits children to Holy Communion before Confirmation. The wisdom of the Church of Rome respecting human psychology, if not its wisdom respecting other matters, is worthy of serious consideration.

By and large, however, the problem may not be one of any specific age at all. Children no less than adults differ so in aptitude and temperament that it is unwise to generalize. Moreover the environmental situation, especially as regards home and family life, is so varied, fluid and complex today, that it is dangerous to treat all children of families on our parish rolls alike.

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Editors of Protestant Journals Deal With Live Issues

One of the Highlights of Annual Meeting Was Press Conference with Henry Wallace

Edited by Sara Dill

New York:—The editors of Protestant periodicals, about 75 of them, voted endorsement of the European Recovery Program at the close of the three-day session of the Associated Church Press. The resolution however stressed that the plan should be "so conceived and administered as in no way to jeopardize the right of European nations to choose their own way of life, and that the relevant agencies of UN be urged to assume increasing responsibility for programs of recovery and rehabilitation among the nations."

Resolutions were also adopted supporting establishment of an international police force, efforts of the United Nations for the preservation of peace, admission of displaced persons to the United States under the Stratton Bill, movements toward unity among Protestant churches, and wider use of lay leadership in religious circles.

Other resolutions deplored the "present agitation" for universal military training as "unnecessary for national defense and as a moral wrong against the youth of America," and assailed the liquor traffic as "anti-social in nature and a menace to public order and the general welfare."

Pointing out that "one of the limiting weaknesses of contemporary religious journalism seems to be its lack of coordination, direction and common purpose," the Associated Church Press voted to ask member periodicals to set aside November as a month of emphasis on human rights. The executive committee was authorized to secure articles on human rights from leading authorities for possible use of the membership. Attention of the churches was called to the objectives of the Report of the President's committee on civil rights which have to do with protection of human life against mob violence; equal opportunity and reward in employment regardless of race, religion or national origin; the elimination of segregation in all forms; and protection of the right to vote by all citizens in all sections of the nation. It was recommended that a continuing discussion of the report on civil rights be carried on in the papers represented by the Associated Church Press, "giving it unbiased interpretation and urging application of its principles in corrective and constructive measures."

Discussion of a motion picture entitled "The Iron Curtain" led the editors to adopt a resolution urging Twentieth-Century Fox, producer of the film, to reconsider its decision



Mrs. Emrich, wife of the Bishop, and Dean Weaver were interested spectators at the special convention of the diocese of Michigan on April 8

to release the picture in the near future. Member periodicals of the ACP were asked to investigate the film "and warn their readers as to its potential danger as war propaganda."

Protests against the release of this picture have been widespread. The ministers of Madison, Wisconsin, have addressed a letter to Eric Johnston, movie czar, stating that "this film is so designed as to create suspicion and hatred of the Soviet Union and that it is definitely propaganda inciting to war." A similar protest has been made by a large number of clergy, including the following Episcopalians: Bishop Walker of Atlanta; Bishop Moulton, retired bishop of Utah; Bishop Parsons, retired bishop of California; Bishop Lane W. Barton of Eastern Oregon; the Rev. Charles B. Ackley of New York; Dean John W. Day of Topeka; the Rev. Joseph F. Fletcher of the Episcopal Theological School and the Rev. W. B. Spofford, managing editor of THE WITNESS.

One of the highlights of the annual meeting of the editors was a luncheon given them by Henry A. Wallace at which he asserted that "for the first time in the history of the world, the application of Christian principles has become absolutely mandatory today." He stated that he has invited the editors to lunch with him "in the hope that you would express to me what you think is essential in this extraordinary crisis that has come upon us through the unleashing of new forces in science. Tell me what can be done in your realm, and I am aware how important it is, if we are to meet the challenge that lies ahead of us."

Most of the time was then devoted to questions addressed to the third party candidate by the editors on such subjects as the European recovery program; universal military training; his suggestions for resolving differences between the U.S. and the U.S.S.R. and his views on Palestine.

On the European recovery program, Mr. Wallace asserted that he had advocated "what was essentially the Marshall plan" before Secretary of State Marshall had advanced his proposal, but that he felt the program "should be routed through the

ST. PAUL'S POLYTECHNIC INSTITUTE
Lawrenceville, Virginia
To Celebrate 60th Anniversary
April 23-25

Education Day, April 23

The 60th Anniversary Exercises of St. Paul's School will open with a program to the public at 2:30 p.m. in the Kirby Auditorium of the Chicago Building. Dr. Horace Mann Bond, President, Lincoln University, Pennsylvania, will deliver the main address and special music will be rendered by the Choir of St. Paul's Memorial Chapel. Reception for all visitors and friends at 8:30 p.m.

Alumni Day, April 24

General Almuni Meeting, Lower Chapel.....10:00 a.m.
May Festival, Playground..... 2:30 p.m.
Alumni Program, Chicago Building .....8:00 p.m.

Anniversary Sunday, April 25

Divine Service, St. Paul's Memorial Chapel ..... 11:00 p.m.

Anniversary address will be delivered by the Rt. Rev. Edmund P. Dandridge, D. D., Bishop of the Diocese of Tennessee.

All departments of the School will be open for inspection from Friday, 10:00 a.m., April 23, to Sunday, 4:00 p.m., April 25.

You are cordially invited to attend the Exercises.

J. Alvin Russell,
President.

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United Nations." He added that funds should be made available to the various countries according to damage suffered in the war and according to need. Mr. Wallace charged that the program "has become infected with the Truman doctrine," and that money is being made available "not to help the poor and the hungry, but to contain Communism and Russia."

"I was for the humanitarian aspects of the program very strongly," he said, "and I still am. When there is hunger or grief or war in any part of the world it affects us and is our concern, but not in the spirit of preparing for war with Russia." The ERP, he added, "is definitely anti-Russian."

Asked if it were possible for the U. S. and Russia, with different ideals and ideologies, to reconcile their differences, Mr. Wallace said that to answer in the negative would be to succumb to "a philosophy of despair and I am an optimist." He said that he believed "a *modus vivendi* can be worked out."

Questioned on universal military training and the need for preparedness in the event of war, Mr. Wallace replied that "if we think in terms of the next war, the only effective weapon is a world mechanism for peace." Then he added, "but if we're out to conquer the world, that's something else again." He said he saw no value to the U. S. in UMT.

On the subject of Palestine, Mr. Wallace observed that reversal of the United States' position in favor of partition "has come close to killing off the United Nations for good."

Noting that so-called Christian nations "have been responsible for most of the bloodshed in the world," Mr. Wallace said that "we are always shedding blood in the name of Christ, are we ever going to preach peace?"

In the only reference made during the luncheon to his political aspirations, Mr. Wallace commented that he welcomed the support of "any man as long as he supports what I stand for, the kind of program I've been preaching."

Bishop Favors UMT

Washington:—Scores of Church leaders have testified before the Senate committee on armed service against universal military training. However two Churchmen have voiced approval: Bishop Hobson of Southern Ohio and the Rev. Carl McIntire, the head of the fundamentalist agency, the American Council of Christian Churches, and who is a bitter opponent of the Federal Council of Churches.

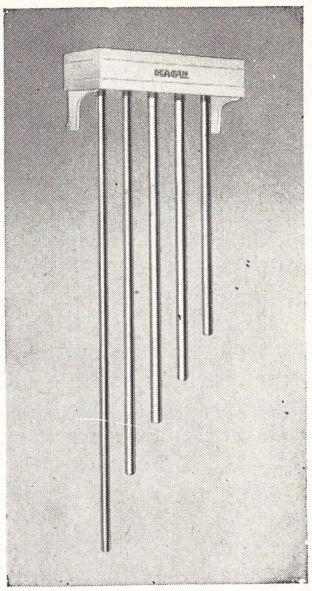
Bishop Hobson stated that whereas he spoke only as a "private citizen," he was "certain in my own mind that the great majority of Episcopalians would be in support of the position that I take." Conflict between what he called "totalitarianism" and "our way of life" he said "threatens to break forth into violent open warfare" so the Bishop urged that "totalitarian aggression" be opposed "by adequate means which our opponents will heed." Strong statements denouncing Russia, he said, should be "backed up with sufficient armed strength" so that the Soviet Union and other nations will know we mean to "back those words, if necessary, with action."

Bishop Hobson also told the committee that the Episcopal Church had not officially endorsed the position of the Federal Council of Churches which has got on record as being opposed to universal military training (see editorial).

Speaking for the Federal Council at the hearing was the Rev. Walter Van Kirk who declared that the Council "believes the crisis which now confronts the world is of a kind that can best be met by accelerating the economic and social recovery of Europe and Asia."

"The Federal Council," he said, "strongly believes that the existing crisis in international affairs is primarily social and economic in character, and as such, can best be met by measures designed to promote economic recovery and social stability on a global scale." Van Kirk warned that what the world needs is not a "race in armaments but a demonstration by the United States that our country is determined to combat international unrest and disorder by the use of constructive and cooperative policies for human welfare.

"Such policies will enlist the confidence and creative energies of peoples around the world and will bring to our people greater assurances of peace than can be found in the adoption by the United States of a system of compulsory universal military training." Declaring that the churches were strongly opposed to the government's assuming of responsibility "for the indoctrination and discipline in the matter of citizenship," Van Kirk said "it has been



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the genius of our democracy to rely upon the home, the church and the school for such training."

Orthodox Congress

Bucharest (RNS): — A delegation representing the Romanian Orthodox Church left here for Moscow for preliminary discussions prior to the convening of a pan-Orthodox Congress, which is scheduled for this summer under the presidency of Patriarch Alexei of the Russian Church. Matters to be discussed include (1) the attitude of the Roman Church toward the Orthodox Communions in recent year; (2) the attitude of Orthodox leaders toward the World Council of Churches; (3) the validity of Anglican orders; (4) the proposed adoption of the Gregorian calendar.

Want School Continued

Chattanooga, Tenn.: — A resolution expressing the "conviction that it is most important to the welfare of the whole Church that the Bishop Payne Divinity School be continued and supported" and that "it be improved and enlarged" was passed at a meeting of the provincial council of the province of Sewanee, meeting here. The report on Negro work was made by a committee headed by Bishop John Moore Walker of Atlanta and recommended a *modus vivendi* in dealings of whites with Negroes, which includes elimination of prejudices and establishment of frankness rather than condescension as a basis for relationships.

The conference was held at the home of Mr. Z. C. Patten, a member of the council.

Discuss UMT

Detroit: — A panel on universal military training was sponsored by the diocesan department of social relations at St. Paul's Cathedral on April 1st. Speaking to a large crowd of Church men and women, the arguments pro and con on this topical subject were presented by a panel of four under the direction of the moderator, the Rev. I. C. Johnson, rector of St. John's Church, Detroit. Members of the panel were: In favor of UMT—Brig.-General Owen J. Cleary, head of the Michigan state liquor control commission, and Mr. Dale McIntyre, radio announcer for station WJR. Against UMT—Mr. Brendan Sexton, assistant director of region 1, U.A.W.-C.I.O., and the Rev. Sydney A. Temple, Jr., WITNESS editor and secretary of the Episcopal Pacifist Fellowship.

Church and State

Rome (RNS): — A volume containing "secret documents" purportedly showing the Vatican has consistently violated its claims to political neutrality, especially during the past three years, has appeared here and is being widely heralded by the extreme leftist press. The book contains 558 pages and appears to have been printed in Lugano, Switzerland, but according to non-Communist leaders, it was actually printed by Communists in Turin. It quotes from Vatican documents dated October 15, 1945 to March 11, 1948.

A preface states the quotations are being published "to prove that the Holy See, instead of remaining neutral and trying to work as a mediator contributed with all its strength to aggravate tension, increase hatred, and stimulate antagonisms between conflicting parties in Italy."

"It is hoped," the preface declared, "that the publication of these documents showing the true relations between the present Prime Minister of Italy and the Holy See will open the eyes of political leaders all over the world, and thus result in the radical separation of religious and political powers."

"In this way," the preface added, "men and nations will be able to arrive at a calm understanding and thus avoid war, at the same time opening up a peace era with greater prosperity for all peoples."

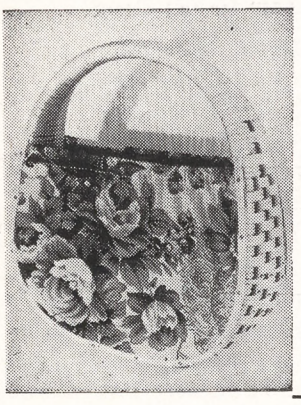
Ransack Churches

Cambridge, Mass.: — Seven churches here have been ransacked since Easter Monday. The diocesan house in Boston also was broken into sometime during the Easter week-end. The last two churches here to be entered were Christ Church where the vandals stole $15 from the alms box and also smashed closets containing communion silver, though nothing was taken; and the Unitarian Church nearby where $40 in cash was stolen and also two checks totalling $30. In the latter church offices and meeting rooms were messed, with papers and books strewn about. Among the other churches to be broken into was St. James.'

How Christ Church was entered is still a mystery since no windows were forced and police found all doors locked.

Quakers Hit ERP

Philadelphia (RNS): — Quakers in their annual meeting here were criti-



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cal of the U. S. attitudes toward the European Recovery Program and the United Nations. A report stated that ERP should not be made a weapon of military and political warfare; nor should it be used to dictate what sort of economic system a country should have, nor be used to influence elections. "The U. S. should demonstrate now, in action as well as in words, its loyalty to the United Nations," the Quakers asserted. "The proposed program of universal military training and selective service are directly contrary to a resolution adopted by the UN General Assembly on December 16, 1946, calling for regulation and reduction of armaments."

Vote Favors Merger

New York (RNS): — About one-third of the total vote by Congregational-Christian congregations on the proposed merger with the Evangelical and Reformed Church have been cast, with 65% favoring union. Massachusetts, with the largest vote, has not yet reported and it is pointed out that the voting in that state would bear heavily in determining whether or not the necessary two-thirds favorable vote would be obtained.

Large Class

San Antonio:—The Rev. J. Wilson Hunter, rector of St. Mark's here and bishop-coadjutor elect of Wyoming, presented 91 to Bishop Everett Jones for confirmation on Palm Sunday. This brought the total confirmed during Mr. Hunter's rectorship of a little over two years to 408.

College of Preachers

Washington: — Conferences on various topics are to be held here at the College of Preachers from now through June. Each conference is of five days' duration and the lecturers are Canon Cyril Hudson of England; the Rev. Clifford Stanley of Virginia Seminary; the Rev. Charles D. Kean of Kirkwood, Mo.; the Rev. Arnold S. Nash of Chapel Hill, N. C.; Bishop Norman Nash of Massachusetts; Prof. James Muilenberg of Union Seminary; the Rev. Joseph F. Fletcher of the Episcopal Theological School.

Youth Convention

Philadelphia:—The Rev. James A. Pike, rector of Christ Church, Poughkeepsie, N. Y. is to be the headliner at the youth convention of the diocese of Pennsylvania, meeting May 1. Bishop Hart and Bishop Remington also are to give addresses and there will be discussion groups led by a number of the diocesan clergy.

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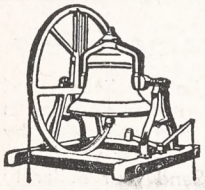
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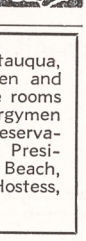
Cumberland, Md.: — Pastor Richard H. Bready of the Methodist Church here is in difficulties for having accepted an invitation to pray at a recent meeting of the Progressive Party held in Baltimore. The board of his church claims that the church has suffered because of the pastor's activities on behalf of Henry Wallace for president. The board has asked the district superintendent of the Methodist Church to rescind his preaching license. The matter will come before a meeting on May 9.

Moral Approach

Pittsburgh (RNS):—In the army's latest move to check venereal disease chaplains are stressing the importance of good morals, according to Col. Ivan L. Bennett, chaplain for the 2nd army area. Speaking at a recruiting meeting of the Pittsburgh chapter, national association of army-navy chaplains, Col. Bennett declared that under the new system one hour a day is spent in discussing moral issues with recruits.

"The chaplain uses a fatherly approach in dealing with the men," he said. "He talks straight from the shoulder and stresses the importance good morals play in society." The chaplain system replaced the medical practice of equipping soldiers with contraceptives, a plan which seemed to give passive approval to wrong moral practices, Col. Bennett said.

A series of experiments at the Ft. Knox, Ky., training grounds have shown chaplains to be remarkably successful in handling the problem, Col. Bennett indicated. He said one chaplain working with a group of 600 men who had the highest percentage of disease in past years recently chalked up a perfect record, the percentage falling off to zero.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

REV. W. R. BROWN
Rector of St. Michael's, Hays, Kansas

THE WITNESS reports gleefully the successes of February 29th: "people getting a lot of fun out of it, particularly in sneaking a look at their watch from time to time while the rector was reading prayers, to see whether he was going to hit it on the button." I have heard of joy in the life of prayer, now we understand it better. Or who was the wise historian who said that Rome fell, not because of the barbarians, but because the priests had come to smile at one another over the sacrifices?

Fine editorial, "Both in Body and Soul."

* * *

MISS WILMA SMITH
Churchwoman of Philadelphia

Am I to assume that quoting Senator Taft approvingly (WITNESS, March 25) in an editorial means that you have endorsed him as your candidate for the presidency of the United States? If so, I am extremely disappointed. There has never been an election, in my judgment, as vitally important as the one this year. It is abundantly clear that Mr. Truman is leading us down the path to world war three. And I cannot imagine any Republican who is apt to be nominated doing anything different in these days of near-panic. Mr. Wallace on the other hand speaks courageously and intelligently for peace and should therefore be supported by sincere Christians who are aware that the issue of war or peace is the paramount one of our day and generation.

* * *

DR. J. C. FLANAGAN
Layman of Montreal, Canada

In your latest article "What is a Liberal" you state that economic freedom in the form of capitalism holds most hope for freedom in world future. I am a minister's son, brought up in the true Catholic faith. I have succeeded in the capitalistic system according to secular standards but now that I understand it, were I not doing everything I can with myself and my substance to bring about its downfall by democratic means, substituting for it a cooperative economic system as a means of getting our daily bread, I would be unfaithful and hypocritical to the faith of Christ crucified and resurrected.

I plead with you to examine more closely the things you are saying in this regard because I almost lost my life in World War I, and did lose many of my boyhood friends. My son served in this one and unless you and I examine more closely the present relations of humans in the getting of our daily bread, my grandchildren will be in the next. Christ became incarnate to let us see and hear the way, the truth and the light, and it surely was not competitive capitalism, otherwise why his judgment today?

Dr. Temple in "Christianity and Social Order" is very prophetic and in his "Social Witness and Evangelism" clarifies things simply.

Surely it behooves us, you as a young man and I as an older one, to examine our Christian duty and privilege more realistically. I speak not as a crank nor, I think in confusion. My experiences have been many and varied and I know that my Redeemer liveth.

* * *

MR. JAMES WATTS
Churchman of New York City

The articles in THE WITNESS for April 1 were interesting. But does Mr. Huntington really mean that he believes the Vatican should require all Roman Catholics to accept pacifism? It seems to me that I recall having heard a good many criticisms of the Vatican for seeking to impose its views on world affairs upon members of that Church.

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The WITNESS

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APRIL 22, 1948

HOME MISSIONS COUNCIL AIDS PRETTY DAUGHTER OF A MIGRANT WORKER

Home Missions Council of North America

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SERVICES
In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE
NEW YORK CITY
Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.
Weekdays: 7:30, 8 (also 9:15 Holy Days and 10, Wednesdays). Holy Communion; 9, Morning Prayer; 5, Evening Prayer. Open daily 7 A.M. to 6 P.M.

GRACE CHURCH, NEW YORK
Broadway at 10th St.
Rev. Louis W. Pitt, D.D., Rector
Daily: 12:30 except Mondays and Saturdays.
Sundays: 8, 10 and 11 A.M. and 4:30 P.M.
Thursdays and Holy Days: Holy Communion 11:45 A.M.

THE HEAVENLY REST, NEW YORK
Fifth Avenue at 90th Street
Rev. Henry Darlington, D.D.
Sundays: Holy Communion, 8 and 10 A.M.; Morning Service and Sermon, 11 A.M.
Thursdays and Holy Days: Holy Communion, 11 A.M.

ST. BARTHOLOMEW'S CHURCH
NEW YORK
Park Avenue and 51st Street
Rev. Geo. Paull T. Sargent, D.D., Rector
8:00 A.M. Holy Communion.
11:00 A.M. Morning Service and Sermon.
Weekdays: Holy Communion Wednesday at 8:00 A.M.
Thursdays and Saints' Days at 10:30 A.M.
The Church is open daily for prayer.

ST. JAMES' CHURCH
Madison Ave. at 71st St., New York
The Rev. Arthur L. Kinsolving, D.D., Rector
8:00 A.M. Holy Communion.
9:30 A.M. Church School.
11:00 A.M. Morning Service and Sermon.
4:00 P.M. Evening Prayer and Sermon.
Wed., 7:45 A.M., Thurs., 12 Noon Holy Communion.

ST. THOMAS' CHURCH, NEW YORK
Fifth Avenue and 53rd Street
Rev. Roelif H. Brooks, S.T.D., Rector
Sun. 8, 11, 4. Daily 8:30 HC; Thurs. 11 HC., Daily except Sat. 12:10.

THE CHURCH OF THE ASCENSION
Fifth Avenue and Tenth Street, New York
The Rev. Roscoe Thornton Foust, Rector
Sundays: 8 A.M. Holy Communion.
11 A.M. Morning Prayer, Sermon.
8 P.M. Evening Song and Sermon; Service of Music (1st Sun. in month).
Daily: Holy Communion, 8 A.M. Tues., Thurs., Sat.; 11 A.M. Mon., Wed., Fri.
5:30 Vespers, Tues. through Friday.
This church is open all day and all night.

ST. PAUL'S CATHEDRAL
Buffalo, New York
Shelton Square
The Very Rev. Edward R. Welles, M.A., Dean
Sunday Services: 8, 9:30 and 11.
Daily: 12:05 noon—Holy Communion.
Tuesday: 7:30 A.M.—Holy Communion.
Wednesday: 11:00 A.M. — Holy Communion.

ST. LUKE'S CHURCH
Atlanta, Georgia
435 Peachtree Street
The Rev. J. Milton Richardson, Rector
9:00 A.M. Holy Communion.
10:45 A.M. Sunday School.
11:00 A.M. Morning Prayer and Sermon.
6:00 P.M. Young People's Meetings.

THE CHURCH OF THE EPIPHANY
1317 G Street, N. W.
Washington, D. C.
Charles W. Sheerin, Rector
Sunday: 8 and 11 A.M.; 8 P.M.
Daily: 12:05.
Thursdays: 11:00 and 12:05.

The WITNESS
For Christ and His Church

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★

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APRIL 22, 1948
Vol. XXXI No. 11

Clergy Notes

BROWNELL, FREDERICK W., formerly rector of Abingdon Parish, Hayes Store, Va., is now assistant at St. Paul's, Jackson, Mich.

BURGREEN, CHARLES L., was ordained priest on March 17 by Bishop Wing at Holy Trinity, West Palm Beach, Fla., where he is assistant. He is also in charge of St. George's, Riviera Beach.

CHANDLEE, HARRY E., was ordained deacon by Bishop Heistand at St. Paul's, Harrisburg, Pa., on April 3. He is an instructor at St. Andrew's Theological Seminary, Manila, P. I.

CORDES, D. B., formerly rector of St. Andrew's, Lawrenceville, Va., becomes assistant at St. Paul's, Richmond, Va., on May 1st.

GOODYEAR, JOHN W., formerly of Gooding, Iowa, is now in charge of churches at Toledo, Newport, Waldport and Nelscott, Oregon.

GREENE, ROBERT L., formerly vicar at Coquille, Oregon, is now rector of Emmanuel, Coos Bay, Oregon.

GURNEY, GEORGE L., formerly rector of Emmanuel, Elmira, N. Y. is now in charge of the Epiphany, Miami Springs, Fla.

HARRIS, WILLIAM R., has resigned as rector of the Ascension, Silver Springs, Md., May 8, to study to be an institutional chaplain.

HAYWARD, ALBERT K., rector at Fairfax and Burke, Va., becomes rector of the Holy Comforter, Richmond, Va., on May 1st.

HOLLIFIELD, JOSEPH P., rector of Christ Church, Beatrice, Nebr., becomes rector of Grace Church, Birmingham, Ala., on May 1st.

LEE, WILLIAM B., JR., rector of Holy Innocents', Auburn, Ala., becomes rector of parishes at Hague and Nomini, Va., on June 15th.

LESSING, ROBERT, formerly of Downey, Cal., is now in charge of churches at Coquille, Myrtle Point and Powers, Oregon.

LIVINGSTON, V. L., formerly in charge of churches at Toledo, Newport, Waldport and Nelscott, Oregon, is now rector of Grace Church, Astoria, Oregon.

WHITE, H. RUSSELL, having reached the retiring age, has resigned as archdeacon of Oregon. He will continue to live at Eugene.

SERVICES
In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.
Weekdays: Holy Communion — Monday and Thursday, 9 A.M.: Tuesday, Friday and Saturday, 8 A.M.: Wednesday, 7:00 and 11:00 A.M. Noonday Service, daily 12:15 P.M.

CHRIST CHURCH
Cambridge
Rev. Gardiner M. Day, Rector
Rev. Frederic B. Kellogg, Chaplain
Sunday Services: 8:00, 9:00, 10:00 and 11:15 A.M.
Weekdays: Wed. 8 and 11 A.M. Thurs., 7:30 A.M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, S.T.D., Rector
Sunday Services 8. 9:30, 11 A.M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Services
Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 P.M.
Weekdays: Holy Communion Wednesday and Holy Days, 12:00 noon, Friday 8 A.M. Intercessions Thursday, Friday, 12:10; Organ Recital Tuesday, 12:10.
The Cathedral is open daily for Prayer.

ST. PAUL'S CHURCH
Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkow, D.D., Rector
Sundays: 8 A.M., Holy Communion; 11 A.M., Church School; 11 A.M., Morning Prayer and Sermon.
Wednesdays: 10 A.M., Holy Communion; 10:45, Rector's Study Class.

THE CHURCH OF THE ADVENT
Indianapolis
Meridian St. at 33rd St.
The Rev. Laman H. Bruner, B.D., Rector
Sunday Services: 7:30 A.M. Holy Communion; 9:30 A.M. Church School; 11 A.M. Morning Prayer and Sermon.

CHRIST CHURCH
Nashville, Tennessee
Rev. Payton Randolph Williams
7:30 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
6 P.M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion, 10 A.M.

CHURCH OF ST. MICHAEL & ST. GEORGE
St. Louis, Missouri
The Rev. J. Francis Sant, Rector
The Rev. C. George Widdifield
Minister of Education
Sunday: 8, 9:30, 11 A.M.; 8 P.M.
Canterbury Club, 5:30 twice monthly.

CHRIST CHURCH IN PHILADELPHIA
Second Street above Market
Cathedral of Democracy
Founded 1695
Rev. E. Felix Kloman, S.T.D., Rector
Sunday Services: 9:30 and 11 A.M.
Church School: 10:00 A.M.
Weekdays: Wed. noon and 12:30.
Saints' Days: 12 Noon.
This Church is Open Every Day

CALVARY CHURCH
Shady & Walnut Aves.
Pittsburgh
The Rev. Lauriston L. Scaife, S.T.D., Rector
Sundays: 8, 9:30, 11:00 and 8:00.
Holy Communion—Daily at 8 A.M.
Fridays at 7:30 A.M.
Holy Days and Fridays 10:30 A.M.

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The WITNESS

For Christ and His Church

April 22, 1948

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Home Missions Council Works With First Americans

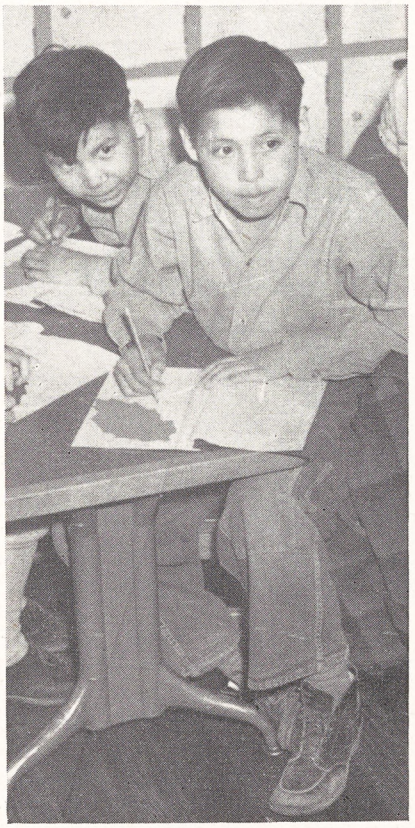
A Long Range Program of Rehabilitation Is the Vitally Important Consideration

By Mark A. Dawber
Executive Secretary of the Home Missions Council

New York:—Because of the terrible physical distress that has overtaken certain Indian tribes during the recent months, the American Indian has been given much publicity. Among the several groups affected, the Navajos have doubtless suffered most. In recent years they have become the nation's foremost Indian problem. Due to the rapid increase in population, the reservations upon which they were placed cannot support them. They have less land for some 65,000 today than they had for some 9,000 at the time of the treaty in 1868. Moreover the land has become impoverished due to overgrazing, and so steps must be taken to get some 20,000 off the reservations and a program instituted to make possible a better economic foundation for those who remain on the reservations.

Two programs are now being introduced. One is the immediate relief program which involves about $2,000,000 appropriated by Congress — $500,000 for food and clothing and $1,500,000 for relief work. The welfare program for supplying food and clothing is well under way. The immediate suffering has been relieved. The second part of the program — work relief — is now being planned. In connection therewith it is hoped that a portion of the fund might be used to relocate some 5,000 off the reservation. The development of several new communities in areas where the Navajos have been going for part-time work as migrants is now being explored.

The most important consideration however is the long-range program of Navajo rehabilitation. This has been prepared by the Department of the Interior and is to be submitted to Congress at an early date. This program will have regard to the following needs: (1) soil and water conservation and range improvementment; (2) completion of irrigation projects; (3) development of lumber, coal, mineral and other physical resources; (4) development of community enterprises and industries; (5) relocation and resettlement; (6) development of off-reservation opportunities; (7) hospital and health service; (8) education — school buildings and teachers; (9) road construction; (10) better water supply. Some $90,000,000 is required to meet this program over a ten-year period. The Home Missions Council of North America is cooperating toward getting this program considered by Congress. It is also cooperating in the present relief situation.



These keen and handsome Indian boys are learning fast in a school of the Home Missions Council

One of the great needs is a literacy program. Some 40,000 Navajos can speak only the Navajo language, and of these some 30,000 cannot read or write their own language. The Home Missions Council is engaged in a literacy program for these Indians. The Laubach method is being applied, and we are much encouraged with what is being done. In March the University of New Mexico in Albuquerque invited our missionary to give a thirty-minute demonstration before classes in English, modern languages, and education, using two young Navajo girls, completely unlettered and non-English speaking, reports The Gallup Independent. "Miss Hoskins taught the girls in fifteen minutes to read a complete sentence and understand what they were reading, in spite of their shyness in unfamiliar surroundings." We are hoping to be able to employ a number of young Navajos to carry on this literacy service as part of the work relief program, also as an educational project in the long-range program.

This literacy work becomes increasingly important as the long-range program goes into effect. Health improvement, the understanding of the plans of the government for resettlement and the development of industries, all depend upon the Indians being able to understand what it is all about. Unless they can be helped to read their own language, the majority of the older Indians will not be able to fit into the advance program. Moreover, it is now well established that many of the younger Indians who speak only Navajo will not be able to learn English except as they first are able to read in Navajo.

From a religious point of view

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literacy is also important. The Bible is only now being translated into the Navajo language. But what good will it do unless the Navajos are able to read the language?

To the end that all these important programs may be fully shared we are making this attempt to develop a more literate people. It will be a slow, long-time process, but we have made a good start and we look forward to the months immediately ahead to see some real progress in this field of service.

COMMITTEE SEES THE MAYOR

Columbus, Ohio: — A mob of hoodlums, described by some as juveniles or juvenile delinquents, broke into the home of a young Communist in this city and demolished it. The young man and his wife and one year old baby apparently had been informed that such a visit was coming and were not at home.

The incident, according to the Rev. Robert Fay, rector of Trinity Church, came as the result of tension fomented by the local press which has been engaged in a red-baiting campaign.

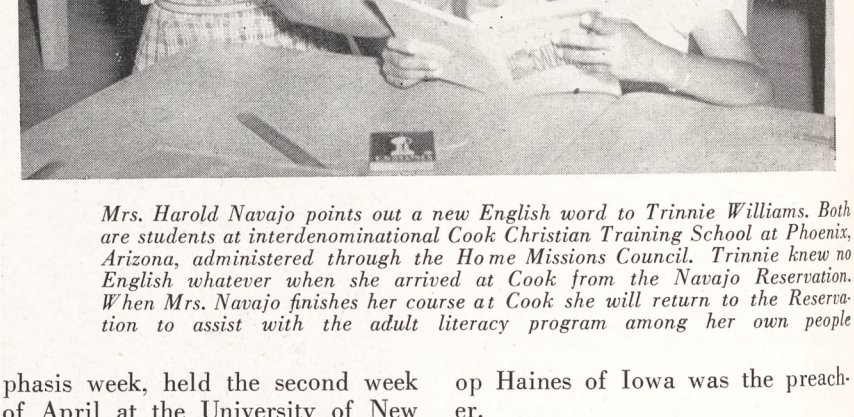
Within 24 hours of its occurrence a committee of citizens, including clergy of the Episcopal Church, lawyers, professors from the state university, business men, called upon the mayor and requested a public assurance that fundamental liberties would be protected. The mayor refused to make such a statement himself but called in the police chief who did release a somewhat innocuous statement to the effect that right of law-abiding citizens would be protected. The incident and the reaction to it did apparently have the effect of quieting the hysteria.

The press also has attacked a number of progressive groups, notably at the university YMCA, charging it with harboring Communists. Here also the Church has been on the side of civil liberties, notably through the activities of the Rev. Almus M. Thorp of St. Stephen's Church and his curate, the Rev. Phil Porter Jr.

The executive secretary of the Episcopal League for Social Action, the Rev. W. B. Spofford Jr., also went to Columbus when he heard of the near-riot for the purpose of conducting an investigation and helping with anything he might do. He commended the clergy and other leaders of the community for taking immediate action and stated that similar action should be taken in all communities if anything of the sort breaks out in their areas. Pressure should be at once placed upon the civil law enforcement authorities.

RELIGIOUS EMPHASIS WEEK

Durham, N. H.:—The Rev. Russell Hubbard of Bar Harbor, Maine, suffragan bishop-elect of Michigan, was the headliner during religious emphasis week, held the second week of April at the University of New Hampshire. The theme for the meeting was "Faith for Our Times." "Other Episcopal clergy taking part were L. B. Davis, rector at Exeter, N. H.; the Rev. C. L. Morrill, rector of St. Paul's Concord, N. H. and Randall Giddings, chaplain to Episcopal students at the university. The university religious council composed of Hillel, Newman, S.C.M. and Canterbury clubs, combined to present the forums and discussion meetings.



Mrs. Harold Navajo points out a new English word to Trinnie Williams. Both are students at interdenominational Cook Christian Training School at Phoenix, Arizona, administered through the Home Missions Council. Trinnie knew no English whatever when she arrived at Cook from the Navajo Reservation. When Mrs. Navajo finishes her course at Cook she will return to the Reservation to assist with the adult literacy program among her own people

JAMES WILSON HUNTER CONSECRATED

Laramie, Wyo.:—The Rev. James Wilson Hunter was consecrated Bishop Coadjutor of Wyoming here on April 7th at St. Matthew's Cathedral. In the procession of about 100 that opened the service, in addition to bishops and clergy, were the governor of the state and the president of the state university, and a number of laymen who hold office in the district. Bishops taking part in the service, in addition to the Presiding Bishop, were Bishop Clerk of Utah, Bishop Gesner of South Dakota, Bishop Barton of Eastern Oregon, Bishop Clingman of Kentucky, Bishop Keeler of Minnesota, Bishop Zeigler of Wyoming and Bishop Jones of West Texas. Bishop Haines of Iowa was the preacher.

An informal reception for the Presiding Bishop was held the evening before the service, attended by several hundred, including two blanketed Indians. A luncheon honoring the new bishop and his wife was held following the consecration.

MYRON C. TAYLOR AND THE POPE

Warsaw (RNS): — Three newspapers here simultaneously launched attacks on the Vatican. One of them accused the Pope of having entered into an agreement with Myron C. Taylor, President Truman's personal representative at the Vatican, to support rightest elements in the Italian election. (Mr. Taylor, an Episcopalian, is a member of St. Bartholomew's, New York).

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Home Missions Council Helps The Migrant Workers

Its Staff Members Follow the Migrants
As Migrants Follow Crops Over Country

By Edith E. Lowry
Executive Secretary of the Home Missions Council

New York:—Agricultural migrants are increasing. A conservative estimate of today's numbers counts two and a half million. In a measure, increasing also is the demand for migrant labor. Mechanization throws sub-marginal farmers into the migrant stream, and in turn calls for their labors in greater numbers for shorter periods—to do the part of the job that machines have not yet been devised to accomplish. The consequent irregularity of employment, always an uncertain factor in the migrant family budget, becomes constantly more hazardous.

Simultaneously with these developments, 1948 sees the collapse of the federal farm labor program. Government health and clinic services for migrants were eliminated in July of 1947; liquidation of government housing for migrant labor followed. Rentals for farm labor homes have risen as much as a hundred per cent.

In the face of this crisis the Home Missions Council is straining its resources to expand the service for migrants begun in 1920. For a field staff of fifteen ministers and community workers to attempt to do a job in twenty-three states sounds fantastic; yet that is what they do, and to a remarkable degree it is an effective job.

The seasonal nature of migrancy serves one good purpose. As migrants follow the crops, the Home Missions Council follows the migrants. The staff member who spends November to April in Florida works in Maryland and Delaware in spring and early summer, and in New Jersey and Pennsylvania from July to October. Texas or Arizona in winter means summer in Minnesota and Michigan or in California and Oregon. In peak harvest seasons the year-round staff is supplemented with 200 college and seminary students, oriented in a training institute and carefully supervised during their six weeks to three months service.

High standards are maintained in selecting the field workers. Training, experience, and personal qualifications are carefully weighed. Background in sociology, economics, and religious education must be supplemented with skills in counseling, recreation, community organization, and human relations.

Their primary function is interpretation of the migrant and his disadvantaged way of life to the community, to public and private agencies, and to employers; to interpret and to expose migrancy less as an economic sore than as a human problem. How can migrant parents maintain a wholesome pattern of family life, the staff worker points out, when they and the 5.4 children that statistics assign them are housed in a single room? How can their children finish even one grade of school when three months is a long-time residence in a single place? Where will they turn for help in time of sickness when clinics and welfare services close their doors to "non-residents?" What is the cumulative psychological effect on the human spirit of continued loneliness and exclusion and insecurity, of being always an outsider who belongs nowhere?

The strength of the Home Missions Council program derives from the state and local committees organized by our staff. Committee membership includes representatives of councils of churches and church women, of existing organizations and agencies of every sort, of the press, and of growers who employ migrant labor. These members in their turn interpret the migrant to their own constituencies; raise a budget; and solicit volunteers to help with recreation, classes and clubs, and integration of the migrant into community activities. Sometimes they help to staff a vacation church school for migrant children; when instead they bring it about that migrant children are welcomed into full participation in the *local* vacation church school, then the process of community integration is really functioning.



Migrant children hear a story told by one of the college volunteers assisting in the Home Missions Council migrant program in Ohio

The influence of a well-organized Home Missions Council program in one migrant center as a demonstration and stimulus to other communities can be partly measured in terms of the requests that have come to us over the years to extend our services. Our work in the far west, which now spreads over eleven states, began in 1924 as the result of a letter from a church woman in Oregon, who had heard of our program in the east and asked for help with the children of migrant cherry pickers. A minister's wife in Judsonia, Arkansas, called our attention to conditions among the strawberry

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pickers. A request from the Consumers' League of Delaware gave the initiative to our now flourishing Maryland-Delaware program. In New York State, Home Missions Council child-care centers have now been taken over by the state and the growers' association, releasing our staff to concentrate on a ministry to every member of the migrant family.

A great lift to our program has been the acquisition this year of three mobile units, which we call Harvesters. One is the gift of the Woman's Auxiliary of the Protestant Episcopal Church. These station wagons, equipped with recreation aids, books, motion picture projector, record player, and portable organ and communion service give the migrant a sense of community and a realization that the Church is his friend and cares what happens to him. A ministry on wheels reaches many more migrants in the course of a harvest season than has previously been possible.

But there is still room for expansion, for even now we touch not many more than a tenth of the total number of migrants. Most of all do we need intelligent understanding of the migrant and his problem on the part of the general public. This the Church men and women in whose name we work can help to foster. They can make it their business to know whether or not their state has a migrant problem; what legislation their state provides regarding inpection of farm labor housing and sanitary facilities, regulation of child labor, facilities for child-care and schooling for migrants. In no state are all of these protections and services one hundred per cent perfect. A request to the Home Missions Council (297 Fourth Ave., New York 10) will bring information about the national migrant situation; the name and address of the state migrant chairman; and (for a $.25 handling charge) a packet of materials for speakers.

URGES UNITY AT LOCAL LEVEL

Philadelphia: — Bishop Angus Dun of Washington, speaking at a dinner attended by 700 under the auspices of the Philadelphia Council of Churches, said that the division of the Christian Church is both a "scandal and an offense" and he urged greater unity, beginning at the local congregational level. He said that the will to unity could not be achieved at the top alone. He warned that efforts at greater unity, like the assembly of the World Council this summer, would be without firm foundation unless individual members of local churches see the need for greater unity.

"The lack of mutual concern among the denominations, the competitiveness of the different Churches is not only an offense to God but to the unbelieving and half-believing world," he declared.



"Needle in the haystack, two by two;
Skip to my Lou, my darling."

A Home Missions Council summer student teaches a singing game to Spanish-speaking migrant children among the Colorado sugarbeets. They spend the winter in Texas cotton

DIFFERENT KIND OF PRESENT

Meyersburg, Pa.:—The Rev. Glen B. Walter, rector of the Redeemer, Sayre, has been supplying a newly organized mission, St. Barnabas, here. The other evening when he came here for a service he found the choir of Christ Church, Towanda, present, and there was a congregation of over fifty. Following the service Mr. Walter was asked to call a meeting of the congregation. Curtains were drawn across the chancel. He was then asked to turn his back and not look until told. When he looked he saw a 125 pound dressed pig. The people had heard that it was his birthday and so presented him with this new kind of a "birthday cake."

DELEGATES FROM SOVIET ZONE

Berlin (RNS): — Two delegates from the Russian zone in Germany are to attend the general conference of the Methodist Church when it meets in Boston, April 28 to May 9. They are the Rev. Friedrich W. Meyer from Annabert, Saxony, and Walter Ritter, layman, from Netzschkau, Saxony. Both will represent the Central Germany Conference of the Methodist Church. Permission was granted by the Soviet authorities without delay and without bureaucratic difficulties. The delegates have already made plane reservations and are now awaiting permission from the United States to enter the country.

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EDITORIALS

Our Pretensions

WE MAY be able to find many reasons why universal military training is dangerous to the American way of life. But one of the sharpest arguments was made by Mr. Philip Randolph, the president of the Brotherhood of Sleeping Car Porters, and the Rev. Grant Reynolds, former chaplain who is now the commissioner of correction of the state of New York, at the recent hearings of the armed forces committee of the Senate. They endured segregation in the armed forces in the last war because Hitlerian racist doctrines were an even greater threat than our own discriminatory practices. Now they do not see any enemy of our country on the horizon that threatens them in the same way. So they have flatly stated that they will call for civil disobedience if universal military training is passed without provision for non-segregation.

The only reaction that many of the Senators had was horror. It would have to be an emotional reaction, because logic would demand acceptance. It requires mental gymnastics to get around the idea that if we are going all out in this country to preserve the democratic way of life, then we had better have democratic practices at the core.

We salute Mr. Randolph and Mr. Reynolds for their dramatic unveiling of the dishonesty that is at the heart of our pretensions to democracy.

"QUOTES"

AN EDITORIAL in one of our leading papers, referring to some of the great issues that we face, closed with this sentence: "This is no time for little men or little motives." There is a unique service that only the Church can render to the world at our door. We may speak of new trends but there are eternal Christian verities that are unchanged and unchanging. Christians must have a conviction. They must live with conviction and they must plan with conviction: the conviction that Christ spoke to the world in salvation and power.

—MRS. J. D. BRAGG
President of the Home Missions Council

Fortieth Anniversary

1948 marks the fortieth birthday of the Home Missions Council. During its first thirty-two years the Council led a double life. The Council of Women for Home Missions and the men's Home Missions Council were both organized in 1908. Interdenominational cooperation was the order of the day, and the same year saw the beginning of the Federal Council of Churches of Christ in America. Until 1940 the two home mission groups followed parallel lines, but unlike the parallels of geometry, which continue to infinity knowing not what the other does, these met and eventually merged into the Home Missions Council of North America as it is known today.

During the parallel period, each group became identified with a distinct philosophy. The men's group functioned largely in terms of fellowship and of exchange of ideas and plans; the women's council engaged actively in supporting and administering projects.

In 1919-20 the Interchurch World Movement made an extensive survey of the home mission field. The findings emphasized special needs in the area of migrant labor. This report became a springboard for interdenominational effort. By allocation the problem of agricultural migrant labor was assigned to the Council of Women for Home Missions, which immediately undertook a field program. Migrant labor engaged by lumber, oil, and mining interests became the responsibility of the men's Council, which assigned them by special agreement to individual denominations.

With the merger of the two councils, both philosophies were integrated into the total program of the Home Missions Council of North America. Representatives of the Home Missions Boards of the twenty-three constituent denominations meet in committees to coordinate programs and consider common problems; and the executive staff administers special projects on an interdenominationl basis at the request of the boards.

A glance at the list of committees appointed by the boards for conference and consultation suggests the scope of interdenominational home mission interest: Alaska; Christian Approach to the Jews; Church Building and Bureau of Architecture; City and Bilingual Work; Comity and Cooperation; Intermountain Area; Missionary Personnel; Policy; Promotion and Publicity; West Indies; Youth and Student Work.

On the project level, the interdenominational ministry of the Home Missions Council includes agricultural migrant labor, Indian work supplementary to denominational missions, and a Negro

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program in the rural South. These programs are supported in part by appropriations from some of the constituent boards and in larger measure by offerings from World Day of Prayer services on the first Friday in Lent, sponsored by the United Council of Church Women.

Among the representatives of the Protestant Episcopal Church taking an active part in the Home Missions Council are: Rev. George A. Wieland, member of the executive committee; Rev. Clifford L. Samuelson, recording secretary of the Home Missions Council and member of the town and country committee; Mrs. Arthur M. Sherman, member of administrative and policy committees; Miss Ellen Gammack, member and former chairman of the committee on missionary personnel; and Rev. Almon R. Pepper, member of the committee on city and bilingual work.

The Home Missions Front

by William Clemes

Director of Missions Public Relations Office

WHY Home Missions? Critics ask the question, and to uphold their argument, point to the fact that the United States is already a Christian nation. Send missionaries to India, China, and Africa, they say. We don't need them here.

What are the facts? America has two and a half million migrant farm workers, whose intermittent income often totals less than $500 a year. America has 60,000 ill and half-starved Navajo Indians. America has two million sharecroppers in the South, their standard of living comparable to that of the average Chinese or East Indian.

And what about Georgia's K.K.K. recent beating of two newsmen? About the possibility that Congress has voted to confiscate the land and timber resources before the settlement of Alaskan Indian claims? What about the restrictions under which Negro Jackie Robinson played during his first season with the Brooklyn Dodgers? Isn't work needed among New York City's growing Puerto Rican population?

The Rev. Mark A. Dawber, executive secretary of the Home Missions Council, recently said that New York City represents the greatest missionary field both in the United States or anywhere else in the world. A walk through New York's Bowery or Harlem will emphasize what Dr. Dawber means.

There can be no doubt what home missions means to needy areas within the United States. Christianization must see vital growth here through home missions just as it must abroad through foreign missions. But where do we start? What is to be Protestantism's strategy on the home missions front?

The Home Missions Council exists to answer such questions. It represents the Home Missions Boards of twenty-three Protestant denominations, including the Protestant Episcopal. What are some of the policies and plans being shaped by council members? What important movements are playing a part in the over-all strategy of Protestant missions?

A report by a special committee on the future of Home Missions says that one of the most far reaching developments in recent years has been the unprecedented population shift caused by the war. Excluding the members of the armed forces, about one eighth of our population changed residence within four years. During the first post-war year, more than six million civilians changed homes.

This resulted in a redistribution of special racial elements, namely, the Negroes. It changed the social composition of many communities; affected the stability of the family and other social institutions, including the Church; involved the establishment of new communities. The Council feels this population shift calls for a study to determine whether social injustice or lack of economic opportunity caused the migrancy, and what the Church can do to remedy the causes of migrancy.

To cope with the problems of post-war migrancy, the Council believes a new kind of ministry will have to be developed. For example, instead of building churches to serve just certain groups, the Council sees the need to serve the whole community, coupled with an extension of the ministry to new communities, migrant groups, and others unreached by existing agencies. Above all, the Council sees the need for an intensified and co-operative evangelistic effort.

Tied in closely with the problems caused by population shifts is the Church's problem of dealing with special racial groups. The Council always has stressed a pioneering ministry to all racial and social groups. In the past, this has been

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done along lines of group segregation. Recent developments however show that this sort of ministry should be discarded in favor of a more realistic approach.

The Council now recommends that every means be found to eliminate racial segregation, and to bring the Christian ministry to all people on the basis of community, irrespective of race or social status. This calls for joining forces with groups outside the Church in positive measures to relieve tensions and promote mutual understanding among all races and classes.

One reason the Council urges prompt action in this field is the rapid growth of secular movements.



"In all the wide, strange world, at least a cat is company," is the caption given this picture by the Home Missions Council worker who sent it in from the migrant field

Many such organizations have taken a firm stand on questions of social welfare, at the same time playing down the spiritual values involved. Protestantism divided organizationally, and even in point of view of many vital issues, is at a disadvantage. The Council feels, therefore, that any action in the field of race relations must be undertaken as far as possible on a cooperative basis, if such action is to be effective.

These, then, are some of the more general problems facing the home missions enterprise here. What about specific areas for the future development of home missions?

ONE of the most needy and in some respects the least cultivated areas on the home missions field is Alaska. This area has not only had a tremendous post war population growth, but is rapidly becoming the left flank in the defense of the North American continent. Those great defense preparations along the western shoreline—at one point 100 miles from Russian territory—are themselves a missionary challenge.

Take Fairbanks. It is the center of great activity and rapid development. Thousands of defense workers, tourists, settlers, homesteaders, and soldiers throng its streets. Ladd Field, a military base, is on the outskirts of town, and one of the country's largest air bases is close by. Yet Fairbanks, representing a vital link in our national defense, accepts and condones prostitution. Its ill-famed row of brothels known as "The Line" runs along Fourth Street in the heart of town, less than a block from the offices of the United States Marshal and other Federal officials.

Prostitution in Fairbanks is not only a mockery of our American morals but constitutes a threat to health. The American Medical Association, which sent a group to report on medical conditions in Alaska, reported in the Journal of the American Medical Association of October 25, 1947 that "venereal disease is one of the serious medical problems of the Alaskan territory." The Churches and other civic groups have been too weak and small to overcome the forces of well-organized vice. They admit to their failure.

The liquor traffic in Alaska is another problem home mission boards might well tackle. Alaska has the highest per capita expenditure for liquor of any country in the world. In Ketchikan, a population of 6,000 spends nearly $5,000,000 a year for liquor, only about $130,000 for education. Joe E. Brown, the comedian, once described Anchorage as "the biggest saloon I have ever seen." The American Medical Association report referred to earlier says that "alcoholism plays an important role in spreading venereal disease. General Everest, the commanding officer of Ladd Field, informed this group that most of the soldiers infected stated that they had been intoxicated at the time of exposure."

Still another field for interdenominational teamwork in Alaska can be found among the Eskimos and Indians. Most denominations connected with the Home Missions Council have started splendid projects among these groups.

However, recent legislative developments are beginning to threaten native groups with serious economic hardship. A bill passed at the last Congressional session authorizing the Secretary of the Department of the Interior to sell timber on the Tongass National Forest is a measure against which home mission boards can unite. On the surface, the bill looks good. It provides mutual

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benefits to both the United States and Alaska by permitting the Secretary of the Interior to sell timber to commercial companies for pulp wood and paper manufacture.

But behind that bill is a story of discrimination and unfair treatment. While the bill promises that royalties received from the sale of land will be impounded to meet any judgments in favor of the Indians, no procedure has been set up to enable the Indians to secure this money.

Complicating the picture is the fact that Indians have no deed or records to show possession of the land. Before the white man, the Indians impressed people that certain lands belonged to certain individuals by staging feasts and ceremonials. Congress has passed measures recognizing these possessory rights, but little has been done to settle them.

Meantime a San Francisco court has handed down a decision making the United States the sole landholder in Alaska. The court says we paid Russia $7,000,000 for control of Alaska, and $200,000 for a clear deed to all the land. This makes Indians squatters on their own homeland. It might well prevent them from ever realizing any benefit from the sale of timber and other resources.

In our zeal to help Europe it might be well to focus attention on our own people. It is a task for which home missions is admirably well suited, and to which the Church must devote the best resources of its energy and Christian faith. It is a task for united denominational effort. A beginning has been made among denominations toward an Alaska Council of Churches. The cooperative approach is essential to ultimate solution not only of Alaska's social and spiritual problems, but those of America and the world.

The Summer Service Enterprise

By

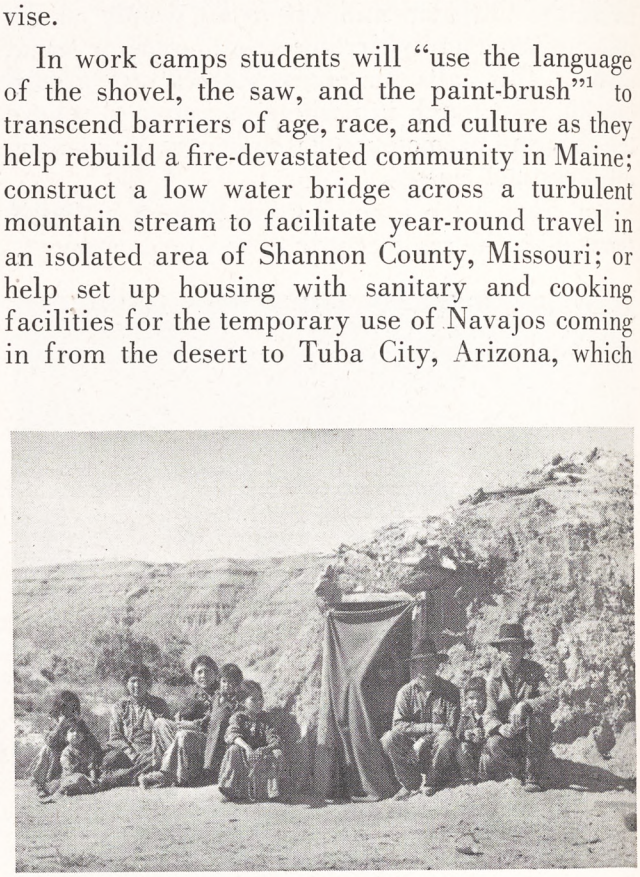
LOUISA R. SHOTWELL

Assistant Secretary of the Home Missions Council

"WE DID everything from scrubbing floors to preaching," wrote a Princeton Seminary student about her 1947 summer under the Presbyterian Board of National Missions at Ows-Lee Parish in the Kentucky Mountains. Begun in 1915 by the Congregational Church, picked up by other denominations and agencies, and greatly expanded in the 1930's by the American Friends Service Committee, student summer service by 1948 has snowballed to colossal proportions.

Upwards of three thousand students from seminary and graduate schools, from college, and even a few from high school will participate this year in summer service projects. From practically all of the thirty-two sponsoring agencies come reports of applications from twice as many qualified candidates as they have resources to place and supervise.

In work camps students will "use the language of the shovel, the saw, and the paint-brush"[1] to transcend barriers of age, race, and culture as they help rebuild a fire-devastated community in Maine; construct a low water bridge across a turbulent mountain stream to facilitate year-round travel in an isolated area of Shannon County, Missouri; or help set up housing with sanitary and cooking facilities for the temporary use of Navajos coming in from the desert to Tuba City, Arizona, which now has no place for Indians to stay overnight.



This hogan on the Navajo Reservation is home to the grandmother, the mother and father and the seven children. They sleep on sheepskins laid out on the dirt floor. They haul their water five miles. Wild peaches and pinon nuts serve as staples of their diet, varied occasionally by mutton, rabbit or goat meat. They speak only Navajo

Several denominations organize caravans, in which teams of volunteers come together for training and spend each succeeding week in a different community directing recreation and giving the pastor a lift with his local youth program. At the end of the summer the caravan teams meet to share their experiences and discover ways of applying what they have learned to their home communities.

A variation of the summer service pattern is work in industry, sponsored chiefly by the YWCA, YMCA, and related groups, with students living cooperatively, getting their own jobs on the production line, and sharing a guided program of discussions with labor, management, and community leaders.

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1. *Invest Your Summer*: A catalogue of service opportunities. United Christian Youth Movement, 203 N. Wabash, Chicago 1, Illinois. $.10 a copy; quantity rates.

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The Protestant Episcopal Church in its summer opportunities emphasizes community service. Some of its students this summer will conduct vacation church schools on the Crow Creek Indian Reservation in South Dakota. Others will direct recreation in a Negro mission in Cincinnati or work with interracial children's clubs in a Philadelphia church neighborhood house. In the rural field some will share the parish program of the Honey Branch Mission in a mining and mountain top area of southwestern Virginia; some will participate in rural training institutes like that at Valle Crucis, North Carolina, followed by eight weeks of field work.

Across the country from New York to Oregon the Home Missions Council will place two hundred students in 1948 to assist with family ministry in agricultural migrant labor camps. Under careful supervision they will organize recreation for all ages, make friendly calls in migrant shacks, conduct classes in crafts and story-telling, arrange worship services, and help to interpret the migrant to the community that depends on his labors but often resents his presence.

Representing the youth interests of the twenty-three mission boards constituting the Home Missions Council, the youth and student work committee has just issued *Vacations That Count*,[2] a guide book for the student going for the first time into summer service. Written in a lively style by one herself not many years removed from the student category, it manages to present a wholesome and even glamorous challenge while offering the student practical advice on how to get along with his fellow workers and with the community; how to avoid entanglement in local feuds; how to use resources at hand, enlist local leadership, estimate his own abilities in terms of the job to be accomplished, write a news release, give a talk, make a parish call. Interspersed are wise admonitions on dress, dating, regular hours, letter-writing, diary-keeping, and similar tense and tender subjects.

The parent who covets summer service experience for his college son or daughter can do no better than to drop carelessly on the family coffee table a copy of *Vacations That Count*. If the summer service idea hasn't yet caught up with his offspring, this should turn the trick.

2. Lago, Mary M. *Vacations That Count*. Youth and Student Work Committee, Home Missions Council, 297 Fourth Avenue, New York 10, N. Y. $.35 a copy; quantity rates.

Progress in the Rural South

by Harry V. Richardson

Director of the Home Missions Council Program in the Rural South

AT THE present time there are between five and six million Negroes in the rural South who make their livings wholly or partly on Southern farms. This body of people, representing nearly half of the Negro group in America, have long constituted one of the nation's severest social problems.

Three-fourths of those who farm are sharecroppers; that is, they neither own nor effectively control the land that they work. Their income is small and uncertain, often insufficient to meet a year's current debts. As a rule houses are shabby and unsanitary, homelife is loose, and most of the cultural values that make up the American standard of living are almost completely absent.

In addition to their economic and cultural poverty, the sharecroppers enjoy little security in their communities and little legal protection. Agreements covering tenure and crop division are generally unwritten, which means that financial settlements are often unsatisfactory if not dishonest. When cases go to court the tenant is usually at a disadvantage.

It is not surprising that in this atmosphere of poverty, insecurity and exploitation sharecroppers are highly mobile, moving on an average of once every three years from farm to farm, from county to county in quest of a prosperity they seldom find.

Contrary to popular impression, the poorer agricultural classes are not overly religious. Church membership among them is low, and the type of church service offered to them is low. Ministers are generally poorly trained, and seldom live with the people, with the result that the church has little effect upon the daily life of the country Christian.

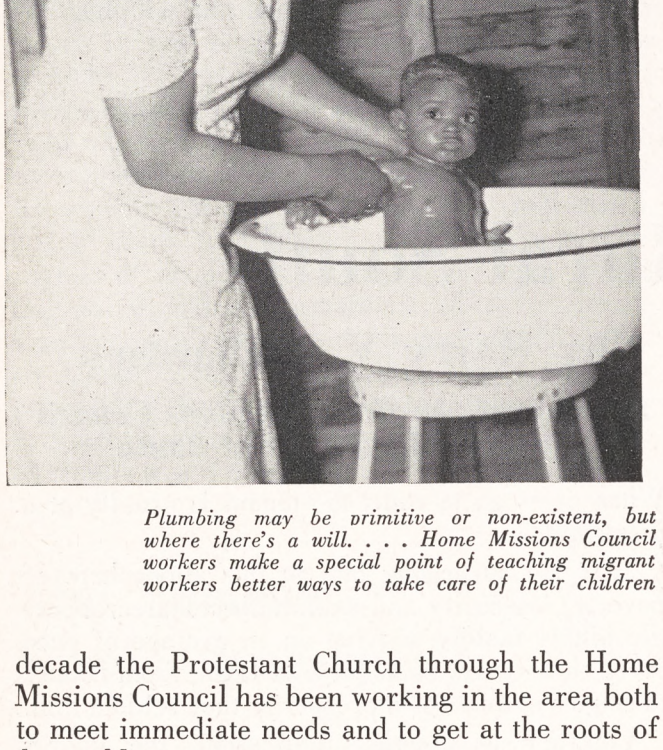
These conditions are true for both white and Negro sharecroppers, but for the Negro they are aggravated by the Southern race problems which intensify troubles and make simple living often a difficult problem.

Then to make matters worse, there is today the

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fact of change, swift and sweeping, in Southern agriculture. The movement of the cotton center from the Southeast to the Southwest; the mechanization of cotton production in all its phases; the change to cattle raising in the Southeast; the increase in large, heavily capitalized farms; the increasing use of machinery and heavy equipment—these changes are steadily throwing thousands out of work, altering old patterns of living, and generally adding to the instability and insecurity of the disadvantaged masses in the rural South.

But the sharecropper problem, bad as it is, is by no means new to the Church. It has long rested heavily on the nation's conscience. For nearly a



Plumbing may be primitive or non-existent, but where there's a will. . . . Home Missions Council workers make a special point of teaching migrant workers better ways to take care of their children

decade the Protestant Church through the Home Missions Council has been working in the area both to meet immediate needs and to get at the roots of the problem.

In general, the Council works through the churches in the area. For instance, there are today over 24,000 rural Negro churches in the South with a membership of nearly three millions. Recognizing that this church can be a tremendous force in improving rural life, the Council conducts a two-fold ministry to rural churchmen. The first effort is to train ministers now in service to be better social as well as spiritual leaders of their folk. Institutes, short courses, extension classes and workshops all offer to the earnest pastor a wealth of opportunities for self-improvement. The studies are suited to adults of limited academic background. Courses range from purely theological subjects, such as study of the Bible, to practical subjects such as making the home more Christian or setting up a local credit union.

In 1947 the Home Missions Council conducted 37 institutes, 16 extension classes and 21 workshops, with a total attendance of 1563. Of that number 279 were rural church women, who took courses in church and home improvement.

Although the Council works directly in the field, its work is primarily demonstrational and initiatory. The number to be served runs into the millions. No one central agency can effectively serve so many. The role of the Council is to pioneer in methods and activities that can be adopted by the interested church bodies. This has already happened in the case of institutes. Today practically all major denominations conduct institutes for training their rural pastors. The Council works with the various Church bodies to extend their rural training services.

Training pastors in service is one means of attaining immediate improvement, but the most effective attack on the problem lies in training a new crop of rural ministers, young men trained from the ground up specifically for rural church leadership. In cooperation with the Phelps-Stokes Fund fourteen rural church departments have now been established in as many strategic Negro theological seminaries. Each department offers courses in the rural church sufficient to constitute a major field of study. During the seminary years students get practical training in supervised field work. Upon graduation they are prepared to give to rural communities the kind of trained resident leadership which is now so sadly lacking. In the past school year, two hundred seventy students were enrolled in the departments, and thirty were majoring in the rural church. This number of consecrated, trained young leaders, though small, bespeaks a new day, a better day in the disadvantaged areas of American agriculture.

To conduct this program of rural church development, the Home Missions Council has recruited and trained some twenty young people of outstanding leadership, who are now at work in nine Southern states. It has also trained a number of others who are working in their respective denominations.

The roots of the sharecropper problem lie deep in social and economic conditions. Patience and persistent work are necessary if the problem is to be solved. But given enlightened, consecrated Christian leadership, this problem, like all problems, in time will yield.

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Peace Train Carries Pilgrims To See the President

Draw Up a Program for Peace Which Is Being Urged Upon Governmental and U.N. Officials

Edited by Sara Dill

Los Angeles:—A Peace Train that carried 250 clergymen and other religious leaders to Washington to urge peace to President Truman and other officials of government, left here April 21. It will be joined by other delegations from San Francisco, Portland and Salt Lake City. Leaflets, which have been sent to thousands of churches on the Pacific to urge the project, states that "Recent acts of our government have drawn us closer to war with Russia. War menaces American lives and American freedom. We have ignored the United Nations and gone backward to the old European methods of power politics and military alliances which led to the last two wars and which threaten to lead us to World War III. Those methods must be abandoned. Let us return to the American tradition of peace and justice through a union of states. We must speak loudly to restore civilian control of our government and its diplomacy. Let us organize a Peace Train to bring to Washington our demand for a constructive peace program. Our government should summon, at once, all nations to a world constitutional convention, like the one held at Philadelphia in 1787. Let us work through a supranational government to stop aggression and totalitarianism. Let it police the world in our stead. In the meantime, let us work through the U. N. and other international organizations, not outside them nor against them. That is the American way, the democratic way. Our lives and liberties are at stake. Let us speak up while there is yet time."

Word has also been received that a similar Peace Train left Portland, Oregon, on April 20, which will join the California train in Chicago where a two and a half day conference will be held with ministers and scientists before going on to Washington. It is expected by the promoters of the project that large numbers will join en route. Before leaving Portland a training school was held with the following nine-point program resulting:

(1) Refer the European Recovery Program to the UN and offer to increase appropriations to equal those for war purposes. (2) Recall our military missions from all over the world. (3) Announce to the UN our desire for universal abolition of compulsory military training. (4) Reduce American tariffs to encourage trade and continue full support of the international trade organization. (5) Turn over American foreign air bases to the UN for trusteeship. (6) Establish a policy on immigration and naturalization that will treat all peoples equally, and open the door to more than our share of refugees. (7) Announce our willingness to participate in an international constitutional convention which shall be open to all nations which are willing to join. (8) Antidote inflammatory speeches by Americans. (9) Appropriate as much money for research in human relations as for weapons. "We must show by deeds that we do not want war with Russia."



Miss Shirley Charlton of Home Missions Council proffers a speckled toy puppy to a child when the "Eastern Harvester" station wagon given by the Woman's Auxiliary, stopped in Delaware

Contest Winners

Sellersville, Pa.: — After making over 1,000 installations of "Carillonic Bells" in churches and institutions throughout North America, Schulmerich Electronics, Inc. here

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found that they had created a unique situation in the musical world. They had given American organists a beautiful and flexible bell instrument with almost unlimited scope, but they soon discovered that only a small collection of bell music was available for its performance.

As exclusive producers of "Carillonic Bells," Schulmerich Electronics decided to find a way to interest composers in writing music that would swell the world's file of bell compositions. Schulmerich's recent contest for the best compositions for "Carillonic Bells" was the result, and the winners proved that American composers can meet the standards of the old world. The judges of the contest felt that the great dynamic range of "Carillonic Bells" permitted the contestants full sway of their creative talents, and inspired some future classics in bell music.

The distinguished judges — Harl McDonald, manager of the Philadelphia Orchestra Association, James Francis Cook, editor of *Etude*, John Finley Williamson, president of Westminster Choir College, Princeton, N. J., and Seth Bingham, associate professor of music at Columbia University and organist of the Madison Avenue Presbyterian Church, N. Y. — unanimously picked Mr. Robert S. Elmore's poem *Speranza* as the winning composition. His opera, *It Began At Breakfast* has the distinction of being the first American opera to be televised, and his symphonic and choral works are finding favor with major conductors and organizations, among whom are Leopold Stokowski, Frank Black and Eugene Ormandy.

David S. York of Princeton, New Jersey, won the second prize for his *Divinum Mysterium* which is the second movement of his original organ sonata. Mr. York is a graduate of Yale University with a bachelor of music degree and in 1946 received a master of music degree from Westminster Choir College, majoring in composition under Dr. Henri N. Switten. At present Mr. York is assistant to the head of the theory department of Westminster Choir College and organist at the Second Presbyterian Church of Princeton.

Third prize was awarded to Rollo F. Maitland of Philadelphia for his composition, *Poem for Bells with Organ*. The entire nation knows of Dr. Maitland's fame as a composer and organist.

The winning compositions will be made available in printed form in the near future.

Sacramento Convention

Eureka, Cal.:—The convention of the diocese of Sacramento met at Christ Church here, April 5-6, with Bishop Lane Barton of Eastern Oregon the speaker at the convention dinner. Business was largely routine, though Bishop Noel Porter would hardly say so since he was handed a purse of $2,500. He also announced that Trinity Church, Sacramento, was now the Pro-cathedral of the diocese.

Lexington Cathedral

Lexington, Ky.:—Bishop Moody of the diocese of Lexington has announced plans for a cathedral in the mountain town of Beattyville which will be "missionary in nature but unconventionally broad in scope." The reason for Beattyville, he said, is to dramatize interest in missionary work. It will have no active parish but will provide the diocese with a non-parochial center belonging equally to each parish and mission. He stated that no denominational lines would be drawn as to its use and that it would be open to other church groups.

Bishop Moody also announced the intention of building in Lee County a conference and recreational center, which he hopes will become a focal point for evangelism and youth work.

Elected Bishop

Boston:—A theological student at Boston University has been notified of his election as a bishop of the Greek Orthodox Church on the island of Cyprus. Markarios Kykkotis, 34, said he would return to Cyprus this month to assume the bishopric of Kition. He will thus give up a scholarship awarded him by the Methodist Church in this country. His new diocese includes 60,000 communicants out of a population of 400,000 persons on the island. He will be the youngest of four bishops there.

Church School Service

Edge Rock, Calif.:—Children from all parts of the diocese of Los Angeles gathered in the bowl of Occidental College here on April 11 for their annual service and mite box rally. Ordinarily held in the cathedral in Los Angeles, the service has become so popular that it was decided to hold it this year in the bowl which seats about 4,000.

Bishop Loring Dies

Springfield, Ill.:—Bishop Richard T. Loring, 46, consecrated Bishop of the diocese of Springfield only last October, died here on April 16 after a brief illness. He is survived by his wife and three children, and by Bishop Oliver Loring of Maine.

Visiting Bishops

San Francisco: — Three visiting bishops were guests of honor at the convention of the diocese of California, meeting at Grace Cathedral here April 13-14. Bishop Thomas Wright of East Carolina preached the sermon at the service that opened the convention; Bishop Stephen F. Bayne Jr. of Olympia was the speaker at a missionary mass meeting; Bishop Winfred Ziegler of Wyoming

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was one of the speakers at a joint meeting. Bishop Bayne also was the speaker at a dinner in the interest of the college work program of the diocese. Bishop Karl Block of course presided at all sessions and meetings.

New Dean

Los Angeles:—The Rev. John M. Krumm, rector of St. Matthew's, San Mateo, California, has accepted an election to the deanship of St. Paul's Cathedral here. He takes over his new duties on April 20, the day before the present dean, F. Eric Bloy, is consecrated bishop of the diocese. Mr. Krumm, 35, is a graduate of the University of California and the Virginia Seminary and did graduate work at Yale Divinity School while he was assistant at St. Paul's, New Haven.

Plan for Peace

Washington: — The churches of the nation were called upon by a group of 125 leading churchmen from 12 denominations and 20 states, meeting in an emergency session here April 6-8, to take immediate action to oppose "the effort to put the United States on a wartime basis," and to restore to civilian leadership the policy-making powers of the government.

In a program which called for a national movement, directed toward Congressional action, the churchmen asked for the defeat of Selective Service and UMT, the advancement of peace through the development of the United Nations, the continuance of the "policy of sincere and patient negotiation without threat of military force," U. S. leadership for world-wide disarmament under law, "fresh efforts to find a basis for the control of atomic energy under the United Nations," and the utilization, as fully as possible, of international machinery in carrying out the European Recovery Program. Early passage of legislation supporting entrance of a fair share of DP's, and Congressional approval of the World Health Organization, three-year extension of Reciprocal Trade Agreements Act, and re-enactment of grain controls for non-essential uses were also advocated.

The churchmen, not content with the adoption of basic principles, created a national strategy which is intended to reach the grass roots. Local churches are being called upon to begin immediately an expression of individual opinion through letters, a door-to-door peace information service, and the utilization of all forms of communications to broadcast the message of realistic peace.

"It is our purpose to establish immediately a national movement to carry out the principles which we have adopted at this conference. This movement is to be channeled through all existing agencies now organized, by the various Protestant denominations, to further the interests of world peace. It will also be coordinated into the peace programs of such organizations as the Federal Council of Churches and the United Council of Church Women. It will utilize all means of communications. The movement, while operating on the national and state levels, will be centered chiefly in local communities," the strategy report said.

"We call upon the American government and the American people to take vigorous leadership in applying principles of love, law, justice, and moral responsibility," the churchmen said. "We call upon all Christians to undergird the program for peace in confidence and faith that empowered by God they will speak with clarity and force to their representatives in Congress in order that our national action may be directed toward the peace of the world."

They challenged the nations of the world to give us a portion of their national sovereignty in the interests of lasting peace. "We believe the foreign policy of the United States should be based upon the determination to achieve peace through developing the United Nations rather than upon unilateral diplomacy backed by military might," the report declared. "World peace demands that nations limit national sovereignty in a world system under law. We believe, therefore, that American policy should have as its objective the patient, persistent development of the United Nations in the direction of some form of world government."

While supporting ERP the churchmen said that "we believe that no aid program should be tied in with military purposes, but related so far as possible to the organized agencies of the United Nations such as the Economic and Social Council where no veto exists. We recognize that the solution of the world's problems makes imperative increased sharing and sacrifice to an extent not yet contemplated by our citizens. The real enemies to be overcome are hunger, poverty, desperation, and chaos. A large section of the Ameri-



NAVE WINDOW
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The Rev. W. Owings Stone, Rector

•

The flowing lines and varied blues of the figure of the Virgin, the random placing of her monograms, the delicately drawn Child and attendant angels, recalls the tapestry-like quality of windows of the later middle-ages. This window, of richly textured quiet coloration, with its playfully irregular canopy framework, creates a pleasant, intimate atmosphere most harmonious in the smaller church.

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can people have thus far failed to align themselves with the suffering of others. The challenge of the emergency is for Christians to make the essential sacrifices that all mankind may share in the human dignity that we cherish for ourselves. It would be far wiser to utilize a large proportion of the American budget for such needs rather than to dissipate it in military re-armament."

Among prominent churchmen taking part were the Rev. Ralph Sockman, pastor of Christ Church, New York; President Frederick Nolde of the Lutheran Seminary, Philadelphia; the Rev. Charles Boss, director of the peace commission of the Methodist Church; the Rev. Ernest Johnson, head of the research department of the Federal Council of Churches; the Rev. John Paul Jones, Presbyterian of Brooklyn; the Rev. Walter Van Kirk, secretary of the commission on international peace and goodwill of the Federal Council; the Rev. Bernard Clausen, Baptist minister of Cleveland.

Dies Suddenly

Emmorton, Md.:—The Rev. Bates Gilbert Burt, a retired clergyman of the diocese of Michigan who has been officiated here at St. Mary's Church, died suddenly on April 5. He has been rector of All Saints', Pontiac, Mich., from 1922 to 1947 and played a distinguished part in the life of the diocese. He is survived by three children, one of whom is the Rev. John H. Burt, chaplain to Episcopal students at the University of Michigan.

Active Laymen

Columbia, S. C.:—Laymen of St. John's here, organized as a committee on evangelism, gave a five minute devotion broadcast daily over a local station each day in Lent. Each of the forty men taking part read from the Bible, gave a brief talk and closed with prayers. They were also responsible for the mid-week services in Lent, one of them taking the service and another leading a discussion on some phase of Christian work. Further, the men met Sunday evenings in the parish house to discuss various phases of evangelism.

Benefit Bazaar

New York: — St. Bartholomew's Church will hold a bazaar, April 22-23, the proceeds of which will go to St. Timothy's Hospital, Cape Mount, Liberia; the work of the Rev. Kimber Den with blind children in China; the support of the social service work of the parish. Special features will be a sports shop, millinery fashion show, bridge, white elephant booth, flower shop, country store and game booths. The Rev. C. P. Deems, assistant to Rector Paull T. Sargent, is the director.

Washington Cathedral

Washington:—Tentative plans for the resumption of building of Washington Cathedral was announced on April 11 by Dean John Wallace Suter. Final decision will not be made until detailed architect's plans and construction costs have been

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Also as long as the supply lasts *Christianity Takes A Stand,* edited by Bishop Scarlett and with chapters by W. Russell Bowie, Bishop Parsons, Sumner Wells, Bishop Dun, Eleanor Roosevelt, Frances Perkins, W. E. Hocking, Stringfellow Barr, Arthur H. Compton, Reinhold Neibuhr, Eduard Heimann. 30c a copy, postpaid.

THE WITNESS

135 Liberty Street **New York 6, N. Y.**

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obtained but it is hoped that work may begin this summer.

Vote in Michigan

Detroit:—The vote for suffragan bishop in Michigan, which resulted in the election of the Rev. Russell Hubbard, as reported here last week, was as follows:

Clergy	1st ballot	2nd ballot
Russell S. Hubbard	46	58
Irwin C. Johnson	34	34
Gordon Matthews	16	4
David Hunter	3	1
B. H. Crewe	1	1
Laymen		
Russell S. Hubbard	97	124
Irwin C. Johnson	77	70
Gordon Matthews	27	7
David Hunter	2	0
B. H. Crewe	4	3

Bishop Whittemore of Western Michigan, preaching at the service of installation of Bishop Richard Emrich as diocesan, held at the cathedral the same day, stressed the great need of a teaching ministry and a learned people. He mentioned the gift of teaching which Bishop Emrich has and dwelt upon the need for such a gift at this time when new life is stirring the Church. Other bishops attending the service were Bishop Ivins of Milwaukee who, as president of the province, installed Bishop Emich; Bishop Page of Northern Michigan; Bishop Kirchhoffer of Indianapolis and Bishop Mallett of Northern Indiana. In the procession were representatives of the mayor and common council of Detroit; a number of clergy of other communions; representatives of the A. F. of L. and the C.I.O., the local Council of Churches, and the National Association for the Advancement of Colored People.

United Ministry

Cambridge, Mass.:—An excellent example of co-operative work and worship is given by the United Ministry to students at Harvard. For four years the Protestant and Jewish faiths have worked together in this co-operative organization. A chaplain for students assigned by the Baptist, Congregational, Episcopal, Lutheran, Methodist, Presbyterian and Unitarian churches worked together through the United Ministry together with the Society of Friends, the International Student Association and the Inter-denomination of Phillips Brooks House.

The chaplains of the different churches and the secretaries of the organizations meet every month to discuss matters of mutual interest and to make plans for their combined religious impact upon the thousands of students in Cambridge who attend Harvard, Mass. Institute of Technology, Radcliffe and less well known institutions.

The student work of the Episcopal Church is carried on under the direction of the Rev. Frederic B. Kellogg who is the chaplain for students under the Rhinelander Memorial Foundation. The base of his activities is the chaplain's house which stands alongside Christ Church. Mr. Kellogg holds a student communion service in Christ Church every Sunday morning at nine o'clock, and a meeting of the Canterbury Club at his home in the evening. He takes part in the services of Christ Church and receives every possible support in his work from the rector, the Rev. Gardiner M. Day, and the vestry of historic Christ Church.

While the Canterbury Club and the various other clubs meet every Sunday evening several times a year the students of all the churches represented in the United Ministry join for a service of worship followed by an address on some phase of religion by an outstanding speaker.

Rector Retires

Minneapolis (RNS): — The Rev. Frederic Tyner is retiring as rector of St. Luke's here, but in announcing that he will turn the job over to a younger man, the 70-year old parson states that he has no intention of giving up his ministry. For the past 22 years he has presided at annual "golfers' dinners" which, over the years, have been attended by hundreds of golfers. Mr. Tyner is known to thousands also for his column in a local paper called "What's Your Score?"

Youth Meeting

Detroit:—About 150 members of the Anglican Young People's Association of Windsor, Canada, joined with 250 members of the Episcopal Games League for a service at St. Paul's Cathedral on April 4. The latter organization sponsors interparish recreational activities. The preacher was the Rev. R. Charles Brown of Windsor, who likened the American and Canadian youth living in good neighborliness along an un-

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"Back of the Harvest" — "Indian Schooldays" — "Sharecropper Story." Film-strips with commentaries; 45-minute program on the Home Missions Council. Rental for set of three, $1.00. Home Missions Council of North America, 297 Fourth Avenue, New York 10, N. Y.

Have you read . . .

Dark Glory by Harry V. Richardson. A comprehensive and graphic account of Dr. Richardson's study of the church among Negroes in the rural South. Friendship Press, 156 Fifth Avenue, New York 10, N. Y. Cloth, $2.00; paper, $1.00.

All God's Children. Concise discussion of minority groups in the United States with suggestions for action. Prepared by Pauline Shortridge. 32 pp. $.15 a copy; quantity rates. Home Missions Council, 297 Fourth Avenue, New York 10, N. Y.

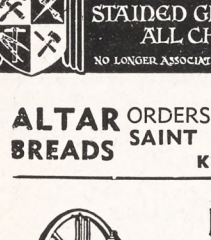
Indians in Urban Centers by G. E. E. Lindquist. A manual for city pastors, religious educational directors, church social workers, directors of social agencies. 24 pp. $.10 a copy. Home Missions Council, 7 Winona Street, Lawrence, Kansas.

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Newark Dean Speaks

Atlantic City, N. J.:—Dean Arthur Lichtenberger of Newark, an editor of THE WITNESS, was the speaker at the annual dinner of the Episcopal Service for Youth, held here April 20. He spoke on the philosophy of a Church social agency.

Bishop Creighton Better

Detroit: — Bishop Creighton, retired bishop of Michigan, and Mrs. Creighton left here immediately following his retirement on March 31 and are shortly to take up residence in Washington, D. C. Before doing so the Bishop is to enter a hospital for a complete check-up. His condition when he left Detroit was reported as "fairly good."

Canon French Honored

State College, Pa.:—A chancel window was recently dedicated at St. Andrew's here in thanksgiving for almost thirty years of service to the parish by the former rector, Canon Edward M. Frear and Mrs. Frear. A reception in their honor followed the service.

Memorial to Primate

Toronto: — A committee of 40 members of the Church of England in Canada is seeking $50,000 for a memorial to the late primate, Archbishop Derwyn T. Owen. The plan is to establish a lectureship on the theme, "The Church in Relation to Present Day Problems," and two scholarships for theological students.

Child Guidance Clinic

Newark, N. J.:—Following an address by Spencer Miller Jr., who is the commissioner of highways of New Jersey, on the growing movement in the Oranges and Maplewood for a child guidance clinic, the board of social relations of the diocese endorsed the project.

New Headquarters

Charleston, S. C.:—The diocese of South Carolina has moved into its new headquarters at 138 Westworth Street, Charleston, 6.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

DR. BERTHA P. RODGER
Churchwoman of Ridgewood, N. J.

That was a splendid article by Bishop Hall on "Youth and Sex Behavior" (WITNESS, March 11). It is high time the Church became more actively interested in these problems of young people.

Few will disagree that the home is the best place for sex instruction to be given. There it can be suited to the needs of each child as they arise and the ideals of the family passed along. It is not the actual facts but the attitudes toward them that are so important. However, leaders of young people find that the home has not been doing the job. Young people are confused and misinformed and unwilling to talk things over with their parents—or unable to. They are pathetically grateful for a chance to talk frankly with someone in whom they have confidence and whose knowledge they respect.

There is a fine opportunity for the Church to give them the help they need and want. It means far more than just teaching the facts of reproduction. It means real education for marriage and parenthood and Christian family living.

At least one diocese is putting into operation a plan for such education. Are there others?

* * *

MISS C. M. WEEKS
Churchwoman of Boston

There is an occasional number of THE WITNESS that brings me that peace and quiet that I look for in the church. However too often I am urged to stir myself about something; to protest against what you consider an infringement of civil liberties; to urge more rights for Negroes; to write Washington about something or other. Since these things upset me so, I am asking you to discontinue my subscription.

* * *

MISS MARGARET JAMES
Churchwoman of Montgomery, Alabama

Here is a suggestion from the deep south to those of you in the north who are vigorously fighting for anti-segregation down here. Show us just how real and sincere you are in your desire for this movement. Get busy and plan to work out a mass migration of Negroes from our section to yours. Work on it just as you would for foreign refugees. Begin finding openings for them up there in work—begin a campaign for good housings for them in the midst of your own residential sections. Open your homes to them until they can be accommodated. Open your church doors wide for them to enter every Sunday, *in hordes*, to worship. . . . Be prepared to meet them in close social contacts everywhere you go. We are "from Missouri" down here and must be shown, instead of being criticized and preached to by a section that has little or no Negro problem to meet.

Until you do this, and face the real issue, and prove that such an intolerable situation is possible — we find your arguments very empty. For instance, if we listen to the articles written by members of the Negro race, urging common church worship, the result would be a very real race problem. Such close social contacts are unthinkable, and would only mean a gradual dying of the church down here — or perhaps services held in private dwellings. Here is an opportunity, therefore, for the advocates of anti-segregation in the north to really work towards the first convincing step in the movement. Take them all up there — and work from there.

* * *

REV. DAISUKE KITAGAWA
Pastor, Twin City Japanese Christian Congregation, Minneapolis, Minn.

In the House of Representatives is now pending a bill introduced by Congressman Walter H. Judd of Minnesota (HR 5004) which proposes to provide the privilege of becoming a naturalized citizen of the United States to all immigrants having a legal right to permanent residence and to make immigration quotas available to Asiatic and Pacific peoples. In brief, this bill will do away with the Oriental Exclusion Act of 1924 entirely, thus completing the steps in the right direction which were taken by the United States Congress when it repealed the Exclusion Act against Chinese, Filipinos, and the East Indians.

One unfortunate factor in connection with this legislation is that it is so closely connected with the Civil Rights Program put forth by President Truman which the political forces of the South are deadly set against.

In view of the fact that the entire world is looking up to the moral leadership of the United States as well as her political and economic power, it is of vital significance that the darkest spot of this nation's law, namely, the immigration and naturalization restrictions on the basis of racial background, be eliminated. It is from this standpoint that I feel the Church people ought to give all the support they can to this bill.

As you probably know, at present, Asiatics, except the East Indians, Chinese, and Filipinos, are barred from both naturalization and immigration privileges. As one of the Asiatics, the Japanese have been, and still are, "aliens ineligible for naturalization" and as such are subject to unjust legal discrimination in the form of anti-alien land laws in some states and inability to engage in certain occupations and professions. As long as this discriminatory law is in effect, even Nisei veterans, who risked their lives for this country, have acts and are denied the protection to which returned to find that they are not entirely free from property loss by way of escheat they are entitled.

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. . . . *What They Say About Home Missions Council Work . . .*

. . . among MIGRANTS . . .

May we congratulate the Home Missions Council of North America . . . for its fine work among the agricultural camps of Kern County. . . .

There is a tendency, through the flood of news stories on the plight of European and Asiatic peoples, to forget that we have here at home many people who need help and whose economic position is such that educational and recreational opportunities are extremely limited. . . .

Every assistance should be extended to these (Home Missions Council) workers, who are true missionaries in a field which has been all but forgotten but whose need is still great, not only for material sustenance, but for spiritual assistance.

EDITORIAL "Fine Work" in the
BAKERSFIELD CALIFORNIAN, February 1948

. . . among SHARECROPPERS . . .

It seems to me that the Home Missions Council cannot possibly be engaged in a more important work than the encouragement of this program for the training and inspiration of rural ministers in the Southern states. The Phelps-Stokes Fund is glad to be associated with this really important enterprise.

CHANNING TOBIAS
Director of the Phelps-Stokes Fund
101 Park Avenue, New York

. . . among INDIANS . . .

In our particular area we are in the heart of the Choctaw Nation and many Indian students come to us. These will be the leaders of their generation and I feel that the program of the Home Missions Council, as it reaches these students through such work as that of your Director of Religious Activities, will be the means of raising the standards in many ways, particularly spiritually, of these people.

C. C. DUNLAP, President
Eastern Oklahoma Agricultural and Mechanical College
Wilburton, Oklahoma

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The WITNESS

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APRIL 29, 1948



REV. ROSCOE T. FOUST, WITNESS EDITOR, WILL REPORT CONFERENCES . .

Article by Alec Vidler of England

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9:00 A.M. Holy Communion.
10:45 A.M. Sunday School.
11:00 A.M. Morning Prayer and Sermon.
6:00 P.M. Young People's Meetings.

THE CHURCH OF THE EPIPHANY
1317 G Street, N. W.
Washington, D. C.
Charles W. Sheerin, Rector
Sunday: 8 and 11 A.M.; 8 P.M.
Daily: 12:05.
Thursdays: 11:00 and 12:05.

The WITNESS
For Christ and His Church

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APRIL 29, 1948
Vol. XXXI No. 12

Clergy Notes

BOWDEN, vicar of Christ Church, Midland Park, N. J. becomes rector of St. Stephen's, Catasauqua, Pa., May 1.

BOWMAN, HARWOOD C., formerly associate rector of the Good Shepherd, Buffalo, N. Y., is now the rector of St. Paul's, Kittanning, Pa.

COOLIDGE, JOHN K., has resigned as rector of All Saints', Ft. Lauderdale, Fla., effective October 1 to retire from the active ministry.

COPE, ARTHUR B., post graduate student at General Seminary, takes charge of churches at Greenville and Farrell, Pa., on June 1.

GURNEY, GEORGE L., formerly rector of Emanuel, Elmira, N. Y. is now vicar of the Epiphany, Miami Springs, Fla.

HOTCHKISS, WALTER M., formerly rector of St. Alban's, Centerdale, R. I., is now rector of All Saints', Fulton, N. Y.

KING, HANFORD L., formerly locum tenens of the Mediator, New York City, is now rector of the parish.

LOVE, JAMES P., in charge of churches at Cameron and Rockdale, Texas, has retired from the active ministry.

MARSHALL, MALCOLM, assistant at St. Alban's, Washington, D. C. becomes rector of St. Margaret's, Washington, June 1.

MURRAY, GEORGE M., was ordained deacon on April 5 by Bishop Carpenter of Alabama at Trinity Church, Bessemer. He is to be chaplain at the University of Alabama effective July 1.

SPARLING, CHRISTOPHER, has resigned as rector of St. Philip's, Coral Gables, Fla., effective October 1 to retire from the active ministry.

SYDNOR, CHARLES W., JR., formerly rector of St. Paul's, Petersburg, Va., is now rector of St. Paul's, Waco, Texas.

SERVICES
In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.
Weekdays: Holy Communion — Monday and Thursday, 9 A.M.: Tuesday, Friday and Saturday, 8 A.M.: Wednesday, 7:00 and 11:00 A.M. Noonday Service, daily 12:15 P.M.

CHRIST CHURCH
Cambridge
Rev. Gardiner M. Day, Rector
Rev. Frederic B. Kellogg, Chaplain
Sunday Services: 8:00, 9:00, 10:00 and 11:15 A.M.
Weekdays: Wed. 8 and 11 A.M. Thurs., 7:30 A.M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, S.T.D., Rector
Sunday Services 8. 9:30, 11 A.M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Services
Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 P.M.
Weekdays: Holy Communion Wednesday and Holy Days, 12:00 noon, Friday 8 A.M. Intercessions Thursday, Friday, 12:10; Organ Recital Tuesday, 12:10.
The Cathedral is open daily for Prayer.

ST. PAUL'S CHURCH
Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkow, D.D., Rector
Sundays: 8 A.M., Holy Communion; 11 A.M., Church School; 11 A.M., Morning Prayer and Sermon.
Wednesdays: 10 A.M., Holy Communion; 10:45, Rector's Study Class.

THE CHURCH OF THE ADVENT
Indianapolis
Meridian St. at 33rd St.
The Rev. Laman H. Bruner, B.D., Rector
Sunday Services: 7:30 A.M. Holy Communion; 9:30 A.M. Church School; 11 A.M. Morning Prayer and Sermon.

CHRIST CHURCH
Nashville, Tennessee
Rev. Payton Randolph Williams
7:30 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
6 P.M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion, 10 A.M.

CHURCH OF ST. MICHAEL & ST. GEORGE
St. Louis, Missouri
The Rev. J. Francis Sant, Rector
The Rev. C. George Widdifield
Minister of Education
Sunday: 8, 9:30, 11 A.M.; 8 P.M.
Canterbury Club, 5:30 twice monthly.

CHRIST CHURCH IN PHILADELPHIA
Second Street above Market
Cathedral of Democracy
Founded 1695
Rev. E. Felix Kloman, S.T.D., Rector
Sunday Services: 9:30 and 11 A.M.
Church School: 10:00 A.M.
Weekdays: Wed. noon and 12:30.
Saints' Days: 12 Noon.
This Church is Open Every Day

CALVARY CHURCH
Shady & Walnut Aves.
Pittsburgh
The Rev. Lauriston L. Scaife, S.T.D., Rector
Sundays: 8, 9:30, 11:00 and 8:00.
Holy Communion—Daily at 8 A.M.
Fridays at 7:30 A.M.
Holy Days and Fridays 10:30 A.M.

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The WITNESS

For Christ and His Church

April 29, 1948

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Chinese Christian Tells Story Of Changli Incident

As One of Those Taken Prisoner He Relates What Happened on Much-Discussed Occasion

By Dr. H. Y. Chang
Professor at Yenching University

Hartford, Conn.:—I have been greatly surprised to see the reports and read the letters from missionaries in China about the Changli Incident of May 18th to 21st, 1947.

Changli is an important town in Hopei Province on the Peiping-Mukden Railroad, and the location of one of the Methodist mission stations. Early in the morning of the 18th, just after midnight, the town was attacked by the Chinese Peoples Liberation Army forces (Communist), said to number about 20,000 men. They took captive three American missionary women, about thirty Chinese pastors, teachers and evangelists, and five hundred middle school students, boys and girls. I myself was one of the captives. We were informed that they intended to burn down the foreign buildings on the campus. We left the town about six that morning under guard of a small detail of Communist soldiers who led us out of the city and away from the severe fighting that was going on all around us. They marched us slowly until about the middle of the afternoon, telling us they wanted to take us over the mountain to their main base; they finally agreed to let us stay overnight in a village at the base of the mountain, about ten miles from Changli; we were given food and accommodation. We returned to Changli on the afternoon of the 19th. The buildings on the campus had been robbed; seven thousand bags of UNRRA flour stored in a barbed-wire classroom had been taken and distributed to the people and the Communist troops. One building used as an office by the Chinese UNRRA had been burned. (Funds for the rebuilding of this building were later allocated by UNRRA-Ed.)

As a participant in this experience I want to describe it as it appeared to me, a Chinese Christian. This attack by the Communist People's Liberation Army troops was a part of a battle stretching about thirty miles along Peiping-Mukden Railway, with Changli as a major target of attack. The attacking forces were not an unorganized mob, but well-trained, able-bodied fighters, highly disciplined and well-equipped, some of them carrying American weapons.

The attack on the mission compound, the capturing of teachers and students, the plan to burn down the mission buildings, were all deliberate. The motive was opposition to American imperialism; they suspect Christians as collaborators with the reactionary Nanking Government and American imperialists. They thought they could carry these captives away to their area and "re-educate these foolish and semi-reactionary Christian people." They were eager to get us "over the mountain to the main base." The secretary of the provincial government met us after we had gone about seven miles, welcomed us happily, and said that for a long time they had been planning to capture such a group. He said he knew the morning's trek had been a tense experience but that "over the mountain you will feel a new atmosphere; the only thing you will miss in your new environment will be the two-story American type of buildings of the mission compound. You will not need to worry about your economic life—you will have food, clothing and shelter, more than sufficient; there will be no inflation to worry about because we share and everyone produces."

It is a mistake to credit our release and the decision not to burn the buildings to the tact and persuasive talking we Christians did. The incredible degree of reasonableness on the part of the Communists was a major factor in the situation. We Christians have to admit that we have had an impatient, intolerant, irrational and unchristian attitude toward the Communists; we have to admit that within Church groups Communism is not freely and fairly discussed but that an intense feeling of it as a menace does exist. A humble and careful examination of our experience with the Communists those days leaves us with a feeling of shame. When we suggested that we rest that night and postpone the decision about going over the mountain Mr. Lin, the Communist representative, said he thought this was

Editor's Note: The Changli Incident is frequently mentioned in any discussion of the relationship between the missionary work of the Church and Communism in China. An American missionary of the Methodist Church, Perry O. Hansen, reported in July, 1947 as follows: "Recently a mob of Reds came to the Changli Compound after midnight, forced several of our missionary women on a long trek, looted wildly, stealing all hospital supplies, burned one residence and planned to level the whole set of buildings, forcing the schools into village rooms without any equipment. Only the presence in the compound of some unusually wise and tactful Chinese men who were able to make a fearless and unanswerable argument in favor of the work of the mission, prevented complete destruction of the property."

A different picture of the Incident is here presented by Dr. Chang who recently arrived in the United States to do graduate work at Hartford Seminary. Also a Methodist, he was at the Compound at the time of the Incident and was himself taken prisoner. In addition to being a professor at Yenching University, Dr. Chang is editor of the Christian Farmer magazine and the head of the literature department of the Christian Rural Service Union.

To Report Conferences

**The Rev. Roscoe T. Foust, rector of the Ascension, New York, and WITNESS editor, will report both the Lambeth Conference and the meeting of the Assembly of the World Council of Churches, for this magazine. He will leave for London in July to cover the meeting of the Anglican archbishops and bishops, and will then go to Amsterdam to report the World Council meetings in August. Mr. Foust was the chaplain at West Point from 1933 to 1937 and was dean of the cathedral at Bethlehem, Pa., until 1945 when he became the rector of the Ascension. He has been a member of the editorial board of THE WITNESS since coming to New York and has been chairman of the board for the past year and a half.

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a good suggestion. He took out his map, studied it to find a village that could best accommodate this large group; he chose Changkuochuang, about three miles away, a village at the base of the mountain. "There are no troops there and you will feel free as you spend the night." We arrived there at four o'clock; they gave us food ration slips, the same as they issued to their troops; they refused the idea that the mission would later repay; rice and flour were distributed and we cooked it ourselves, in little groups.

The Communists listened to our presentation of the effects of their proposed actions. In attacking Christianity they are attacking something that is good, not something that stands for wrong. Their attempt to reeducate this group of captives would end in failure; no change in them could be made under such circumstances; peoples can change, but the time and form of change has to be considered; the group had left the school under armed guard and under intense gun-fire; the shock suffered by the relatives and friends of the captives would also condition the captives psychologically; there would be rampant talk and gossip, crystallizing into tales about Communist raping of girls; these false tales would be given exaggerated radio and newspaper circulation; the effect on the outside world ought to be considered.

Then there were the three foreign women. We suggested that the best policy of a revolutionary group is to win the people, not only the people of our own country but the people of other countries as well. Undebatedly, American imperialism is not shared by progressives and decent Americans; so a distinction between the decent populace and the reactionary political and military groups is highly necessary. A fair deal to those individuals would be convincing evidence of power.

On the question of burning the houses, we suggested that it was destructive, contrary to their reconstruction program and would but feed the argument of those who say Communists are destructive, that they kill, fire, rape and plunder. Here was a chance to stop these accusations by "removing the fuel from the furnace," as the Chinese proverb says.

The effect of the Communist treatment on our captive group also deserves mention. We were deeply impressed with their discipline in sex behaviour. About midnight three of us, including the principal of the school, went around to the houses in which the girl students were accommodated; we wanted to cheer them with the possibility of a return to Changli the next day. In the third house a peasant with a long white beard was the host. "Teachers," he said to us politely as he pointed to the north with his right hand, "don't worry about these men from the North"; then he pointed to the south, and in a changed tone he said "Those from the South are not reliable." This was an old man, completely ignorant about names of parties and armies; but from his personal experience the difference in the behaviour patterns of the two contending groups was utterly clear to him. The Communist army was of the North and the National troops of the South. One of our fellow captives was a young woman with a few months' old baby. On our way back to Changli we got acquainted with her and she told us that her husband was police head of a certain government coal mine area; they had been visiting relatives in Changli when they were captured. She said, "I used to hate Communists without any reason. My home was not in the area they control and none of my relatives or friends had ever suffered from their hands; but I just hated them as a matter of course." Then her expression changed and she said, "The experience of these two days' captive life with them has changed me like heaven and earth." Then she went on feelingly, "There was no reason for them to treat me exceptionally generously. At every meal they saved two eggs for me from the nutrition provided for their wounded soldiers; each time I refused to take the eggs; but they insisted that I must have them, for the good of the child." Then she gaily displayed the bundle of Communist bank notes that she had from them as a gift for traveling expenses.



The Rev. Lauriston L. Scaife, rector of Calvary Church, Pittsburgh, who is to be consecrated Bishop of Western New York on May 13. The Presiding Bishop is to be the consecrator, with Bishop Davis and Bishop Randall as co-consecrators. The sermon will be by Bishop Pardue of Pittsburgh. The service will be at St. Paul's Cathedral, Buffalo

The experiences of those days challenge us Christians to self-examination; as preparation for such examination we could well take Jesus' words, "Why beholdest thou the mote that is in thy brother's eye, and perceivest not the beam that is in thine own?"

I want to go back to the question of robbing of the mission campus. Some government school students were carried away as captives too, but their school was not robbed. The Communists flatly admitted that the robbing of mission buildings was an expression of their anti-American imperialism feeling. They accuse the Christian Church of collaboration with the corrupt officials and reactionary militarists of the Nationalists. They say the Church always sides with and follows the steps of the Nationalists and pays little attention to the needy peasants in the liberated areas. One of their publicity men remarked sarcastically, "The formula of the Christian Church is 'Desert the people; Be Anti-Communist'."

One fact we must note about the robbing: it was done also by the local people, by the near-by neighbors. Three days after the Communists had left the city the rear court of the hospital was found, early in the morning, crowded with the returned furniture and equipment. Strict military orders from the Nationalist army had forced the people to give back what they had been permitted to take under the Communist occupation. Some of the Christians wanted to discover and prosecute the neighbors who had stolen the goods, not realizing how this vindictive attitude would strengthen Com-

(Continued on page 14)

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EDITORIALS

Our Rural Work

STATISTICS tell us that there are more people in the country than there are in the city; more people who are eager for the gospel of redemption. But the work of a priest in that field is a specialized ministry. The system for organizing a rural parish or mission is not "the city system cut down to the scale of the country." It is rather a peculiar type of work. By placing a premium on the city ministry, that is to say, by making the city ministry the goal of every priest, we negate the purpose of the Church, which is to bring souls into contact with the kingdom of God. The average salary offered to a rural clergyman in one of our larger dioceses is $2,328 a year with a house while in that same diocese the salary offered to a city cleric averages $3,438 a year with house and certain other benefits such as telephone and utilities. Taking the standard of values currently applicable, it would appear that the most important ministry in the eyes of the Church is that of the city parish. Why do we have so many clergy changing jobs in the country with short average tenure in a parish or mission while the normal turnover in city parishes is so much less with a correspondingly longer average tenure?

If we devise a system whereby the country cleric is made a "country cousin," the country cleric sooner or later gets the idea that his ministry is the less important in the eyes of the Church. You say that that is not what the Church intends—and perhaps you are right. But if we do not make the rural ministry as attractive as the city ministry, we shall not be getting rural experts in the country, but simply men who could "not make the grade in the city." Is it necessarily true that a man who cannot do a good job in a city parish is good enough for the rural ministry? It would appear that that is precisely what we are saying when we allow such a wide discrepancy in the salaries of the clergy.

True as is the statement that "there is a peculiar talent to running a large parish," is there not an equal amount of truth in the contention that the country cleric has a peculiar job which requires a special talent? If we think that this is true, then we must want to do something about it. There is a way to do something about it, but it is a way which eliminates competition among parishes and clergy: competition among the parishes because the offer of an outstandingly large salary would be made impossible, and among clergy because they will not all be competing for the few large parishes in a diocese.

For many years we have cloaked under the heading of humility the idea that clergy in smaller parishes and missions should not compete for position because they are called to serve the master. But each of these men is the head of a family, and his family must be fed and clothed. If a smaller parish cannot afford to feed and provide a living for him and his family, then he must seek a larger parish which will be able to do so. You can counter this argument with the statement that no parish should have a minister who cannot afford to pay him, but do you mean that? Do you mean that none except those who can afford it should hear the gospel of Christ?

We go even further to implement this inequality in the Church today, because the Church Pension Fund, which provides a pension for an aged cleric upon his retirement, bases its assessments and pension payments upon what the man's average salary has been for the years of his ministry. In other words, the measure of the reward which we mete out to one who has served faithfully as a priest is how much he earned during his ministry. No other factor is taken into account in the calculation of the pension of a clergyman. That does seem a bit unjust, does it not?

There are certain questions which must be faced unequivocally. Is the city ministry more important than the rural ministry? If not, why do men tend to gravitate toward the city for their ministry? Why is it common thought in our dioceses today

"QUOTES"

THERE is nothing more delightful than men who are learned gentlemen and also humble Christians, but the Church has suffered from those who have felt that it was enough to be the one without concerning themselves much as to whether they were attempting to be the other. One can never quite get away from those verses in the song of the Blessed Virgin, when she exultingly sings of the time when God shall exalt the humble and meek and send the haughty empty away. The words to me have a very real meaning and I rather fancy Europe would be a joyous place today if prelates and princes had spent more time on the significance of these words and less on the pomps and vanities of their respective official positions.

—IRVING P. JOHNSON
The late Editor of
THE WITNESS

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that after a young priest is ordained, he will go to the country for experience, experience to be used in his later ministry not in the country, but in the city? What are we going to do to overcome the wide discrepancy in clerical salaries?

At least one solution is offered in the basic salary schedule now under study in several dioceses of the Anglican Communion and already in its first stages of operation in one—Johannesburg in South Africa. We cannot offord to ignore this positive step toward the correction of a fault which has become increasingly more glaring through inattention on our part.

Pecusa

WE ARE happy to present this week an interesting and properly disturbing article by one of the foremost theologians and leaders of the Church of England. Alec R. Vidler is librarian at St. Deiniol's Library at Hawarden in Cheshire, England. This is the library at Gladstone's old home and is a place where clergy and others may come for periods of study. He was at one time a member of Selwyn College in Cambridge and a priest of the Oratory of the Good Shepherd. He has written a number of books, including *The Development of Modern Catholicism* (in collaboration with Dr. Wilfred Knox) which is a study of the development of liberal Catholicism in the Anglican communion. He is also the editor of *Theology*, the leading Anglo-Catholic theological journal.

A Word With You

By

HUGH D. McCANDLESS

Rector of the Epiphany, New York

PARDON ME, BUT YOUR ENTOMOLOGY HAS BUGS IN IT

AN ARTICLE in a diocesan magazine by one of my favorite religious educators contains the bland assertion that *Beatitude* means "Be-attitude." Ever since people discovered that Atonement was really derived from "At-one-ment," we have been treated to this sort of uplift by way of inspired but fallacious etymology.

I don't want to spoil anyone's fun, but it spoils mine when I am told that *bliss* means "blessed," that *carnival* means "farewell to meat," that a *belfry* without bells is no true belfry, or that *liturgy* means "the work of prayer." *Boon* does *not* mean the thing I pray for, but the prayer itself, and it has nothing to do with jovial companions. *Anthem* does not mean "something offered," any more than "tedium" derives from *Te Deum*.

False etymologies sometimes teach false lessons. You don't have to be blithe to be blessed. You can relax the flesh at a carnival without planning to give up meat. *Liturgy* means "public work," and this true meaning has rich connotations.

I hope no one will ever ask us to believe that since an umbrella-stand is where you stick umbrellas, Hindustan is where we should stick all Hindus.

We Were Thinking . . .

WE WERE thinking about a story that we heard which dealt with a Roman priest who had been invited to speak to a group of Protestant clergy on the subject "Dead Heresies." He remarked, following the question period, that it was evident to him that many of the heresies were not as dead as he thought! This story has a point to make to those who are planning the evangelization program for our Church.

In Ephesians it is said that our strength as Christians lies in "one Lord, one faith, one baptism, one God and Father of us all," and it struck us that the reason why our Church needs evangelization is that no longer do we preach "one Lord," nor do our laity abide by "one faith," and as a result we do not present to our world the solid front of a community living within the confines of "one baptism, one God and Father of us all." It is a fact of history that where Jesus Christ is truly preached, and where one faith is truly believed, there is no necessity for evangelization, for the good news is there in that preaching and in that belief. This unity is essential to our faith, and once we venture outside these bounds, no longer do we preach good news, but rather we preach old gossip that, in one form or another, man has articulated ever since he realized that he was different from the animal that pulled the plow. When we step outside of this unity, we step right into heresy.

To the thinking clergy and laity, this point need not be labored further, but let us proceed to what we would suggest as at least a partial solution. We think that an inclusive questionnaire should be compiled by the theologians of our Church which would cover, in terminology understandable to the layman, the basic points of our faith. The questions should be simple and either multiple choice or true-false. These should then be sent to every parish in the country to be presented to our confirmed members. With adequate presentation, honest answers would be received. No names would be required, the only stipulation being com-

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plete parish coverage. The forms would then be sent back to the diocesan or national headquarters, where the results would be tabulated. Each parish would be notified of its own particular weaknesses, and its clergy could then concentrate sufficient energy towards their remedy. Both the diocesan and national Church would benefit greatly in that they also could redirect their efforts toward the elimination of their known weaknesses. Periodic polls would indicate success or failure, gain and loss, and our evangelization would then be a directed, concentrated effort of a united Church striving for a common goal.

—Donald T. Oakes
—Robert B. Hall
Seminarians at E.T.S.

The Protestant Episcopal Church In the U.S.A.

by Alec R. Vidler

Priest of the Church of England

WHATEVER doubtful or disputable statements I am about to make, I can without fear of contradiction assert that the title of this Church is cumbrous. It is a title to which other objections also can be and are raised. But it is difficult, things being what they are, to propose an acceptable alternative, and I did not hear of one. The title is then likely to continue in use for some time. I do not know how to account for the absence of a familiar abbreviation of it. The Americans have reduced the practice of referring to their institutions by occult groups of letters to so crude an art that it seems curious that they speak of the P.E.C. or of PECUSA much less frequently than in England we use the abbreviation C. of E. for the Church of England. It will however be convenient if I may use one of these abbreviations here.

This article does not purport to be a report on the present condition of the P.E.C., based on a comprehensive survey of the facts. It is a piece of rank ecclesiastical journalism. I shall record some observations and reflections that are the result of my tour in the U.S.A. I shall be prepared for my American friends to tell me that some at least of my observations are superficial and of my reflections rash. Both anyhow are subject to the limitations on which I insisted in an earlier article in Christianity and Crisis entitled *The Appalling Religiousness of America* and which therefore I need not repeat. I cannot say that the principal observations in that article were not intended to apply to the P.E.C., since they were the outcome of experience acquired chiefly within its frontiers and by a critic who was being entertained not altogether unawares. While those observations are here presupposed, I can thankfully add that I found much more comprehension of the questions I asked under the heading "Sect versus Church" among Episcopalians than among other American Christians.

A visitor from the C. of E. finds himself much more at home in the P.E.C. than ought to be the case. The extraordinary hospitableness of his hosts heightens the impression, but, quite apart from that, it is remarkable to find an institution so much like the C. of E. in the U.S.A. I remember attending evensong in the General Theological Seminary in New York soon after I had disembarked, and reflected how pleasant but how odd it was to find something so familiar in that incredibly strange and cosmopolitan city. But was it right that an Englishman should find himself so much at home? The force of this misgiving will not be felt by any who retain the illusion that the U.S.A. is an Anglo-Saxon country. It is only when you realize of what an astonishing variety of races and nationalities America is made up that a Church as predominantly, if not as purely, Anglo-Saxon as the P.E.C. will strike you as incongruous; that is, if the Church aspires to be, as I presume it must aspire to be, the Church of the whole American people. This Anglo-Saxon flavor of the P.E.C., which is most evident in, but by no means confined to, the Eastern States, is recognized as a serious handicap by discerning members of the Church, and it will not be easy to overcome it. I met one exceptional rector who told me that his congregation consisted chiefly of Italians, to whom the characteristic stock-in-trade of Anglicanism means precisely nothing. This is then a Church that will have to become more of a fellowship of reconciliation and to develop a capacity for bold experiments and imaginative pioneering if it is to transcend its present refined, restricted and characteristically suburban appeal.

Not only are these experimenting and pioneering qualities at present inconspicuous, but there is less in the tradition of the P.E.C. than of some other American Churches to inspire them. It was

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through lack of these qualities that the P.E.C. lost its opportunity during the drive to the West in the last century, when it left other Christian bodies to evangelize the new settlers. It is commonly said that the Methodists went out West on horse-back, the Baptists by coach, while the Episcopalians waited until there were Pullman cars. Considerable efforts have since been made to capture the lost ground. They would perhaps be more successful if the P.E.C. in its upper ranks were less conservative. As is well-known, this is on the whole a Church of the privileged classes. Its bishops, I was told, are usually selected from the successful rectors of fashionable city or suburban parishes, though there has recently been some improvement in this regard. A rector, who himself had leftist sympathies, lamented to me that the P.E.C. is becoming increasingly "the Republican Party at prayer," and I found that many others, in whom those sympathies were less apparent, allowed the justice of the description, though one queried the words "at prayer."

Perhaps "conservative" is not the apt term; lack of enterprise would be better. This comes out in the Church's architecture and in its theology. It is exceedingly disappointing to find that even today the P.E.C. is still tied to imitation Gothic. If it can do no better than imitate, it would do well to revive the eighteenth century architecture as has been done, for instance, in the chapel of the Yale Divinity School, which is enchanting. As it is, the C. of E. has produced far more in the way of new and living and exciting forms of ecclesiastical architecture, although the P.E.C. has resources which we cannot now-a-days emulate. This appears to be a distressing sign of sterility.

The Church's theology seems to have been similarly, though less dismally, afflicted. The P.E.C. has more than its share of scholars of outstanding learning and ability, and a supply of competent theologians of which we might well be envious; its theological seminaries are much more adequately staffed then our theological colleges, and more encouragement is given to promising young scholars. But there is nothing like as much as one might expect to show for the advantages. It was disconcerting to discover with what veneration English theology is regarded when one knows how little warrant there is now for that sentiment. There are plenty of native resources in America that are not yet being properly tapped and worked. Theology in the P.E.C. is generally sound and solid of its kind, though it has its section of stale "Liberal Protestantism," but either way there is lack of movement and fresh air. Men are fearful of breaking new ground or of thinking dangerous thoughts. In every direction "safety first" seems to be written up—in the moderation of episcopal pronouncements; in the anxieties of Anglo-Catholic orthodoxy, and in the slowness of the younger evangelicals (who as with us show most signs of life) to steal the thunder of Catholicism.

So much for the lack of enterprise which is acknowledged and deplored by the most sensitive minds in the Church, and I hasten to add that there is promise of better things in the air, if not yet in print. The P.E.C. cannot be altogether unresponsive to the restless and surging vitality that is everywhere characteristic of the U.S.A. It is pertinent here to remark that this Church's influence in the universities is out of all proportion to its size in the country, and there is a rising generation of ministerial and lay students who have a deeper vision than that of perpetuating the American way of life and who are ready for radical changes.

With a bolder leadership and a clearer sense of its vocation the P.E.C. might quite rapidly be transformed and make a vigorous impact on the life of the whole people in which it is set. At present it is bogged in party feuds much as the C. of E. was twenty years ago. An alarming feature of the P.E.C. is the tendency to develop monochrome dioceses: that is, dioceses of one ecclesiastical color. There is an area in the middlewest known to the sophisticated churchman as the "biretta belt." This is possible because each diocese elects its own bishop and a bishop has so much direct or indirect power and patronage that, if he is sufficiently narrow-minded, unwise and determined, he can pack his diocese with clergymen of his own views.

Members of the P.E.C. resignedly mutter and even on occasion shrilly shout the old Anglo-Catholic, Modernist or Evangelical phrases which we used to know so well, but which—although the Church Union, the Modern Churchmen's Union and the Church Association still survive—have ceased to signify for most of us. But deliverance might come and spread more swiftly in America than here, once the theology of the Bible is released and the contradication between a religious party or club and a Church is perceived, and unless I am mistaken these things are beginning to happen.

At the moment, unfortunately, the Church is suffering from the way the negotiations for union with the Presbyterians were handled or mishandled. There seems to have been a grave lack of ecclesiastical statesmanship in these proceedings and in consequence nerves have been left sadly frayed. I got the impression that the Episcopalians are not yet ripe or qualified for union with Presbyterians or anyone else; it would be to their credit if they were. I will venture the mad hope that when the time for an act of unification comes

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the P.E.C. will be united first with a Church that is comparatively poor and socially inferior, even if theologically more remote. A union between two Churches as superior and prosperous as the Presbyterian and the Episcopalian is more than somewhat awful to contemplate, if I may say so.

BUT I do not want to give the impression that the C. of E. has nothing positive to learn from the P.E.C., which in fact seemed to me far ahead of us in many practical aspects of Church life. I have already alluded to the fact that its theological seminaries are much better staffed than ours, and on the intellectual side can do a much better job. They seem to be comparatively weak however on the side of training in the spiritual life. A similar contrast is apparent if you compare the Anglican and Free Church colleges in England.

Then the P.E.C. has actually got or is doing a lot of things that we wistfully or vaguely talk about. In the College of Preachers at Washington, for example, it has an instrument of post-ordination education which we should do well to imitate, since it is unlikely that we shall be able to start anything more efficacious.

And it has a revised Prayer Book, and all the editions are identically paginated. Thus worshippers can easily be helped to follow the services, and the Church shows much skill and care in the way it gives this help, as it does also in the welcome it extends to visitors. The C. of E. by comparison appears to be cold and grossly indifferent about whether people participate intellectually in its worship. The American clergy extend much more careful preparation upon their services than we do as a rule, though I should say that modes of worship in the P.E.C. are too elaborate and ornate. There is much carrying of flags; usually the stars and stripes and the Church flag. This looks rather too nationalistic. On the other hand, the custom at Washington Cathedral of interceding on each Sunday for a different state in the union and of displaying its flag seems admirable.

There is also a superfluity of candles, and an interest and a taste in ecclesiastical millinery which did not appeal to me. It was Bishop Johnson of Colorado, the first editor of THE WITNESS, a high churchman and a great bishop, who said: "The trouble with the Episcopal Church is that there are too many solemn asses celebrating solemn masses." I failed to discover why it is that when receiving Holy Communion an American high Anglican genuflects four times, where an English high Anglican does so only once or twice, and an Irish Roman Catholic not at all. A reformed movement in this Church will probably have a certain note of austerity.

Parochial finances in the P.E.C. are managed with enviable efficiency. Each autumn a budget for the coming year is made out; then fifty or a hundred laymen canvass the whole congregation and find out what each member will promise to pay week by week. They continue the canvas until the whole budget is met. Moreover, budgets are very much larger than those to which we are accustomed, and there are comparatively few endowments. The budgets are so large because churches are much more adequately staffed and equipped. For example, no American congregation of any size and standing would leave its rector to deal with his correspondence and other routine work, without the assistance of a professional secretary. Each church maintains offices and club rooms, etc., that make a corresponding church here look mean and shabby. They reckon that if you are going to run a church you should do it efficiently, and surely they are right. Nor do they waste their resources, as we do, by trying to maintain a great many superfluous and obsolete establishments. Likewise they aim at making the Sunday Schools even more efficient, attractive and up to date than the day schools: indeed they have much to teach us about the technique of religious education.

All this is not accounted for merely by the fact that the average member of the P.E.C. is better off than the average member of the C. of E. The truth is that they support the Church in a much more business-like and handsome manner. The clergy find that emigrants from the Church of England, and faithful ones at that, have to be told that where in England you may feel quite satisfied if you give one shilling a week, you are expected in the P.E.C. to give the equivalent of at least five shillings.

I can do no more than make the barest mention of a few other points that struck me. The clergy keep regular office hours in the well-equipped offices in their churches so that everyone knows when they are available for interviews. The P.E.C. is also much more ambitious and thorough than the C. of E. in its work in universities and colleges; every church near a university—and universities abound—has a Canterbury Club for college students. Last but not least, American Episcopalians have gone much further than we have in the practical recognition of the value of psychiatry.

In short if the P.E.C. at present has serious shortcomings, it also has great assets. It is impossible to move about in it for long without becoming eager to see it developing its resources and rising to its opportunities, for the language of "the great opportunity," which trips so lightly but with such futility off the lips of some eminent ecclesiastics here, this really means something.

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Canterbury College Trustees Vote to Carry On

Previous Action to Close the Institution Is Rescinded Due to a Determined Effort

Edited by Sara Dill

Indianapolis, Ind.:—The trustees of Canterbury College, meeting here on April 12, unanimously rescinded their previous action to close the college taken a week before. The new action was taken because a small group of laymen, led by a member of the church in Danville, where Canterbury is located, and a priest of Chicago, had previously met and established a foundation which has for its purpose "the raising, investing and holding of funds to stabilize the financial structure of the college."

This group met with the trustees and in the words of Bishop Mallett of Northern Indiana, the president of the trustees, "presented a plan with so much faith, enthusiasm and common sense that the trustees felt that an entirely new element had been added."

The foundation will have the broader base of the entire Church to work with, it being the purpose of its directors to integrate the college into the life stream of every parish and diocese of the Church. The sum of $20,000 is the immediate need to complete the semester, after which larger funds will be sought to build up and enlarge the college.

In the meantime President Edgar Cumings has resigned as president of Canterbury, effective August 31, to take a position at DePauw University, and the Rev. Douglas R. MacLaury of Chicago has been made vice-president by the trustees and will take over the presidency on September 1.

Bishop Mallett, in his statement, says that the "crisis produced by the announcement of the closing of the college raised a most unusual response from all parts of the Church, and we found that there was much more interest in our college than was ever imagined. . . . The fact that Canterbury College had not yet captured the imagination of the entire Church as being one of the greatest opportunities for missionary enterprise in the country was not to be held against the laity or clergy of the Church. The real needs of the college were not known but the crisis produced by its closing brought to the attention of dozens of lay leaders all over the country the desperate need the Episcopal Church has for a co-educational liberal arts institution of higher learning."

Bishop Conkling, in commenting on the closing of the college, said that "it is utterly unthinkable that this college should be closed before the wider Church has been given an opportunity to give its support."



Mrs. F. Eric Bloy is the attractive wife of the newly consecrated Bishop of Los Angeles

It was also announced that bishops, lay leaders and students from all over the country have wired and written of their hope that funds will be forthcoming to keep this college for the Church.

Mr. Skyler Mowrer, chairman of the newly organized Canterbury College Foundation, has announced that the incorporation will be completed within a few days; that gifts and bequests will be tax free and that offerings are acceptable immediately at the foundation's office located in the administration building of the college at Danville, Indiana.

Warns Against Disaster

Boston:—War with the weapons at present available to mankind would be so destructive of life and civilization that it would be a disaster for both sides and would constitute a true divine judgment upon us all, Bishop Norman Nash warned in an address which opened the convention of the diocese of Massachusetts, meeting at Trinity Church here April 14. The Bishop, addressing about 1,200 clerical and lay delegates, lashed at those Church members, some "far from perfect, who act in un-Christian ways, though claiming to act and speak for God. Self-righteous claims are being made by American Christians that in the present conflict between capitalism and communism; between America and Russia, we have God on our side and that war with Russia would be a holy war. Since some of our ideals are Christian, such as the dignity and worth of every man because he is a child of God, we too easily overlook our own violations of this ideal while condemning communism's rejection of it.

"There is so much of this sort of self-righteousness in the utter-

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By J. B. Phillips

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MACMILLAN

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ances of the statesmen and publicists of both Russia and America that one would hardly suppose that in both countries the prayer is offered by millions: 'Forgive us our trespasses as we forgive those who trespass against us'."

The next day delegates passed a resolution warning people to be "on their guard against hysterical fear of communism," declaring that such fear "may lead to fighting that danger with weapons destructive to the treasure we seek to guard."

Presiding Bishop Lectures

New Haven: — Presiding Bishop Henry K. Sherrill, giving the Lyman Beecher lecture at Yale Divinity School, deplored Church complacency about the urgency of the times. He said that "we are not going to solve the problems by purely economic, political or military measures. Such methods have never permanently solved any issues. The gospel of Christ supplies the only answer entirely germane to the needs of the present world."

He asserted that a divided Church made impossible any united attack upon paganism, and that the power to present the central truth of Christianity is limited by disunity. He stated however that there is a growing unity among Christians.

Paper Licensed

Berlin (RNS):—Authorities in the Soviet zone have licensed a new monthly magazine of the Evangelical Church in Germany which is to be devoted to promoting religious instruction in schools. Each issue is expected to have 300,000 copies which is far more circulation than any other religious periodical licensed by the western powers in Berlin. Religious relations officers of the British, French and American zones are said to be "greatly interested" in the action.

Organizes Ex-Catholics

Berlin (RNS):—A new Church movement called "New Catholic Episcopal Office" has been announced here by self-styled Bishop Claus Sommerfeld, a former member of the Cistercian Order who was excommunicated from the Roman Church in 1927. He explained that the aim of the movement is to gather together former Catholic priests and laymen who have been separated from the Roman Church "for any reason whatever."

There appears to be no evidence that "Bishop" Sommerfeld ever received valid episcopal consecration.

Consecrate New Church

Americus, Ga.:—Bishop Barnwell consecrated the new Calvary Church here on April 11th. He also confirmed the second class presented this year by the rector, the Rev. William C. Baxter.

Urge Unity

Saratoga Springs, N. Y. (RNS):—A resolution urging that the general conference of the Methodist Church, opening this week in Boston, appoint a commission to "explore a possible merger with the Protestant Episcopal Church" was adopted by the Troy Methodist conference. Bishop Oxnam of New York stated that leaders of the two Churches had recently conferred informally on the question.

No Negro Delegates

Beauford, S. C.:—The convention of the diocese of South Carolina turned down the second reading of a proposed amendment to the constitution which would allow Negro communicants representation in diocesan conventions. The clergy voted for the measure, 20 to 2, but there was sufficient lay opposition to prevent proponents from mustering the necessary two-thirds vote.

The motion passed last year, as

Save Canterbury College For the Church

Surely there must be $50,000 somewhere in the Episcopal Church for Christian education

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It needs a girls' dormitory, a new heating system, and a college building which was destroyed recently by a tornado. All these things can be remedied in due time. *But* by June 1st the college will close its doors forever and the Church will have failed once more (remember Racine, Jubilee, and others) if $20,000 is not forthcoming from somewhere. $20,000 is needed immediately. The Trustees reluctantly voted to close the college two weeks ago. The rumor and alarm flashed over the Church. A student uprising, a vote of confidence by the faculty, and nationwide reaction to this crisis caused the Trustees to reconsider in order that the entire Episcopal Church might be allowed a chance to save Canterbury.

The Episcopal Church needs this College. We believe you will confirm this if you know the facts and the immediate need.

Imagine—only $50,000 a year! Certainly some of you can send large gifts and all can send small offerings. Be fearless in making our needs known.

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Danville, Indiana

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it had also four years ago, but in each case it was killed on second reading.

Peace Plane Also

Los Angeles: — Fifty clergymen and laymen left here on April 25 on a Peace Plane for Washington where they will confer with President Truman and other government officials. It supplements the Peace Train (WITNESS, April 22) which left on the 20th carrying large numbers of Church people from western states. The main objective of the pilgrimage is to emphasize proposals to strengthen world organization.

Equality Provided

Prague (RNS): — Legal equality for all religious groups and the right to practice religion freely, subject only to "the public order and good morality" are specified in the proposed new constitution of Czechoslovakia. It provides that "everyone has the right of subscribing privately or publicly to any religious creed or to no religion" and also states that "all religious creeds and non-religion are equal before the law." The constitution states further that "everyone is free to carry on functions related to his religion or non-religion."

Brooklyn Battle

Brooklyn:—The controversy at Holy Trinity Church here between the Melishes, father and son, and the vestry again got front page billing on April 22 as a result of another statement released by the vestry (WITNESS, April 15). This time the vestry declared: "We do not wish to deny Mr. Melish the right or the opportunity to express his views as a private citizen if he believes them to be correct. We do object, and a great many other members of the parish object, to the inference given the public, even if unintentionally, that his views have the support of the parish of which he is the assistant minister." The statement also widened the controversy to include all clergymen by stating that "the issue here is whether it is proper for a minister of the Church to lend support and give weight to his views. This issue goes far beyond the Church of the Holy Trinity."

The vestry received 306 replies out of 550 parishioners to whom they sent a letter. Of these 156 stated that the views of the younger Melish were detrimental to the parish while 136 said they were not, and 14 had no opinion. It is learned however that a considerable number supported the rector and the associate rector by writing them directly and these "votes" were not included in the above tabulation.

That's where the matter stands at this writing, though it is likely that Dr. and Mrs. Melish will issue an answer presently, as they did on the occasion of the first letter of the vestry.

Hubbard Accepts

Detroit: The office of the diocese of Michigan announced on April 21 that the Rev. Russell Hubbard, rector at Bar Harbor, Maine, has accepted his election as suffragan bishop of the diocese.

Support UN

Spokane, Wash.: Christians should support the United Nations as the only hope for world peace, Bishop Arthur W. Moulton, retired bishop of Utah, told the convocation of the district of Spokane, meeting here April 11-12. He made an impassioned plea for study and understanding of the international organization which he described as one of the greatest achievements of Christian idealism.

Bishop Cross announced to the convention that for the first time since before the war all congregations of the district are supplied with clergy.

Religious Education

Harrisburg, Pa.: — The executive council of the diocese of Harrisburg, meeting at St. Stephen's Cathedral here on April 8, adopted a resolution in which they urged clergy and laity to intensify efforts in weekday religious education and "to continue to make use of the released time opportunities as provided by the department of public instruction" of the state.

A copy of the resolution was sent to the U. S. Supreme Court.

Church Unity

New York:— A committee of Protestant leaders, with Presiding Bishop Sherrill present as an observer, met here last week to make plans for a conference on unity to be held in the fall of 1949. All churches interested in union will be invited to participate. A conference will be held this October, with each participating Church represented by two delegates. This group will continue to serve as a planning committee for the larger conference a year later. Douglas Horton, secretary of the general council of the Congregational Christian Churches is the chairman.

To Study Conscription

London (RNS): — The British Council of Churches is to make a study of the "educational, social and moral implications" of peacetime conscription. Anglican Bishop Leslie S. Hunter of Sheffield, stated that "there is a too easy identification of national service with military service." He suggested that the experience of countries where conscription has been long established shows that it is "a corrupting influence in society."

Pray for Peace

Grand Rapids, Mich. (RNS):—All of the Protestant Churches here have issued a united call for prayer to prevent "the ominous drift of civilization toward another world conflagration."

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Prayers for Peace

Philadelphia: — Bishop Hart and Bishop-Suffragan of the diocese of Pennsylvania, issued a "call to prayer for peace" to be observed April 12-17. The call asked "the God of the nations to preserve us, both friends and enemies, from the consequences of stupid and senseless hate."

Liturgical Conference

Dallas, Texas: — Leaders of the second liturgical conference to be held in the diocese of Dallas, May 11-13, are Dean William H. Nes of Nashotah House, the Rev. William H. Dunphy of Philadelphia and Bishop Mason of Dallas. Another conference will be held in September with the Rev. A. G. Hebert of Kellum, England, as the leader.

South Carolina Meets

Beaufort, S. C.:—A rotating executive council was approved at the convention of the diocese of South Carolina, meeting here at St. Helena's, April 13-14. Members will be elected for three years and will not be eligible for re-election until after a lapse of a year. Addressing the convention was Lewis B. Franklin, treasurer of the National Council, who spoke on evangelism. Bishop Carruthers in his address placed three objectives before the diocese: the building of a camp-conference center; wholehearted participation in the program of evangelism; a substantial contribution toward the restoration of world peace.

Elected Bishop

New York:—Dean Stephen Tsang of St. Paul's Cathedral, Hankow, China, has been elected Bishop of Hankow, according to radio to the National Council. He is now in the United States but plans to return to China soon. He will succeed Bishop Alfred A. Gilman who retired upon attaining the canonical retiring age, but has been in charge of the diocese pending election and consecration of his successor.

Convention of Georgia

Thomasville, Ga.:—Bishop Henry Louttit of South Florida preached at the service which opened the convention of Georgia, held here at St. Thomas' Church, April 6-7. Bishop Barnwell gave his address the following day, giving the opinion that "with the passage of time and with patience and with sympathy, and with perfect freedom of choice, different peoples in different places, with different past experiences, will work their problems out."

He went on to say that "if there is any nation in the world whose ideas you hate, the only way in the world to defeat that nation is to have better ideas," later on in his address stating that "you do not add force to an idea by putting a gun in its hand. Fighting tells who is the stronger, but it does not tell who is the wiser."

Bishop Barnwell also spoke of the need of larger giving for missions which so inspired the Auxiliary that plans were made for a campaign for new mission churches and for the repairing of others. The convention also voted to have a survey made of the diocese, to be followed with a campaign for $75,000 for new churches in the missionary areas.

A highlight of the meeting of the Auxiliary was a discussion led by various experts of religious education, with special stress on the effect of the recent Supreme Court decision outlawing religious instruction in the public schools.

Clergy Wives Meet

Dallas, Texas:—A conference for the wives of the clergy was held in the diocese of Dallas for two days in Easter week, with 28 of the 36 present. They started off with a luncheon at the home of Mrs. C. Avery Mason, then, appropriately enough, they went to see the movie *The Bishop's Wife*, after which there was a dinner party at a country club. A retreat followed, with the Rev. Samuel West of Wichita, Kansas, the leader. Following the holy communion service, the second day was devoted to a series of meditations. The conference ended with a talk by Bishop Mason, followed by discussion.

The whole affair was financed by Mr. George Beggs of Fort Worth, who was pleased enough with the whole thing to promise to do the same thing next year.

Clergy Seminar

Orkney Springs, Va.:—A seminar for the clergy will meet at Shrine Mont here, July 26-August 6, with Bishop Henry St. G. Tucker, former Presiding Bishop, the honorary dean.

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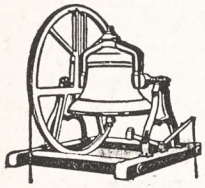
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Lecturers will be the Rev. Churchill J. Gibson, rector of St. James', Richmond; the Rev. George K. Cleaveland, canon at Washington Cathedral; the Rev. Stephen R. Davenport, rector at Oak Ridge, Tenn., and the Rev. William C. Roberts, rector at Towson, Md.

Chinese Christian

(Continued from page 4)

munist (and local, popular) accusation that foreigners emphasize property rights rather than human understanding of the people around them.

The mission had been established in Changli for decades; why should a hospital which obviously helps people in need be subject to looting? Quite a bit of popular resentment has accumulated through the years over the perhaps necessary insistence on routine and technical procedures in running a modern western-style hospital, giving often the impression that the doctors and nurses were cold and arbitrary toward people; this feeling easily explodes at a time of crisis such as civil war conditions create.

The accounts and interpretations of the Changli Incident presented to American Christians by missionaries have shown uncritical prejudice against Chinese who are Communist; have shown distortion of fact based on that prejudging, and have shown a perhaps unavoidable but still unpleasing nationalistic sentiment. The pitiless support given by some missionaries and Church people to those who are responsible for the fratricidal civil war—the Kuomintang and the United States—alienates many non-Christian Chinese, builds up a hatred of America, and deeply disturbs many of us Chinese Christians.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

MR. JAMES D. ROSS
Churchman of New York City

The April 1 number devoted to the Episcopal Pacifist Fellowship was an excellent piece of work. I am not myself a pacifist, nor do I agree with some of the views expressed in the number. But in these days of such violent war hysteria I am sure we must all be glad that there is an organization in the Episcopal Church that is working vigorously for world sanity.

* * *

MR. CHARLES E. JOHNSON
Student at Union Seminary

I read the article by the two seminarians in the April 15th issue with great interest and am in complete agreement with them. This letter has to do with the footnote at the bottom of the page, in which there was somewhat of an apologetic attitude for the publication of an article by seminary students.

I am a seminary student myself, finishing my second year now, and going to Alexandria next year to finish my senior year. Since I have been in seminary one thing has struck me decidedly, and never more so than the day I tried to preach on the subject when we were asking our parishioners to support the seminaries, and that is that the lay people of the Church have little or no idea of what goes on in a seminary. One is amazed in conversation with the people with whom he works to find how little the problems with which the seminarian is confronted means to them. This is of course only part, and a small one, of the laymen's fault. It is primarily the clergy's fault, because those live issues which one discussed with such vigor in seminary are forgotten and filed away with the other forgotten notes.

The genius of the Anglican Church has always seemed to me to be that it avoids the rigorism of both Rome and Geneva. As a result of this we are able in seminary, as elsewhere, to take quite different opinions on subjects, staying within, of course, certain limits. It is almost a truism to say that this is the only way that the Catholic faith can be in an ever continuous stage of development as it was before the Reformation.

The whole point of this is to say that perhaps having more word from seminarians who are in direct contact with the live issues, both theological and social, may be quite enlightening. Theology is by no means the stuffy intellectualism which some people would have us believe. It is concerned with the fundamental realities of all of us. It may be of interest to occasionally hear from those who are involved in the study of those truths, and not so much from those who have either lost contact with such study, or who have an axe to grind. The seminarian of today is the theologian of tomorrow. Congratulations on your step forward.

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The WITNESS

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BISHOP KARL BLOCK OF CALIFORNIA FROM A PORTRAIT . . . . .

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For Christ and His Church

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★

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MAY 6, 1948
Vol. XXXI No. 13

Clergy Notes

ANKER, HERMAN, formerly curate at Christ Church, Indianapolis, Ind., is now rector of Christ Church, Streator, Illinois.

BOES, CHARLES P., formerly curate at St. Paul's, Oakland, Cal., is now rector of St. Peter's, Redwood City, Cal.

BRACE, WILLIAM S., rector of Trinity, Edgefield, S. C. becomes rector of Grace Church, Waycross, Ga., May 15th.

CORDES, DEITRICK B., formerly rector of St. Andrew's, Larenceville, Va., became associate rector of St. Paul's, Richmond, Va., May 1.

JOHNSON, EDWIN W. M., formerly rector of St. Andrew's, Clearfield, Pa., is now rector of St. Mary's, Denton, Md.

KADEY, KENNETH, assistant at the Ascension, Buffalo, N. Y., was ordained priest by Bishop Davis.

LEVY, FRANK L., formerly in charge of St. Matthias', Summerton, S. C., is now rector of St. John's, Aberdeen, Miss.

MacKIE, NELSON W., formerly vicar of St. Barnabas', Apponaug, R. I. is now rector of St. Alban's, Centerdale, R. I.

MARTIN, JUNIUS J., rector of the Holy Apostles', St. Louis, will become rector of All Saints', Brookline, Mass., June 1.

PIERCE, HALL, retired as vicar of St. Bartholomew's, Los Angeles, April 30.

PRIEST, BENJAMIN R., has announced his resignation as rector of St. Michael and All Angels', Cincinnati, effective sometime this summer.

ROBERT, FRANK, formerly vicar of St. Andrew's Lomita Park, Cal., is now curate at St. Francis' Church, San Francisco.

SCOTT, THOMAS, formerly rector of the Good Shepherd, Belmont, Cal., is now rector of Grace Church, Martinez, Cal.

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Rev. Frederic B. Kellogg, Chaplain

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Services

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Fridays at 7:30 A.M.
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VOL. XXXI. No. 13 **The WITNESS** May 6, 1948

For Christ and His Church

Publication Office, 6140 Cottage Grove Avenue, Chicago 37, Ill. Editorial Office, 135 Liberty Street, New York 6, N. Y.

Church Institute For Negroes Investigated By Council

Committee Recommends that Its Functions Should Be Carried on by National Council

By W. B. Spofford

Greenwich, Conn.: — The excitement at the meeting of the National Council at Seabury House here, April 27-29, was caused by the report of a committee on the work of the American Church Institute for Negroes. The Institute, while the creation of General Convention, is an independently incorporated affair and is not administered by any department of the Council. The study of its work, authorized at a previous Council meeting, carried out the mandate of the 1946 General Convention to look into "its corporate status; its relation to the General Convention, National Council and affiliated institutions, and report its recommendations resulting from such study to the next General Convention."

The committee, headed by Bishop Peabody of Central New York, got the help of Bishops Dagwell, Haines and Bland Mitchell, and also President L. H. Foster of Virginia State College, Mr. Don Davis, comptroller of Hampton Institute, and Prof. Niles Carpenter of Buffalo University. The report states that the administration costs of the Institute are high, last year being $34,000 out of a total budget of $222,000; that it is not effectively controlled by National Council or General Convention; that it takes little positive concern in the educational programs and standards of its institutions, which, the report states, may have a bearing on the "unfortunate condition of its member schools as regards accreditation" and also that "the Institute has shown little constructive interest in dealing with the religious aspects of the various schools."

The committee therefore came to these conclusions: One, that since the Church now has organic and centralized leadership in the National Council and its officers, we believe that the functions now carried on by the Institute should be resumed by the National Council; two, that the Episcopal Church should take due cognizance of the current status of the American Negro and should further recognize local leadership, Negro and white, in the planning and management of the institutions; three, that the Church is justified in maintaining only those institutions that render a unique or special service; four, that the National Council has an obligation not only to the Church but to its Negro members to exercise a more positive role in the expenditure of the large sums it grants these institutions, and, finally, that a consideration of the budgets of the various institutions instead of a lump appropriation is desirable.

As for recommendations the committee offered these: one, that the Council exercise its prerogatives and elect a board of trustees from its membership as provided in the charter; two, that such a board assign the institutions and the affairs of the Institute to the proper department of the National Council, which should receive adequate funds from sources formerly available to the Institute in order to enable it to do the work efficiently; three, that the board transfer the assets of the Institute to the National Council; four, that the board dissolve as speedily as practicable the American Church Institute for Negroes with due regard to obligations toward employees and dependents and to the preservation of legal and financial interests.

Statements were made by Mr. Louis Hunter, treasurer of the Institute, and the Rev. Cyril E. Bentley, director, after which they voted that the study be referred to the trustees of the Institute for detailed study and reply to the National Council. Also the Presiding Bishop was asked to appoint a committee to confer with a committee of the Institute and to report at the October meeting of the Council. All of which ought to make the October meeting worth a trip to this Connecticut town.

Treasurer Lewis B. Franklin reported on money matters after which the Council voted a 1949 budget of $3,650,000, which is approximately $150,000 more than this year, and about $450,000 more than the budget for 1947. Mr. Franklin said that trust funds are in good shape, with a credit balance in the profit and loss account of $821,172; with the market value of securities exceeding book value by $195,571.

Mr. Robert Jordon, reporting for the department of promotion (with a nice hand for his million-dollars-in-four hours job), said that the department had been obliged to devote most of its time for fund drives of a crisis nature, but that "it is now high time to return to its basic purpose that the membership of the Church may be won to the support of the program of the Church in parish, diocese, nation and world." A statement of policy and procedure will be presented at the October meeting, but Mr. Jordon indicated that he would then propose "a full staff of able, well-trained, adequately financed field men to cultivate the field."

Presiding Bishop Sherrill said that Seabury House needs about $75,000 for repairs, painting, renovating of three houses on the property so that they can be occupied by rent-paying members of the Council staff, and he also said that he hoped that additional houses might be built for staff members.

Evangelism was discussed at some length, with Bishop Sherrill saying that the first step, visitation and Lent corporate communion, was "very spotty." Several Council members said that the need now was for schools of religion, study groups and other methods of building up a body of Church people who would then know enough about their religion to go out and talk about it. Bishop

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Sherrill said that this might well be the next step. Several bishops present stated that one of the marked features of the campaign up to now was the eagerness of lay people to take part in it, but every one seemed to agree that knowledge of the Church and the Christian religion was necessary for successful work in personal evangelism.

Plans for the next triennial meeting in San Francisco in September, 1949, and money grants were the chief concerns of the executive board of the Woman's Auxiliary meeting April 23-26. They voted $40,000 to the theological seminary in Japan and $9,000 to St. Margaret's School there. They also voted money for the renovation of buildings and for equipment of various sorts for missionary stations both at home and abroad.

The money voted at the last board meeting to buy a building at Danville, Ind., for a chapel for Canterbury College was rescinded and the sum appropriated for a residence for the principal of St. Faith's School, Yangchow, and for part of the building program of the Christian College, Madras, India.

The Rev. Thomas (Gargoyles) Barrett told the women of the work in colleges and the Rev. Arnold Purdie, assistant in the department of social service, addressed the board members on its work.

HAMILTON WEST ELECTED

Jacksonville, Fla.:—The Rev. Hamilton West, rector of St. Paul's, Augusta, Ga., was elected bishop coadjutor of Florida on April 28th. Mr. West is a native of the south, but the early part of his ministry was spent in Idaho. In 1936 he became chaplain to Episcopal students at the University of Florida where he remained until 1941 when he took his present position. He was a deputy to the General Conventions of 1943 and 1946 and has been a member of the National Council since 1945 as the representative of the province of Sewanee.

CALIFORNIA BREAKS PRECEDENT

San Francisco:—The 98th annual convention of the diocese of California broke all precedents, of that diocese or any other, by electing a woman as a member of the Standing Committee. She is Mrs. Norman B. Livermore.

HANDS-OFF POLICY ON CHINA

Montreal (RNS):—The synod of the Montreal diocese of the Church of England in Canada voted last week to request the Dominion government "to take an open stand against intervention in the civil war in China, whether by giving financial aid or by the export of arms or munitions of war under any pretext whatever." The motion, submitted by the social service committee, was urged by Dean K. C. Evans who was born and educated in China. He declared that "It is impossible to accept the various comments on the internal situation coming out of China without knowledge of the country and present conditions there."

INTERIM REPORT ON EUROPE

New York:—Bishop Blair Larned, in charge of the American Churches in Europe, has sent an interim report to the Church press in which he sets forth his observations about the work there. He states that there "has been constant worry due to political uncertainty" and yet the work of the various churches has gone ahead. He writes of the "merciless bitter, anti-American propaganda" with posters showing the United States "as a fearsome octopus, stretching out its ugly tentacles to embrace countries all over Europe," which American government officials have met by publicizing "the amount and nature of our gifts for relief."

He tells of meeting the Communist mayor of Florence, who spoke at an outdoor service at which a statue of George Washington, damaged by the war, was re-dedicated. He also says that the mayor attended a tea at the rectory of St. James' Church, where the Rev. Sturgis Riddle is in charge. Also he tells of two visits to Paris where "I have seen at first hand the progress of our work at Holy Trinity Cathedral under the leadership of Dean O'Ferrall."



The Rev. and Mrs. William H. Brown Jr. of St. Andrew's, Lexington, Kentucky, assemble their sons, daughters and grandchildren at the recent celebration of their thirtieth wedding anniversary

RESPONSIBILITY OF PARENTS

Garden City, N. Y.:—The training of children in the Christian way of life is primarily the responsibility of parents, only to be supplemented by religious education in Church schools, declared several speakers at a conference on religious education held here under the auspices of the diocesan department. The speakers were Bishop Jenkins, retired bishop of Nevada, the Rev. Gregory Mabry, rector of St. Paul's, Brooklyn, and the Rev. Wesner Fallaw, professor at Andover-Newton Seminary.

The department is sponsoring a school of religion for adults and a training institute for teachers this spring at Bay Shore for the archdeaconry of Suffolk, with various clergy of the diocese as teachers, with several similar conferences planned for the fall.

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EDITORIALS

The Role Reversed

BASED upon the dynamic and realistic understanding of the nature of man and society, it should be a reasonable assumption to expect that the Church would be pioneering ahead of the so-called secular world in the area of human relationships. As we know—and should humbly and shame-facedly acknowledge—this is not often the case today. This past week between eight and nine thousand social workers convened in Atlantic City for the National Conference of Social Work. Concurrently the annual Church Conference for Social Work was held in the same city.

The Good News of Christ would indicate that the latter gathering should be leading the way for the larger body. However the role was reversed. Whenever a professional social worker attended the plenary sessions of the Church conference, he breathed a sigh of relief upon returning to the secular but somewhat vital atmosphere of the National conference. It was obvious that much of the discussion on the respective roles of Church or state social service responsibility, as voiced in the Church conference, would have been dead and unrealistic argumentation even in the era of Warren Harding and Calvin Coolidge. Indulged in today, it simply alienates wise, good and concerned people who should be inspired by and allied with the Churches.

We do not believe that the right and responsibility of the state to maintain social security on all levels of life, for all of its citizens, is any longer debatable. The efficacy or wisdom of specific provisions, together with adequate safeguards against their potential abuse, are of course open to question, but the democratic philosophy behind overall social security cannot, for Christians, be challenged. When such a challenge takes up much of the discussion of the Church conference on social work, we little wonder that too many Churches have lost the respect of the vital social work profession.

"QUOTES"

WHERE belief in the omnipotence of physical force gets the upper hand in political life, this force takes on a life of its own and proves stronger than the men who think to use force as a tool. The proposed militarization of the nation not only immediately threatens us with war; it will also destroy the democratic spirit and the dignity of the individual in our land. The assertion that events abroad force us to arm is wrong; we must combat it with all our strength. Actually, our own rearmament, through reaction of other nations to it, will bring about that very situation on which its advocates seek to base their proposals. There is only one path to peace and security — the path of supra-national organization. One-sided armament on a national basis only heightens the general uncertainty and confusion without being an effective protection.

—ALBERT EINSTEIN

We are glad to report that no members of the Episcopal Church representation at the conference participated in such fruitless discussion. They were however forced to waste time which could have been spent to more advantage elsewhere.

Fascism Applauded

THE spokesman for the New York delegation at the annual Chamber of Commerce convention, meeting in Washington last week, made some interesting statements at a dinner. One was to the effect that the time has come for regimentation in the United States. And when he said the time has come, he meant *now*. His reasoning ran like this: in November, Henry Wallace will receive ten million or more votes; the Democratic candidate will receive twenty-five million and the winning Republican nominee will receive between thirty and thirty-five million. This would mean, he said, that the winning candidate would be in the minority as far as popular support was concerned. Stating that this must never happen, he declared that the "forces of righteousness" must act now and regiment all of American life.

Another statement, in line with this program, was to the effect that American culture must now be directed by selective thinking on the part of picked specialists.

We state, unequivocally, that there is no difference between this type of thinking and the historical fascist program. The frightening thing is that this respectable man was applauded by a respectable audience in a Washington hotel in April, 1948.

Intercessory Prayer

THE army and navy chaplains meeting in New York this week will pray "every hour on the hour" for "the unfortunate, misled" people of Russia. Such a procedure brings up the question of intercessory prayer. There are those who insist that most intercessory prayer has value because it makes the one praying more interested in doing

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something about the one, or object, for which he is praying. Intercessory prayer has the effect of making one broader in his imagination, and in understanding his opportunities, some say. They point to the Litany in the Prayer Book as showing how widespread should be the churchman's concern. In such a view, these prayers of the chaplains only fortify the propaganda that would involve us in war with the Soviet Union. For if our deeds follow our prayers, then a misled people can only be rightly led when we have abolished the bad leadership. Everyone admits that the present government in the Soviet Union could only be unseated by overwhelming force from outside, since a democratic revolution on the inside is impossible.

But there is more to intercessory prayer than just its psychological effect on the one praying. Jesus frequently used this type of prayer. He said that he prayed that Peter might be converted. There are innumerable instances. But his intercessory prayers were always within the framework of the gospel. He refused to pray that fire would fall on a wicked city when asked to do so by John and James. His prayer was ever that God's will might be done in and through people. It is typified best in his agonized petition for himself, "not my will, but thine, be done."

The chaplains, and all of us, ought to pray for the Russian people, and other peoples, too. But it is when one precedes his prayer with a judgment that he steps outside the gospel way. In praying for a "misled" people, he is asking God simply to cooperate with a personal opinion. It is the prayer of the Pharisee in the parable,—"God, I thank Thee that I am not as other men are." Intercessory prayer should begin with "God, be merciful to me, a sinner," and close with, "nevertheless, not my will, but thine, be done." After we have acknowledged our own need for forgiveness, then we are in a position to know the need of all humanity for this, and to pray for forgiveness and God's grace and blessing for all mankind.

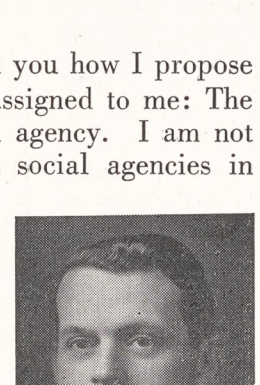
Militarists have an interest in forms. We would like to commend the latter form of prayer to the chaplains, rather than the singling out of one group of people in this world as being "unfortunate, misled."

The Church and Social Service

by Arthur Lichtenberger

Dean of Trinity Cathedral, Newark, and a Witness Editor

AT THE outset I want to tell you how I propose to deal with the subject assigned to me: The philosophy of a Church social agency. I am not going to speak about Church social agencies in general, but about one in particular which I know; I am not going to tell you what I think ought to be the philosophy of a Church social agency, but expound the philosophy on which the work of that agency rests. So I shall try to describe a Church social agency at work in terms of its philosophy. That is not to make the claim that there is an exact correspondence between our ideals and our practice. But it is to say this: these convictions about Church social work of which I am going to speak are fundamental. They are the reasons for our existence and the motives for our continuing effort.



By what right can social work under religious auspices claim to be Church social work? Certainly not because of organization, external connections with a diocese or a group of Church people. It is quite possible for a social agency to have on its board of trustees lay members of the Church, priests and bishops, to receive its support from diocesan funds, to employ only confirmed Episcopalians on the staff and yet in actual work to be secular. All these Church affiliations are no guarantee that the agency so related is a Church agency. Just as there is no guarantee that because an ordained minister goes into the pulpit and prefaces his words with an invocation, what follows will be sound Christian teaching. It may and it may not; it all depends on what he says. So with social work. Is it of the Church? It all depends on how it is done.

We believe that there is a profound relationship between the work of a Church social agency and the Church. That relationship is found in Christian convictions. The social worker in a Church social agency is not only skilled in the techniques of the social work profession; the worker is rooted and grounded in the faith by which the Church lives.

We could illustrate and amplify this point in a number of ways but it all comes to focus in

Note: Paper read to the dinner of the Episcopal Service of Youth, Atlantic City, N. J. on April 20, 1948.

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this: we are concerned primarily with persons who are made, we believe, in the image of God and who are potential sons of God. Social workers who have this conviction recognize techniques for what they are: tools to be used to help people. Techniques are not important in themselves. They are essential equipment and therefore the Church social worker will be well trained and by continued study will be familiar with new developments in social work. But the worker will understand quite clearly that techniques and tests and the art of counselling were made for man and not man for the social workers' skill.

That is not always understood by social workers. There are some who are so engrossed in their methods and so captivated by the jargon in which they describe them that they lose sight of the fact that they are working with persons. Just as there are teachers who are so taken with their devices that they overlook the purpose of their profession, to teach people. And there are doctors who are very expert in the practice of medicine but quite unskilled in the art of medicine. They diagnose the disease and prescribe for it but the whole patient is beyond their care. And of course there are clergymen whose response in any one of several situations can be predicted in advance; they respond with what seems to be the proper thing for the occasion without much regard for the person before them. But this is to mistake a means for an end. Techniques, case work methods are only tools to be used with all possible skill by a person in a personal relationship. Without a great deal of verbal gymnastics we can't avoid speaking of clients and cases but even though we use these impersonal terms we must never forget that a client is a person who has feelings and needs and hopes which are quite as important and real as our own.

Here again there is an underlying religious conviction which is essential for the Church social worker. It is the awareness that the worker is not the source of the healing power of life, but the channel, the agent. Dr. Richard Cabot used to say over and over that a physician never cures a disease, he only helps make way for "the healing power of God." "A great healing power," he said, "fights on our side and wins most of the battles for us. To me that means the goodness of God." A great healing power fights on our side and wins most of the battles for us when we are trying to help an individual resolve a conflict, make a difficult adjustment or release the powers of spiritual growth.

With that understanding, the social worker is in the right relationship to the client and therefore rejects all manipulative and exploitive techniques. There is an ever present and subtle temptation to resort to such manipulation; it is particularly strong in a difficult case where we seem to be getting nowhere. But it must be resisted. The personal relationship between case worker and client, a personal relationship which finds its meaning in God, must be achieved and maintained.

It follows then also that the worker will turn regularly not only to journals and books of the profession but to the Source of healing; the devotional life of the worker must be nurtured. And is it unreasonable to expect that a worker in the Church social agency should be familiar with fundamental Christian theology? Clergy are advised to have some knowledge of social case work and the social resources of the community; to have some understanding of psychiatry, but not too much. Well this works both ways since we are partners in this endeavor. We expect teachers in our Church schools to be familiar with the outlines of Christian doctrine; there is every reason why Church social workers should have this knowledge too.

But to return to the main point of what I have to say, this matter of the personal relationship in social work. Claire Bishop in her book *France Alive*, which is a thrilling description of the present Christian renewal in France, tells of the indignant comment of a young Christian who had gone to visit a sick person in her street. "Just think," this girl said, "she thought I was a social worker! Isn't that horrible? I told her I was a neighbor, a *neighbor*."

The two, social worker and neighbor, certainly are not mutually exclusive terms; the social worker who is primarily concerned with persons will be neighbor to him who in our day falls among thieves.

Why? Why this concern of workers in a Church social agency for persons? We might think at first that the answer is found in the second great commandment: "Thou shalt love thy neighbor as thyself." But that is to stop short of the ultimate reasons. Why are persons of primary importance? Because they are of infinite value to God. It is in his relationship to God that the individual finds himself and his neighbor. This is what we Christians mean when we speak of the sacredness of human personality. There is a story about a Frenchman named Muretus who was a Protestant exile from Toulouse in the 17th century. He was in Lombardy where he became very ill. He was taken to a hospital for paupers and he overheard the physicians talking about him. They did not know he was a scholar so they spoke in Latin thinking he could not understand. One of them said: "Let us try an experiment with this worthless creature." The physicians were startled and confounded to hear him reply in Latin: "Will you call worthless one for whom Christ did not disdain to

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die?" It was because God so loved the world—of people—that he gave himself in Jesus Christ. So it is because we have this conviction about the nature of God and man's relation to him that we endeavour always to deal with persons as persons. That opens the way for the process of redemption.

AND I mean just that, God's redeeming power comes to us through sacrament and prayer, but surely his grace flows through the channel of human lives. This work, the work of a Church social agency is work of great dignity. I must confess that sometimes some of our clergy look upon it with a somewhat jaundiced eye. In case you have forgotten, the word jaundiced in that sense means "affected with envy." They are jealous of their prerogatives and they say to you in effect: so far and no farther. Well, that works both ways. That's what you say to us. But there is no necessity for this sort of mutual suspicion. I can't speak for social workers, nor can I speak, in fact, for the clergy. But I speak for many I am sure when I say that we welcome and desire the help of a true Church social agency. We welcome the help you bring to us in our pastoral care of individuals. You can supply skills which we lack. But not only that. You can occasionally get to the religious difficulties of a person better than we can. Our approach, by the very fact that we are in the ministry, must be indirect; yours can be direct. In some instances there is a barrier which we can hardly overcome but you can open up an approach, make an open way for us. This does not mean that we relinquish our pastoral care of a person. We work in partnership with another who complements and supplements our efforts. Our pastoral work is augmented by another's skill; it is made more effective by another's help.

I believe then that social work can be a practical application of the pastoral ministry of the Church. It is done by lay people to be sure. There need be no confusion here. The pastor, the ordained man, has one responsibility; the social worker has another. But surely the knowledge and skill of a social worker can be an instrument through which God "restores the torn fabric of our lives."

If this is what a Church social agency strives to do, then it must do its job supremely well. If the Church is to do social work it must be of the best. We cannot make the easy assumption that an institution or an agency works for the good of people simply because that organization is under Church auspices. With the best will in the world on the part of those who manage and direct a Church social agency it may be destructive, disrupting the lives of those to whom it seeks to minister. This is an abomination in the Church. If the Church can do only poor or mediocre social work it should not do social work at all.

The highest standards, then, are our standards. And it is the responsibility of a Church social agency to pioneer, to lead the way here and there in developing techniques and programs. There is a unique opportunity for the agencies affiliated with Episcopal Service for Youth to do this. We can make an important contribution in the field of case work with young people.

A Church social agency here is a real part in the Church's ministry to individuals. Yet remember this is *social* work we are talking about. It is very interesting isn't it, that counselling, guidance, this intensely personal work, should be called social case work. It must be that of course for we never come upon a completely isolated individual. Man is a personal and social being. We keep that in mind then constantly, that the person with whom we are working is a whole person, though he may be at war with himself. He is a whole person in a social environment.

This puts two requirements before us. First, that all the methods and means we use to understand the individual and to help him are to be brought into one integrated approach. We do not put the person through the rounds of a clinic and then leave the correlation of what has been discovered up to him. Sending a client from one person to another for a battery of tests or interviews without putting the results together for him can be very confusing, as confusing as the reports of the several blind men, you remember, who examined an elephant and then attempted to describe him. The techniques of several different people may be used for one client, but all of this information, all of these insights must be drawn together, interpreted and used by the case worker as an integrated whole in the counselling.

The other point is this. Since it is impossible to deal with a person in the abstract, apart from his social environment, a social worker must understand the nature of social structure. The Rev. Joseph Fletcher in an article on "Social Training for the Ministry" has written: "Problems of delinquency for example bring pastors to grips with family case work and the group work problem of recreational facilities, but always beyond these things lies the question of employment and ultimately therefore of prices, wages and profits. The point here is that the Christian minister is not merely concerned with social adjustments. He must understand clearly and circumstantially what the social structure is and how it determines his peoples' condition of life." That applies with equal force to the Christian social worker.

An understanding of social structure, yes, and

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a Christian philosophy of history and a Christian view of the nature and destiny of man. It is not possible to say much about that. Arnold J. Toynbee delivered an address on "Christianity and Civilization" at Oxford nearly eight years ago. Toynbee speaks not as a theologian but as an historian, but this is what he says in conclusion: "The historical progress of religion in this world, as represented by the rise of the higher religions and by their culmination in Christianity, may, and almost certainly will, bring with it, incidentally, an immeasurable improvement in the conditions of human social life on earth; but its direct effect and its deliberate aim and its true test is the opportunity which it brings to individual souls for spiritual progress in this world during the passage from birth to death. It is this individual spiritual progress in this world for which we pray when we say 'Thy will be done on earth as it is in heaven'."

The work of a Church social agency is not merely palliative, remedial, patching up a life here and there so that people may somehow keep going. It is to share, with all our inadequacies, in the work of redemption.

New Books

***Excellent **Good *Fair

**_Episcopalians United_, Edited by Theodore P. Ferris (for the Church Congress). Morehouse Gorham Co. $2.75.

*_Lambeth and Unity_, by Louis A. Haselmayer (for the American Church Union). Morehouse Gorham Co. $2.75.

In these two books we have an interesting contrast, not only in the subjects discussed, but in the basic methods of approaching these subjects. "Episcopalians United" consists of the papers delivered at the Church Congress held at Toledo in April, 1947. The writers' aim is unity within the Episcopal Church and the result is a book that is much less impressive than it is valuable. The desire of the writers of the papers not to give offense has had two results: 1) There is perhaps too much definition of terms; and 2) there is a sheering away from the earnestness and self-importance of fanaticism. The general amiability of the book is liable to disguise to the average reader the fact that there is a great deal of importance in it.

Dr. Haselmayer's book, on the other hand, concerns external unity and was written for the approval of a small group of like-minded people. It breathes a devotional spirit and a sense of scholarship with which no one can quarrel; but it is not nearly as important a book as its spirit and its scholarship would seem to indicate. It reminds one of the bland remark by a Jesuit scholar: "We are allowed complete freedom of research, but not the freedom to draw independent conclusions." "Lambeth and Unity" is quite tendentious all the way through. The result is that author hangs himself on the three following dilemmas:

1) While calling earnestly for the Apostolic succession, he does not trust the Bishops meeting at Lambeth. He refers to their attempts to broaden the Quadrilateral, by making its terms more precise, as a "theological deterioration." Father Haselmayer seems to feel that the Episcopate is necessary to the Church, but that intellectually it is a necessary evil.

2) He documents his remarks with quotations from all the Prayer Books of the Anglican Communion, but he uses a great deal of selection in this documentation which he could not have done so easily if he had been writing for the Church Congress. The *Corpus* of tradition in our branch of the Catholic Church is so great and rich that almost any man can draw from it proof tests for his own beliefs, but it is wrong to try to fit that *Corpus* within any one set of beliefs.

3) By a constant appeal to the past he attempts to posit an unchanging theology in the Church. This may or may not be a denial of the work of the Holy Spirit, but it leads him into such *naivetés* as the following: "From 1908 to 1920 the secular world went through the disturbance of the first World War." This would indicate that the religious world did not go through the same disturbance, or perhaps that the right-minded members of the religious world, like the Bourbons during the French Revolution, forgot nothing and learned nothing.

While not as important as it looks, a book of this depth cannot be ignored. It leaves out too much in its desire to press its point. No attention is paid to the fact, for example, that within the Catholic tradition, Anglican theories of the ministry (theological, historical, and practical) coincide at almost no point with the theories of the Roman Church. It is less of a red herring drawn across the road to Unity than Father Cirlot's articles were, and it does make more of a contribution to our general knowledge on the subject of the various Quadrilaterals; but it is very much in the deliberately selective school of scholarship to which Dom Gregory Dix and certain of the Roman Catholic scholars have accustomed us.

—H. McC.

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Church Plays Part in Social Workers Conference

Dean Lichtenberger and Dr. Walter Pettit Speakers at Dinner of Service for Youth

Edited by Sara Dill

Atlantic City: — Approximately 8,000 people attended the national conference of social work which met here April 17-23, with the Episcopal Church represented by large numbers. The Episcopal Service for Youth held its annual conference during the sessions, with Social Workers Walter Pettit and Dean Lichtenberger of Newark the speakers at its dinner. The former dealt with the long standing arguments as to whether private or government agencies best serve human needs. He stated that "if a privately managed agency can meet a need as efficiently as a public agency, as a rule the activity should remain under the private group. The quality of work, the adequacy of funds, the democracy of administration, the absence of discriminatory policies, the attitude toward new ideas and toward cooperation with other activities, all are problems that must be considered."

"In a democratic society," he said, "it is well to have as many organizations as possible with as many citizens directly interested in community activities as can be secured."

The address by Dean Lichtenberger of Newark, a WITNESS editor, is published as an article elsewhere in this issue.

The conference was attended by representatives of 14 of the 15 diocesan branches of the society. They elected Mrs. John E. Woodward of South Orange, N. J. as president to succeed the late Rev. Charles W. Sheerin, for whom a memorial service was held at St. James' Church. Vice-presidents are Dr. Walter Pettit, the Rev. John K. Mount Jr. of Baltimore, Miss Helen Olmstead of Buffalo, Mr. Clarence M. Brown of Philadelphia and the Rev. J. G. Sherman of Bellerose, Long Island. Mr. Arthur A. Atha of Brooklyn is the treasurer.

Miss Edith F. Balmford, national executive secretary, stated that more than 8,500 young people between the ages of 14 and 25 sought the help of the federated societies during the past year, and she said that the society, in its approach to young people, unites the highest standards of social work with the spiritual resources of the Church.

Bishop Gardner of New Jersey was the celebrant at a corporate communion at St. James', followed by a breakfast and there were several teas which afforded Episcopalians attending the conference a chance to swap ideas.

Interest was added to the conference this year by the first post-war meeting of the international conference of social work, attended by about 60 men and women from 40 countries. Highlighting this affair was an address by George E. Haynes, a communicant of the Church of England who is the secretary of the British council of social service. He too dealt with private agencies vs. government agencies and said that because the work of private agencies is smaller it can be personalized so that the recipient of aid can feel that he is a human being, meeting and dealing with friends, rather than a case number in a mechanical process.

In round table discussions those attending the international conference compared notes on conditions in their countries and told of their programs for rehabilitation, housing, resettlement of rural areas and other problems.

Episcopalian Henry A. Wallace, a delegate to the joint committee of trade unions in social work, addressed several overflow meetings and was given a noisy ovation at one of them when he was introduced by another Episcopalian, Mary van Kleeck, a vice president of the Episcopal League for Social Action.

The interdenominational Church conference of social workers passed a resolution urging the U.S. government "to seek out and pursue all possible avenues toward an amicable adjustment with Russia."

Praise for Kimber Den

Shanghai:—The Newsletter of the American Church Mission for March has this to say about the work of the Rev. Kimber Den, written by a young teacher of Mahan School, Yangchow, who was assigned to the job of traveling up the Yangtze to inspect the work of the Church: "You will carry away from Nanchang the memory of having been the guest of an unusually great Christian, the Rev. Kimber Den. With more irons in the fire than a school of blacksmiths, he stamps around at a half-gallop from church to leprosarium, to blind asylum, to primate school and a host of other personalized projects. To report that he also finds time to hold a prayer meeting in somebody's house every day sounds incredible, but it is true. While I was in Nanchang Mr. Den suffered from an attack of malaria and celebrated Holy Communion with a



temperature of 101. One does not forget such things quickly."

Accompanying the report was the picture, here reproduced, which is of special interest to readers of THE WITNESS, since it was taken at the memorial school at Nanchang which Kimber Den named in memoriam of the daughter of our managing editor, Marcia. The picture shows children being injected against typhus and cholera.

The Episcoal League for Social Action (formerly CLID) has been raising funds for a number of years to aid Kimber Den's work. Any wishing to contribute to Kimber Den's work should send their checks to that organization at 412 West Grand Blvd., Detroit 16, Michigan.

Church Club Elects

New York: — The annual dinner meeting of the Church Club of New York was held May 3 and the following officers elected: President, Douglas M. Moffat; vice-presidents, Allan Davies, J. Ralph Jacoby, George N. Lindsay; secretary, Edwin N. Perkins; treasurer, Edwin Gibbs; trustees for a three year term, George D. Edwards, Bedell H. Harned, Charles M. Richter.

The retiring president, Judge Rob-

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ert McC. Marsh, presided at a dinner when there was a talk by Canon James Green of the Cathedral of St. John the Divine, on "Precentors, choir schools and music."

Lack of Milkers

Boston (RNS): — The Methodist Church has become so over-urbanized that at general conferences "only a couple of delegates could milk a cow," Prof. C. M. McConnell of Boston University told the general conference meeting here. He warned that neglect of rural parishes "will find members sinking into paganism."

Japanese Bishops

Tokyo (RNS):—Three bishops of the Church in Japan have been granted permits by occupation authorities to attend the Lambeth Conference: Bishop Yashiro of Kobe; Bishop Makita of North Kwanto; Assistant Bishop Yanagihara of Osaka. The last two will also attend the assembly of the World Council of Churches in Amsterdam.

College Conference

Ann Arbor:—A conference on college work with the theme "Christian Witness on the Campus" was held here, April 16-18, under the auspices of the midwest province. It was attended by 84 students from 22 colleges located in Ohio, Indiana and Michigan. Leaders were Bishop Emrich of Michigan, the Rev. Robert F. McGregor of Oberlin, Ohio, the Rev. Hugh C. White Jr. of Michigan State Normal College, the Rev. John H. Burt, chaplain to Episcopal students at the University of Michigan. In addition the following acted as advisers: Miss Maxine Westphal of the University of Michigan; the Rev. John Porter, chaplain at Hillsdale College; the Rev. George Culleney, chaplain at Albion College; the Rev. William Clobsch, chaplain at Michigan State; the Rev. John Carlton, chaplain at Northern Michigan and the Rev. Sidney Brown, chaplain at Ohio University.

Wellesley Conference

Boston:—The Wellesley Conference, one of the oldest Church conferences, will hold its forty-first season from June 20 to June 26, at Wellesley College twelve miles from Boston. Canon Theodore O. Wedel of the Washington Cathedral will be the keynote speaker of the conference, and will lecture on "The Gospel, The Church and The World." The Rev. Francis O. Ayres, Jr., rector of St. John's, Waterbury, Connecticut will be the conference chaplain.

Courses will be offered in Christian education, personal religion, liturgics, Christian social relations, women's work. In addition there will be the school of Church music which has made Wellesley distinctive for many years.

Those teaching at the conference are Mrs. Harold C. Kelleran, Mrs. Dora P. Chaplin, Miss Avis E. Harvey, and the Rev. Messrs. David R. Hunter, Robert L. Curry, Meredith Wood, Lawrence Rose, William B. Spofford, Jr., Thaddeus Clapp, Clifford L. Stanley, Morton C. Stone, Roy W. Battenhouse.

The director of the music school will be Mr. George Faxon. Teaching in the school will be Mr. Faxon, Dr. Healey Willan of the University of Toronto, and Mr. Edward B. Gammons, director of music, Groton School. Special lectures will be given by Dr. Wallace Goodrich, Mr. Richard E. Klausli, Mr. Philip Malpas, Mr. Charles D. Matheson, and Mr. William E. Self.

The cost of the Conference is $38.00 including a $10.00 registration fee. Programs and registration cards may be secured from Miss Ruth Cheyne, 233 Clarendon St., Boston.

Attends First Council

Pelotas, Brazil:—Bishop Louis C. Melcher, newly consecrated coadjutor of Southern Brazil, attended his first council of the Church in Brazil, meeting here for five days in April. He proposed an every member canvass from May 23 to June 6 and presented a preliminary program for it.

Reconciliation Church

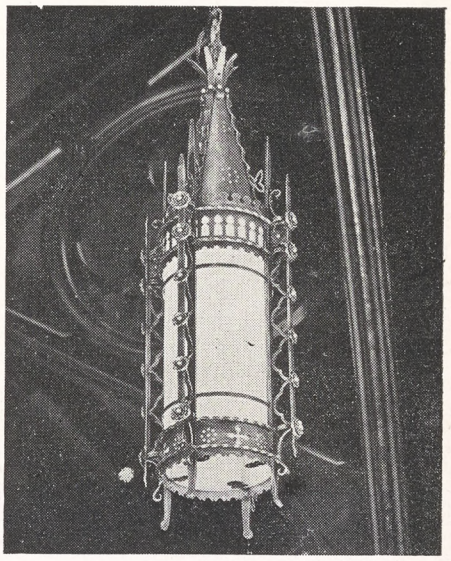
Frankfurt-am-Main, Germany: — A wooden barracks church provided by the reconstruction department of the World Council of Churches was consecrated April 25 by the Old Catholic parish here. Pastor Paul Pfister proposed that the church be named "Reconciliation Church" because it was given to replace an edifice destroyed during the war. The money for the building, $4,613, was contributed by the Episcopal Church of the United States.

Education Fund

Kirkwood, Mo.:—The diocese of Missouri is seeking $50,000 for theological education. The purpose is to contribute to the needs of the Virginia Seminary, the Seminary of the University of the South, and to have funds available to assist Bexley

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Hall and other institutions as the need arises. The fund will also assist candidates for the ministry from the diocese. The campaign was launched at a dinner presided over by Bishop Scarlett at which Chancellor Alexander Guerry of the University of the South was the speaker. The chairman of the campaign is Ethan A. H. Shepley, St. Louis attorney.

Church Consecrated

Minneapolis, Minn.:—St. John's Church, located in the Linden Hills section of this city, was consecrated on May 2 by Bishop Keeler.

Bexley Conference

Gambier, O.:—A conference for men interested in the ministry was held at Bexley Hall from April 30 through May 2. Speakers were Bishop-elect William J. Gordon of Alaska; the Rev. Arthur W. Hargate of Toledo; the Rev. Robert F. McGregor of Oberlin; the Rev. Nelson M. Burroughs of Cincinnati; the Rev. E. H. Buxton of Bellefontaine, Ohio, and members of the Bexley faculty.

Young People Meet

Flint, Mich.:—Bishop Emrich and Dean John J. Weaver were headliners at the annual young people's conference of the diocese of Michigan which was held here at St. Paul's, April 16-17. It was attended by 170 delegates, representing 65 parishes.

Cantata Award

New York:—Louie White, a 27 year-old graduate assistant at Syracuse University, has won the award in the competition for an original cantata suitable for Ascension Day, which was offered by the Church of the Ascension here. The work is being heard for the first time at the festival service being held this evening, May 6, under the direction of Vernon de Tar, organist and choirmaster.

Role in Peace

New York:—A report will be presented at the Amsterdam assembly of the World Council of Churches setting forth the role of the Church in the establishment of world peace and justice. It will be the work of a commission consisting of 24 churchmen from 18 countries, serving as the Commission of the Churches on International Affairs. Representing the United States will be John Foster Dulles, special adviser to Secretary of State, George Marshall; Professor Reinhold Niebuhr of Union Seminary; Bishop G. Bromley Oxnam of the Methodist Church and Bishop Oldham of Albany. Bishop Bell of Chichester is one of the three representatives of Great Britain.

The report will be presented by Mr. Dulles.

Step Toward Unity

Toronto (RNS):—Archbishop George F. Kingston, primate of the Church of England in Canada, and the Rt. Rev. T. W. Jones, moderator of the United Church of Canada, have sent a joint letter to their constituents exhorting them to study the proposal for "a mutually acceptable ministry."

The proposal has been recommended by a joint commission of the two communions and represents the latest step in their negotiations toward union. In their joint letter the two Church leaders declared that no plan of corporate reunion can be formulated "until certain preliminary problems of importance have been examined."

"Whether the plan proposed for a mutually acceptable ministry should prove acceptable or not to both com-

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This Crusade does not seek to do anyone's thinking. It does not tell anyone who to vote for or how to do his pastoral job. It never raises any theological issues. It is just an earnest group of 12,791 pastors of churches, "sentinels for freedom," who take their New Testament seriously and believe that spiritual freedom, the dignity of man, the democratic process, and the sovereignty of the citizen over the state are in peril here and MUST be saved. Do you share our convictions and concerns? Will you make common cause with us? May we send you tracts concerning the 5,000,000 voters campaign and other tracts incident to our Crusade? We need your help! Freedom needs friends and crusaders who, in the areas of their influence, will uphold it and the sense of individual, personal responsibility which alone can preserve it.

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munions," they said, "the proposals certainly call for an earnest study on the part of both ministers and people. It is only by such study that it will be possible to find out the true mind of the Churches concerned."

A World "First"

Phoenix, Ariz.: — The Episcopal Church scored a world "First" on April 12th, when a helicopter delivered a quonset hut to the site of St. Andrew's mission chapel in Havasu Canyon, 3000 feet below the surrounding country. The Havasupai Indians have lived in this canyon for some 500 or 600 years, raising their figs, peaches, apples, corn, beans and squash, and irrigating them and their pastures with the cold, clear waters of the Havasu River which runs through their canyon and empties into the Colorado River some 10 miles below the village of Supai. The Episcopal Church has had contact with this tribe for about 25 years, chiefly through the ministrations of the Ven. J. Rockwood Jenkins, retired Archdeacon of Arizona. Few visits could be made during the year because of the isolation and the difficulties of getting down into the canyon on horseback or afoot. But the work was kept up and today there are a good number of baptized and a few confirmed persons.

Early last winter the idea of having a quonset hut for a chapel began to be worked out, and a steel construction company offered to give the hut and deliver it at Hilltop where the horse trail starts down into the canyon. It was then that the helicopter was thought of and the Bishop of Arizona entered into a contract with an airways company to use its helicopter to fly the hut, piece by piece, into the Canyon.

When this plan was made public, and it was realized that it was really an event of national, if not world, interest then everybody wanted to get in on the publicity. The date of the event was set for Monday, April 12th. Bishop Kinsolving and the Rev. Robert P. Frazier, who has been in charge of the work at Supai since last September and makes a monthly visit of several days' duration each month, went down to Supai several days before to be sure that everything was ready in the canyon. Sunday was a day of rain, sleet and high winds. The helicopter which had arrived in that part of the country had to make a forced landing and was out of commission. There was gloom in Supai when this report was phoned down. But soon the gloom was lifted by another call saying that a second helicopter had been obtained and the flight would take place as scheduled.

Monday morning dawned bright and sunny and very little wind. The Mutual Broadcasting System had a team on hand to make a transcription of the first flight of the helicopter and its reception by the Indians, followed by a part of the dedicatory exercises. When the sound of the motor was heard and the machine could be seen approaching just about the whole tribe assembled and when the landing was made a great shout went up. For the rest of the day the helicopter was busy ferrying down some of the steel, but mostly its time was taken up in bringing down and taking out the various publicity men from the newspapers, radio, news reels, television, and photographers. In the middle of the afternoon a cavalcade arrived on horseback after a three hour ride down the trail, and the dedication then took place.

An opening prayer by the Rev. Mr. Frazier was followed by Bishop Kinsolving introducing the Indian Service officials, including Mr. Tom Dodge, superintendent of the Truxton Canyon agency, of which the Havasupai Reservation is a part, who made a short speech. Then the Tribal leaders were introduced and Mr. Lee Marshall spoke for the tribe. Then the bishop read the Dedicatory prayer and requested Archdeacon Jenkins to dedicate the cornerstone. The benediction closed the service.

The quonset hut will sit on a three foot stone wall built by the Indians from the red rock of the canyon walls, and will have a stone front with a mission belfry. All of the work on the chapel is being done by the Indians themselves, and the actual erection of the hut will be under an expert from the steel company.

Professor Is Backed

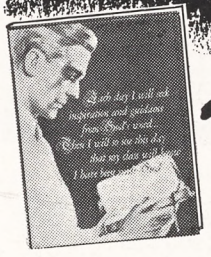
Evansville, Ind.: — Widespread controversy has been started by the dismissal of George Parker, assistant professor of religion and philosophy at Evansville College, privately-endowed school supported by the Methodist Church following his activities on behalf of Henry A. Wallace. "Deep concern" was expressed by Methodist Bishop Titus Lowe of the Indianapolis area, who

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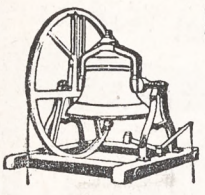
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declared the Church "always has supported full religious and political freedom of speech, thought and action." Bishop Lowe said Parker's ouster would be considered at the annual state Methodist conference in June.

John C. Soucie, president of the Central Labor Union (AFL) here, endorsed the college action in demanding Parker's resignation, saying the latter's political activities reflected "on the school and other faculty members."

Meanwhile, a resolution reaffirming its adherence to civil liberty and academic freedom was adopted at Greencastle by the Indiana chapter of the American Association of university professors. During a period of political tension, the resolution said, it is necessary "to adhere firmly to the principles of civil liberty and academic freedom and tenure for which the American Association of University Professors stands."

A statement protesting Parker's discharge was also issued by the Indianapolis Committee on Civil Rights.

Petitions were being circulated on the College campus to get student reaction to the demand for Parker's resignation. Students favoring the dismissal of Parker said the final tabulation would show a three-to-one vote in their favor. Parker supporters declared that many who favor their stand won't put themselves on record because they intend to teach or work in Evansville after graduation. However, college trustees indicated they would make no change in their stand, regardless of the outcome of the student vote.

Ralph Madson Injured

Moultrie, Ga.: — The Rev. G. Ralph Madson, rector at Albany, Ga., was critically injured on April 13 when his car crashed into a truck. He was carried to a hospital here where, due to severe head and chest injuries, very little hope is held out for his recovery.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

REV. E. H. ECKEL
Rector of Trinity, Tulsa, Okla.

The clergy are warned against a middle-aged woman bearing the name of Mrs. Enid Maxson who claims to have been active in the Episcopal Church in San Francisco and New Orleans. Should she make herself known kindly communicate her whereabouts to me at 501 S. Cincinnati Ave., Tulsa 3, Okla.

* * *

MISS JOAN ARBOUR
Sec'y to Secretary for College Work of the Province of New England

It is indeed disheartening to read of Mrs. Weeks' wish to discontinue her subscription to your fine magazine (WITNESS, April 22) because she finds herself too upset by urges to stir herself to protest against infringement of civil liberties, Negro inequality, etc.

Our Lord stirred a great number, and continues to do so. He gives true peace and quiet only to the hearts of those men who dare to act according to the urges stirred by Him. Our Church recognizes its responsibility to men in all phases of life: economic, political and social, as well as ethical and moral. What true Christian can hope to find peace if he doesn't raise his voice in protest against infringements of civil liberties, and if he doesn't concern himself with seeing that the Christian way is at least pointed out to the men who formulate the economic, social and political policies of the world?

* * *

REV. WARWICK AIKEN
Rector of Christ Church, Vicksburg, Miss.

Before making THE WITNESS state so emphatically that Negroes are brutally treated, don't you think it would be well for you to make an investigation yourself? I'm sure you don't know it but we are sincerely trying to get along with our Colored brethren. I've lived nearly all my 59 years in the South, have been raised with them, there being one to four in our house or on our premises, and when in business employed as many as 20 at once and as far as I know have never had a hard word with one and certainly never a quarrel.

ANSWER: THE WITNESS stated nothing, emphatically or otherwise. Mr. Aiken refers to a news despatch (WITNESS, April 8) sent by the Religious News Service which quotes a letter written by the Rev. W. H. Jernagin, head of the Washington bureau of the Fraternal Council of Negro Churches, to Attorney General Tom Clark. It was presented as news not as editorial opinion.

* * *

MRS. GERTRUDE W. SCOTT
Churchwoman of San Pedro, Cal.

The April 1 issue gave too much space to the arguments of the Episcopal Pacifist Fellowship. If, as hinted in a note, the editors differ to any extent from the views put forth, there should have been either articles or editorials giving the opposite side. It is irresponsible journalism for editors to "not even see" article (or cover pictures) to be used.

An odd fallacy runs through all pacifist arguments: that we who favor bringing about international peace by diplomacy backed by armed force, are the only ones who believe the "end justifies the means." The pacifists' "end" is, they say, international peace. To bring this about they are willing to shatter the chief defenses we now have against international bandits, the sense of solidarity America found within herself during the late war and the loyalty and conviction of our young men. Without protection of armed might against Russia's determination that we shall not prevent chaos in Europe, no Marshall Plan aid can be put into effect. Russia, that is the Communist dictatorship, not the Russian people, has planned since 1943 anyway to expand her power by treachery, chaos, violence and calculated cruelty. Stalin makes no bones about it, except when by talking "peace" he can gain time to plan war.

As to the assumption that force never yet brought about peace (not so stated but implied by all pacifists) I have seen it do so twice in my half-century of life. The "punitive expedition" of General Pershing into Mexico to rout out Francisco Villa. Many feared that would precipitate war. It didn't. Both Wilson and Pershing intended peace. The Mexican government reconciled itself to the action and no bitterness was left. Two, the much decried atom bombing of two Japanese cities. Despite people who wring their hands over the "fiendishness" of atomic warfare, that particular use of the bomb while it was still a surprise weapon actually brought world war two to an end under Truman's skillful handling. The atom bomb is at best a last resort. But the American people as a whole are against its wholesale use to start, or continue, a war.

I spoke of the solidarity of the American people, new found during world war two. We still have it, I think, to fall back on. But articles like those of the E.P.F. could easily wreck it, causing as much sorrow and suffering (without admitting it) as anything the peace-by-force people can accomplish. In fact the latter are much like a frontier community electing a sheriff and giving him guns and power to select and use a posse against criminals. That really does work. There was a time when the number of pacifists in the population was so small they could safely be allowed to indulge their own pet hate against the soldier who defends them. That time is past.

I am the mother of three sons, all of potential military age.

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THE WITNESS

135 Liberty Street **New York 6, N. Y.**

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The WITNESS

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MAY 13, 1948

"BEHOLD, THEY SAY UNTO ME, WHERE IS THE WORD OF THE LORD? LET IT COME NOW"

Jeremiah 17:15

The American Bible Society

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For Christ and His Church

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★

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MAY 13, 1948
Vol. XXXI No. 14

Clergy Notes

BANKSTON, PAUL A., in charge of St. Luke's, Marietta, Ohio, was ordained priest on April 27 by Bishop Hobson.

BENNETT, AARON C., formerly rector of St. Paul's, Hickman, Ky., is now rector of St. John's, Cape Vincent, N. Y.

BLACKWELDER, rector of St. Simon's, Buffalo, N. Y. becomes rector of All Souls', Washington, D. C. June 1st.

CLARKE, KENNETH E., formerly assistant at St. John's Cathedral, Wilmington, Del., is now rector of St. Anne's, Middletown, Del.

EVANS, JOHN H., formerly rector of the Good Shepherd, Fitchburgh, Mass., is now on the staff of the Seamen's Church Institute, New York City.

FORT, JOHN B., has resigned as rector of All Saints', Springfield, Mass., to accept the rectorship of St. John's, Bangor, Maine.

HARBOUR, RICHARD L., former chaplain, is now the rector of Zion Church, Wappingers Falls, N. Y.

KNIGHT, HAROLD S., former Baptist minister, is now layreader in charge of St. Peter's, Oriskany and St. Mark's, Clark Mills, N. Y.

RIBBLE, A. LeB., rector of St. Bartholomew's, Montgomery County, Md., is to be in charge of St. Luke's, Deming, and St. Paul's, Lordsburg, New Mexico, about June 15th.

ROONEY, EDWIN J., student at General Seminary, becomes assistant at St. John's, Northampton, Mass., July 1.

SIMKINS, ELDRED C., formerly rector of St. Agnes', Sebring, Fla., becomes rector of Emmanuel, Elmira, N. Y. May 31.

WULF, CHARLES F., Raleigh, N. C., has joined the staff of Virginia Episcopal School as chaplain.

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Rev. Frederic B. Kellogg, Chaplain

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Weekdays: Wed. 8 and 11 A.M. Thurs., 7:30 A.M.

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Fridays at 7:30 A.M.
Holy Days and Fridays 10:30 A.M.

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The WITNESS

For Christ and His Church

May 13, 1948

Publication Office, 6140 Cottage Grove Avenue, Chicago 37, Ill. Editorial Office, 135 Liberty Street, New York 6, N. Y.

American Bible Society Needs Added Funds For Work

Official of the Society Presents Figures About the Mass Production of Scriptures

By Gilbert Darlington
Treasurer of the American Bible Society

New York:—The year 1948 can be the greatest year in the production and distribution of printed copies of the word of God in the whole span of Christian history. If the Christian people of America will supply the funds that are needed to answer the tremendous demands for Scriptures that are coming in from all over the world, new records of achievement in the production and sowing of the good seed of the Gospel will be recorded. It all depends upon you.

More requests for Bibles, Testaments and Gospels have come to the American Bible Society in New York in the past few months than have ever been received in a similar period before by any Bible Society. These requests for the Scriptures are caused by (1) the curtailment of, or complete ending of, Bible publication in many parts of the world during the seven long years of the war and the paralysis that followed; (2) the great destruction of Scriptures in churches, Sunday schools, homes and publishing plants by bombing and by the fire that followed; (3) the great numbers of displaced persons that were unable to take their Scriptures with them, or lost them during this trying period; and (4) the great numbers of people that have learned to read during the past nine years (these new literates must have an opportunity to obtain the Scriptures to give them perspective and balance in weighing the political and economical propaganda that is flooding the world); add to all this the fact that (5) the United States is the only place where copies of the Scriptures can now be published without priorities on materials and without bottlenecks in production programs, and you will then see what a supreme opportunity for Christian service is given today to the people of the United States. No other nation can begin to supply these Scriptures, because the war has left other nations with damaged production facilities, with shortages of paper and binding materials and with exchange and other restrictions that it will take a long time to remove. All of these requests can be promptly and efficiently answered by the United States if the funds are donated promptly. It all depends upon you!

This is not the place to present all the complicated statistics of the Society's worldwide publishing program, but I have brought together a few brief items that involve work in only six languages, the books and materials for which must be paid for from the Society's World Recovery program in 1948.

To enable the Christian leaders of Germany to continue their own program of Scripture production, which the Society inaugurated for them last year, totaling 700,000 Bibles and 1,155,000 New Testaments, there was recently sent them 15 tons of endleaf paper, five tons of cotton, 35 tons of waste paper, one ton of potato flour, four and one-half tons of wheat starch, fifteen and a half tons of vegetable glue and 631 bundles of binder's board.

The Society expects to send to Germany 200,000 small pocket Bibles which have just been printed on a high-speed rotary press in New England, and another shipment of 150,000 German New Testaments. There is another 48,000 German Testaments, which have been printed and bound for the American Bible Society in Finland, which will reach Germany as soon as shipping can be arranged.

The shortage of Bibles and Testaments in Germany at the end of the war was recently estimated to be over 10,000,000. There is still a long way to go.



Russian Church leaders are presented Bibles: left to right: Archbishop Adam of the Russian Orthodox Church; Metropolitan Gregory of Leningrad and Novgorod; Dr. Daniel Burke, President of the American Bible Society; the Rev. Gilbert Darlington, treasurer of the Society

Orders have been placed for the fourth edition of the Russian New Testament and Psalms. Thousands of other Russian Bibles and Russian Gospels have come from the press. Space has been applied for the shipping of 50,000 Russian Bibles, 25,000 Testaments and 200,000 Gospels, these to follow the shipment which reached Murmansk late in December.

A beautiful little edition of the Sermon on the Mount in large Japanese characters has just come from the press, and the books are on their way across the Pacific. Copies of the first edition of 150,000 Japanese Bibles, each weighing almost three pounds, are beginning to arrive at the Bible House in Tokyo in lots of about 20,000 copies. Mr. Tanaka, the

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secretary there, is receiving them with great joy. The Japanese Bible Society has requested 150,000 more of the large Japanese Bibles and 500,000 more New Testaments, to be printed in the United States. Besides all this the Society has ordered 34 tons of paper for printing Japanese and English parallel-column Testaments, which are very popular in Japan. The plates for the printing are in Tokyo. It is estimated that the paper ordered will be enough to make about 60,000 of these books. And all this is in addition to the almost a million and a half Japanese Testaments sent to Japan last year. There never was so great a demand for the Scriptures by a major non-Christian people before in the history of our faith. A recent report received from Japan showed that the Bible ranked ninth in the list of best sellers in Japan.

Seventy thousand copies, the third edition of the beautiful Korean New Testament, which is regarded as the handsomest book available in Korea, were forwarded in February from New York to Seoul. Another 50,000 copies will be off the press soon. Besides this, 125,000 each of St. Luke and of St. John in Korean are now ready for shipment.

Sixteen tons of paper have been ordered made in Sweden to be sent to Geneva. This will be used in the publishing of 30,000 French Bibles. The Bible Society is also publishing 30,000 French New Testaments in Switzerland and is ready to ship from New York 100,000 French Gospels when the harbor strikes in France permit.

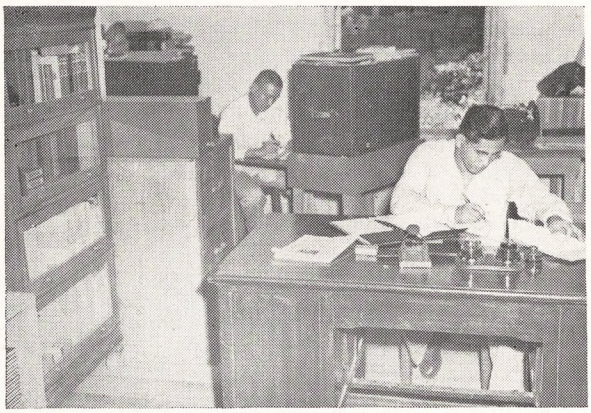
The number of books involved in the current supplies for these six countries alone totals over 4,118,000. Figuring the average cost of manufacuring a Bible at one dollar, a Testament at 30 cents and a Gospel at two cents, the cost of these books, from all of which the Society expects no return, may be estimated at approximately $1,830,400. Adding the cost of the supplies furnished for printing elsewhere pushes the figure close to $2,000,000.

All this is not something that *should* be done; it is something that is *being* done, and the Bible Society is sure the Christian people of America will gladly pay for all of it!

The Protestant Episcopal Church has always been a Bible-loving Church. Most of the Prayer Book is composed of selections from the Holy Scriptures. The new translation and revision work done by the Society in many languages is always available for use when a Prayer Book is printed in that language. The American Bible Society is your Bible Society. Your gifts to it will help to lay a firm foundation for a better and a more Christian world.

BIBLE DISTRIBUTION IN CHINA

New York:—More than one million Gospel Portions have been issued in China during the last two months, reports Dr. Ralph Mortensen, secretary for the American Bible Society's work there. Thirty tons of additional paper have been rushed to him by the Society in New York that the printing may go on and the distribution be maintained.



Working overtime at the Manila Bible House

RECORD DAY IN MANILA

Manila:—Bare shelves in the newly opened office of the American Bible Society in Manila are mute evidence of a record-day when the Society disposed of 991 Bibles and New Testaments. Their supply of Ilocano Bibles and Cebuan New Testaments is exhausted. New editions of these books are now being printed in this country and will be forwarded as rapidly as possible.

DISCRIMINATION DENOUNCED

Chicago: — Bishop Wallace E. Conkling of Chicago vigorously denounced racial discrimination in addressing the convention of the diocese, meeting at St. James' Church, May 3-4.

"Why should certain public schools be inferior; certain streets not as clean; certain public accommodations inferior? In every avenue of public life we must fight against these." The Bishop urged the Church to speed the day "when we can freely worship side by side, irrespective of the color of our skins," declaring that these distinctions "are only of human manufacture."

He praised advances made by Negro parishes and missions in the diocese and reported that St. Edmund's would hold its first service on June 6 in the buildings recently purchased for $175,000 from a Greek Orthodox parish. He also stated that the parish would open a school in September.

Bishop Conkling urged church people to enlist in a fight against the city's slums where, he said, "poverty, incredible housing conditions, organized vice, truancy, drinking and crime among juveniles are such as to threaten ominously not only the character of those in the area but the security and well-being of us all." Calling for 100 churchmen who would volunteer to join with him in a definite plan of action, the Bishop declared that "here among us is the cancer that can and will destroy our nation if it is not removed. The poison spreads rapidly and far. We cannot prate about the glories of democracy nor condemn other systems while such things flourish in our midst. Nor can we, as Christian, look and walk away."

The convention was told that the request for a suffragan bishop to succeed Bishop Randall, who retired in January, would be postponed for six months; Bishop Conkling stating that it is his hope that when one is elected that it will be a man especially fitted to direct the social service work of the diocese. He urged the convention to set up a fund to supplement the income of retired clergy whose payments from the Church Pension Fund have lost much of their purchasing power. He also asked vestries to consider salary increases for the clergy.

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Christians of Greece Again Call For the Gospel

The Old Cry of "Come Over and Help Us" Is This Time to Church People in America

By Frank R. Wilson

New York:—The Gospel has never ceased to be a living force in Greece since that day when Paul and Silas, having landed in the little port city of Neapolis, made their way to Philippi seven miles inland and, finding no synagogue, declared the Gospel to a little band of women who met by the river-side on the Sabbath to pray.

It has been a long and thorny road that the Church in Greece has followed through the centuries, marked by the Arab conquests of the seventh century; the Crusades through the eleventh, twelfth, thirteenth centuries; and the Turkish conquests, completed in the fifteenth century.

After the First World War and the establishment of the Republic of Greece, the Greek Orthodox Church emerged with more promise than for a long time. Meanwhile evangelical movements from the West had become well established in Greece, and the popularity of the Scriptures, both in the ancient Greek and in modern Greek, grew rapidly through the years.

About forty years ago the theological graduates of the University of Athens founded what is called the Zoe Brotherhood, an evangelistic movement which has been greatly blessed. It now maintains at the University its own printing plant, where the members donate their services. This plant has been the source, not only of thousands of Scripture volumes, but of much other Christian literature, including hymnals that have been made available to the churches. The brotherhood's magazine *Zoe* was the only magazine in Greece that did not cease to appear during the war.

The days of struggle for the Christian Churches, both the Greek Orthodox and the evangelical bodies, are by no means over, but the determined spirit to spread the Gospel is expanding to meet the need. The agent of the Bible Society in Athens, Mr. George Kladis, in his latest report says, "There is every indication that the demand for Scriptures is now greater than it was before the war."

This need and the zeal on the part of Greek Christians was presented directly to the American Bible Society from two independent sources within twenty-four hours recently.

The first appeal came in a letter signed by Major General A. Perivoliotis, Chief of Staff B of the general staff of the Greek army. The letter was courteous, brief and to the point. It began: "The command of the Greek army is wishing to provide each recruit with a copy of the New Testament, which copy is to be kept by them on their release."

The request was for 200,000 Testaments, partly in ancient and partly in modern Greek. Then the General wrote: "In view of the fact that the prevailing financial conditions do not allow the Greek army to purchase and print locally the said copies, it will be greatly appreciated if you would inform this headquarters whether you can provide them gratis as a gift."

The next morning among the visitors to the Bible House on Park Avenue were Mr. Demetrios Papakonstantinou, publishing superintendent of the Zoe Brotherhood and Father Papodeas of the New York Greek Cathedral. They came with a request for paper and other materials with which the Brotherhood might produce an edition of 100,000 Greek Testaments. With their donated services, the Brotherhood had before the war been able to distribute these books below cost at eight cents apiece. Mr. Papakonstantinou thought that even yet they might price them as low as twelve cents, if the Society could furnish the materials.

Since the British and Foreign Bible Society has always, in the cooperative work of the two Societies in Bible lands, cared for the needs of the people of Greece, these two requests were referred to them. Secretary Arthur Wilkinson of the British Society replied that he hoped to have the books for the Greek army printed in Canada, but might call on the American Bible Society for help. In view of the present situation in England it is likely that the help required might be considerable. It may even eventuate that most of the Scripture needs for Greece may have to be met by the Christian people of America. At all events the American Bible Society must be prepared to meet these requests. Is it not a high privilege to stand in the long long line of those that, beginning with the Apostle Paul, have answered Greece's call to come over and help her? And, after all, in the light of America's wealth and opportunity it is little that the Greek army and the Zoe Brotherhood ask for.



Bibles are prominent in a Korean Sunday school

It is estimated that the 200,000 Testaments for the army will cost about $85,000, and the twenty tons of paper, together with the glue, thread, cloth, binder's board and other materials for the production of 100,000 Testaments by the Zoe Brotherhood, would cost $14,000 — a total of $99,000.

Because the great Apostle answered the Macedonian call, the Gospel came to Europe, where it established the base for which it has spread to all the world. How little do we know

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what God may bring to pass from the aid that we are today asked to give to the people of Greece?

GERMAN BISHOP THE SPEAKER

New York: — Bishop Hanns Lilje of Hannover, Germany, is the guest speaker at the 132nd Annual Meeting of the American Bible Society being held at St. Bartholomew's Church, today. This is his fifth visit to this country. Bishop Lilje, who arrived in America on April 12, in response to an invitation from the U. S. national committee for Lutheran World Federation, was a militant member of the resistance movement in Germany and was imprisoned on several occasions during the war. When pressed to speak of his experiences, Bishop Lilje recalls, "I was in the hands of the Gestapo in their special prison in Berlin. . . . Three times I was nearly killed by them, having my choice of dying from hanging or starvation, or being shot. . . . During the years of the regime that is now past, we were strengthened by the thought that the 'Word of God is not bound'!"

Following the war, Bishop Lilje was the first German churchman permitted to leave the country. This he did in July 1946 to attend the meeting in London where plans were made for the formation the following year of the United Bible Societies. He now serves on the executive committee of the Evangelical Church of Germany and is a member of the faculty of the ecumenical institute of the World Council of Churches.

Immediately preceding Bishop Lilje's address, there is a brief business session when the board of managers of the American Bible Society present their annual report for 1947. During last year the Bible Society circulated 9,310,439 copies of the Scriptures in 167 different languages.

METHODISTS URGE CHURCH UNION

Boston:—The bishops of the Methodist Church, meeting here in the general conference of that denomination, called upon Protestant Churches to take the first steps toward the formation of a Holy Catholic Church. The statement declared that "the reunion of Christendom can never be achieved by one part of the Holy Catholic Church insisting that all other parts shall deny their Christian convictions and shall discard their creative contributions in order to return to part of the Church Universal."

The Methodists suggested the appointment of qualified representatives by all the Protestant Churches to meet and draft a plan for union. They also urged Protestant Churches to continue their cooperation with the Eastern Orthodox Churches, looking towards eventual union of Protestantism and Eastern Orthodoxy.

When union is accomplished and the Christians of the world belong to but two great Churches, "the leadership of that day may be Christian enough and creative enough to kneel before a common altar, beg forgiveness of the Christ for disunity, and, sharing in the bread and wine of Holy Communion, rise in his spirit to form the Holy Catholic Church to which all Christians may belong."

United action in many fields would rapidly follow Protestant union, the bishops predicted, mentioning a greatly strengthened foreign missions program; a common hymnal; a daily Protestant newspaper; strengthening of radio, television and motion picture programs.

"The union of American Christianity," the statement concluded, "would electrify the world and accelerate the trends toward union in every continent."

SOMETHING IS UP IN SPAIN

Paris (RNS):—Plans are under way to inaugurate a Christian Democratic Party in Spain, according to well-informed Spanish sources here. The informants state that during his recent visit to Madrid, Myron C. Taylor sought to obtain Franco's approval for the project. Such a party would establish a "Latin bloc" in Europe by linking Christian democratic parties in Spain, France and Italy as a bastion against Communism. Said to be slated for the leadership of the new party is Bishop Angel Herrea y Oria of Malaga.

SEEK END OF COLD WAR

New York:—An end to the "cold war" is being sought by the United Council of Church Women which is sponsoring a nationwide peace drive that seeks the support of a million American women. Cards bearing a commitment pledge to work for peace have been sent to 20,000 local councils and women are being urged to make telephone and personal calls to get the cards signed. They will then be used to inform the President, the State Department, Congress and the U. S. delegates of the United Nations that Christian women are determined "to prevent this 'cold war' from breaking into a 'hot war'."

The women are also being urged to support the UN and to oppose the continuing production of atom bombs.

LONGED FOR BIBLE SAYS REFUGEE

Geneva:—She was happy to have saved her songbook when she was evicted from East Prussia, she told the American Bible Society's secretary at his office in Geneva. She had been given needed articles of clothing, but she longed for a Bible. The district office had no more Bibles at hand, but they were able to give the woman a New Testament with Psalms. When it was handed to her, her eyes filled with tears and she said she had not expected such a gift. This is not an isolated case. The district office reports they are repeatedly asked for Bibles and Testaments by the refugees themselves.

NEW LANGUAGES FOR BIBLE

New York:—Some part of the Bible has now been published in 1090 languages and dialects, according to a survey made by the American Bible Society. These figures cover publication up to the end of December, 1947. The latest language to appear in book form, in this list, is the Gospel of Mark in Tzeltal, an Indian dialect spoken in Mexico. The Gospel was published by the American Bible Society.

Ten new languages were added to the list in 1947. They are Aztec, Puebla; Chol; Mixteco; Tarahumara; Tzeltal and Tzotzil spoken in Mexico; Naga: Chang; Naga: Mao in Assam; Nantcheri used in French Equatorial Africa and Palau in Micronesia.

Copies of all these books are now in the library of the American Bible Society in New York City. The Society's collection contains more than 16,000 volumes of Scripture in 906 languages and dialects.

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EDITORIALS

Whitsunday

ONE of the charms of Whitsunday is the fact that the feast of the Holy Spirit cannot be commercialized. One of the weaknesses of the day is really our weakness—our inability to make the Third Person real and concrete. Accordingly, the day is most often celebrated as the "birthday of the Church," although some scholars feel this does not do full justice to our Lord's opinion on the matter, since they believe it is truer to say that he found a Church rather than that he founded one.

To bring back the Holy Spirit into his feast, without losing the idea of the Church, it is well to remind ourselves that the invisible wind is seen only in the way it works: when one puts up a kite, or sail, or windmill, or weathervane. And on these birthdays of the Church, we are more and more reminded that it is time again for the Church to act its age, in its response to the challenge of Church unity. Here, without all the assistances of the Holy Spirit, the Church is helpless.

It seems especially appropriate, therefore, that two calls for prayer have issued for the day: one from the World Council, for the success of the ecumenical meeting at Amsterdam; and one from the Federal Council, for China and all other nations. We urge that these intentions be in the hearts of all Episcopalians as we pray for the whole state of Christ's Church on Whitsunday.

"QUOTES"

EVERY time I visit the headquarters of the American Bible Society it impresses me as a powerhouse. This impression has been deepened by each world journey. This should be so for the Bible itself is the world's chief source book of vital energy.

—JOHN R. MOTT

American Bible Society

THE Society was founded in 1816 and is probably the oldest inter-denominational agency in the United States. Its first president, Elias Boudinot, was president of the First Continental Congress. Among its founders and early presidents were such men as John Jay, John Quincy Adams, and Richard Varick. Its present board of managers numbers 48 prominent Christian laymen operating through seven standing committees.

The Society is designed to encourage the wider circulation of the Holy Scriptures without note or comment and without purpose of profit. In recent years there has been added an unparalleled stimulation in the use of the Bible.

The Society serves 48 denominations with a membership of more than 40 million in the distribution of the Scriptures both at home and abroad. One of the Society's tasks is to make the Scriptures available to every man in his own tongue. It is continually aiding missionaries who are engaged in translating the Scriptures into new languages and revising translations already made. It has thus shared in the great historical effort resulting in the publication of some portion of the Scriptures in almost 1100 languages, spoken by nine-tenths of the human race, a process that is advancing with vigor among primitive peoples today at the rate of nearly one new language a month.

The major task of the Society is to put the book into the hands of those without it. To do this it operates through 12 offices in the United States and 13 foreign agencies serving more than 45 countries abroad. The principal method of distribution in foreign lands is by colporteurs—native Christians who for a modest salary devote their lives to taking the Bible to their fellow countrymen.

In this country a variety of methods are used, including colportage — an allowance of small commissions to mission-minded pastors and laymen. The Society also works through home mission boards, and makes direct shipments to needy institutions such as jails, orphanages, hospitals and supplies Scriptures for the armed forces.

It is the Society's responsibility to make the Bible the most available book at the lowest possible price. Its time-tested policy is to sell the book wherever possible—never at a profit, and frequently below cost. In the foreign field, prices are designed to meet the prevailing economic situation. In cases of demonstrated need, especially with institutions, full or part grants are made.

Since 1835 the Society has published Scriptures for the blind. They may now be had in 33 languages and systems, including the complete Bible in Talking Book Records. Although costing from $2 to $8 to produce, these volumes are sold to the blind for 25c each.

The American Bible Society has a limited number of trust funds, and for over 100 years has successfully operated an annuity plan. Income from these sources represents about 15% of a year's budget. The Society is principally dependent upon living donors to carry on its work. Churches contribute either denominationally or individually,

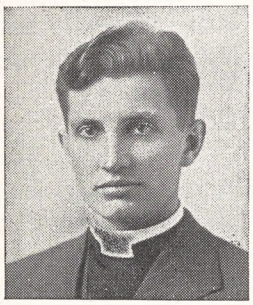
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on a percentage of budget or an annual offering basis. In addition, thousands of Christians contribute directly with gifts of varying amounts, or by making gifts of $5.00 for Active membership, $10.00 for Service, $25.00 for Sustaining, $50.00 for Family, $50.00 for "National Women's Club" membership and $100.00 for the "Ten Thousand Businessmen's Club" membership.

Dramatic Arts and Religion

By
WILLIAM B. SPOFFORD, JR.

THERE is little that one should have to say about the Academy Award winning picture, *Gentleman's Agreement*. It deals of course with the whole issue of anti-Semitism and, being done in an intelligent and mature fashion, is worthy of all sorts of praise. The acting of Gregory Peck, Dorothy McGuire, Celeste Holm, John Garfield and the lesser luminaries is competent and the direction of Elia Kazan (*Boomerang*) is top-notch.



The laudable angle to the picture is that Hollywood should have produced it at all. We should all be grateful that it was produced before the Great Freeze, started by the Thomas Un-American Committee, settled over the cinema capital. The second noteworthy angle is that the picture was the best money-maker in American theaters for the past year, which shows that the American public doesn't have to be protected from "idea" pictures. Or, from the Thomas Committee's angle, it shows that said public does need protection!

Although good citizens and professing Christians should make every effort to see *Gentleman's Agreement*, it is far from being the best picture of all time. While commending its message, and granting that it gets it across, I felt that the film was much too verbose and preachy. In this, it suffered from the same fault as Laura Hobson's book which, while dissecting this social problem, indulged in too many platitudes on the subject. In essence, for this reviewer, the film lacked real excitement which should be fundamental for any "idea" picture. Two other fine productions, dealing with vital social themes, offer a good contrast. Both *Grapes of Wrath*, dealing with migrant workers, and *Watch on the Rhine*, concerned with the heroism of an anti-Fascist, stimulated an intensity in the observer which was calculated to further study and action. *Gentleman's Agreement* is so talkative that it will easily be left in the motion picture theater, even as many Sunday worship services are isolated in the church edifice.

However, you and your friends might conceivably be portrayed in the film, as a supporter of restrictive covenants, quotas in colleges or a "patronizer of minorities," and it is a valuable thing to have the mirror held up before you. It would be a valuable project for a Woman's Auxiliary, Men's Club or Y.P.F. to attend this picture as a substitute for a regular meeting. It truly gets down to grass-roots and offers a concrete analysis of the polite, gentleman's agreement type of bigotry which subverts our profession of adherence to the second great commandment.

A Word With You

By
HUGH D. McCANDLESS
Rector of the Epiphany, New York

DEFENSIVE AND OFFENSIVE WEAPONS

IT IS amusing to read of masters of vocabulary who covered temporary setbacks by correcting their opponents' use of words. Noah Webster, the American lexicographer, was kissing the parlormaid when his wife entered the room. "Why, Mr. Webster, I am surprised!" she said. "Madam," he replied with pained dignity, "*I* am surprised: *sur* and *prehendo*, latin, caught unprepared; *you* are astounded!"



Winston Churchill's speeches were gone over by an earnest young secretary who blue penciled ruthlessly all the hanging participles, the split infinitives, and especially the sentences which ended with prepositions. The master of purple press returned one butchered page to the secretary with a notation: "Your finicky corrections are a torment I find it impossible up with which to put!"

It is not so amusing to see words used offensively. Some stick like mud balls, giving no indication of where the man who threw them stood, and hard to remove until they are dried up. Such was the appellation of "witch" in seventeenth century Salem. If the accused denied he was a witch, the accusation was thereby corroborated, for all witches were liars.

If any man among you seem to be religious, and bridleth not his tongue, this man's religion is vain.

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Wanted: 500,000 New Members

by Francis C. Stifler

Secretary for Public Relations, American Bible Society

WHEN the American Bible Society celebrated its 125th anniversary in 1941, its late president, John T. Manson said, "The work of the Society has just begun." On May 8, 1948, the Society observed its 132nd birthday. If one looks at the record in figures alone the Society has circulated in that period 376,825,050 copies of the Scriptures in 40 countries and in more than 200 languages. Certainly a worthwhile achievement. And today the Bible Society is faced with the greatest challenge in its entire history.

In addition to its regular work the Bible Society



Bibles sell like hot cakes on the streets of Tokyo

has received definite appeals totalling 7,856,000 copies of the Scriptures which the Society estimates will cost $2,500,000. To meet these special needs the Society has launched an effort to enroll 500,000 annual members, whose giving over the span of the next several years will insure the meeting of the enormous Scripture needs of the world. It is clear that the Emergency Fund, which started in 1940, cannot be terminated until it is possible to build up continuous giving sufficient to cover both the Society's regular program and its emergency service to areas which it had not hitherto served. In other words, it is clear that the Emergency Fund must become part of the Society's regular operations. This means the necessity of greatly extending the Society's base of support, as well as of maintaining the giving of the Society's present constituency.

It isn't just that the whole world needs the Bible. It is because so many millions of people in the world are asking for the Bible and cannot get copies unless the American people provide them. And it is because the American Bible Society, as the agent of the Churches of America, is the only organization that can answer this cry.

Let me tell you about Mr. Haruta of Japan. Mr. Haruta is the manager of a branch bank in Tokyo. He has a wife and three children. During the war they shared with most other Japanese the idea that Christianity was only for the unfortunate who must seek solace in religion. When Japan surrendered Mr. Haruta and his family stood in fear of their conquerors. They had been told how cruel and heartless all Americans were. They fully expected to see their nation looted and ruined and themselves enslaved.

Gradually Mr. Haruta, like other business men in Tokyo, began to realize how completely his own thought-police had misled him. It became more and more evident that the occupation was not designed to wreck Japan but to build up a better nation. Mr. Haruta could discover nothing but good will in the things the Americans were doing. Their program actually affected him and his family. They were having new rights, and privileges granted them. When, at one juncture, starvation faced them, they were given food from America. There was no doubt about it, a new day was dawning for Japan.

At this point in the story a retired Christian missionary still living in Japan, Miss Genevieve Topping, came into the picture. She sponsored a Bible class and invited the Harutas to attend. The first night they went to Miss Topping's home they met a group of Christian G. I.'s. They were lively, laughing young men but they neither smoked nor drank. Their language was studded here and there with slang but it was clean and reverent. Their consuming interest appeared to be to help unfortunate Japanese families. Said Mr. Haruta next day in the bank, "I kept wondering what made them so sincere, sympathetic and eager to help the needy, regardless of race or creed." He continued to attend the Bible class, became a regular reader of the New Testament and gradually a faithful church attendant.

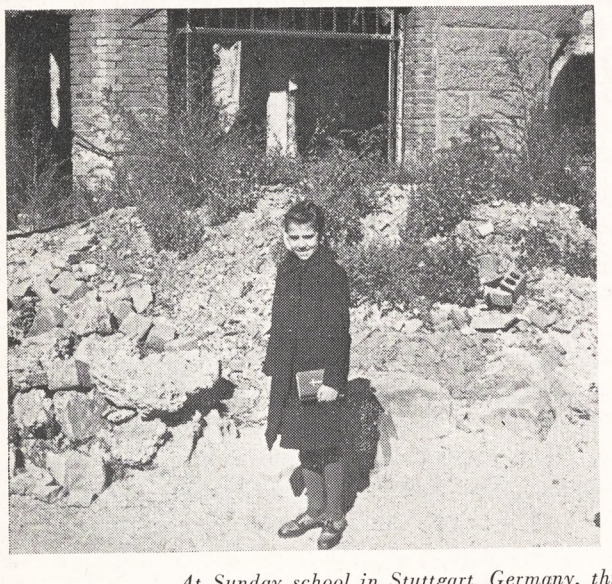
For the Harutas there was no unseemly haste in the matter of joining the Church. It was not until after a year of Bible study that the Haruta family were all baptized.

It is quite apparent from overwhelming evidence that pours in from all quarters that Mr. Haruta's is not an isolated case.

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Right now the world is in a politically fluid state. Many nations are seeking to find a pattern for living. We believe that liberty under law as we have worked it out in the United States is what every nation needs. We know that our ideas of statehood were derived from the Bible.

There is no way to contribute to the world's present needs more directly than to furnish the Bibles people are asking for, in Germany, in Russia, in Japan, in China, in Korea, in Greece and in nine other important areas.



At Sunday school in Stuttgart, Germany, this young girl was given a German Testament printed by the American Bible Society

Unless at least 500,000 new members join the American Bible Society in 1948 it will be impossible to meet all these urgent appeals. Five hundred thousand people is less than five per cent of the membership of the Protestant Churches of America. If no more than the officers and the Sunday school teachers of our churches that are not now members of the Society should join, the needs could be met. You may join the Society with any form of annual membership you choose at $5, $10, $25, $50 or $100. Membership campaigns may be arranged by the Christian leaders of any community, large or small, without embarrassment to such other local commitments as may be scheduled for the year.

Here in America we are basking in the warm sunlight of the accumulated benefits of the Bible's teachings. Membership in the American Bible Society is the simple and direct way to share these benefits with people who are groping for them. History records the Bible's glorious record as a nation builder. It is America's high privilege, in the present unprecedented call for nation building, to supply the copies of the word of God that shall set nations once more upon the path of righteousness and peace.

Travels of a Gargoyle

By

THOMAS V. BARRETT
Secretary of College Work of the National Council

I TOOK the Hysteria Limited on my next trip and was met at the station by the Rev. Elijah Fermenting. He had a dour look and some pockets filled with pamphlets. My train was three hours late, and I apologized for keeping my host waiting. "Flash floods," I explained.

Fermenting knitted his brows, starting at the grass-root level and working up to an over-all policy.

"Flash floods. Bah! It's these capitalist railroads. The government oughta take 'em over."

It was a gay, bright morning not made for argument, so I kept quiet. Besides I wanted to learn all I could about community-level operations. Fermenting led me to the subway. He said he didn't own a car; he believed in mixing with the masses. I found a seat but had to hold my suitcase in my lap on account of the masses. Fermenting began to thrust leaflets at me around the corner of the suitcase.

"What are these?" I asked trying to read six papers at once.

"The H.O.H. Bill—number 25a; Housing on Hudson; capitalist inspired. And the C.F.O.C. Bill."

"What does C.F.O.C. stand for?" I hollered.

"Compulsory Feeding of Children," Fermenting shouted back. "It's part of a plot to get men for the army. Come on, here's where we get off."

"I can't," I bellowed, "I'm being oppressed by the masses."

Fermenting helped me out and we went to the street and took a bus.

"Got to get out to the Varnish Plant," he explained. "We're picketing this morning."

When we got to the Plant, Fermenting hired a four-year old boy to carry my suitcase, and gave me a sign to carry that said I WANT THREE DOLLARS AN HOUR AND AN 8 DAY WEEK. It was a pretty sign. We walked up and down for three hours, with Tiny Tim behind us, and then joined a parade. It was a lot of fun, and before the parade was over I had three signs, and a tin horn, and was really reforming things on the local level. After it was over Fermenting gave our small porter ten cents for his wages, and we went home to the rectory.

He signed me up as a charter member of the Friends of Klatvia Association and said we were in a crisis. He said almost anything could happen anytime unless Christian leaders got busy and

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put the pressure on our politicians and "big-business-men." We sent fourteen telegrams to Congressmen before lunch, and wrote a dandy resolution to send to the President of Capitalist Manufacturers. Then the telephone rang, and while Fermenting was talking I looked over his back yard. There was a squirrel pilfering a crumb from a bird-feeding tray. The last of the snow was thawing in the March sun. It looked fairly permanent—the yard, I mean. There didn't seem to be a crisis anywhere in sight. Not on the cosmic level anyway. Fermenting came back and said some parishioner wanted him to call on a sick aunt. He said the sick aunt would have to wait till we got through some important things.

That seemed to me a little harsh, but after Fermenting gave me a talk on Peace at all Costs, I began to see that when you were solving things at the international level you can't bother with little things at the hospital level, like a sick aunt with a pain.

By dinner time I was converted to Fermenting's position, and decided to try it out in my next total-program planning. It meant I wouldn't have to urge people to think about doctrine anymore, or to bother about pastoral calls; I wouldn't have to explain to college students the importance of regular Communions, and about being kind to little individuals they happened to meet, or any of that old-fashioned stuff. I could begin urging people to think internationally, and write their Congressmen often, and telegraph the White House every Tuesday until the Tariff Laws were changed, and to get ready for the crisis.

I wrote a new sermon that night, throwing away the one I had prepared on the holiness of God. My new one was filled with challenges on the capitalist level, and showed how to solve the whole Mason and Dixon Line problem by supporting the Scowler bill.

When I left town I felt I had really grown. I was a little bothered about the sick aunt, and the wages we had given the little boy, and the whole question of who looked after the little people while we clergy looked after the big groups; but all that would probably work itself out. That and Fermenting's back yard. It looked so sort of uncrucial. But I guess my eyes weren't opened yet in regard to the climactic changes that were happening in the squirrel family and the whole cosmic process, from the grass-roots right up to total atomic energy. The universe was undoubtedly in a pretty revolutionary state, even though I hadn't seen it.

On the train I opened my Bible as usual. Thought I'd read up on eschatology and find out what petitions the disciples sent to Rome and Greece about the labor situation, and the housing needs in East Palestine. The Scripture, I'm sorry to say, never seems to meet my need where I am.

I got that passage where it says,

"Thou shalt not live by bread alone" . . .

Probably all right in Jesus' day, but after all he lived in a quiet, grass-root civilization. I tried another chapter. "Who made me a judge and divider over you . . . beware of covetousness . . ." I just couldn't seem to find a meaningful passage. I tried once more but got to where it says, "Consider the lilies of the field how they grow. . . ." Pretty uncrucial stuff for these days. I went into the diner and sat down across the table from a capitalist. You could tell by his looks he was in favor of oppressing the masses. The waiter came along and spilled some soup on him. Seemed like a good, just-dessert to me. The man didn't get mad; he was very gentle about it. Timid almost. Probably veneer; part of a subtle plot to keep the white race superior.

"It's a beautiful day out, isn't it?" he asked me. He looked innocent enough on the surface but I knew it was just an opening wedge so he could fill me full of capitalist propaganda.

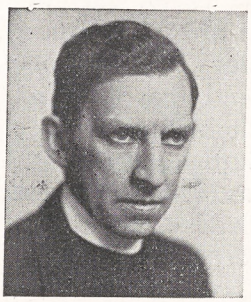
I scowled as violently as I could, lit a cigarette and gave him a leaflet.

"It *looks* beautiful," I growled back at him, "but come the revolution . . ."

Talking It Over

By
W. B. SPOFFORD

A LAWYER living in a town in Pennsylvania told me the other day that within a few miles from his home there is a whole area where people never see newspapers and where they are too poor to own radios. "Just think how blessed they are," was his comment.



This story, forwarded to me by a bishop, will illustrate what he meant. On a day in January newspapers in this country told the story of Mrs. Ema Debeljak of Yugoslavia. She was described as having been born in Farrell, Pa., and was under death sentence for having obtained a passport to return to America. The dispatch said that the whereabouts of her two children, eight and ten, were unknown. The headline in one of the New York papers read: "*Truman Asked to Save*

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Woman Doomed by Tito" and the story quoted an American attorney, Mr. James G. Donovan, as saying that "Mrs. Debeljak was condemned to death because she obtained passports from the American Embassy in Belgrade so that she and her two children could return to the United States." This newspaper and many others added heart-throb to the story by printing an AP wirephoto of Mrs. Debeljak and her children. You may recall having seen it.

Here are the facts, now known to all newspapers, though none, with one exception (NY Tribune), printed any correction, according to the Embassy of Yugoslavia in Washington.

Mrs. Debeljak was born in the U. S. She went to Yugoslavia in 1920 at the age of five. In 1936 she married a citizen of that country, Stevan Sremcevic, from whom she was divorced. She considered herself a Yugoslav citizen; she voted in Yugoslav elections; she held a certificate of Yugoslav citizenship, number 23696.

She was arrested December 19, 1947. She was arrested because on that day Djuro Djurkovic, declared by the Yugoslav government to be a criminal, was found hiding in her home, and when the police went there to arrest him, Djurkovic opened fire and seriously wounded one of the policemen. The Ambassador to the United States of Yugoslavia, Sava N. Kosanovic, states: "Mrs. Debeljak is being held pending investigation. When the investigation has been completed either she will be set free or she will be brought to trial under the law, as the circumstances warrant. What I am chiefly at a loss to understand in all this, and the factor that seems to me most appalling, is that responsible newspapers could give space to so utterly preposterous an accusation as that a state—any state—had condemned a person to death for having obtained a passport to go to another country. It is difficult to comprehend how such material can be put into print unless incitement is intended."

The Yugoslav Ambassador had this to add in his communication of March 9: "It is not only the people of the United States who are misinformed by such practices. News agencies carry the story back to Europe, where it frequently has an effect in reverse. In this instance Reuters News Agency on January 26 informed the European press: 'A representative of the State Department stated that Ema Debeljak was sentenced to death on the charge that she obtained a U. S. passport from the U. S. Embassy.' Agence France Press went still further, reporting on January 26 that 'in Washington in the case of Ema Debeljak a meeting of the State Department was to be held with the participation of President Truman and Secretary of State Marshall.' I know that neither would have gone so far had the American press been more scrupulous in its handling of the story. What are the people of Europe, not to speak of the people of Yugoslavia, to think of the leaders of the American government when they find them pictured engaged in such behavior? Who suffers most from such incidents, the people of Yugoslavia or the people of America?"

Blessed are the poor for they buy neither newspapers nor radios and so are deprived of the "advantages" of America's boasted freedoms of the press and air.

New Books

***Excellent **Good *Fair

**The Christian Doctrine of Grace.* By Oscar Hardman. New York: Macmillan. $2.00.

A clear and attractive exposition of the meaning of the great terms and ideas concerned with the Christian doctrine and experience of divine grace, with numerous quotations of classic statements on the subject. Dr. Hardman well defines grace as God's personal influence, neither to be thought of as an impersonal force or simply identified with the Holy Spirit. This book should be useful to all who want to study or discuss the subject. On the other hand it must be noted that the author's Anglican balance leads him to be satisfied with the idea of co-operation between grace and freedom which, as Bishop Kirk has observed, is practically useful but solves none of the important questions. Hardman sees in Calvinism merely an immoral doctrine; yet Scholastics and Reformers both preserved the mystery of the sovereign love which alone can make us free.

—E. R. Hardy Jr.

* * *

***The Great Rehearsal* by Carl Van Doren. The Viking Press, New York. $3.00.

A pedantic, but nevertheless interesting, account of our Constitutional Convention in Philadelphia following the Revolution. The problem was how to make one country out of individual states with diverse interests. Mr. Van Doren points out that this was a practice session for our contemporary—and more critical — problem of fashioning one world out of sovereign nations. The parallel is good most of the way but the founding fathers, who seemed to be wise, just and democratic beyond their times, did not have to bring different philosophies of economic life into harmony and, essentially, it is here that our great gulfs are being dug.

—W. B. S., Jr.

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Church Leaders Present Peace Statement to Truman

Bishop Angus Dun on Delegation That Urges President to Press for a Positive Program

Edited by Sara Dill

Washington (RNS) : — An immediate change in the "present prevailing mood which makes for war" was urged here in a statement presented to President Truman at the White House by representatives of the Federal Council of Churches. In conferring with the President, the Church leaders said the 25 member denominations of the Federal Council were determined to do everything in their power "to check the forces that have pushed mankind to the brink of international conflict."

Entitled "A Positive Program for Peace" the statement made five recommendations for averting war "without yielding sound democratic principles." These were: (1) Do not tolerate any complacency about war. (2) Combat a mood of hysteria or blind hatred. (3) Reject fatalism about war. (4) Oppose primary reliance on military strategy to meet Communist aggression. (5) Press for positive programs which have immediate possibilities for peace and justice.

Before being presented to the President, the peace statement had been approved by the Federal Council's executive committee at a special session held in New York. It was prepared by the committee on policy of the department of international justice and goodwill.

In their statement, the Church leaders urged the government and people of the United States to move toward goals for peace which "flow directly from our Christian faith and its requirements for relations of mutual helpfulness and good will among men." These goals, they said, were greater economic well-being throughout the world, greater emphasis on increasing social welfare, and the protection of human rights within the framework of the United Nations. The statement also recommended that the avenues of diplomatic conversation between the Soviet Union and the United States be kept open and used.

"The American people," they continued, "in conformity with the principle of democratic government, should not permit policy making to pass predominantly into the hands of those who think primarily in military terms, as seems to be the case today. Our people and government should not feel satisfied with merely military measures but should diligently develop and carry through programs of an economic, social, political and moral character. Thus, the real security by the United States and of the world may be safeguarded, and war may be averted."

The delegation consisted of Bishop Angus Dun of Washington; Methodist Bishop G. Bromley Oxnam of New York; Bishop John S. Stamm, senior bishop of the Evangelical United Brethren Church; President J. R. Cunningham of Davidson College, who is the moderator of the Southern Presbyterian Church, and the Rev. Walter W. Van Kirk, secretary of the commission of international peace of the Federal Council.

People Back Minister

Cumberland, Md.:—The Church board of the Methodist Church here sought to discipline their pastor, the Rev. Richard H. Bready, because he is a supporter of Henry A. Wallace for president. The congregations of the two churches he serves however felt otherwise and have overwhelmingly passed a resolution commending him for "his efforts to make God a living reality in everyday life and the Church a potent force in the redemption of society."

He Had Never Heard

New York:—"The young Yugoslav, with whom I shared a seat on the airplane," reports Secretary Betts of the American Bible Society, "asked me politely about my business occupation. I told him I was a representative of the American Bible Society. 'Bible,' he asked, 'what do you mean Bible?' Have you never heard the word before? I said. When he said he hadn't, I tried to explain, in as simple a fashion as I could. The Bible is a book of sacred writings, I told him, and tells the life story of Jesus of Nazareth. Apparently he had never heard the word Jesus. So I spent a few minutes telling him something of Jesus Christ. Then I had an inspiration. I happened to have in my brief case copies of the Gospels of St. Luke and St. John in Serbian. They had just been published by the American Bible Society. Can you read this? I asked and offered him a Gospel. His eyes lighted up when he recognized his own language. 'Yes,' he said eagerly, 'I can. May I keep it?' I assured him it was his and gave him the other Gospel to go with it. God grant that it may prove to be but the beginning of a new and richer chapter in his life."

Birth Control

Boston:—The bill which would permit physicians to give contraceptive advice to married women for the preservation of health and life was defeated by the Massachusetts legislature, 130 to 84. The bill was fought bitterly by the Roman Catholic Church. One of those speaking for the bill was Bishop Norman Nash of the Episcopal diocese.

Bibles for Hospitals

Manila:—One hundred and twenty post-war Bibles and New Testaments in seven different dialects of the Philippines, were sent by the American Bible Society to Chaplain W. H. Bergherm, stationed in Manila, for distribution in the hospital wards. These were the first dialect Bibles to appear since the war and Chaplain Bergherm reports the Filipino patients were eager to have a copy.

More Money

Boston:—Bishops of the Methodist Church are to receive $9,000 a year instead of $7,500 as heretofore and are to have retirement allowances of $3,600 instead of $3,300. The general conference also raised its grant to the Federal Council of Churches from $55,000 to $90,000 and to the World Council from $6,000 to $35,000.

For Young People

Jamaica, N. Y.:—Under the sponsorship of the Long Island chapter of the Episcopal Evangelical Fellowship an inter-diocesan conference for young people of high-school age and over will be held at Camp Washington, Lakeside, Connecticut, from June 27 to July 2. Emphasis will be laid on facing the realities of the present day from a personal and social standpoint. Included in the faculty are the Rev. Charles Berger,

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Waterbury, Conn.; Charles Havens, Stamford, Conn.; A. Godfey Lund, Brooklyn; George MacMurray, Brooklyn and William B. Spofford, Jr., Detroit. Information may be obtained from the dean, the Rev. Joseph H. Titus, Grace Church, Jamaica, N. Y.

Dabney Honored

New York:—Virginius Dabney, Churchman of Richmond, Va., was awarded a Pulitzer Prize last week for his editorial writing. As the editor of the Richmond Times-Dispatch he was given the award for his "clearness of style, moral purpose, sound reasoning and power to influence public opinion." Mr. Dabney has long opposed the poll tax and segregation on street cars and buses, and is generally known as a liberal editor.

Over a Million

New York:—Actual cash received by the Presiding Bishop's Fund for World Relief, up to May 3, was $1,102,265. Some dioceses have not yet made remittances and in a number of places pledges were received, so that there is still a considerable sum outstanding.

Church Wrecked

Richmond, Va.:—St. Paul's Church here was entered early on May 2 and the interior virtually wrecked. Stained glass windows were smashed; furniture overturned and broken; portraits defaced and doors knocked out. The church is known as the "Church of the Confederacy" because Jefferson Davis and General Robert E. Lee worshipped here during the Civil War.

The police arrested a young sailor from Chicago, Michael E. Whitting, who was charged with the act.

Jersey Convention

Trenton:—A comprehensive report on the needs of the diocese was submitted to the convention of New Jersey, meeting here May 4-5, the work of a committee appointed by Bishop Gardner last year. It called for a thorough study, over a full year, of the mission work of the diocese; of a "feeling of social distinction" which is preventing some parishes from uniting; the abolition of the system of convocations which fail to encourage "sincere cooperation on the part of both clergy and laity" and a strengthening of the work in the field of religious education.

A report was also presented by three clergymen urging that the salaries of clergymen be raised to meet the high cost of living.

Appointed Dean

Lexington, Ky.:—Bishop Moody of Lexington has appointed the Rev. Paul D. Wilbur the dean of the newly-established Cathedral of St. George the Martyr. He will also continue to serve as the rector of Trinity Church, Covington, a position which he took in 1946 following his chaplaincy in the air forces.

Bishop Moody also announced the appointment of the Rev. Allen Person, rector of St. Andrew's, Ft. Thomas, and the Rev. Edward Baxter, rector of the Ascension, Frankfort, as honorary canons of the cathedral.

Kansas Convention

Topeka, Kan.:—Bishop Elwood L. Haines of Iowa was the speaker at the dinner which opened the convention of the diocese of Kansas, held here April 24-26. He also preached at Grace Cathedral the following morning. One of the features of the convention was conferences for Church school teachers led by the Rev. F. Victor Hoag, associate rector of Trinity Church, Tulsa, Oklahoma.

The convention adopted an increased budget for 1949 of $35,000 which is $13,000 more than this year's budget.

Chaplain Honored

Cambridge, Mass.: — The Rev. Frederic B. Kellogg was honored on April 26 when parishioners of Christ Church and their friends gathered to observe the 10th anniversary of his chaplaincy at Harvard, Radcliffe and M.I.T. Tributes were paid by Rector Gardiner M. Day; the Rev. John Crocker, rector of Groton School; the Rev. George Selleck, the secretary of the United Ministry for Students, and by Bishop Heron, suffragan bishop of the diocese. The address of the evening was by the Rev. Arthur L. Kinsolving of St. James', New York, who spoke on the work of the Church in colleges.

Mr. Day paid special tribute to Mr. Kellogg for his personal ministry to students, for his ability of sharing

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By Louis A. Haselmayer, Ph.D.

(To be published in May)

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Dr. Haselmayer has written a study of the origin and development of the South India Scheme of Church Union. This study should prove useful to Bishops, Priests, and laymen of the Episcopal Church as the Church of South India will be on the agenda of the forthcoming Lambeth Conference.

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the vision of the necessity and possibility of student work with the community and with parents and alumni and for the cooperation given in the formation and continued work of the United Ministry to Students.

Chaplain Speaks

East Orange, N. J.:—A dinner meeting to interest young men in the ministry was held here April 30 at Christ Church, sponsored by the Alpha Club of the diocese of Newark. The club is composed of clergymen "who value the Protestant nature of our communion equally with its Catholic heritage." The speaker was the Rev. Shunji F. Nishi, acting chaplain of Columbia University. Both Bishop Washburn and Bishop Ludlow were present and spoke briefly. The presiding officer was the Rev. James A. Mitchell, rector of St. Paul's, Englewood, who is the president of the club.

Knights Templar

New York:—About 500 uniformed Knights Templar attended the afternoon service May 2 at the Cathedral of St. John the Divine. There were an added 2,500 at the service. The Knights, representing 24 commanderies of the city, pledged to defend the Christian religion by holding their drawn swords by the blade to symbolize the Cross. The sermon was preached by the Rev. Theodore C. Speers, Presbyterian.

Bishops Are Guests

Goldsboro, N. C.:—Highlights of the convention of the diocese of East Carolina, meeting here May 11-13, were addresses by Bishop Carruthers of South Carolina and Bishop Darst, retired bishop of East Carolina. There was also an interesting report on the work of the National Council presented by Layman C. McD. Davis, a Council member.

Sheerin Memorial

New York:—As a living memorial to the late Rev. Charles W. Sheerin, the Episcopal Service for Youth is founding a scholarship to be named for him. Mr. Sheerin was the president of the organization from 1944 until his death last month.

Memorial Chapel

Cold Spring, N. Y.:—The south transept of St. Mary's Church here is being transformed into a chapel as a memorial to the late Rev. Elbert Floyd-Jones, who was rector of the parish for 52 years. One of the gifts is the altar and hangings from St. James' Chapel, Manitou, where services have been discontinued. The gift is from St. Philip's, Garrison, of which St. James' is a part. The chapel is to be dedicated on June 20th by Bishop Donegan, suffragan bishop of New York.

Poor Readability

Shawnee, Okla. (RNS): — A study of 70 religious magazines and weekly papers here brought up the conclusion that most of them cannot be understood by the average U. S. adult. According to William F. Tanner, head of the department of journalism at Oklahoma Baptist University, "the average denominational publication is beyond the grasp of the non-college graduate." He blamed big words, long sentences, and an impersonal approach as the reasons for poor readability.

Tanner said the study, made by students of religious journalism, indicated that certain individual stories were so hard to read that not one person in 20 could understand them. A few magazines, like Home Life, a Southern Baptist monthly, were highly rated. Home Life was said to be so well written that 87 per cent of American adults could understand it. Most magazines, however, received ratings from 60 down to 20 per cent.

Bishop Praises Laity

Louisville, Ky.: — Bishop Clingman of Kentucky, speaking at the convention of the diocese of Kentucky, meeting here at Calvary Church on April 13-14, said that he was pleased with increased activities of the laymen of the diocese. He called this work "one of the most hopeful signs on the horizon of the Church in my entire ministry, which now covers 40 years." He called for study of two Church practices: whether it is proper to read the burial office in funeral parlors, and whether flowers should be massed

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in churches at funerals. Also he raised the question as to whether or not professional wedding directors should be present at rehearsals.

The most important resolution passed by the convention was one asking that representatives of national headquarters make a survey of the diocese, giving an overall picture of needed missionary work in the diocese, integrating into the survey the need for a diocesan conference center.

Discuss Missions

Dertoit:—The emphasis was all on missions at the meeting of the Woman's Auxiliary of the diocese of Michigan, meeting here at the Epiphany, April 26. The addresses were by Deaconess Olive Robinson, who is a worker-at-large in the mission field of the diocese, and Mr. A. Fletcher Plant, industralist, who has been the chairman of the diocesan department of missions for the past ten years.

Festival Service

Detroit:—The offering taken at the annual festival service of the Girls' Friendly Society of the diocese of Michigan, will be used to send Mrs. Violet Phinney, member of the GFS of Massachusetts, to teach in a college in western China. Dean Weaver gave the address at the service which was held at St. Paul's Cathedral and was attended by more than 300.

Million Dollar Bribe

Steubenville, O. (RNS):—Confirmation of a report that a million-dollar bribe had been made to the Steubenville ministerial association "to lay off gamblers" was made here by the Rev. Norman Nygaard, who last year led the local clergymen in a drive against vice. Disclosure of the bribe offer was made in Springfield, O., by Albert E. Payne, an industrialist who is a candidate for the Republican nomination for governor.

"I was told at a recent meeting with the Steubenville ministerial association that they had been offered $200,000 a year for five years if they would ignore gamblers and gambling in Steubenville," Payne declared. Mr. Nygaard said the bribe offer had been made by racketeers more than a year ago and that Payne had been told of it in confidence. The clergyman said the approach was made by racketeers through a Steubenville businessman known to both groups and was in the form of an "inducement" for the ministers to "lay off rackets."

According to Mr. Nygaard, the plan called for placing $200,000 in escrow for five years, at which time the fund could have been used by the clergymen to erect a million-dollar youth recreation center.

Church and State

Budapest: — Democratic unity in Hungary must be based on "sound" Church-State relationships, Aladar Mod, Communist member of parliament declared here. He spoke at a debate sponsored by a local Catholic Action organization in which representatives of left-wing parties were invited to take part.

All participants in the debate said they agreed on the necessity of close Church-State cooperation. However, some raised the question: How can parties with "a materialistic ideology" march hand in hand with the Church in social programs?

Mod argued that even if the churches and the Communists differed ideologically, religious believers could conscientiously support Communist efforts to "procure more bread and a higher standard of living" for the workers. He asserted many "err" in maintaining that Communists do not respect religion and are insincere in upholding freedom of conscience.

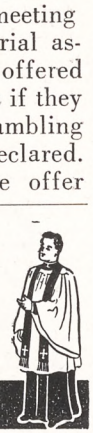
Stephen Nernadvolgyi, a student in the Budapest central seminary, declared that "Christ's followers are all democrats and wish to join in building a happier future for all Hungarians."

Another Catholic Action speaker, Anthony Deraja, a wood turner's apprentice, said that Hungarian Catho-

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lics must be on guard against workers and self-styled democrats who call themselves Christians but are hypocrites.

Missions in India

Minneapolis (RNS): — Lifting of British rule from India has worked to the advantage of the Christian missionary effort there, Rev. S. Nazir Talibuddin told a rally of Minneapolis Presbyterian men. "No longer are Christian missionaries suspected of instruments of British imperialism," he said. "Christianity now has a far better chance of being considered on its own merits."

Principal of the United Theological seminary in Saharanpur, North India, Talibuddin is in America at the invitation of the Presbyterian board of foreign missions. He suggested that a union of Moslems and Hindus into a single religious group as a tribute to India's liberator, Mahatma Gandhi, might possibly be an outcome of the spiritual leader's death. "The people of India in their calmer moments have a fond respect and love for each other and might sink their differences in a tribute to a great soul such as Gandhi," he said.

The educator said a political union of India and Pakistan is "very remote" in view of the millions of Moslems who have migrated into Pakistan. While Gandhi's spiritual influence will linger on for many years the people of India will not deify him, in the opinion of Talibuddin.

The educator described Christianity as unique among religions in that it proclaims a regeneration of life through the coming of God into human history.

Seek To Oust Nuns

Santa Fe, N. M.:—A suit demanding that "all members of Catholic teaching orders be declared ineligible and forever barred from teaching in New Mexico public schools and dismissed immediately," was filed here in the State District Court by Harry L. Bigbee, local attorney. He announced that, if necessary, the action would be carried to the U. S. Supreme Court. The suit was filed in behalf of 28 persons; 14 of them from Dixon, N. M., where a free schools committee was formed several months ago. Named in the suit were 235 individuals, 145 of whom are Catholic nuns, brothers, and priests who reportedly are teaching in the public schools of New Mexico.

Also named in the suit are the state board of education and its members, Governor Thomas J. Mabry, State Superintendent of Schools Charles L. Rose, the Rev. William T. Bradley of the Archdiocese of Santa Fe, state school budget auditor R. H. Grissom, budget officer J. D. Hannah, and school boards in 16 counties or municipalities.

The suit charges that Father Bradley, director of education for the archdiocese, was given powers normally vested in a state education board, but adds that the specific nature of such delegation of power is not known.

Other demands in the suit request the following:

(1) An injunction barring the budget auditor from making or approving school budgets paying public monies to religious orders.

(2) An injunction against school boards paying or employing members of Catholic teaching orders in tax-supported schools.

(3) No tax-supported schools in the state be operated on church-owned property.

(4) That schools named in the suit be considered parochial institutions and not eligible for public funds.

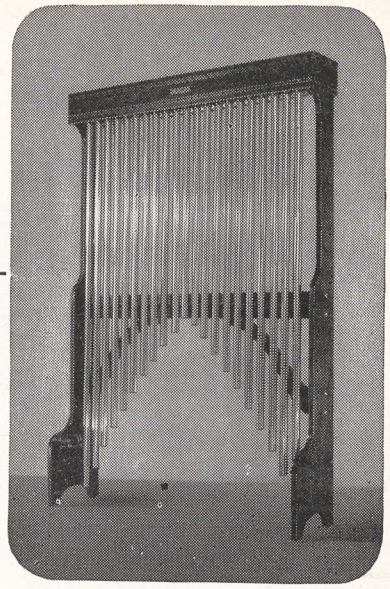
(5) That money paid teachers of Catholic orders be considered illegal use of public funds.

Protestants Lead

Roanoke, Va. (RNS):—A house-to-house religious census participated in by workers from 65 local churches shows a predominance of Protestants in this southern city. In an all-out effort made possible through cooperation of churches of all denominations, 2,015 volunteer workers visited 21,172 families and obtained data on 49,380 people.

The reports from 52 of the 65 participating churches tabulated show: A total of 38,900 people, or 77 per cent, are members of or attend a Protestant church or Sunday school in Roanoke. A total of 2,225, or 4.5 per cent, are members of or

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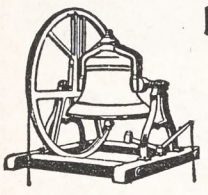
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expressed a preference for the Roman Catholic Church. Census takers also found 6,638 people, or 15 per cent, are members of a Protestant church elsewhere or expressed a preference for a Protestant denomination. Another 1,437, or three per cent, have no church affiliation or religious preference.

Pastor Disagrees

Louisville (RNS):—The wisdom of President Truman's civil rights program was "doubted" here by his Washington minister, Rev. Edward Hughes Pruden, pastor of the capital's First Baptist church.

"While most of us approve the ideals contained in the civil rights program, we seriously doubt the wisdom of trying to force such ideals by legislation before the people are morally or spiritually prepared to accept them," Pruden said. He was in Louisville to address the annual pastor's conference. He called the interracial program one of the "most urgent and explosive" issues now facing the Church.

"We are constantly confronted by the alternatives of going too slowly and giving the impression we lack courage, or of going too rapidly and forfeiting our places of leadership among those who need it most," he said.

Merger Is Doomed

New York:—Official voting returns from Congregational - Christian groups on the proposed merger with the Evangelical and Reformed Church indicate that the 75% favorable vote necessary will not be reached. Only 63% of 1,800 churches which have reported to date favor merger. Of the 105,000 individuals who have voted, only 62% are in favor. Voting will continue until June 1 but spokesmen at the national headquarters of the Church here believe that the percentage will hold.

Meanwhile a report from the Evangelical and Reformed Church indicates that the synods of that denomination are overwhelmingly for the merger.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

MR. ROBERT C. MARTINS JR.
Layman of Ft. Devens, Mass.

I cannot too strongly commend the forceful and, on the whole, sensible expression of her views by Miss Margaret James in this week's WITNESS (April 22, 1948). She has made no sophistic equivocations, and has struck to the very core of the necessities of Christian racial relations. She is right. We must do all the things which she suggests. We *must* admit Negroes to our homes, communities, and churches, *in hordes;* if, by God's grace, we be so fortunate as to have hordes respond to our invitation.

As a modest beginning toward the implementation of such a policy on a national level, I suggest to those officials who are now planning for General Convention next year, that they now approach the hotels and other business establishments in San Francisco and require an answer to this question: Will you all relax whatever racial restrictions upon your clientele which exist either in regulations or in practice, so that this body of Christians may meet and live as Christians during General Convention? If the collective answer be unsatisfactory, let the officials make plans immediately to house and feed all delegates entirely within the parish organizations of San Francisco. And let the host of the convention request that no lodging or meals be sought by delegates from establishments which practice paganism in the form of racially restricted clientele.

* * *

REV. ALBERT E. JANKINS
Rector of St. Matthias', Whittier, Cal.

I agree with Vida Scudder and a host of others that the original series of Tom Barrett's Travels of a Gargoyle were very clever, entertaining, and helpful. This is not the kind of writing which can be extended for our further entertainment, and I think that the first article in the new series shows that to be true.

Mr. Barrett, whom I admire very much, could visit any parish in the country and favor us with new travels; and thus the series could be extended indefinitely. Rather than encourage him to do this, I would prefer that he favor us with something as delightfully constructive as the travels have been delightfully destructive. (Or don't you get what I mean.)

* * *

RT. REV. JAMES M. STONEY
Bishop of New Mexico and Southwest Texas

Your editorial *Our Rural Work,* (April 29) deserves highest commendation. It is wonderful to realize that someone reaching the attention of the Church is willing to take up the cause of the rural clergyman, the small parish priest and the retired man struggling to live on a pittance. I would also suggest that consideration be given to the widows and orphans of deceased clergymen. Their position is often tragic. There is a clergyman's widow in my district who receives about $13 a month from the Church Pension Fund.

There are differences in ability between the man in the wealthy city parish and the man in the rural mission field, of course, but that does not mean that the city rector is a finer priest, nor that he is a truer servant of God and his Church. He has attained more success, so far as salary and prominence go, but it is open to question as to whether or not he is more successful in reaching God's children where they are, and bringing them to a better way of life.

The city rector needs more salary, for city life costs more, and in our materialistic way, the city congregation demands that the rector keep up a more prosperous-looking appearance. Nor can the average city rector raise a garden to help with his table. All of this, however, does not make up for the fact that the rector of a small parish, or a vicar in a rural field, has to struggle with expenses, and is in constant dread of an illness or other calamity, which spells debt and more worry.

You might mention, too, that many clergymen in the larger parishes actually look down on the men who are fitted for rural work and love it. There is a feeling which was once expressed about me, "Poor Jim. He isn't getting ahead as we thought he would." You see, I never had a large parish and never wanted one.

On the surface, pensions should be paid on the basis of what the individual has contributed. That is good, commercially, but we should be a brotherhood, sharing and sharing alike. The small salary man needs a good pension even more than the one who has earned a high salary, for the latter, through the years, has been in a more favorable position to build up his own reserve. The man whose every effort has been to meet his daily needs has little opportunity to put anything aside.

Another comment, which you missed. The General Convention guarantees the retiring bishop an allowance of $2500 a year. One naturally asks "Why?" $2500 isn't too much, in the face of present prices, but why should a bishop get a pledge of security that is denied the rest of the clergy?

Certainly I am grateful for the Church Pension Fund. I was a minor child, nine years old, when my father died, and there was no Church Pension Fund in those days. I hope that we will never allow such poverty among the families of the clergy as ours had to endure. But there are some bugs in the system, and they ought to be eliminated.

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The WITNESS

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MAY 20, 1948

THE HIERARCHY
OF NEW CHURCH
OF SOUTH INDIA

(see page four)

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For Christ and His Church

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MAY 20, 1948
Vol. XXXI No. 15

Clergy Notes

ALBERT, J. J., formerly rector of St. Matthew's, Cincinnati, is now rector of Trinity, Troy, Ohio.

BEST, CHARLES H., formerly rector of the Epiphany, Baltimore, Md., is now vicar at Havana and Petersburg, Ill.

FINDLAY, CHARLES W., formerly rector of St. Philip's, Wiscasset, Me., is now rector of the Epiphany, Walpole, Mass.

GOOLD, EDGAR H., formerly president of St. Augustine's College, is now rector of Grace Church, Waynesville, N. C.

KIRCHHOFFER, RICHARD A., JR., was ordained deacon at Virginia Seminary by his father, the Bishop of Indianapolis. He is to take a position in Tennessee in September.

LAWRENCE, A. S., JR., formerly assistant at Trinity, New Orleans, is now in charge of Trinity Mission, Baton Rouge, La.

MALONE, E. L., JR., curate at the Good Shepherd, Wichita Falls, Texas, becomes rector of All Saints', Weatherford, Texas, on June 1.

MURDOCK, WILLIAM B., was ordained deacon by Bishop Karl Block of California at St. Bartholomew's, White Plains, N. Y. He becomes curate at St. Paul's, Burlinghame, Cal., on July 1.

PINCKNEY, JOHN A., formerly in charge of Holy Trinity, Clemson, S. C., becomes rector of St. James', Greenville, S. C. on May 29.

TAYLOR, MALCOLM is in charge of All Saints', Brookline, Mass., pending the calling of a new rector.

WALLER, EDMUND H., JR., was ordained deacon at the Good Shepherd, Augusta, Ga. He is to enter Union Seminary for graduate work.

WHITE, JOHN, has resigned as dean of Trinity Cathedral, Easton, Md., and as rector of Whitemarsh Parish, Treppe.

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VOL. XXXI. No. 15

The WITNESS

For Christ and His Church

May 20, 1948

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The Church of South India Is Making Progress

The Tasks Ahead Call For Help from Those Who Want the Union of Churches to Succeed

By Bishop Michael Hollis
Moderator of the Church of South India

Madras, India:—Until September 27th, 1947, people discussed the South India Scheme, a plan on paper. Today they have to do with the Church of South India, an organized body which has already through its corporate activities and corporate consultative assemblies a real life and mind of its own. More and more is it becoming true that under Christ the loyalty of its members is not to that Church body to which they once belonged but to the Church of South India. No one who was present at the first synod of the Church in March could fail to be struck by the fact that we took counsel together not looking back at what we once were but looking forward in our new found fellowship to what God was calling us to become. It is perhaps almost impossible for those who are immersed in the centuries-old denominationalism of the west to understand what this new fellowship means unless they can come and share it with us.

This does not for one moment mean that we have not got our problems and our weaknesses. Before union we all knew that there were dead areas and unspiritual congregations; we all had our unconverted nominal Christians, our self-seekers and our quarrellers. Those problems did not vanish overnight because we became one Church instead of three. They face us and will continue to face us, as they face the Church in U.S.A. or Great Britain.

Here in this article I want briefly to deal with the new problems which union has brought. These differ considerably in different dioceses. We in the Madras diocese have perhaps the most interesting opportunity of all. We have to weld into one, organized bodies of Christians from all the three Churches which have entered into union and within this area all but two of the missionary societies concerned in the building up of those three Churches are at work. To some this may seem an indigestible variety. It certainly means many problems of adjustment and understanding but it also gives us the chance of making a most valuable contribution to the deeper unity for which we strive. It will inevitably take time but the spirit is there, a spirit of real fellowship, trust and understanding. Only a minority of the diocese were Anglicans, yet the desire for the fullest cooperation and consultation and the welcome which I, previously an Anglican Bishop, have received everywhere make it plain that everyone is determined that union shall be a reality.

At the other end of the scale are dioceses like Tinnevelly where, at first sight, union has made hardly any difference at all. Except that the area of the diocese is somewhat reduced, there is little to show the ordinary Church member that a change has taken place. They have the same bishop and the same diocesan constitution. There never were within that area any congregations belonging to the South India United Church or the Methodist Church. The services will continue to be the same as they were before union. There the danger is not too much variety but too little. Personally I have no doubt that the Madras situation is the more desirable. It will make more demands upon us but the enrichment of life will be very hard to attain any other way, for we are aiming not at bringing everyone to adopt our own inherited beliefs and practices but at something better than any of us have known in our separation.

The past six months since the inauguration of union have inevitably seen a great deal of committee work in order that the machinery of the Church may be set going. Yet this has been quite definitely a spiritual experience and a spiritual witness. There has been a real desire to seek God's will and to obey it and a genuine attempt to plan with the evangelistic purpose of the Church kept in the forefront of our minds. Everyone of the fourteen dioceses has held a meeting of its diocesan council. There was a most useful meeting of the bishops held in Bangalore in December. The continuation committee of the joint committee on union, acting as an interim executive for the whole Church met in February. This all found its climax in the first synod of the Church of South India held in Madura from March 6 to 10. Here about 160 representatives, clerical and lay, from the fourteen dioceses met to worship and plan together. Four out of every five representatives were citizens of India. One out of every five lay representatives was a woman.

There was throughout the debates a remarkable absence of the backward looking attitude which one might well have expected so soon after union. On no major issue was opinion divided along the lines of previous denominational affiliation. We were truly united. The determination not to take decisions by weight of numbers but to show consideration for minorities and to reach agreement was most encouraging. That came from the very real spiritual atmosphere not only in the chapel but in the meeting hall. There was the sense that we met in the presence of God, with a task of evangelization entrusted to us.

I have never known a great ecclesiastical assembly which was so emphatically throughout a spiritual experience, an act of witness. That was also the judgment of others there present, some of whom had come hesitatingly and unwillingly.

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We worshipped together and we planned together conscious that our coming together as one Church has been marvellously blessed and finding in the synod an even deeper assurance that God was with us in our unity. As one of the Indian leaders said, no one attending this synod would ever have dreamed that the Church of South India did not exist six months before.

It is necessary to say something about the one area in which there is still considerable difficulty, the Telugu districts included in the dioceses of Kurnool-Anantapur and Cuddapah. There both Anglican and South India United Church elements have refused to enter into our union. Motives are mixed and are far from being purely theological. It is not always easy to apply in practice in the villages principles which responsible people agree to round the council table and too often the excitement of local and personal rivalries blinds those on the spot to the scandal which these conflicts cause to the non-Christians. The whole situation needs your prayers that Christ may be manifested.

Apart from this there is within the Church of South India no serious difficulty. Every month of successful working together, every diocesan gathering for worship or counsel, every visit of the bishop to a congregation, brings about a deepening of the understanding of what we did last September and an added confidence that God is with us. It is true that union has not automatically solved our problems. But I am not alone in my conviction that there has been a new realization of the existence of the wider fellowship of the Church and a stirring of spiritual life. It is wholly false to say that Church union has turned men's minds from the task of evangelization and the building up of the spiritual life of the existing Christian community to matters of constitution making and administration. Rather there is more desire for spiritual things and more realization that without spiritual power the Church cannot survive. When men see the wickedness of division among Christian denominations they are driven to see the wickedness of division within Christian congregations and in Christian families. To realize this is to begin to seek its cure.

Perhaps our greatest immediate material need is working capital. The process of reorganization inevitably takes time and to get a new Church with fourteen dioceses into working order calls for hard thinking and well planned organization. In addition there are important adjustments which are being made in the relation of Church and Mission. Nearly fifty English speaking churches in South India previously maintained by the government which also met a very large proportion of the cost of their ministers are since March 31st, 1948 the entire responsibility of the Christian Church at a time when many Europeans have left India and there is widespread unemployment among the Anglo-Indian community. The S.P.G. has declared itself unable to make any grant from its general or medical funds for the continuance of the work which it had carried on in many parts of South India, on the ground that the Church of South India is not in communion with the Church of England. All this makes it plain that an adequate central fund to carry us over a period of initial planning while the dioceses and the Church as a whole discover needs and resources is a primary necessity.

We hope that deepened spiritual life will mean greater generosity, greater sacrifice on the part of every Church member. We are conscious that a sense of responsibility for the support of institutions established and still largely maintained by money from outside India has not been adequately developed, though the faculty is by no means wholly that of the Indian Church. The giving and receiving of money demand on both sides a depth of Christian love that has not always been apparent and there have been and still are tensions and suspicions. Yet we believe that this is one task in which we all share as children of the one God through Jesus Christ.

We desire the full partnership of the rest of the Christian Church in this task which calls for more than all our resources in persons and in money. We determined to go ahead with union knowing that there were those who hesitated but believing that we were faced with a decision which could not be postponed without disloyalty to God. With the inauguration of the Church of South India a step has been taken which cannot be retraced. It is useless now merely to deplore what has been done. It is unprofitable to imagine errors and disasters which may follow upon this event. We accept with gratitude the full fellowship which has been offered to us by many of the Churches by whose work Christianity has come to South India. We ask those who still hesitate to see that the surest way of preventing those developments which they fear is to give us the fullest help so that our deep and genuine desire to be led by the Holy Spirit of God into a deeper understanding of the whole truth of God's will may be fulfilled.

The question whether we were right or wrong to enter into union cannot be answered by arguments drawn from the past about what God can do but only by coming to see what God has done and is now doing here in South India to use us first in our separation and now in our unity for the salvation of the world. South India challenges not only the Anglican Communion but all the Churches to ask again how much unhappiness they feel about their divisions, how deeply they share Christ's desire that the world may believe.

EPISCOPAL RADIO IN THE FALL

New York: — The department of promotion of the National Council has announced that a weekly radio program for the Episcopal Church on a nationwide network will start about October 1. Robert D. Jordon, director, is at present holding conferences with bishops and promotion chairmen, presenting a sample program and discussing plans for building a large listening audience.

COVER PICTURE

The picture on the cover is of the members of the hierarchy. Five are native Indians, seven were formerly Anglicans, two Presbyterians and two Methodists. In the front row, left to right, are Bishop A. M. Hollis of Madras, the Moderator, whose article is featured in this number; Bishop A. B. Elliott of Dornakal; Bishop C. K. Jacob of Travancore; Bishop B. Joseph of Anantapur and Kurnool; Bishop P. Gurushanta of Mysore. Second row: Bishop Y. Mutyalu of Kistna and Godavari; Bishop H. Sumitra of Cuddappah; Bishop G. T. Selwyn of Tinnevelly; Bishop A. H. Legg of South Travancore. Third row: Bishop J. E. L. Newbigin of Madura and Ramnad; Bishop F. Whittaker of Medak; Bishop S. Kulendran of Jaffna and Bishop E. B. Thorpe of Trichy and Tanjore. Another member of the hierarchy is Bishop Pakenham Walsh, standing in doorway, who has not yet been assigned a jurisdiction.

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Evangelicals Comment On Faith And Order Statement

Episcopal Evangelical Fellowship Leaders Release Their Opinion to the Whole Church

Kirkwood, Mo.:—An Opinion of the Statement on Faith and Order, prepared for submission to the Lambeth Conference by the joint commission on Approaches to Unity, was released here last week by the Rev. Charles D. Kean, president of the Episcopal Evangelical Fellowship. The document was prepared by a special committee and presented to the Church over the signatures of a number of churchmen as an expression of evangelical conviction. Practically all asked to sign did so promptly. Among them:

Bishops: Lane W. Barton, Angus Dun, Charles K. Gilbert, John E. Hines, Henry W. Hobson, Norman B. Nash, William Scarlett, Beverley D. Tucker, Henry St. George Tucker, John Moore Walker.

Presbyters: John W. Day, Robert F. Gibson Jr., Robert M. Hatch, Sidney E. Sweet, Gardiner M. Day, Roscoe T. Foust, E. Ashley Gerhard, Charles D. Kean, William H. Laird, John C. Leffler, Henry Lewis, Randolph C. Miller, William H. Marmion, Charles F. Penniman, J. Francis Sant, Charles F. W. Smith, John R. Stalker, F. Bland Tucker, Matthew M. Warren.

Laymen: Mrs. Randolph H. Dyer, James A. Garfield, Coleman Jennings, Spencer Miller Jr., Mrs. Henry Hill Pierce, Owen J. Roberts, Ethan A. H. Shepley, Richard B. Tucker, Jerry Voorhis.

The opinion is as follows:

The statement on Faith and Order, prepared by the joint commission on approaches to unity for submission to Lambeth this summer, is squarely in the tradition of the last two Lambeth Conferences. The commission has understood the Chicago-Lambeth Quadrilateral in basically the same way as it was understood in the "Appeal to All Christian People," of Lambeth 1920, and the report of the 1930 Lambeth Conference.

This means that the Quadrilateral is to be understood as being the platform upon which the Protestant Episcopal Church approaches other Christian groups for the purpose of discussing unity. This means also that the Quadrilateral is to be understood as authorizing an approach to other Christian bodies which recognizes their membership in the Holy Catholic Church and which honors the full reality of non-Episcopal ministries.

In the statement on Faith and Order, the commission on approaches to unity relates the viewpoint of this Church to the historic conviction of the whole Anglican Communion that Church unity is an end to be sought for, and that this unity, while it must safeguard several points of proven value in the Anglican heritage, must be achieved by mutuality. The statement quotes with approval the re-statement of the fourth point of the Quadrilateral in the "Appeal to All Christian People": "A ministry acknowledged by every part of the Church as possessing not only the inward call of the spirit, but also the commission of Christ and the authority of the whole Body."

Since the statement defines the faith and order of this Church in the light of the Lambeth reports of 1920 and 1930, it must be borne in mind, in substantiation of our comment on it, that the same report of 1930, which is cited at great length by the commission, was the one which gave the "green light," to the Church of South India.

The statement has the value of combining in one document a number of valuable formulations of Anglican faith — the original action of the General Convention at Chicago in 1886, the re-statement by the Lambeth Conference of 1888, significant sections from the "Appeal to All Christian People" of Lambeth 1920, and statements on the meaning of the Episcopacy from the Lambeth Report of 1930. These various formulations are all of one general tradition, and while they are not of equal merit, they do represent a kind of mainstream of Anglical thinking on the subject of unity.

After all this has been said, we must point out that the statement prepared by the commission does not so much clarify disputed points as it amplifies the statements made about them. If there was doubt as to the meaning of the Quadrilateral — as there has been right along — and doubt as to the interpretation of the "Appeal to All Christian People," this doubt remains in the new statement. It can be read in more than one way.

We understand the very real difficulties under which the commission has to work, but we know it is a difficulty in which we all share. Language is never definitive on the verbal level, but we do expect in this statement clarification on the way to decision. We read the document, therefore, with great appreciation, and we seek to find in it steps in the direction which this Church defined for itself in 1937, when it declared its intention to achieve organic union with a non-Episcopal branch of the Holy, Catholic and Apostolic Church. We recognize that this present statement is immediately addressed to less ambitious questions but that they are related to, and are a part of, that declared policy.







Among those signing the Opinion on the Faith and Order Statement were the Rev. Gardiner M. Day of Cambridge, Mass., Mr. Spencer Miller Jr., of the diocese of Newark, Bishop Beverly D. Tucker of Ohio

A commentary explanation of the Lambeth Quadrilateral is one thing. It may serve a useful purpose, but it is background only for concrete negotiations. A non-Episcopal communion needs answers to definite questions which the Lambeth commentary does not mention — such questions as: how much of a doctrinal definition of the historic Episcopate must be part of a basis of union? Will a non-Episcopal ministry receive recognition in a united Church, and, if so, in which form? Until the Episcopal Church (or the Anglican Churches as a group) give definite replies to these questions which emerge at once in any negotiations, any commentary on the Lambeth Quadrilateral will be in an academic vacuum.

The real weakness of the statement

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is that it leaves entirely unresolved the dilemma arising from the insistence that the Episcopate shall be regarded as essential, sustained, and obligatory from earliest Apostolic times; while, however, disclaiming insistence upon "any one formulation of the doctrine of the ministry." The latter liberty of interpretation would seem reasonable only if Anglican insistence on the acceptance of the Episcopate as a condition of union is based on emergence through history and proven value. It is worthy of note that the Evangelical does thus regard both the development and the significance of Episcopacy. Consequently, we are opposed to any attempt, whether overt or implied, to impose upon the acceptance of the Episcopacy such a doctrine or theory as arises from the view that it is an indispensable condition of effective grace.

While the statement bases much of its reasoning upon the Lambeth report of 1930, it does not seem to us to safeguard sufficiently, in its remarks about the Episcopacy, the pro-unity spirit of that report. Along with the sections cited in the statement should be the following: "But while we thus stand for the historic Episcopate as a necessary element in any union in which the Anglican Communion can take part, and have given our reasons for so doing, we do not require of others acceptance of those reasons, or of any one particular theory or interpretation of the Episcopate as a condition of union. We recognize as fully the gifts of the one Spirit entrusted to those others, and their equal responsibility to maintain their several trusts; and we are content to believe that the acceptance of the Episcopate itself, in its continuity of succession and consecration, and in the discharge of its historic functions, will bring to the united Church those gifts of grace which, as we believe, the providence of God has associated with it."

Evangelicals are prepared to say that the South India Church presents a very good example of what we understand this section of the statement to mean. We are aware, however, that those who read the statement from outside our Communion will never be sure that this is the case, since the document can be read also in other ways. Therefore, we regret that the commission has not attempted to say more clearly what it means — but has been content to continue a difficult ambiguity which has plagued our participation in the movement for unity ever since the original Quadrilateral.

Since Evangelicals understand that negotiations with the Presbyterian Church of the U.S.A. are still the official policy of the Protestant Episcopal Church, we would point out that the "Proposed Basis for Unity," which was never voted on at the last General Convention seems to us to fulfill all the requirements laid down in this statement.

We recognize that there are limits to what any statement of Faith and Order can accomplish, since words are always defined in the context of real decisions and real actions. We know that the internal problems which the Protestant Episcopal Church has encountered during its unity negotiations cannot be resolved by the statement to which everyone agrees. Indeed, we recognize that unanimous agreement under the circumstances is a very good indication of ambiguity.

We have serious hesitation in regard to what appears to be the one innovation in the statement — regarding the sacramental rites not counted to be sacraments of the Gospel. We see no justification for officially recognizing them now to any greater extent than that already allowed in this Church. Such a recognition would, doubtless, complicate the only proposition to which this statement is addressed, namely, "the basis on which the Protestant Episcopal Church in the U.S.A. will act" in relation to other Christian bodies, particularly the Presbyterian Church in the U.S.A. It must be assumed, therefore, that no innovation at this point is intended, and that the verbal changes do not suggest practices other than those rehearsed in Article XXV, and extend to them no recognition beyond what is there described. On any other basis, this part of the statement does not describe the faith of the Protestant Episcopal Church, but only what a small minority would like to have become the faith.

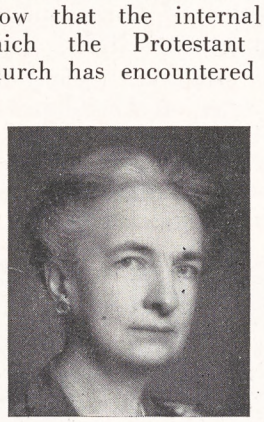
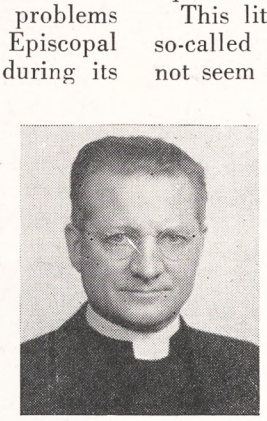
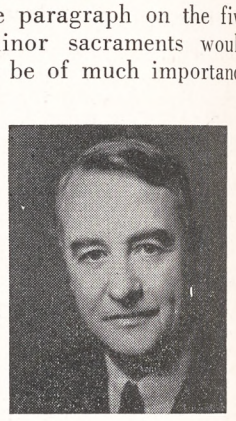
Attention is drawn to the fact that the statement makes reference to "Absolution" and the "Marriage Blessing" in place of the traditional reference to "Penance" and "Matrimony." The second variation would appear insignificant, but it is worthy of note that while the use of Absolution is involved generally in the services of our Church, the so-called sacrament of Penance most certainly is not. It is, therefore, mistaken and misleading to substitute reference to Absolution as an implied equivalent of Penance.

This little paragraph on the five so-called minor sacraments would not seem to be of much importance at first glance. When it is considered, however, in the light of possible relations with other communions, it seems to place an unnecessary obstacle in the way of negotiations with other Protestant Churches, while at the same time it distorts what most Episcopalians believe to be the actual practice of their own Church.

We are aware that the commission has not yet defined what is meant by "intercommunion" and "organic federation." We hope that this task will be attempted shortly. Since the subject has not really been dealt with in the statement, it is unfortunate that the one example cited for "intercommunion" should be that of the Bonn Agreement, since in this country our real concern is with the achievement of inter-communion with other Protestant Churches, rather than comments about the mutual recognition of Catholicity between communions which share certain externals.

When we consider the statement as a whole, we are grateful to the commission for having brought so

(*Continued on page eighteen*)

Others to sign the Opinion were Mrs. Henry Hill Pierce of New York, Dean John W. Day of Topeka, Kansas, and Dean Sydney Sweet of St. Louis

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EDITORIALS

The E. E. F. View

THE Episcopal Evangelical Fellowship, whose views on some contemporary issues are presented in this number, has a positive program which is contemporary, progressive and vital. Its stated purpose is "to unite for common prayer, study, counsel and practical activities members of the Protestant Episcopal Church who, valueing greatly the unbroken heritage of the Anglican Communion as part of the historic Catholic Church, value equally the evangelical character restored to it at the Reformation." There are no narrowly restrictive formularies to which members are required to give assent, and it invites to membership all who value the Protestant nature of our Communion equally with its Catholic heritage and wish to share in adventurous action under the guidance of the Holy Spirit.

Church of South India

ONE of the great ventures of faith in our time is the recently inaugurated Church of South India. Indeed a distinguished Christian leader declared at the time of its inauguration last September that it "is the most significant event in ecclesiastical history since the Reformation." This judgment is based on the fact that it is the first time that Congregational, Methodist, Presbyterian and Anglican Church have become organically one. If it can happen in India and can succeed, surely there is every reason to hope and believe that similar unions can be consummated in other places—indeed on a world scale.

The responsibility resting upon the bishops of the Anglican Communion, meeting at Lambeth this summer for the first time in eighteen years, is therefore great. They face the opportunity of declaring the direction in which the Anglican Communion will move in the years ahead, not only in relation to South India but in relation to the whole ecumenical movement. We are glad therefore that the chief articles in this number are devoted to a consideration of significant aspects of these two events.

EXTRA COPIES

THIS NUMBER, devoted to the program and activities of the Episcopal Evangelical Fellowship, is edited by the Rev. Gardiner M. Day, rector of Christ Church, Cambridge, and formerly the president of the organization. Extra copies have been printed and will be forwarded as long as the supply lasts. Orders should be sent to THE WITNESS, 135 Liberty Street, New York 6, N. Y. with payment enclosed. Single copies are 10c plus an added 5c for postage and handling; bundles of ten or more, 10c a copy which includes postage.

Our Opportunity

BUT it is not only the bishops meeting at the Lambeth Conference who have an opportunity and a responsibility. If the Union should fail because of the inability of Christians to dwell together in unity owing to recurring differences in the interpretation of the faith, that would be sad indeed. But if it should fail because of lack of funds, that would be unspeakably tragic. Unfortunately, there are those who definitely hope that it will fail and they are prepared to encourage and assist those who oppose it, even to the point of trying to torpedo the experiment by economic pressure. This has created a very serious situation for the Anglicans in the Church of South India, as Bishop Hollis indicates in his illuminating article (page 3). They have entered the Union as "poor relations" for they have taken with them their personnel and their Church buildings, but not the large grants of the SPG and considerable endowment funds which they received prior to the Union and by which a large measure of their work has always been supported.

As the largest portion of funds which have been withheld from the Church of South India have been Anglican funds, the appeal which the Church is making to all Christians who believe in unity should weigh most heavily upon the consciences and bank accounts of those of us who are Anglicans or in the U.S.A., Episcopalians. Therefore, the Episcopal Evangelical Fellowship invites not only all its members and friends, but all who believe in Christian unity to give generously toward the Church of South India Thanksgiving Fund. They ask that contributions be sent to the E.E.F. national treasurer, Miss Elsie Hutton, 575 Park Avenue, New York 21, N.Y. and they will be forwarded immediately to Bishop Hollis for the Thanksgiving Fund.

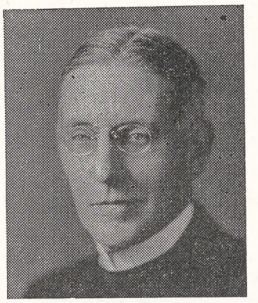
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Lambeth and Unity

by Edward L. Parsons

The Retired Bishop of California

THE little book, *Lambeth and Unity*, which Dr. Haselmayer has written for the American Church Union is admirably done. It never for a moment forgets its thesis which is that the four points of the Quadrilateral as first stated by the House of Bishops of the Protestant Episcopal Church in 1886 commit this Church to the Catholic position as understood by the American Church Union, that that is the faith of the Anglican Communion and that unity with any non-Episcopal Church can come only through its acceptance of that faith. That I think states fairly the thesis. The argument supporting it is consistent and well documented but totally unconvincing to one who does not share the presuppositions of the author. The book is not an attempt to find out what the Anglican Communion really is, the way it has lived and thought and worked; it is rather an attempt to prove that one interpretation of its life and thought and work is the only legitimate one. Let us see how the argument works out:



One, the first support of the thesis is in the 1886 statement on unity noted above. This is especially important because the purpose of the book is to influence the coming Lambeth Conference. In that utterance the bishops declare that unity can be attained only "by return to the principles of unity exemplified by the undivided Catholic Church." There are "the substantial deposit of Christian faith and order committed by Christ and his apostles to the Church unto the end of the world." "As inherent parts of this sacred deposit are the Scriptures, the Nicene creed, the two sacraments and the historic episcopate."

And there the trouble began because it was obvious from the beginning that many of those who accepted the Quadrilateral in principle differed in their interpretation of what "a deposit of faith and order committed by Christ" meant. Did it e.g. include the historic episcopate as *de fide?* It did not mean that to the Rev. William R. Huntington who framed the original statement. It certainly could not have meant that to many of the evangelical bishops. Most important of all it did not mean quite that to the bishops of the Lambeth Conference which met in 1888. In their report on unity and in the encyclical began that steady "deterioration" of the Quadrilateral which our author mourns. The report substituted "a basis of approach" for "inherent parts of a sacred deposit." And the encyclical which the author quotes as supporting his view obviously includes the historic episcopate under "discipline," and discipline ecclesiastically means provisions which one accepts as a matter of order but about which no official doctrinal position is required. That is to say a non-Episcopal Church might accept the episcopate as being the historic order of the Church and because of its place in history a vital part of reunion but need attach to it no *specific* doctrinal interpretation. That is the position held by great numbers of Anglicans, clerical and lay. It can call to its support many great names from Hooker on through the centuries.

But the "deterioration" had begun. It continued and in 1920 the Lambeth Conference in its great "Appeal to all Christian People" asked for a ministry "acknowledged by every part of the Church" and offered the episcopate as the best means of attaining that end. The 1930 Conference not only approved of the South India plan in which it was made definite that no special doctrinal interpretation of the episcopate was required but went on in its committee report to point out that what the Anglican Communion wanted to ensure was the continuance of the historic functions of the order. All this, says the American Church Union is "deterioration."

Now there are two comments which spring to mind at once. The first is the question whether, although bishops like other people may err, the bishops of the Anglican Communion are as competent to interpret the mind of that great Christian body as is the American Church Union. Are they as likely to be as loyal to its inner meaning? The question answers itself. The other comment is a kind of *ad hominem* argument which I don't like, and yet which I think is relevant. One of the traditional functions of bishops at any rate since Irenaeus formulated it, has been to safeguard the doctrines of the faith. We have moved a good deal away from that in practice. But it seems a somewhat odd situation that those who regard the episcopate as the essential part of the "sacramental life-giving organism of the ministry" should take

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issue fundamentally with the pronouncements of the whole body of Anglican bishops. To claim that they were speaking as a voluntary group and not as an official "synod" could of course be quibbling.

One other point may be noted about the original 1886 Quadrilateral. The author lays much stress upon its "binding" character but it must be remembered that it is binding only as far as any later General Convention accepts it as such. It is binding in precisely the same way that our invitation to the Presbyterian Church in the U.S.A. is binding.

Two, the rest of the book is devoted to proving from the official standard of the Church that the bishops were wrong. The Anglican Communion is something quite different from what they and certainly a vast majority of its members think it to be. There is first the continuity of canon law. It is true that according to our canonists from Hoffman on we are still living under the canons of the Church of England in force in 1789 except as repealed or as substitutions have been made. But according to our author those include not only the canons of 1600 but also the entire *corpus* of medieval canon law which is "the embodiment in positive disciplinary form of the doctrine of the Church regarding salvation." Ignoring the appalling legalism of such a theory it is quite clear that the Church does not as a fact live by it today. Indeed our canonists, like lawyers in general, are prone to forget that all *real* law is *living* law. Our relation to the Church of England is not canonical at all. It is a spiritual tie, a common attitude towards religion and life which our Prayer Books in both their resemblances and their differences express. Of course there is a great body of ecclesiastical "common law" (custom) which we share with the mother Church. That only makes clearer the non-legal character of the tie. But before we pass on to the other matters it is well for us again to note how appalling is this conception of the place of law in the Christian Church. It has no relation to life. It certainly has none to the gospel. The freedom of the Christian man becomes a fiction. St. Paul has labored and written in vain.

Three, of the place of the scriptures, the meaning of the creeds, and the doctrine of the sacraments, there is no space in a review of this kind for comment at length. What is said by the author covers old ground. There is nothing new. If one does not realize that the scriptures stand in judgment upon the Church and historically have ever and again broken the traditions of men, there is little use in arguing about the relation of the two, not much use discussing fixity of interpretation of the creeds if they and the decisions of the ecumenical councils stand out of and above history. Some of us have thought that it is only the Lord Jesus Christ, king and savior, who is the same yesterday today and forever.

AND as to the sacraments, diversity of interpretation has always been accepted. But perhaps one other comment may be made. It seems a harmless kind of exercise to try to prove that article xxv in its dealing with "lesser sacraments" and the consistent practice of the Church for several hundred years mean nothing. Nobody disputes the sacramental character of the rites in question and of others. Indeed in passing one might note that on page 320 of the Prayer Book while the title reads Unction of the Sick the rubric and prayers put anointing and laying on of hands on an equality. Apparently we have unwittingly added an eighth sacrament.

As to the ministry it should be remembered that with every new insight into early Christian history and every new emphasis in social and ecclesiastical movements, new theories have appeared. I cannot of course in a paper of this kind deal with the immensely learned and valuable studies of *The Apostolic Ministry*. But so far as many of us can see we must always end up with that familiar American slang "So what?" It still remains to be proved to a large part of the Christian world that the episcopate has any other divine validation than that which history gives it. It was there that Hooker found it. And if it is true as our author says that "Biblical evidence alone without a reading of 'ancient authors' would never solve the problem of the Christian ministry," it is a fair question to ask how we can expect people (including our own) who believe the Bible to be the ultimate standard of faith to accept a particular doctrine of the ministry as part of that faith. We are forced back to the position of the Lambeth report of 1930.

Four, but all these matters are really of secondary importance to the fundamental question raised by this book and of course by many Anglicans in all branches of the Communion. That question is whether the Anglican Communion is ready to turn from the postion which it has taken since the 16th century, forget that it is a reformed Church, repudiate its comprehensiveness and compel the acceptance of an interpretation of its standards which would make it a small "Catholic" sect, drive from it great numbers of its ablest leaders and most loyal laity and effectually destroy that high mission which God has given it an opportunity to fulfill.

The Church has always enrolled among its great names men of diverse views. It has accepted Hooker and Jewel and Andrewes and Cosin. It has counted men like Ken and Wilson among its

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saints. Arnold and Kingsley and Maurice have their place with Pusey and Liddon and Church. In America our roll of heroes of the faith certainly includes Meade and McIlvaine, Muhlenberg and Huntington and Phillips Brooks along with Hobart and Dekoven, Hall and Brent. Can we really think that any of these men were, to use Dr. Cirlot's phrase, only "subjectively loyal"? Think of the poverty of the Church without them! No one, to sum it up, has suggested that Archbishop Lang who drafted the "Appeal to all Christian People" and William Temple who phrased the Unity Report of 1930 were ignorant of the standards of their Church or disloyal.

But back of these questions of the Anglican Communion is the larger question concerning the Church of Christ. Is it a vast legal institution bound together by a system of law, exacting obedience and helpless to move as the dead hand of the past is laid upon it? The Anglican Communion (with of course many failures as must occur in any human endeavor to carry out God's will) has pretty consistently witnessed to an altogether different conception. It has conceived of the Church as a fellowship, a family, its children, diverse in view, often stubborn, fractious, even quarrelsome, not always humble, bound together as a family because they possess the same kind of Prayer Book, the same ministry, the same altars, and pledge their loyalty to their Master in the same great Catholic creeds. It is in a common life expressed in a common work and a common worship that the bond is found. With an instinctive and surely a God-given certainty the Church has always in the end resisted the efforts to make it over into something less than the family of God, to tie it to one interpretation of the faith, to make it something other than a living growing organism, reflecting in its own small way its vision of the unity and diversity of the great Catholic Church of the future. That great Church will be in unity because all men are of God's family, but it will rejoice in the rich diversity with which he has endowed his children.

CMS—A Great Evangelical Society

by Thomas W. Isherwood

Director of the Canadian School of Missions

IN A day of world-wide unrest and uncertainty the Church Missionary Society of London, England, is holding its third jubilee year. It is, however, not merely remembering a distinguished past. It is taking stock of the situation in which it is now called to serve the purpose of God and it is looking forward, with sober confidence and with due regard to the importance of sound policy and strategy, to the years ahead. It has always been characteristic of the society that it knew how to look back to the years that are gone, learning from their experience valuable guiding principles; up to God from whom alone comes the enabling to shoulder present commitments; out to the future which is always, for the servant of God, heavy with destiny and great with opportunity. Thus alone can we secure that perspective without which missionary work will be, at best, haphazard and, at worst, frustrated and futile. Those who, like the writer of this article, know CMS at first-hand believe that the society was never more blessed with far-sighted leadership than at the present time. In its general secretary, Canon Max Warren, it has a chief officer who is without superior on the other side of the Atlantic. In him are combined the competent historian, the sound theologian and the able administrator. And to all this should be added a genius for personal friendship and a rare capacity for inspiring and leading a team.

It is written in Scripture "Thou shalt remember all the way which the Lord thy God led thee," and in the one hundred and fiftieth year of CMS history it is interesting, and certainly profitable, to look back to the day when it was founded. It came into being on April 12th, 1799, and its birthplace was the Castle and Falcon Inn, Aldersgate Street, London. It is interesting also to recall that there, too, four years earlier the London Missionary Society had had its origin. A common missionary enthusiasm accounted for the origin of both of these societies, but the founders of CMS felt the need to establish a commitedly Anglican society, which LMS was not. You may ask were not SPCK and SPG already in existence? They were, and the founders of the Church Missionary Society recognized the valuable work in which they were engaged. But each of them was restricted by specialized aims and responsibilities, chiefly in

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connection with "the British plantations" in America and the West Indies. The spirit that led to the establishment of CMS cannot better be illustrated than by quoting two of the four resolutions adopted by its founders on its very birthday. The first stated "that it is a duty highly incumbent upon every Christian to endeavour to propogate the knowledge of the gospel among the heathen": the second, holding the existing missionary situation in view, concluded that "there seems to be still wanting in the established Church a society for sending missionaries to the continent of Africa, or the other parts of the heathen world."

It was, by human calculations, a "day of small beginnings" and it was certainly a day of political unrest. The shadow of the aggressive designs of a dictator was hanging heavily over Europe. Faint hearts would never have recognized it as the appropriate moment for the start of a daring enterprise in the name of Christ. But the little group, composed predominantly of consecrated laymen, had no faint heart among them. They inherited, from the vital springs of the evangelical revival, a sure grasp of the Gospel of redeeming love and a sufficient understanding of the world-wide purpose of God. And they were not discouraged by the only moderate approval which they received in the highest ecclesiastical quarters. From the very beginning they sought official sanction for the existence of the new society but the best that William Wilberforce could report as the result of his interview with the Archbishop of Canterbury was that "His Grace regretted that he could not with propriety at once express his full concurrence, and approbation in behalf of an object which he had deeply at heart." It should however, be added that he promised to look on "the proceedings with candour, and said that it would give him pleasure to find them such as he could approve." It will be recognized that the caution, the dignity and the reserve of these pronouncements are in the very best Anglican tradition!

The founders of CMS set to work with a good will and triumphantly survived not only these initial soberings but also the more serious difficulties and problems presented by the first years of the new society's history. Chief of these, undoubtedly, was the failure to find even one English candidate between 1799 and 1804. A missionary society exists, in the first place, to send out missionaries! What was to be done? The committee decided, in the end, to follow the example and policy of SPCK under similar circumstances, and so it came about that the first CMS missionaries were recruited from Germany. A missionary college in Berlin had candidates but no society to send them out. CMS had the organization for sending missionaries but, as yet, no candidates for overseas service. Two German candidates were accepted by CMS and brought to England both for training in a new language and that they might learn something of the outlook of the society under which they were to sail and of its supporting constituency. It is not without its amusing side thus to note that English was the first "foreign language" in which CMS instructed its missionaries! The business of getting these candidates overseas was the next problem that had to be faced. For a long time no ship could be found that would give them berths. Shipping was under the control of slave-trade influences. Every inch of space was required for this unholy traffic and missionaries would, in any case, have been an embarrassment not to be encouraged. But in the end this difficulty, too, was surmounted, and in 1804, the first CMS missionaries set sail for Africa. One of the Germans having found an English wife, they were three in number. We remark, again in passing, that the first English person to undertake missionary life under CMS auspices was a woman.

INTO all the further history of the early years of the society we cannot now go in detail, except for mention of the steps that soon had to be taken in order to secure for the work overseas the organized support of a growing home constituency. No army, not even an army of the Lord, can go far or do much independently of the base of its supplies. Just about the time that Napoleon was marching to his final defeat CMS instituted a system of local English "Associations" of which the first was formed in Bristol, speedily followed by others in Yorkshire, Cambridge and elsewhere. Gradually, and more by spontaneous development than by the fulfilment of a deliberate plan, "cells" of dedicated support for the society's work were to be found in many parts of England, some in urban centers, others in rural outposts. From the beginning lay interest in them was one of their predominant features. In more recent times the grouping of these "cells" into major associations has followed a pattern partly determined by the volume of interest thus aroused, partly by the existing diocesan system. More than can be estimated the society is indebted to this network for the organized support of the home base. During recent years, and with special concern for the most effective commemoration of the third jubilee, an effort has been made to deepen and extend the vital activity of the associations. There are evidences that it has met with an encouraging measure of real success.

Africa was, logically enough, the scene of the first activities of a movement of which the full official title was "The Church Missionary Society

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for Africa and the East." It was to Rio Pongas that the first missionaries were sent and one reason for beginning in Africa is to be found in words addressed by the CMS committee to their first recruits. "We desire . . . to make Western Africa the best remuneration in our power for its manifold wrongs." In 1816 the mission was transferred to Sierra Leone, and in 1845 work was undertaken in Nigeria. Thereafter the society's African commitments spread and developed, but meanwhile work had already begun in Australia, New Zealand, the West Indies, North America and the Near East. Bridgeheads for the gospel were early established in India and Ceylon. CMS missionary work was started in China in 1844, first in Shanghai, with Ningpo as a second base. Nearly a quarter of a century was to pass before the society could begin work in Japan but the first opportunity to do so was eagerly seized by its authorities. All this is but a partial, as well as a sketchy, indication of the manner of the growth of a movement which has made CMS the greatest of all Anglican missionary agencies, in point alike of overseas commitments and of the volume of home support which stands behind those commitments. Today the society is responsible for the work of nearly a thousand missionary agents, to say nothing of the many thousands of their national colleagues. And to give only one further indication of the range of its work, it supervises one tenth of all the medical work done by missionary agencies other than those of the Roman Church.

From the beginning the work of CMS was, and is today, evangelical in tone and emphasis. But it has never been "a party society" and, wherever practicable, it works in happy fellowship and cooperation with other societies of different tradition and outlook, both within, and beyond the Anglican communion. Evangelism has always been a priority in its interpretation of its entrusted task. Only by the continual intake of men and women redeemed and renewed in every part of their being can the Church of the living God be edified. But the building of that Church has ever been also its deep concern. For only so can evangelized men and women find the environment in which the new life in Christ can be developed and expressed: and only so can the creative purpose of God for the world be furthered. To this end CMS has always been alive to the necessity of making new experiments and of extending the range of its activities. And believing in its call to follow the leading of the spirit of God, it has been ready to take the risks which are required of those who would be adventurers and pioneers for the sake of the eternal kingdom. A recent evidence of this outlook is to be seen in its decision to continue its fullest support of work in connection with the newly inaugurated Church of South India.

It is a far cry from the day in which CMS was born to the tasks which confront her in the year of her third jubilee. But here we are, and this brief article may well conclude by drawing attention to two indications that the society is a healthy organism, animated today by the spirit and the vision of her forefathers and anxious to be, in our shattered world, the effective instrument of the will of God. First, and so far as all her responsibilities both overseas and at home are concerned, she has recently subjected herself to a searching examination of all aspects of her function, policy and administration. Her officers well understand that this is no day for laissez-faire acceptance of an existing condition. The times in which we live call for the highest possible degree of strategy and mobility. But the re-alignment contemplated is with no view to retreat. Its aim is the regrouping of all available forces in order that an effective advance of this battalion in the king's army may be possible. Secondly, the society has completed, as recently as March 31st, 1948, a year encouraging beyond anything that might, humanly speaking, have been expected in the matter of financial support. Its total cash receipts were, with the exception of only one other year, the largest in its history. Contributions at home went up by no less a sum than £46,000 and there was a credit balance on the year's work of over £5,000. This is no argument for complacency. It has been accomplished only because workers in the field have been as deeply concerned for conservative spending as friends at home have been concerned for liberal giving. There remains vastly more land yet to be possessed. But it is an unmistakable sign that God's blessing is upon CMS and that he has a great work for it still to do.

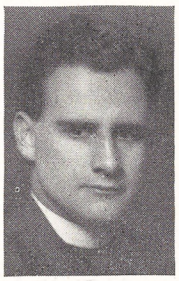
The Church overseas needs CMS and not less the Church at home. Overseas, the society exists to press forward with evangelism, to promote the rapid growth of indigenous Churches toward maturity, to take its full part in the contemporary ecumenical movement. At home, it stands as a witness to the importance of the voluntary principle in the maintenance of missionary work and as a means of inspiring and directing the highest form of initiative, the initiative of men and women who have heard the call of God to service overseas and are prepared to go all out in obedience to it. May this year of its third jubliee call a great host of friends both to gratitude for a past which is rich in evidences of the goodness of God, and to courageous acceptance of whatever he has in store for CMS in the years that are yet to be.

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Evangelicals and Lambeth

By
CHARLES D. KEAN
President of the Episcopal Evangelical Fellowship

TRADITIONALLY the Anglican Communion has nearly always appeared in the best light in its Lambeth Conference pronouncements. It was the 1887 Conference which placed our whole world-wide fellowship on record as taking a positive approach to the problem of the divided Church. It was the 1920 Lambeth Conference which issued "The Appeal to All Christian People." The 1930 Conference gave the green light to the United Church of South India.



While the actual pronouncements may look a little cautious from the hindsight of years, nevertheless it must be admitted that the statements listed above, and others, are prophetic compared to what Anglican Churchmen are yet ready to accept in practice. In other words, through the years Lambeth has borne witness to our faith in Christian unity more adequately than the actual implementation by the several Anglican Churches of its pronouncements has done.

Evangelicals in the United States and elsewhere look forward to the 1948 Lambeth Conference for another great outpouring of the prophetic spirit in our Communion. We look for a strong re-affirmation of support for the United Church of South India, which we regard as the greatest achievement of Christendom since the Reformation. We hope for a solid, realistic and understanding statement on the subject of marriage, which will have some practical relevance to the pastoral problems we encounter. We hope for an approach to intercommunion with other Protestant Churches which will be immediate and mutual.

The 1930 Lambeth Conference added the weight and influence of our world communion to those who believe that in a Christian family children should be planned for and provided for. We hope the 1948 Lambeth Conference will be even more forthright in its endorsement of what is a practical application of Christian respect for human personality.

In this era of world uncertainty, the Lambeth Conference can provide a badly needed note of moral stability, demonstrating to the world the conditions which must underlie any true peace. We look forward to a re-affirmation in terms relevant to our generation of the great social principles for which Lambeth has been famous which may point the way, in Christian fellowship, from the morass of the present to a brighter future.

The evangelical movement has always claimed to be the central tradition of Anglicanism. Any reading of the record of the past Lambeth conferences will bear this out. What the Episcopal Evangelical Fellowship stands for in the United States is no irresponsible disavowal of the traditions of our Church, but their preservation and application to the needs of our day.

The Protestant Episcopal Church in the United States feels itself part of a wider movement of common tradition, and it understands that tradition—as far as it can be articulate on controversial matters—as that of a liberal spirit seeking to relate the love of God to the needs of men. The Episcopal Evangelical Fellowship seeks to express that spirit concretely and specifically in programs and policies called for by our contemporary situation.

Evangelicals throughout the Anglican Communion have looked to Lambeth as generally expressing their faith on an international level. Evangelicals in America hope for the same results from the forthcoming Lambeth Conference and we hope also that the bishops who attend it will understand and appreciate our great tradition of prophetic, creative, evangelical leadership.

New Books

***Excellent **Good *Fair

**_Witness to the Light_: F. D. Maurice's Message for Today, by Alice R. Vidler. Scribners, $3.00.

Dr. Vidler's Hale Lectures provide something very much needed—an intelligent guide to that often praised and rarely read author, Frederick Denison Maurice. His ideas of Christian faith and life are deservedly receiving renewed attention at the present time, and Vidler's excellent summaries and well-chosen quotations are an admirable introduction to what he really taught. This serious Victorian who was too much of a Churchman to be a tractarian and too loyal to the gospel to be an evangelical, too liberal to be a broad Churchman and too orthodox to be conservative, a socialist because he was a Christian and a Protestant because he was a Catholic has much to teach our time—though neither now nor then could admiration of Maurice fall so low as to lead to the foundation of a Maurician party. Vidler hints at various modern applications of his ideas, though more perhaps to suggest what can be done than to work out what should be. The Maurician inspiration still has a great deal to give to the Church. —E. R. HARDY, JR.

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The Church of South India Appeals for Help

The First Synod Issues Strong Statement Asking for Gifts to a Stabilization Fund

Edited by Sara Dill

Madras, India:—The following is the text of the appeal of the Church of South India which was adopted at the first meeting of the synod of the Church in March:

"At the inauguration of the Church of South India in September 1947 a Thanksgiving Fund was opened. Gifts to this fund are welcomed from individuals and organizations, whether in India or in other parts of the world, wishing in such a way to express their gratitude to Almighty God for this culmination of so many years' prayer and effort directed towards the union of his Church.

"The chief use to which the Thanksgiving Fund will be put is the creation of a central stabilization fund for the Church of South India. Each diocese will be largely responsible for maintaining and developing the work within its own borders; but especially during the initial stages of the Church's corporate life it is clear that there must be a strong central fund, to guard against any failure through local weakness to maintain essential services. Among the essential services that need to be guaranteed are the expenses connected with the bishops and their offices; the salaries and other provision for presbyters; and the maintenance of evangelistic work.

"There are also certain dioceses which are essentially missionary dioceses, where the Christian community is drawn from the poorest classes and cannot be expected for a number of years to be able to bear the full responsibility of carrying on the many-sided work of the Christian enterprise; the whole Church must help such dioceses to take the opportunities that are offered. Each diocese is straining to bear the burden within its own area; the Church as a whole needs resources to enable it to do the tasks that fall upon the Church as a whole; and to build up such resources is the main object of the Thanksgiving Fund.

"We dare not allow the unique call of the present day in India to be neglected by the Church through any failure to provide necessary funds. We, therefore, appeal to all our friends to support us to the best of their ability, by their gifts and by their prayers, that we may do the work to which God is calling us."

Church Clears Debt

Detroit:—St. James' Church here observed its 25th anniversary on May 2 by burning the papers representing its last remaining indebtedness. Still worshipping in its original location, the congregation has purchased a new site and will erect a new building soon.



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The Rev. W. Owings Stone, Rector

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Cloister Vital Books

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Postlude To Skepticism

By Ralph Sadler Meadowcroft

This, the latest VITAL BOOK, by its stimulation is real food for thought. It challenges the reader to realistically face the modern world and the rapidly unfolding future, and make the church a relevant answer to the need for a Christian ideology and faith, the solution of our social-economic problem, our domestic dilemma, and war. It presents a strong affirmation of the necessity and possibility of faith in place of the prevailing doubt of today, where that faith is to be found, and what it should be.

Formerly rector of All Angels' Church, New York, and now at Grace Church, Charleston, S. C., the English-born author is known as one of the finest radio preachers among the nation-wide networks. An engineering student before coming to the U. S. in 1924, he studied at Rutgers, Drew and Union Theological Seminaries, receiving the Master of Sacred Theology degree from the latter.

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Ministers of Christ

By Walter Lowrie

Deals with a theme crucial to the ecumencial movement, the mutual recognition of the authority of the ministry among churches that accept and those that reject the apostolic succession. The author, known as translator and interpreter of Kierkegaard, is an Episcopalian who was reared a Presbyterian and has long taught at Princeton.

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JUNE MARRIAGE SUPPLIES

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English Evangelical Congress

London, England:—On April 23-4 at Kingsway Hall a Congress of English evangelicals was held for the purpose of making articulate the contributions which evangelical thought can make to the problems to be debated at Lambeth. The congress was representative of all types of evangelicals, with fundamentalists and Liberals and many varieties in between.

Among those who addressed the congress were Mr. Kenneth Grubb, president of the CMS; F. D. Coggan, principal of the London College of Divinity; the Rev. J. Hickinbotham, vice-principal of Wycliffe Hall, Oxford; Canon Max Warren, secretary of the CMS, the Rev. C. S. Milford, India secretary of the CMS and many others.

The theme of the Congress was "expectant evangelism." A statement consisting of nine affirmations was passed by the Congress and is to be placed before the bishops at the Lambeth Conference. The main addresses are being published in a book which will be presented to each of the bishops attending the Lambeth Conference.

The preamble to the nine affirmations proclaims the necessity of directing "the whole energy of the Church towards a program of expectant evangelism which shall call into play the initiative and devotion not only of the rank and file of the clergy, but the faithful laity as well."

The last of the nine affirmations reads in part: "We affirm our desire to work in fellowship together with all those who agree with these affirmations and to seek organic unity with them in one Church. As a signal step to this end we welcome the inauguration of the United Church of South India as being at once the fruit of a spirit-inspired evangelism, a direct response to the needs of those as yet unevangelized, and the earnest of a still greater unity amongst Christians throughout the world. We would pray our fathers in God to lead us at the earliest possible moment into full communion with this Church."

Provincial Conference

Sweet Briar, Va.:—The conference of the province of Washington will be held at Sweet Briar College here, June 14-25. Dean Robert Hatch of Wilmington, Del., is the chaplain and the Rev. Frederick J. Warnecke of Richmond, Va., the dean. Among those on the faculty will be the Rev. Robert C. Batchelder of Lancaster, Pa., the Rev. Charles D. Kean of Kirkwood, Mo., the Rev. Robert A. Magill of Lynchburg, Va., the Rev. C. R. Mengers of Washington, Dean Webb of Bethlehem, Pa., the Rev. Frank L. Titus of the overseas department of the National Council.

Newark Convention

Newark, N. J.:—Reaffirmation of its stand favoring separation of Church and state was voted at the convention of the diocese of Newark, meeting May 11th. The convention also approved state and federal aid for low-cost housing.

Bishop Washburn warned that the "seeds of Communism will fall on very fertile ground" unless we take steps to correct "the ills of our own society" and he stated that "problems of housing, civil rights and race relations have their religious significance."

Sufiragan Bishop Ludlow told the delegates that fear of Russia is the "great danger confronting our country at the present." He blamed this "panicky" state of mind for interference with the freedom of speech of "minority representatives," and for dragging "red herrings across domestic problems that should be faced frankly."

War Condemned

Boston:—Establishment of better relationships between the US and the USSR was urged in a report which was adopted practically unanimously by the general conference of the Methodist Church. The report also condemned war as "sinful" and stated that war "as we now know it may destroy all civilized human life upon this planet."

Work of the United Nations was upheld in the report and a federated form of world government for permanent peace was advocated. The

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report also reaffirmed the stand the Methodists had previously taken against "any system of peace-time universal military training."

The conference also made plans for a four year crusade of evangelism, which will be called "For Christ and His Church" which has been a part of the masthead of THE WITNESS since this weekly was launched in 1919.

Endows a Pew

Albany, N. Y.:—By the will of the late Rev. Charles C. Harriman, rector emeritus of St. Peter's here, the parish has received a bequest of $2,000 for the endowment of a pew to be forever free from rental.

Assails Reaction

Atlantic City, N. J.:—Under the guise of fighting Communism, reactionary forces in American life appear to be willing to ally themselves with fascism, Bishop G. Bromley Oxnam of New York told a labor convention meeting here.

"We can no more block the advances of Communism by allying ourselves with decadent reaction," he told several hundred delegates, "whether it be the fascism of Franco in Spain, the junkers in Germany, or the selfishness of the passing monarchies elsewhere, than we can by adopting a policy of appeasement and reliance upon the pledged word of men whose philosophy uses both the truth and the lie as a means to an end."

He said further that anti-labor forces in America were seeking to impose their views on Europe by making a condition of American help the accepting of our economic practices.

Urge Federation

Griffin, Ga.:—The council of the diocese of Atlanta, meeting here at St. George's, passed a resolution unanimously urging Congress to pass a bill now before the House which calls upon the United States "to assume leadership in transforming the United Nations into a world federal government adequate to enact, interpret and enforce world law to prevent war." It followed a stirring address by Bishop John Moore Walker in which he urged the application of



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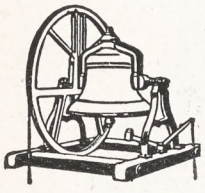
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Urges Action

New York:—Exchange of diplomatic correspondence between the United States and Russia envisioning a discussion aimed at settling differences between the two nations was hailed by the Federal Council of Churches. In a telegram to President Truman the Council declared that such action "would meet with the approval of the overwhelming majority of the people of the churches."

Social Relations

Charleston, S. C.:—The Rev. Leland B. Henry, director of social relations of the diocese of New York, conducted two institutes in the diocese of South Carolina this spring, one at Summerville and the other at Cheraw. He dealt with the theological basis for Christian action; the role of the Church and techniques.

Evangelicals Comment

(*Continued from page six*)

many significant documents into articulate relationship for the education of the Church. We are glad that the best elements in the Lambeth tradition have been continued, and that a significant editorial job has been done which can be put to much good use. We wish, however, that the commission had understood more clearly that whatever it wrote could not help but be addressed to the whole Christian world and read with interest by members of other bodies.

While recognizing the practical and verbal difficulties involved in composing a statement on Faith and Order, we must regard this document as being meaningful — in any full sense — only to Anglicans, whose glory is a heritage of freedom of interpretation when it comes to defining its own formularies.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

REV. BAYARD S. CLARK
Rector of Christ Church, Cape Girardeau, Mo.

The proposition made by Messrs. Oakes and Hall (April 29th) interested me. I'm sure some of us would tear off another stamped postal from Parish Helps if we thought we could get a faith barometer of our parish.

Probably THE WITNESS proved a fruitful sounding-board for their idea. If so, they should now have sufficient enthusiasm to begin work at once. No two people are as well qualified to follow through on this "idea" as Oakes and Hall who suggested it. May Bishop Sherrill add his blessing to them in their future work!

My present picture of hell is a church in which ideas are floating around in a vacuum with no one doing anything about them. Ideas need legs to put them on the march. I hope these two men who had the audacity to suggest something from the banks of the Charles will find courage to persevere beyond thought to production of their "faith barometer."

* * *

A COUNTRY PARSON
In an Eastern Diocese

In your editorial, *Our Rural Work* (April 29), you ask: 'Why do we have so many clergy changing jobs in the country with short average tenure in a parish or mission while the normal turnover in city parishes is so much less with a correspondingly lower average tenure?"

Certainly in most cases where rural clergy go from parish to parish it is for reasons of a better salary and a better rectory. It is interesting to learn that "the average salary offered to rural clergymen in one of the larger dioceses is $2328 with a house." Here in this southern New England area I have served two rural parishes which are ten miles apart, for the last seventeen years for $1936 a year. Out of this amount I have paid all automobile expenses, telephone, fuel, electricity and income taxes and other taxes, leaving around $1200 to live on. There are many miles of rough country roads to cover in parish visiting. The rectory is one of the "fresh air" kind, with a wet cellar and antiquated heating system. Over the years it has taken close figuring to keep free from debt, especially in these times with living costs increased 300%. And while not married, yet I have had obligations to certain members of my family over the years.

In regard to the pension: I have a letter from the Church Pension Fund in which I am informed that I was "not ordained at normal age," and so, after twenty years as an active clergyman I would not be eligible for even the minimum allowance of $600 but, if I continued at my present salary until that time I might receive $516.40 a year. I know many old people who receive that amount as "old age pension," and no doubt could receive it myself, as I have always paid the "old age tax." My health has broken down as a result of my continuing to live in this climate, and I have resigned my parishes to go to a drier place. Sometimes a man will endure hardships and the lack of city advantages at a small salary if he is given the hope of security in old age. I leave my parishes in better shape than they have been before. That the baptisms, confirmations and marriages have doubled over the previous seventeen year period, and all financial obligations for general Church and diocese have been paid up would indicate this to be so. I make this statement to show that I'm not "deserting a sinking ship."

My answer to the question is,— a saving wage for the rural clergy and a minimum of $1200 in old age. It is unfair, unwise, unethical and un-Christian for a wealthy Church to expect the less fortunate of her clergy to struggle along year after year on an extremely low wage, and later, an inadequate pension. You are very right in calling this system unjust. I understand there are many who have given their best years to the Church who are finding it hard in these times to get on with the minimum age allowance. This fact has little encouragement for the young man who desires to give his life to the work of the Church in the rural field. The prospect of a life of privation for himself and family, and insecurity in old age, would give pause to any intelligent young man. Thank you for your editorial,— it is right to the point in more ways than one.

Ed. Note:—Our policy is to print only signed letters in *Backfire*. Since the writer of the above stated that "My only reason for wishing the name and location withheld is that it might cause embarrassment to the people of my parishes" we set aside the rule.

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The WITNESS

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More Travels of a Gargoyle

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For Christ and His Church

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★

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MAY 27, 1948
Vol. XXXI No. 16

Clergy Notes

ALBINSON, J. WARREN, is now the president of the standing committee of the diocese of Easton.

BENNETT, AARN C., formerly rector of St. Paul's, Kickman, Ky., is now rector of St. John's, Cape Vincent, N. Y.

BRADY, WILLIAM H., rector of St. Paul's, Savannah, Ga., becomes rector of St. Paul's, Alton, Illinois, on July 1.

BYNUM, JOSEPH N., formerly rector at Winnsboro and Ridgeway, S. C. becomes rector at Summerton, Eutawville, and Pinewood, S. C., June 1.

CARTY, ADOLPHUS, formerly student of Toronto, Canada, is now deacon in charge of St. Stephen's, Benton Harbor, Mich.

CHENEY, FRANCIS X., formerly rector of Holy Trinity, Southbridge, Mass., becomes vicar of St. John's, McAllen, Texas, June 1.

FELL, RICHARD C., was ordained priest on May 6 at Grace Church, Sheffield, Alabama, where he is vicar.

JONES, MATTHEW A., was ordained priest by Bishop McKinstry on May 4 at the Cathedral in Wilmington, Del. He is chaplain at Vorhees School, Denmark, Va.

MORRIS, J. H., formerly of Canada, is now at St. Martin's, Detroit, where he will work under the direction of the Rev. James G. Widdifield, rector of St. Paul's Memorial Church which sponsors the work.

PARSON, ARTLEY B., has resigned as assistant at St. George's, New York, effective June 1st.

ROSS, H. STEWART S., was ordained deacon by Bishop Whittemore at St. Luke's, Kalamazoo, Mich. He is assistant at St. Paul's, St. Joseph, Mich.

SHUFELT, JOHN M., formerly assistant at St. Andrew's, Ann Arbor, Mich., is now director of religious education at St. Paul's Cathedral, Detroit.

SHULTZ, PAUL E., rector at Hamilton, Purcellville, Round Hill and Bluemont, Va., will become rector of St. Peter's, Altavista, Va., and associated missions on August 1st.

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Rev. Frederic B. Kellogg, Chaplain

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Services

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Holy Days and Fridays 10:30 A.M.

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VOL. XXXI. No. 16

The WITNESS

May 27, 1948

For Christ and His Church

Publication Office, 6140 Cottage Grove Avenue, Chicago 37, Ill. Editorial Office, 135 Liberty Street, New York 6, N. Y.

Chinese Christians Send Letter To American Christians

Declare Old Patterns No Longer Workable And Can Greatly Harm the Missionary Cause

Shanghai, China:—Fifteen Chinese Christians have addressed an open letter "to all fellow-Christians in North America." The group includes clergymen of three denominations, professors, welfare workers, business men. The letter was brought to the United States by another Chinese Christian who vouches for the authenticity of the document but who withholds the names of the signers, with the statement that to reveal them would get them and their families into trouble with the authorities of the Kuomingtang government.

The letter follows:

"Time is running short and the decisive moment for the Chinese Church is imminent. We, a group of leading Christians in China, being clergymen and laymen of five denominations, feel impelled to speak to you, not as representatives of official bodies but as individual Christians, concerning our unspeakable anxiety as regards the future of our Church in China and as regards the part you can play to make things easier for us. After five long sessions of prayer and frank exchange of views we have come to be acutely aware that the Christian movement here needs very urgently the prayers and the discernment of our Fellow-Christians in America.

"We marvel at God's wonderful power every time we think of the establishment and the growth of his Church in China and of how you have allowed your resources to be used by him for the evangelization of China. During the last century millions of China's sons and daughters have been led to come nearer to the life which God in his fatherly love means to give to all mankind.

"While we have complete confidence in the unchanging goodwill of the millions of you kind-hearted American Christians, the changes in the Chinese people's sympathies and aspirations have been so drastic that old patterns of thinking are no longer workable and can indeed do great harm to the cause of spreading the gospel among our people. We loathe to think of the consequences of our inertia in attaching our hope and enterprises to the powers that are already decadent. Are we not to be held responsible if we allow our generosity and goodwill to be exploited and turned into nothing but an investment of hatred? Should we not now so beware that the message of God's salvation is presented in such a way that we do not unnecessarily give the non-Christian world a reason to label the Church once again as a weapon of power-politics? In the minds of many thinking Chinese Christians there is a growing fear that we may be so misunderstood today that the dreadful experience of the 1920's may again come upon us and this time more or less at our own invitation.

"We feel sorry to say that more and more we have been led by hard facts to the conviction that there are in the American Church certain leaders with definite political ambitions whose activities in the name of the Church on behalf of interests other than religious are not only detrimental to the traditional good friendship the Chinese have for America, but also take away from our preaching its convincing power and make the gospel a laughing stock to our youth. The entire future of our Church in China is too sacred to be made into a gamble. Thus, we can hardly afford not to plead to you and, through you, to your mission boards and Church authorities for cooperation and understanding. We sincerely hope you will be sympathetic with us in our present difficulties and embarrassment, as we are the ones who have to go into direct contact with the common people of China at the outposts of the Christian frontiers. The common people of China today are not slumbering and should not be treated as such. They have a right to ask whether we preach the gospel out of the eternal love of God for men which transcends national and partisan interests, and not out of some lower and negative political calculation, or whether there is some political design mixed up in our evangelistic mission.

"First, we assert that there is no Church issue at stake or in anyway involved in the present conflict itself, unless we ourselves choose to gear the fate of the Church to that of a particular politico-military group. American Christians can help relieve our embarrassment if your mission boards can be urged to declare that they disassociate themselves from the China policy of their government. This will strengthen us greatly in China in our witnessing for the gospel.

"Second, we ask for a more vigorous application of Christian restraint in making judgments when facts are not sufficiently reliable. While we must not for one moment neglect the prophetic mission of the Church in the world let us remind ourselves that we have to be fair, precise, detached and motivated by goodwill. It is meaningless to indulge in irresponsible scandalization and unilateral praising of the two sides respectively. Many of the so-called atrocity stories of the Chinese communists have been much too easily grasped upon and given unwarranted publicity because since then, they have been found to be either exaggerated or unfounded. This only serves the purpose of creating unnecessary hard feeling.

"Third, we request you to pray for us daily so that the Chinese Church may possess the courage of its conviction and may witness for Christ against unrighteousness anywhere. May God give it perseverence in face of new, difficult situations and destroy any tendency towards complacency and servility to powers which try to patronize it. We are going through a most try-

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ing period of our history and your prayers are much needed.

"Fourth, if there is any group in China today for which Christian prayers have been the most denied, it is the Chinese communists, our 'enemy,' our fellow-countrymen and our fellow-children of God in spite of the fact that they have refused to believe in him as we do.

"We have much to repent before God for what we have done and for what we have left undone which have contributed to make the situation as it is. Aside from other matters may God open our eyes to see much of their constructive work for our people in North China which should humble us. While we pray for God's forgiveness of our lack of goodwill and prejudice, let us also beg him to pour down his spirit to complete what is amiss, and to correct all that is not of God but of men's own self-righteousness. May God guide their leaders so that they may prove themselves worthy of the trust a large part of our people have found it desirable to put in them.

"We wish there can be a mighty tide of prayers across America for the mentioned purposes. It is obviously unwise for us to sign this open letter. But, please do not let this be made into a reason not to take our requests seriously. It is most unfortunate that freedom of expression has been curtailed to such an extent that even we, in Christian love, cannot but withhold our identity. We assure you that we in this letter do represent the aspirations and opinions of very many alert Christians in China today and hope that, before very long, there will be a way to make known who are the writers."

SYNOD OF THE PACIFIC

Santa Barbara, Cal.:—The synod of the Pacific met here, May 11-14, at Trinity Church, with large numbers present. Bishop Lewis of Nevada was the chairman of a conference throughout the first day on religious education. The following day Bishop Bayne of Olympia was the preacher at the opening service, with business sessions held throughout the day. The synod dinner, presided over by Bishop Gooden of Los Angeles, was held that evening with Bishop Block of California, Miss Rebekah Hibbard of Pasadena and President Jacobsen of Los Angeles City College, the speakers.

During the business sessions many topics of Church concern were discussed by various leaders, including youth, rural work, affairs of the national Church. Representing the National Council at the synod were the Rev. A. Ronald Merrix, west coast representative, and Mr. Robert Jordan who conducted meeting on radio and publicity plans.

CHURCHMEN CONDEMN MOVIE

New York:—A large number of Episcopalians are among the 297 civic leaders to condemn the motion picture *The Iron Curtain* by asserting that the film increases "the atmosphere of hysteria leading us down the road to war." They also declare that the movie is a "violation of the United Nations' declaration against war propaganda and a grave threat to our own security through its incitement to war."

Episcopalians whose names appear on the release are Bishop Lane Barton of Eastern Oregon; Bishop Haines of Iowa; Bishop Walker of Atlanta; Bishop Moulton, retired bishop of Utah and Bishop Parsons, retired bishop of California. Others of our Church on the long list are the Rev. Charles A. Ackley, rector of St. Mary's, New York; Dean John W. Day of Topeka, Kansas; Prof. Joseph F. Fletcher of the Episcopal Theological School; Prof. Vida D. Scudder of Wellesley; the Rev. William B. Spofford Jr., executive secretary of the Episcopal League for Social Action and Miss Mary van Kleeck of New York.

MELISHES ARE HONORED

Brooklyn, N. Y.:—An informal committee of more than 250 members of Holy Trinity Church sponsored a reception for the Rev. William Howard Melish and his son, the Rev. William H. Melish on May 22. The occasion marked the 50th anniversary of the ordination of Dr. Melish. The letter of invitation stated that "we are proud of the tradition of a free pulpit and a vital Christian faith which has marked the ministry of Dr. Melish and is now being carried on by our associate rector, the Rev. William Howard Melish."

In addition to parishioners, the reception was attended by a large number of clergy of the metropolitan area.



Children of St. Andrew's, La Mesa, California, with rector, the Rev. C. Boone Sadler, inspect goat donated by a parishioner, which will be sent overseas with Church school offerings

THE PICTURE ON THE COVER

Wilmington, Del.:—The 250th anniversary of the building of Old Swedes Church was celebrated here on May 25th with a commemoration service. Following the service there was a reception in the parish house in honor of the Bishop of Upsala, Primate of Sweden, the Most Rev. Erling Eidem and Mrs. Eidem and the Bishop of Karlstad, the Rt. Rev. Arvid Runestam. The rector of the parish is the Rev. H. E. Hammond.

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EDITORIALS

Spiritual Capital

WE HAVE just read a brochure describing the purpose and function of Seabury house, five and one half miles, or one dollar seventy-five cents taxi fare, from Greenwich, Connecticut. Seabury House is part of a project to establish a "national conference and hospitality center for the Episcopal Church." Considering the creaking facilities of Church Missions House in New York City, this is certainly a decent and respectable place. It will undoubtedly impress the national and interdenominational conferences held there. Missionaries on furlough are assured of a "comfortable home." The comfort is without question. The "home" may not be entirely consistent with the missionary idea. "Honored Guests" will no longer have to face the rigors of the housing shortage in Manhattan. Instead they will be able to repine in simple manor life "surrounded by the atmosphere of the Church."

This is not a small project. It has required the faith and risk of a number of people to bring their hopes to fruition. It is not a part of the National Council budget, but is protected by a separate corporation formed for that purpose. It is a property large enough to contain a sizable orchard, a lake for fishing and boating, a woods, sunken gardens (somewhat neglected), a swimming pool, a complete set of farm buildings for horses, cattle, and chickens, and a green house which keeps the main house filled with the homey touch of special yellow roses. The whole deal was a bargain. It is done. It is going to serve a worthy purpose, and many people who like to dabble in this sort of enterprise will find the financial welcome mat out for maintainance and repairs. The corporation provides the facilities—delicious food, J. P. Morgan's brother-in-law's library, and a double spring mattress and private shower at cost or less ($4.00 a day per person). We hope your turn will come. There seems to be no doubt the project will succeed.

It is a bit early to compare this adventure of the Church leaders with other efforts of national policy —namely in the field of education and social action, but unless some similar zeal soon becomes apparent in as concrete a form elsewhere it will hardly be fitting to claim Seabury House, as they do, as "the spiritual capital of the Church." If the influence of the "atmosphere" of a country estate is going to gain a reputation for the Church of non-commitment on national and international political and economic issues, then we had better keep Seabury House in the "quiet rolling hills of Connecticut" as a hideaway from the battlelines for sleeping and resting. A "spiritual capital" is not well associated with a "certain amount of property owned by a corporation at a specified time" (Funk and Wagnalls). It is better identified as the seat of the government of the Holy Spirit. The peace of the Seabury House setting will make this difficult, but the "peace" of Pentecost must reign there.

Moreover the brochure claims that as rich traditions and memorials to bishops gather there "Seabury House will become to the American Church, something, at least, what Lambeth is to the Church of England." We are told that Lambeth Palace with all its rich tradition is only partly occupied because it is impossible to maintain it. We do not need any more dead weight on the Christian community. It needs to travel light and fast today. The only sentiment worthy of Christian tradition is that which emanates from the forthright decisions of its councils when Christ's principles of love and justice are being flaunted. This spot for Seabury House in a continuing history of world pride and prejudice might earn the prominence of Lambeth's good name and even surpass it as a memorial to bishops and all the Communion of Saints. We earnestly pray that this opportunity will not be overwhelmed by the Tory descendants and surroundings of Connecticut's Samuel Seabury.

"QUOTES"

A GOOD DEAL that we read would seem to indicate that the Church of the past was in some way inadequate for people of the present. I cannot help feeling that the people of the present are somewhat inadequate for the treasure they have inherited. An organization which has produced such children of God as the Church has produced in every generation can still produce their like, if it can find the material out of which saints are developed. The difficulty today is that the age is not interested in producing saints but is concerned in solving problems, whereas Jesus Christ was not disposed to solve problematical mysteries, but to make saints out of all sorts of queer materials.

—the late BISHOP JOHNSON
First WITNESS Editor

Open Letter from China

IT IS only too apparent where the American Churches stand in the present conflict in China. Through conferences, books and periodicals, speeches by many missionaries, mission board sec-

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retaries and politicians, a large part of American Christianity has been committed to support of the present American policy of helping Chiang Kai-shek. As Christians we shudder to think of the consequences of that policy. It means obstruction of the coalition government and the upholding of an admittedly corrupt and ruthless one. It means continuation of a civil war aimed at suppressing the peasants who need the long overdue land reforms which have been instituted in the liberated areas of China. It means economic deterioration and sub-human standard of living for almost all Chinese who are not high Kuomintang officials.

But what concerns us most is the growing suspicion and enmity toward the Church on the part of the Chinese people, especially youth, as a result of the political line on China that Church leaders have taken, both in America and in China. To many Chinese, Christianity is today an "American religion" and an agent of "American imperialism."

We print this week (page three) a letter from a group of Chinese Church leaders who plead with us for discernment and cooperation. It is not a call for food and clothing. It is a call for genuine Christian goodwill and considerateness in order that we may not cause them still greater embarassment.

We will do well prayerfully to consider their plea. And having so considered it, THE WITNESS would welcome expressions from readers on this important but neglected issue.

Do you agree that the mixing-up of our "missionary frontiers" with the "American frontiers" is creating an embarrassing situation for our fellow Christians in China?

What do you think should be the policy of missionary boards regarding work in China?

Should missions in China be limited to areas under Kuomintang control?

Do you think that the open letter of the fifteen Chinese Christians is justified?

We hope that there will be a sufficient number of replies from our readers to enable us to digest the contributions and publish them as an article, thus further stimulating thinking on a most vital topic.

Travels of a Gargoyle

by Thomas V. Barrett

Director of College Work of the National Council

WHEN I left Fermenting I went westward to Pompton where I was to address the Loganberry Club at the local college. I was greeted by the Rev. Dr. Chrysostom Greatvoice. The Rev. Dr. was a small man, sleek as an otter only more handsome. He looked like a vest-pocket edition of Stettinius.

"Awfully glad to see you, old fellow" he boomed in a voice that flowed all around the station and then wandered off into the baggage room. "Have you had lunch?"

Four innocent bystanders said "Yes," and I said "No." My voice squeaked.

"We'll run over to the club," Greatvoice said. "The food here is abominable."

He continued talking as he led me to an immaculate Oldsmobile.

"Awfully nice of you to come, old fellow. Gerald, who has charge of our student work, will meet us after lunch. Sorry I can't be with you this afternoon, but I always spend Saturday afternoon putting the final touches on my sermon."

"It's good of you to meet me," I said feeling guilty about keeping Greatvoice from his sermon.

"Not at all, not at all," he purred, throwing his chest-tones into the back of the car where they died slowly on the seat cushions. "Glad to have this chance to chat. I'm afraid I won't see you much later on. Gerald has planned a dinner. Wish I could come but I always retire soon after supper on Saturday. Like to relax before the Sunday labors. And on Sunday afternoons I'm so exhausted I usually go to my room for a rest." He paused and added. "Then I begin on next Sunday's sermon."

"When do you find time to make calls?" I asked.

"I only call on the sick," Greatvoice said. "I told my people if they wanted good sermons on Sunday they mustn't expect to see me at afternoon tea. Preaching takes a great deal out of me. It's very enervating, don't you think?"

He continued speaking without waiting to find out what I thought.

"Of course I always refuse to see anyone before the service. I need at least an hour of quiet before taking the pulpit. I've had my study soundproofed; the choir boys make so much noise."

I thought I'd better take his mind off enervating thoughts.

"This is a fine car," I said.

"Yes," crooned Greatvoice, "but I really shouldn't drive; it's hard on my nerves."

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"Same here," I stuttered as we toyed with a pedestrian.

"Have you tried sauerkraut juice? Absolutely wonderful for nerves. I take a glass every morning; with wheat germ. Well, here's the Club."

We had a good lunch except that Greatvoice insisted on selecting my food. He bought me milk instead of coffee, for my nerves, and made me eat a salad so full of vitamins I couldn't taste anything else. I never realized before how enervated you can get on the grass-root level. Operating on the national level you kind of forget the vitamin needs of the clergy in their over-all work.

"It's this continual pressure," Greatvoice trumpeted, listening for the echo to bounce off the chandelier in the billiard room; "I tell you, I enter the pulpit with great humility in these days; in fear and trembling. What have I to say in these days of stress, I ask myself; what can any of us say?" He ate two vitamin pills and found sufficient energy to say something.

"Don't you find yourself empty? Spiritually empty in these trying days? I confess, after my preaching I am worn out; nervously I mean. I always take a shower after the service. We had one installed next to the sacristy."

I apologized for not taking more showers after services. "Usually have to catch a train," I mumbled through my assorted vitamins.

"My psychiatrist says it's one of the best ways to release nervous tension. But then, in your work, you probably do not feel that constant strain."

I slumped in my chair till my chin rested on the table, and tried hard to get some tension in my stomach. Made me feel inferior, not having any. I couldn't even tense myself enough for a hot shower.

Greatvoice gave me some advice on how to prepare a sermon. He said it's an art to know what people want to hear, and a science to deliver a sermon so they'll hear it. The best way is to cut out clippings and quotations for years and years, and file them away with cross-references and indexes so you'll always know how to find the stuff you want; and then when you get your three points, why there's your index and your cross-references and it's no trouble at all to find just what you're after. The illustrations are windows in the sermon, he told me. People can look right through and know just what you're talking about.

THE Rev. Dr. left me at the hotel while he went to put some final windows in his sermon. I bought a comic book and a magazine on Model Railroads and started a file of quotations and clippings. Made a fancy index too, but it was enervating work, so I took two showers and had Room Service send up some warm milk and Melba toast. Then I practiced up my voice in front of a mirror. It got more and more resonant and I threw it all over the place until some of it wandered into the next room, and the occupant told me to shut up. Didn't realize the tension I was under.

Next morning I learned how to get exhausted on the local level. Greatvoice looked elegant in the pulpit. Before he began to preach he turned his face sideways, and somebody turned a pretty violet light on it; right on his face. Then he closed his eyes. I guess he was wondering what he would say in times like these. You could tell he was taut as a drumhead.

The sermon was good. It was practically all windows, with very little wall, and at first I didn't see how it could stand up at all. But after a while I just sat and watched the chest-tones float up into the rafters, and never thought another thing about the wall space. At the end of the sermon Greatvoice knelt down while the lighting changed from violet to amber.

I didn't see him again. He went from his shower to his bedroom through an underground passageway, Gerald told me, so he wouldn't catch cold when his post-sermon resistance was low. I went back to the hotel and put more windows in my Loganberry Club speech. After I had it pretty transparent I rested, and opened my Bible to relieve the nervous tension piling up inside me. Struck the wrong passage again.

"Enter into the rock and hide thee in the dust, for fear of the Lord and for the glory of His majesty. The lofty looks of man shall be humbled and the haughtiness of men shall be bowed down and the Lord alone shall be exalted in that day. . . ."

That kind of preaching would never fill our churches. Too flaccid. Probably not enough windows; or else Isaiah hadn't learned to use his voice.

I looked sideways into the mirror and practiced reciting the Athanasian creed. I wasn't quite as handsome as Dr. Greatvoice but I was pretty impressive—on the mirror level, so to speak. Then I called Room Service and sent my rich baritone vibrating over, and over the wire,

"I'm feeling terribly tense. Would you kindly send up a double order of sauerkraut juice?"

Lead or Rule

By
PHILIP H. STEINMETZ

TWO farmers had hired hands. Both farmers went to the meeting of the state Grange leaving their farms in charge of their hired men. One farmer left everything as if he was there and trusted his hired man to work faithfully. The other did not trust his hired man at all. He left a list of just what to do and he locked up his house to prevent anything being stolen.

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When they returned home after two days both farms were in excellent order because one hired man *wouldn't* fail to do his work and the other *couldn't*.

Which farmer was treating his help most nearly the way God treats us? Which was a leader and which a ruler?

Now of course there are risks in both methods. A person trusted sometimes betrays the trust. But only as there is trust can real goodness be shown. A person who is not trusted may be stunted in spirit and is tempted to try to thwart the rules imposed on him.

Clearly the reign of God is that of a leader, like the first farmer, seeking to draw us out in response to his love for us. His every act is to stir our affection rather than our conformity.

When will we realize what joy there is in his service and pledge him our full allegiance?

A Word With You

By

HUGH D. McCANDLESS

Rector of the Epiphany, New York

CATHOLICITY AND ORTHODOXY

HERE are two words that have traded meanings in some accepted uses. The first originally meant "universal" but is now generally applied to the western idea of Christianity. The western mind is rather legal; and laws, like lies, seem to have to multiply to survive. The extraordinary mass of legislation about belief and surmise now in force in many parts of western Christian thought makes the word "orthodox" more fitting.



Orthodox means "right teaching." In view of the autonomy of the Eastern churches, perhaps *Catholic* is a term more deserved by them than by some of us. (Of course I am referring here to restricted usages, such as official names of the eastern and western Churches. I am not discussing the quite as common use of referring to all Churches with apostolic doctrine and succession as Catholic.)

Sometimes our catholicity overcomes our orthodoxy, and I honestly feel this is cause for joy and hope. I am surprised therefore that no more interest was taken in our Church press over the acquisition of two million more members of the Anglican Communion on April 5. The members of the independent church in the Philippines had received friendship and some influence from the Unitarians. Yet, with due precaution and without undue inquisitions three missionary bishops of our church gave them our orders—a treasure they felt too valuable to preserve for our Church only. (The members of the Agilpayan Church are not now Protestant Episcopalians—numerically they would swamp us.)

Rome's early greatness was generated by her free spirit of Catholicity: her hospitality even to suspected heretics, and, later, her missionary zeal. Orthodoxy came later. And those who fear the orthodoxy of these new Anglicans need not fear for long; orthodoxy will come. It always has in sufficiency to apostolic Churches.

Religion and Health

By

HAL M. WELLS

Chaplain at State Hospital, Philadelphia

I RECENTLY heard a man say: "Once a person is put in a mental institution he stays there." I paused to wonder if this could possibly represent a Christian attitude toward mental illness. I then wondered if his statement were true or false. Upon questioning many people of my acquaintance I made the discovery that most of them felt his words to be true; yet it seemed in direct contradiction to many passages in the Bible where Jesus cured and the disciples, thru the grace of God, healed. It would seem this man had a singular lack of faith in the grace of God and the ability of modern medicine. Let us examine the facts and see about this man's statement.

We are well aware that the picture of mental illness in our country is not a good one but we must question any statement of futility in regard to it if we are to live in Christian hope. We know, for example, that there were over 482 private and public hospitals for the care of mentally ill people in the year 1940 and that for the same year 3.6 persons per 1000 population were living within the confines of these hospitals. It also startles us to know that there were more psychiatric patients than all those in other types of hospitals combined. If we were to take these facts alone they would indeed be pessimistic. We must, however, look further and ask what happens to the person who enters the mental hospital—does he remain there, if he leaves does he always return?

We can examine the figures from a typical mental institution, The Warren State Hospital, Warren, Pa. Let us consider all the patients who were admitted to that hospital during the years 1930-32. In the following three years 58 per cent of these people were discharged from the hospital back to their regular community living. Of all the patients admitted during the years 1940-42 we find that in the following three years 70 per cent were

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discharged from the hospital to resume their normal living. These are typical statistics for mental institutions.

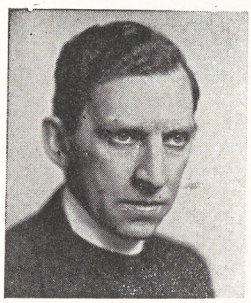
These figures tell us several things. First of all they tell us that the greater percentage of people paced in mental institutions return to their homes within a three year period. It also points out that the treatment for the mentally ill is steadily improving through the years. This should lead us to give up any pessimistic ideas we may have toward these people's recovery.

In view of this the Christian has a certain obligation to his fellowman. We must banish the idea that our friend who is in a mental hospital is cast into the outer darkness and place in its stead something else. We should try to be the bridge between his life in the hospital and what he knew formerly. This we can do by letting the person know we haven't forgotten him—by writing him, visiting him. We too can play a part in the role of healing.

Talking It Over

By
W. B. SPOFFORD

THE "Bill to protect the United States against Un-American and subversive activities," now before Congress, conceivably could be used to restrict the activities of others besides Communists and so-called "fellow-travellers." It would not be the first time that restrictive legislation has boomeranged.



Definitions of "subversive activities" set forth in section 3 of this Mundt-Nixon Bill (H.R. 5852) include:

> "the extent to which its views and policies are the same as those of such foreign government or foreign organization."
> "the extent to which it reports to such foreign government or foreign organization or to its representatives."
> "the extent to which its members or leaders are subject to or recognize the disciplinary power of such foreign government or foreign organization or its representatives."
> "the extent to which its members consider the allegiance they owe to the United States as subordinate to their obligations to such foreign government or foreign organization."

Under the heading of "Certain Prohibited Acts," Section 4 of the Mundt-Nixon Bill states that:

> "It shall be unlawful for any person—
> "(1) To attempt in any manner to establish in the United States a totalitarian dictatorship the direction and control of which is vested in, or exercised by or under the domination or control of, any foreign government, foreign organization, or foreign individual;
> "(2) To perform or attempt to perform any act with intent to facilitate or aid in bringing about the establishment in the United States of such a totalitarian dictatorship;
> "(3) Actively to participate in the management, direction, or supervision of any movement to establish in the United States such a totalitarian dictatorship."

THE Vatican is a sovereign state. It is governed by laws of its own making. It has its own flag, prints its own postage stamps, mints its own coins, maintains its own police force. The Lateran Agreement of March 26, 1947, which is an integral part of the constitution of Italy, declares that "The State and the Catholic Church are each in its own order independent and sovereign."

There are Protestants in the United States who are firmly convinced that the Roman Catholic Church, directed by the sovereign Vatican State, would establish a totalitarian dictatorship here if it could. Suppose one of these Protestants was elected President of the United States—a good Baptist, let us say, since they are known to feel particularly strongly on this subject. Then imagine this President appointing a man who shares his view, perhaps a Southern Baptist who is also a member of the Ku Klux Klan to the office of Attorney General. Under the broad language of the proposed Bill, this one man will determine whether any person or organization is or is not "Loyal."

So maybe he'd call in, say, Cardinal Spellman, and ask him if he held "views and policies" of a foreign government; ask him if he and others of his organization "report to a foreign government" and "recognize the disciplinary power of such foreign government" and "the extent to which its members consider allegiance they owe to the United States as subordinate to their obligations to such foreign government or foreign organization."

Could be! After all the Nazis passed laws in 1933 aimed at outlawing all organizations "destined for the advancement of Communist endeavors." It wasn't long before these laws were used to outlaw "other endeavors found by the Reich Minister of the Interior to be hostile to the people and the State." (Reichsgesetzblatt, 1, 479, July 14, 1933.)

And "other endeavors" soon meant any and all critical of Hitler, including Protestant ministers, Roman Catholic priests—any considered enemies of the fascists.

The Nazi laws of 1933 to 1941 are remarkably similar to this Mundt-Nixon Bill which may become the law of the United States. Does it mean that we are going to legally install fascism in the United States?

Could be!

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Foreign Policy Is Determined By Military Leaders

So Declare Delegates Who Made Pilgrimage To Washington and to the United Nations

Portland, Ore.:—War is not imminent, but a serious incident could start hostilities, according to Peace Train delegates who returned here from Washington, D. C., and Lake Success, N. Y. The Peace Train comprised a group of churchmen from the Pacific coast.

Other findings of the group are that the United States has a militaristic foreign policy; governmental confusion is general; and means to achieve a peaceful world have not yet been exhausted.

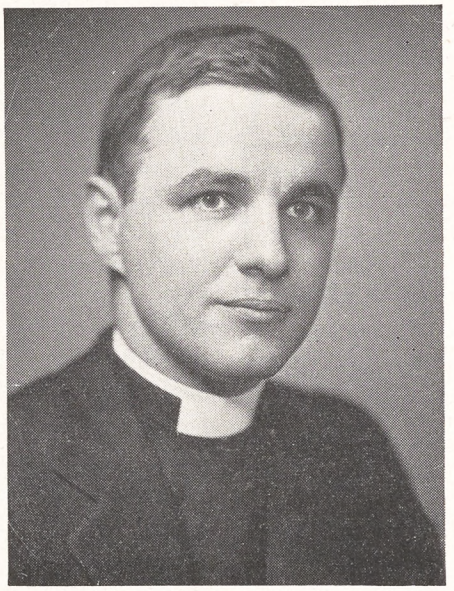
The churchmen's statement said: "Apparently the foreign policy of our government is largely determined by the military, because the policy is based on the premise that the only language Russia really understands is the language of military power; therefore, the only answer the government sees to the present world situation is added military force. There is general confusion, in that basic solutions are difficult to find because the crisis is in the nature of a world-wide upheaval, with deep social and economic changes, and there is a growing lack of cooperation between the state department and Congress."

Reasons for this lack of cooperation, according to the churchmen: are: "The political rift between a Democratic administration and a Republican Congress; secrecy on the part of the administration and a Republican Congress; secrecy on the part of the administration as to the real nature and extent of the emergency; the appointment of more and more military men for positions that should be held by creative civilians; conflicting proposals by the military which reveal confusion in their departments and cause confusion in Congress and in the public mind."

The group said that "a sense of helplessness grips many Congressmen who want peace but may vote for the draft, not because of their own convictions or that of their constituents, but because of heavy pressure through the undue and one-sided propaganda from the departments of state and defense."

Mr. Krause Ordained

New York:—The following men were ordained to the diaconate at the Cathedral of St. John the Divine by Bishop Gilbert on May 23rd: W. I. Densmore of St. Peter's School, Peekskill; W. A. Hendricks of Christ Church, Poughkeepsie; T. J. Jones of St. Philip's, Anacostia, Md.; C. E. Karsten Jr. of St. Stephen's, Wilkes-Barre, Pa.; R. E. Moore of the Chapel of the Incarnation, New York City; H. J. Nargesian, student at the General Seminary; R. E. Sommers of All Saints', Beverly Hills, Cal.



Robert Hatch, dean of the Cathedral Church of St. John, Wilmington, becomes the rector of St. John's, Waterbury, on September first

Interest was added to the service by the ordination also of Mr. William Krause, who for many years was in charge of the Bible and Prayer Book division of the Oxford University Press. Here is the story of a man who has the good sense not to quit. He is seventy years of age. He went to public schools until the age of thirteen when he went to work. However he continued his education by going to night school and later night classes at a university. In 1899 he went to work for the Oxford Press as a shipping clerk. He became the head of one of its most important departments and also the secretary of the company, a position he has continued to hold though he retired from active business two years ago.

He has served the Church as a layreader for fifty years, thirty-five of them at St. James' Church, Fordham, New York City. He has prepared himself for ordination since his retirement, under the direction of the Rev. Arthur Litchfield, the rector. The Rev. William Krause will continue on the staff of St. James'. During the following year he will continue his studies in anticipation of being ordained priest a year hence.

Music Conference

Los Angeles, Cal.:—A conference on the new Hymnal was held at St. James' Church here, May 18th, sponsored by the diocesan music commission. The leader was the Rev. Arthur W. G. Farlander, rector at Santa Rosa, and a member of the national commission on the Hymnal. One of the features was a service of congregational hymn-singing, led by Mr. Farlander.

Guest Speakers

Hastings, Neb.:—The newly consecrated bishop of Wyoming, J. Wilson Hunter, and the Rev. John S. Higgins of Gethsemane, Minneapolis, were the headliners at the dinner held in connection with the convention of the diocese of Nebraska, meeting here. Bishop Brinker in his convention address declared that there have been extensive improvement in the financial condition of the parishes and missions. He also urged a vigorous follow-through in the campaign of evangelism.

Joins Orthodox

Moscow (RNS): — A tentative agreement under which the Syrian Church of Malabar, India, will become a member of the Eastern Orthodox Church and the first Orthodox Church in India, has been announced here. The news has added interest due to the fact that the Indian Church became a member of the World Council of Churches last year.

Goes to Court

Manila (RNS):—The minority faction of the Philippine Independent (Aglipayan) Church has appealed to the Philippine Supreme Court to set aside a decision holding that the majority faction, headed by Supreme Bishop Isabelo de los Reyes, Jr., is the true Church. The minority charges that by accepting consecration from the Protestant Episco-

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pal Church in the U.S., Bishop de los Reyes and his followers lost the right to claim they constitute a Philippine Church.

Mrs. Miller Dies

Berkeley, Cal.:—Mrs. Muriel Hallett Miller, wife of Prof. Randolph Crump Miller of the Church Divinity School of the Pacific, died of polio on May 13. In addition to her husband she leaves four daughters, ages, eight, six, four and one and a half.

Youth Meeting

Florence, S. C.:—The Rev. Charles E. Fish of the division of youth of the National Council was the headliner at a convention of the young people of the diocese of South Carolina, meeting here at St. John's. Following his keynote address the 165 delegates divided into eight groups led by clergy of the diocese, to discuss evangelism, the world situation, relationship of Church and state, belief and conduct, false Messiahs, the Church's influence in the world.

At a banquet, Bishop Thomas Carruthers made awards to various parish societies for outstanding achievements.

Founder's Day

Lawrenceville, Va.: — St. Paul's Polytechnic Institute recently had a three-day celebration honoring the founder, the Rev. James Solomon Russell. It marked the 60th anniversary of this noted school which is dedicated to the advancement of learning and the search for truth. Speakers included President Horace Mann Bond of Lincoln University; Bishop William A. Brown of Southern Virginia, the president of the board of trustees; the Rev. J. Alvin Russell, who succeeded his father as president of the Institute; Bishop Dandridge of Tennessee.

Members of the alumni association presented $25,000 to be added to the library fund to be used to erect a library in honor of the founder.

Conversion Needed

Lexington, Ky.:—Bishop William R. Moody told the convention of the diocese of Lexington that the great need of our day is for a "converted Church." He stated that the "Church is not converted and the world is not chastened" and said that he hopes that out of the Lambeth Conference and the assembly of the World Council of Churches "will come the unmistakable assertion that there are human rights which transcend national boundaries, and that our present system of warlike, competing and mutually suspicious nationalism is un-Christian and therefore wrong."

He called upon the Churches to lead the way in the control of atomic energy, declaring that "if the Churches do not take the leadership in this, God will find others to take it. World control of atomic power is going to be had. The only choice we have, really, is whether we shall have it now through the free association of enlightened men, or have it forced upon us in the ashes of our present world."

Madson Improves

Albany, Ga.:—The condition of the Rev. G. Ralph Madson, critically injured in an auto accident, continues to show slow but steady improvement. His doctors have now said that he is out of danger and an ultimate complete recovery is practically assured.

Student Center

Charlestown, W. Va.:—A plan to strengthen the work of the Church at the state university at Morgantown, involving the erection of a new church and student center in connection with Trinity Church, was announced at the council of the diocese, meeting here at Zion Church. It will cost about $200,000.

The council passed a resolution which states that "in the interest of separation of Church and state, this council favors an amendment to the federal school aid bill, now pending in Congress, to exclude from appropriations all non-public schools."

Bishop Gets Gift

Scranton, Pa.: — A purse for $5,000 was presented to Bishop Sterrett at the convention of the diocese of Bethlehem, meeting here at the Good Shepherd. The occasion was the 25th anniversary of his episcopate, and the money is to enable him to attend the Lambeth Conference this summer.

The convention unanimously passed a resolution that religious education is "the concern of the churches and has no place in public school buildings nor should it be supported by public taxation."

Bishop Sterrett in his address stressed the opportunities offered by the Lambeth Conference and the assembly of the World Council of Churches to further Church unity.

Following the convention a branch of the Rural Worker's Fellowship was organized, with the Rev. William B. Schmidgall of Tunkhannock, Pa., the chairman pro-tem. The branch is composed of 11 clergy and 4 laymen, with 6 of the clergy representing urban parishes in which the relation of town and country work to city parishes is considered in its proper perspective.

Delaware Convention

Hillcrest, Del.: — Bishop Oldham of Albany was the guest speaker at the dinner of the diocese of Delaware, held in connection with the convention. He said that "hope in God, in man, and in the future is the greatest need of men today, and the business of the Church is to give them that hope."

Bishop McKinstry reported progress throughout the diocese and offered plans for further expansion.

Negroes on Council

Charlotte, N. C.:—The diocese of North Carolina at its convention adopted by a more than two-thirds vote a recommendation that not less than two Negroes, a layman and a clergyman, should be members of the executive committee of the diocese. The clergyman elected is the Rev. Robert J. Johnson of Rocky Mount and the layman, Dr. J. W. Clack of this city.

Work with Lepers

New York:—Dr. N. Chang of St. Luke's Hospital, Shanghai, who is a graduate of St. John's University and an active communicant of St. John's Pro-Cathedral, is the first to respond to an appeal to China's doctors and nurses to devote their lives to the nation's million leprosy victims. The announcement was made here by the American Mission to Lepers, on

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whose behalf the appeal was made by Dr. E. R. Kellersberger who recently spent two months in China visiting leprosy missions and addressing hospital staffs in the interest of winning recruits to a friend of service sadly lacking in professional leadership.

Before beginning his new task, Dr. Chang will spend 18 months in observation and study at Christian leprosy colonies in China; at the School of Tropical Medicine in Calcutta, and at Vellore Medical College, India, under the eminent leprologist, Dr. Robert G. Cochrane.

Albany Awards

Albany, N. Y.:—Bishop Oldham conferred awards for service to the Church over a long period, at the convention meeting here. They were illuminated certificates with the seal of the diocese and a brief recitation of the service performed. Mr. Samuel Coffin was awarded for serving 56 as a vestryman at Christ Church, Hudson, and 33 as a member of the standing committee and 16 as chancellor.

Mr. Luther H. Tucker likewise was honored for service as a vestryman—44 years at St. Peter's, Albany, and also 50 years as a member of the Bible and Common Prayer Book Society. Mrs. John S. Conover was granted a certificate for 33 years as president of the Auxiliary at St. George's, Schenectady, and 25 years as diocesan custodian of the U.T.O.

The Rev. Mother Alice, now in her 90th year, was honored for 54 years a member and 27 as Superior of the Sisterhood of the Holy Child Jesus. The Bishop also presented a certificate to her secretary, Miss Emily B. Gnagey, who has held the position since Bishop Oldham took office twenty-five years ago.

Bishop Oldham, in his address, spoke of the Lambeth Conference and the Assembly of the World Council and also told of his recent visit to Australia. Bishop Barry, coadjutor, dealt with the missionary work in the diocese, with the convention giving enthusiastic approval to his proposed program of reorganization and expansion. It calls for consolidation, centralization, enlarged staff and more liberal support.

Bishop Oldham was presented with a check at a dinner given in his honor to help toward his expenses in attending the conferences abroad this summer.

Scaife Consecration

Buffalo, N. Y.:—Now it is Bishop Lauriston L. Scaife of Western New York, since the former rector of Calvary, Pittsburgh, was consecrated at St. Paul's Cathedral here on May 13. The service was broadcast over four stations, with local clergy as the commentators. The service was also televised, and a sound movie was made which will later be distributed by the department of promotion of the diocese.

Work for Students

New York: — Bishop Gilbert, addressing the convention of the diocese of New York meeting at the Cathedral of St. John the Divine on May 11, urged the expansion of work with students. He stated that there are more than 175,000 college students in the metropolitan area of New York. He said that the Church was failing these young people and in so doing was missing an opportunity for service that could have a far-reaching effect upon the future of civilization. He asked for a committee "to search out ways and means whereby our Church in this diocese may meet the need before us."

Bishop Gilbert also announced

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plans for a series of missions throughout the diocese, culminating in a week of great meetings at the Cathedral. "We are living in anxious and critical times," he declared. "Changes are under way in the life of our world the significance and consequences of which few of us can comprehend. Strong currents are moving that cannot fail to have far-reaching effect upon the life and structure of human society. And beneath those currents we are made to feel an undertow that spells danger not only for our Church and the cause our Lord has committed to it, but to the institutions of government upon which our freedom depends. . . . The alarming thing is that men are so careless of the religion by which those rights are undergirded — that religion which provides the only sure foundation for our democratic institutions. . . . Our task is clear. In the face of the world's desperate need we must find the way to challenge the allegiance of the careless and indifferent and bring them into the fellowship and service of the Church."

As for resolutions, the old technique of "I move it be laid on the table" was used to cut off debate and to defeat two or three; notably one deprecating talk of another world war and urging the U.S. to find a basis for agreement with Russia. Resolutions condemning gambling in churches and one allowing women to serve on vestries were killed the same way.

Australians Protest

Sydney (RNS):—Protestant leaders here have protested a statement attributed to Msgr. Fulton J. Sheen, visiting American, that "in the future there will be only two governments in the world—Rome and Moscow." The objection was contained in a letter written on behalf of United Church Action by Bishop W. G. Hilliard, Anglican, and the Rev. S. W. McKibbin, Presbyterian.

"We can assure our distinguished visitor, Monsignor Sheen," the letter said, "that Australians generally will decline to choose either alternative suggested by him. As citizens they will prefer the British Commonwealth of Nations, and in the realm of religion will continue to identify themselves with those groups within the Christian Church which command their convictions."

"It would appear," the letter added, "that Monsignor Sheen has temporarily forgotten that he is a guest in a country predominantly British, the great majority of whose people espouse a religious tradition other than his own."

Monsignor Sheen arrived in Australia recently with a group of American prelates, headed by Francis Cardinal Spellman, Archbishop of New York. They will take part in observances commemorating the centenary of the Melbourne Catholic archdiocese.

Bishop of Alaska

Raleigh, N. C.:—The Rev. William J. Gordon, Jr., was consecrated Bishop of Alaska at the Church of the Good Shepherd here on May 18th. He was elected by the House of Bishops last November but could not be consecrated until his 30th birthday, which was on May 6. He is the youngest man ever to be consecrated a bishop in the Episcopal Church in the United States.

One of the interesting sidelights of the service was the fact that the young bishop was led in the procession by Crucifer Jimmy Aheran of St. Luke's, Spray, N. C., carrying a wooden processional cross which the bishop had himself carried as a lad in the church where his father was rector for 37 years. Bishop Gordon paid a moving tribute to his late father at the luncheon which followed the service.

There were 13 bishops and about 80 other clergy attending the service.

Miltiarism Opposed

Buffalo, N. Y.:—Christians should oppose the tendency of the government to "propagandize our citizenry into believing that our nation can be made secure by increasing armies and armaments," according to a report adopted by the West New York synod of the Evangelical and Reformed Church.

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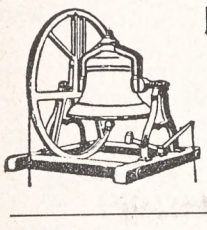
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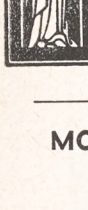
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speech and thought, but we suspect the patriotism of all who in the search for truth listen to Henry Wallace, Charles Beard or opposition voices heard in Washington against the draft or the universal military training program," said the report.

The Synod, representing about 70 churches, said that too little money is spent "to make democracy work so well that our people would never even give a thought to a godless, materialistic philosophy of government."

Scores Pessimism

Chicago (RNS): — Christians must outclass Communists in the relevancy of their approach to the state of society, and the Christian Church must keep alive "apocalyptic hope" or succumb to the world-wide despair, John A. Mackay, president of Princeton Theological Seminary, told 400 Presbyterian laymen who met here to form a National Council of Presbyterian men. A "freezing pessimism" is benumbing many leaders, not only of the state and society at large but also of the Church, Mackay warned.

"In Christian circles," he said, "disillusionment has become so complete and faith has grown so faint that the exultant note is absent from Church councils and assemblies. Some have become Christian Stoics who, facing the possibility that history may come to an end, believe that the most we may expect from now onward is the development of Christian personality within history and the hope of immortality beyond history."

Contemporary realism, both secular and religious, no longer believes in man, he said, adding that at the same time faith in God has dwindled.

Lambeth Conference

London (RNS):—It is expected that 323 bishops, with about 200 of them from outside Great Britain, will attend the Lambeth Conference in July.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

THE REV. OLIVER SHAW NEWELL
Rector of St. John's, Yonkers, N. Y.

Under the title *Travels of a Gargoyle* (WITNESS, April 8) Mr. Barrett scornfully ridicules Personal Evangelism. Again in *We Were Thinking* (April 29) by two seminarians you print that which declares Personal Evangelism to be unnecessary. Are you willfully setting yourself against that which the Presiding Bishop and Council has asked the whole Church to emphasize this year, namely, Personal Evangelism?

Do you really feel that for one Christion to speak of God, of Christ and his faith in God to one who is not a Christian really is objectionable? If I am not mistaken one of the reasons of the great development of the early Church was that individual Christians spoke of Christ to those who knew him not. I am sorry to see THE WITNESS decrying Personal Evangelism.

ANSWER: Opinions of the editorial board are expressed only in editorials. Authors of signed articles do not necessarily express the opinions of our editors. Mr. Barrett has been dealing with types found in the Church — Buchmanites, Anglo-Catholics, Go-Getters, Evangelicals, Social-Gospellers, etc. The series has received much favorable comment, with criticisms coming generally from those who couldn't take it when their own particular group was dealt with.

As for THE WITNESS position on Evangelism, our purpose, adopted officially by our Advisory Board which includes all members of our editorial board in addition to several hundred other Church men and women, states that "We believe that God wills the Church to be Catholic in its inclusiveness, Liberal in its essential spirit, Evangelical to the Gospel of Christ. We believe in the interpretation of the Christian religion in contemporary terms: in the rigorous application of the principles of Christ to our social life."

* * *

MISS EDITH M. TUTTLE
Churchwoman of Paterson, N. J.

Commenting on the letter of Miss Margaret James of Montgomery, Alabama, (April 22) in which she quite properly reminds us that we should practice what we profess, I will tell the history of the block in Paterson where I have lived with my family for a long time.

This block has in it about three dozen houses, all two and a half stories, about a third one family dwelling and two-thirds two family.

Forty years ago these were occupied by Americans descended from the Colonial settlers, most of them owners of the houses where they lived. About 1920 many of the old residents moved out into the country, selling to foreigners. We stayed. As we became acquainted with our new neighbors we found them to be, in the main, self respecting, industrious and friendly. We could get along with them.

In 1941 one of our more recent neighbors asked me, as a property owner, to sign a petition to the board of adjustment which would prevent a Negro woman from buying a house on our block. This appeared so manifestly unfair that two of the old-time American property owners, of whom I was one, went to the meeting of the board of adjustment and spoke in her favor. She was let alone and has proved a good neighbor.

During the last war many Negroes were employed in the aircraft works here, some of whom had come up from the South. By their skill and thrift they saved enough to buy homes at the close of the war. A number did so in our block. They have improved the old houses they bought, keep their sidewalks clean, and are good neighbors, so that the prejudice against them is gradually breaking down.

If this can be in our block, why not everywhere in America? Why not everywhere in the world?

* * *

REV. J. L. MALONE
Chaplain Veterans Administration, Murfreesboro, Tenn.

Your editorial on *Our Rural Work*, (April 29) is the best presentation of the rural work problem that I have read. You have hit the nail on the head. I agree that the solution is a basic salary schedule on a diocesan scale. Merit in both rural and urban work is due recognition. We believe the diocesan system to be a divine institution, the communicants in the individual diocese to be members of a diocesan family. Why should the Church treat some members of the family, speaking in the proverbial sense, like step children?

Bishops and other diocesan leaders are the only ones who can remedy the unfortunate conditions you so aptly describe. No doubt many city rectors and vestries will be happy to cooperate when these conditions and an adequate program are impressed upon them.

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The WITNESS

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JUNE 3, 1948



ALDEN DREW KELLEY
DEAN OF SEABURY
WESTERN SEMINARY

Reform the Episcopate

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SERVICES
In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE
NEW YORK CITY

Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.

Weekdays: 7:30, 8 (also 9:15 Holy Days and 10, Wednesdays). Holy Communion; 9, Morning Prayer; 5, Evening Prayer. Open daily 7 A.M. to 6 P.M.

GRACE CHURCH, NEW YORK
Broadway at 10th St.
Rev. Louis W. Pitt, D.D., Rector

Daily: 12:30 except Mondays and Saturdays.

Sundays: 8, 10 and 11 A.M. and 4:30 P.M.

Thursdays and Holy Days: Holy Communion 11:45 A.M.

THE HEAVENLY REST, NEW YORK
Fifth Avenue at 90th Street
Rev. Henry Darlington, D.D.

Sundays: Holy Communion, 8 and 10 A.M.; Morning Service and Sermon, 11 A.M.

Thursdays and Holy Days: Holy Communion, 11 A.M.

ST. BARTHOLOMEW'S CHURCH
NEW YORK
Park Avenue and 51st Street
Rev. Geo. Paull T. Sargent, D.D., Rector

8:00 A.M. Holy Communion.
11:00 A.M. Morning Service and Sermon.

Weekdays: Holy Communion Wednesday at 8:00 A.M.

Thursdays and Saints' Days at 10:30 A.M.

The Church is open daily for prayer.

ST. JAMES' CHURCH
Madison Ave. at 71st St., New York
The Rev. Arthur L. Kinsolving, D.D., Rector

8:00 A.M. Holy Communion.
9:30 A.M. Church School.
11:00 A.M. Morning Service and Sermon.
4:00 P.M. Evening Prayer and Sermon.

Wed., 7:45 A.M., Thurs., 12 Noon Holy Communion.

ST. THOMAS' CHURCH, NEW YORK
Fifth Avenue and 53rd Street
Rev. Roelif H. Brooks, S.T.D., Rector

Sun. 8, 11, 4. Daily 8:30 HC; Thurs. 11 HC., Daily except Sat. 12:10.

THE CHURCH OF THE ASCENSION
Fifth Avenue and Tenth Street, New York
The Rev. Roscoe Thornton Foust, Rector

Sundays: 8 A.M. Holy Communion.
11 A.M. Morning Prayer, Sermon.
8 P.M. Evening Song and Sermon; Service of Music (1st Sun. in month).

Daily: Holy Communion, 8 A.M. Tues., Thurs., Sat.; 11 A.M. Mon., Wed., Fri.
5:30 Vespers, Tues. through Friday.

This church is open all day and all night.

ST. PAUL'S CATHEDRAL
Buffalo, New York
Shelton Square
The Very Rev. Edward R. Welles, M.A., Dean

Sunday Services: 8, 9:30 and 11.
Daily: 12:05 noon—Holy Communion.
Tuesday: 7:30 A.M.—Holy Communion.
Wednesday: 11:00 A.M. — Holy Communion.

ST. LUKE'S CHURCH
Atlanta, Georgia
435 Peachtree Street
The Rev. J. Milton Richardson, Rector

9:00 A.M. Holy Communion.
10:45 A.M. Sunday School.
11:00 A.M. Morning Prayer and Sermon.
6:00 P.M. Young People's Meetings.

THE CHURCH OF THE EPIPHANY
1317 G Street, N. W.
Washington, D. C.

Sunday: 8 and 11 A.M.; 8 P.M.
Daily: 12:05.
Thursdays: 11:00 and 12:05.

The WITNESS
For Christ and His Church

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JUNE 3, 1948
Vol. XXXI No. 17

Clergy Notes

BROOKS, C. F., formerly rector of All Saints, Denver, becomes director of the pastoral counseling center at Grace Church, Providence, R. I., July 1st.

CARPENTER, JERRY E., has resigned as rector of the Epiphany, Cleveland, effective Sept. 15 to do two years of graduate work in applied social sciences.

CRUMBLY, JOHN Q., was ordained deacon on May 21 by Bishop Carruthers at the Holy Communion, Charleston, S. C.

DeWITT, ROBERT L., rector of St. Luke's, Ypsilanti, Mich., has accepted the rectorship of Christ Church, Bloomfield Hills, Mich., effective August 1st.

GRESSLE, LLOYD E., rector of St. James', Wooster, Ohio, becomes rector of St. John's, Sharon, Pa., July 1.

HOLMES, ROBERT, formerly in charge of St. James', Detroit, Mich., is now assistant at St. Matthias, Detroit.

KAULFUSS, CHARLES H., was ordained deacon on May 21 by Bishop Oldham of Albany, N. Y. He will be the assistant at St. Andrew's, Albany, July 1.

LUMPKIN, WILLIAM W., rector of the Holy Communion, Charleston, S. C., has accepted the rectorship of Calvary, Pittsburgh, Pa.

MacKIE, NELSON W., formerly vicar of St. Barnabas, Apponaug, R. I., is now rector of St. Alban's, Centerdale, R. I.

McCARTY, JOHN D., formerly in charge of Coventry Cross Chapel, Smith, Nev., is now rector of Grace Church, Ellensburg, Wash.

McCALLUM, M. D., canon at Trinity Cathedral, Omaha, Nebr., becomes rector of Grace Church, Columbus, Nebr., and Holy Trinity, Schuyler, June 30th.

McMILLIN, L. W., in charge of Episcopal Church work at the University of Nebraska, has resigned, effective in September.

MIARS, BERNARD G., assistant at St. Stephen's, Edina, Minn., becomes rector of Christ Church, Burlington, Ia., July 1.

MORRILL, CLINTON L., formerly rector of St. Thomas, Dover, N. H., is now rector of St. Paul's, Concord, N. H.

SERVICES
In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.

Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.

Weekdays: Holy Communion — Monday and Thursday, 9 A.M.; Tuesday. Friday and Saturday, 8 A.M.; Wednesday, 7:00 and 11:00 A.M. Noonday Service, daily 12:15 P.M.

CHRIST CHURCH
Cambridge
Rev. Gardiner M. Day, Rector
Rev. Frederic B. Kellogg, Chaplain

Sunday Services: 8:00, 9:00, 10:00 and 11:15 A.M.

Weekdays: Wed. 8 and 11 A.M. Thurs., 7:30 A.M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, S.T.D., Rector

Sunday Services 8. 9:30, 11 A.M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Services

Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 P.M.

Weekdays: Holy Communion Wednesday and Holy Days, 12:00 noon, Friday 8 A.M. Intercessions Thursday, Friday, 12:10; Organ Recital Tuesday, 12:10.

The Cathedral is open daily for Prayer.

ST. PAUL'S CHURCH
Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkow, D.D., Rector

Sundays: 8 A.M., Holy Communion; 11 A.M., Church School; 11 A.M., Morning Prayer and Sermon.

Wednesdays: 10 A.M., Holy Communion; 10:45, Rector's Study Class.

THE CHURCH OF THE ADVENT
Indianapolis
Meridian St. at 33rd St.
The Rev. Laman H. Bruner, B.D., Rector

Sunday Services: 7:30 A.M. Holy Communion; 9:30 A.M. Church School; 11 A.M. Morning Prayer and Sermon.

CHRIST CHURCH
Nashville, Tennessee
Rev. Payton Randolph Williams

7:30 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
6 P.M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion, 10 A.M.

CHURCH OF ST. MICHAEL & ST. GEORGE
St. Louis, Missouri
The Rev. J. Francis Sant, Rector
The Rev. C. George Widdifield
Minister of Education

Sunday: 8, 9:30, 11 A.M.; 8 P.M.
Canterbury Club, 5:30 twice monthly.

CHRIST CHURCH IN PHILADELPHIA
Second Street above Market
Cathedral of Democracy
Founded 1695
Rev. E. Felix Kloman, S.T.D., Rector

Sunday Services: 9:30 and 11 A.M.
Church School: 10:00 A.M.
Weekdays: Wed. noon and 12:30.
Saints' Days: 12 Noon.
This Church is Open Every Day

CALVARY CHURCH
Shady & Walnut Aves.
Pittsburgh
The Rev. Lauriston L. Scaife, S.T.D., Rector

Sundays: 8, 9:30, 11:00 and 8:00.
Holy Communion—Daily at 8 A.M.
Fridays at 7:30 A.M.
Holy Days and Fridays 10:30 A.M.

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The WITNESS

For Christ and His Church

June 3, 1948

Publication Office, 6140 Cottage Grove Avenue, Chicago 37, Ill. Editorial Office, 135 Liberty Street, New York 6, N. Y.

The Parish Auxiliary Tackles Problem of Reformatory

Preventive Work in Many Other Localities Is Stimulated by Job Done by Small Group

By Alice S. D. Boyd

Boonville, Mo.: — The deplorable conditions at the Boys' Training School here (state reformatory for boys) was uncovered this past year after a series of escapes and one or two attempted murders of inmates by other boys were reported. Resignations were asked for by the governor and the whole shocking situation was pretty thoroughly aired by the press and by the badly frightened citizens of this town.

Lack of recreational facilities of any kind was one of several serious drawbacks to the boys' rehabilitation.

The women of St. Mary's Guild of Grace Church, Jefferson City, heard of this and decided that it was something they could help to remedy. Under the leadership of their rector, the Rev. David T. Eaton, and the president of the Guild, Mrs. Albert Happy, Jr., they gathered together books, magazines, games and other play material that the boys could use. But their interest being aroused by visits to the school, they decided that they must do more.

A committee, with Mrs. Hume Duval acting as chairman, made an informal survey of the situation and found that 95% of the boys came from broken homes; that some of the children were sent there simply because there seemed to be no other place to put them — they were homeless or not wanted at home; that many boys paroled from the school were recommitted within six months just because their home life was not properly helpful and not conducive to straight living.

So the women of Grace Church devised a plan that was recently approved by the Missouri training school board. They agreed to sponsor one of the "companies" at the school, consisting of about 34 of the younger boys. They do not plan to pamper delinquent boys but by personal visits they aim to get to know these boys, supply them with hobby material, books, games, etc. and make them feel that someone outside the walls cares for them.

They plan too to help the proper authorities to find homes for unwanted children working through state welfare department and the county officials who handle such cases. They hope to interest other groups of women in finding foster homes for children of their localities who are not really bad and have no proper homes of their own.

Mrs. Happy says too that the most important phase of the work is to prevent delinquency and they hope to interest other women's groups, Church and secular, in the whole problem. They want to enlist their help for those boys who are paroled and sent back to their home counties. Cooperating organizations would be notified of the paroled boys' release and members would be expected to see that every possible opportunity be given the boys to go in the right direction and every obstacle to their leading normal lives should be removed.

At the recent meeting of the state federation of Women's Clubs in Kansas City, the federation voted to make the Boonville Boy's School their project for the coming year. This action was received thankfully by St. Mary's Guild as a big step toward their goal of enlisting the interest of women all over the state.

Though these good plans may seem to be starting at the wrong end there is no doubt that the whole subject of juvenile delinquency will be brought home to many of our Church women through the contacts made by St. Mary's Guild and preventive work in all localities should be greatly stimulated. St. Mary's women found a terrible problem almost on their doorsteps and did something about it.

MYRON TAYLOR TURNED DOWN

Geneva, Switzerland (RNS):—The general secretariat of the World Council of Churches announced here that Council officials had declined an offer by Myron C. Taylor to cooperate in making the agency's forthcoming Assembly in Amsterdam "serve the interests of peace."

Mr. Taylor, President Truman's personal representative to the Vatican, recently called upon several officers of the World Council in connection with the Assembly. He was told that the Churches which will be represented at the meeting "desire to accomplish this (peace) task in complete independence."

"The Churches consider," the secretariat announcement stated, "that it belongs to the very nature of their mission that they should not be identified with any secular power or policies, and believe that they serve the interests of peace best when they speak exclusively in the name of the Lord of all nations.

"That is why no invitations have been sent to any governments to be represented at the Assembly. But the problems of the present international situation will be fully discussed at Amsterdam in the light of Christian faith and principle."

VACATIONS

**THE WITNESS is published every other week from June 15 to September 15. One of the headaches that all publishers have is making address changes for summer vacations, particularly these days of shortages of both materials and workers. We ask therefore that those who are to be away but a short time arrange to have their copies forwarded. If however you are to be away for an extended time send the change to THE WITNESS, 135 Liberty St., New York 6, N. Y., giving both your old and your new address, and kindly indicate whether it is a permanent change or only for a vacation period. Many thanks for the cooperation.

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WOMEN PRIESTS PROPOSED

London (RNS):—The general synod of the Church in China will refer to the Lambeth Conference a proposal that deaconesses may be ordained. The proposed canon would lapse 20 years after its adoption by the synod unless reenacted. According to the proposal a woman candidate would be required to have the same theological, spiritual and pastoral qualifications as a deacon before his ordination. She would have to be 30 years old, unmarried and have the intention of remaining unmarried.

The Church in China has taken no action on the proposal but is referring to Lambeth the question "whether or not such liberty to experiment within the framework of the Anglican Communion would be in accordance with Anglican tradition and order."

CONVENTION OF IOWA

Cedar Rapids, Ia.:—The convention of the diocese of Iowa, meeting here, voted to conduct this year a campaign for one million dollars for student centers, diocesan institutions, and an expansion program which contemplates ten new churches, improvements at the Negro Church in Keokuk and at the conference center, and assisting men preparing for the ministry. Authorization was also given for the purchase of a new residence for the bishop in Des Moines.

Speakers at the convention were Bishop Hunter of Wyoming, the Rev. Stanley M. Fullwood of the National Council and Mrs Theodore Wedel of Washington.

ARTLEY PARSON TO STAY

New York:—The Rev. Artley Parson, whose resignation from the staff of St. George's Church, here, was announced in clergy notes last week, has been persuaded by the vestry to remain in his present position.

BISHOP WALTERS DECORATED

Chicago:—Bishop Walters of San Joaquin and the Rev. John Timothy Stone, Presbyterian of this city, received golden crosses from the patriarch of the Church of the East, Mar Eshai Shimun XXIII, at an Assyrian banquet held here May 23. The crosses, never before conferred on anyone outside of Mesopotamia, were given in recognition of aid extended to the Christians of Assyria by these two Church leaders. Bishop Walters obtained the signatures of most of the bishops of the Episcopal Church, protesting against massacres, while Dr. Stone was instrumental in raising large sums for relief. The Rev. Irwin St. John Tucker, pastor of St. Stephen's Episcopal Church, was the chief speaker at the dinner.



Peanuts, the pony, was a popular attraction at the bazaar held at St. James Cathedral at Fresno, California

COUNCIL CONDEMNS MUNDT BILL

New York:—A "more judicially minded" group than the House Committee on Un-American Activities should investigate Communism and red-front activities, according to the human relations commission of the Protestant Council of New York, of which Bishop Gilbert is chairman. The commission also expressed opposition to the Mundt-Nixon Bill as endangering "basic civil rights" in a letter sent to President Truman and various Congressmen.

"We believe it is necessary," the commission declared, "to make provision for enabling citizens to identify totalitarian movements whether Communist or fascist, and that there is need to throw light on organizations which are directed for purposes adverse to the interests of our democracy, but we think that the Mundt-Nixon bill has important defects and we are convinced that it should be defeated."

According to the commission, the measure's defects include the imposition of guilt by association, whereby each member of a defaulting organization would be considered guilty of a crime; undue and arbitrary authority given the Attorney General; and vagueness in definition of terms.

The commission expressed agreement with the report of the President's Committee on Civil Rights which urged that "essential information" on totalitarians be made available to the people, but decried what it described as a "spirit of hysteria" existing in the U. S. which prevents wise consideration of such measures.

REESTABLISH RELATIONS

Warsaw (RNS):—Reestablishment of relations between the Orthodox Church of Poland and the Russian Orthodox Church was predicted here by Archbishop Timoteus Szretter. Relations between the two Churches were broken off more than 30 years ago.

PRO-WALLACE PASTOR RESIGNS

Atlanta, Ga. (RNS):—The Rev. Isiah J. Domas, pastor of the Unitarian Church here, has resigned after proposing a Negro college professor for church membership and after declaring himself to be for Henry Wallace for president. The resignation was accepted by a 33-32 vote of the congregation.

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EDITORIALS

You Too Are Guilty

HAVE you expressed doubt about the value of the Taft-Hartley law, or maybe approved the report of the President's committee on civil rights, on which our Presiding Bishop served? Or perhaps you have been even more "radical" and advocated racial equality, public housing or an extension of social security. You may even have joined with others in singing the Magnificat in both a worshipful and meaningful manner. If so then you undoubtedly are guilty of "subversive activity" as defined in the Mundt-Nixon Bill (H.R. 5852) which has already passed the House and conceivably will pass the Senate and become the law of the land.

You may think it is fantastic for us to make any such statement. But if you will examine the Bill you will find that it is not. You will be "subversive," if this Bill becomes law, because the Communist Party also dislikes the Taft-Hartley law; it too approves the civil rights report; it too stands for racial equality; public housing; social security. The Communists of course don't sing the Magnificat but they do talk about putting the mighty from their seats, exalting the humble and meek, filling the hungry with good things and sending the rich empty away. And that's close enough under the terms of this Mundt Bill, with its new doctrine of "guilt by association."

The text of the new National Council pamphlet, *The Bishops Say on Social Problems*, according to this proposed law, is enough to bring F.B.I. agents to the next meeting of the House of Bishops. Why our Bishops even had the traitorous nerve to suggest that the House Committee on Un-American Activities was not acting in the best interests of the American people. And it is this committee, of course, which is back of the Mundt Bill, with Representative Parnell Thomas sending communications to the clergy, under franked postage, advocating its passage.

Who, under the proposed Bill, is to determine what is a "Communist organization?" Just one man —the Attorney General of the United States—at the moment Texas Tom Clark. All this power, under the broad language of the statute, is vested in just one person who has the power to subpoena any person or organization, books and records, and decide whether the person or organization is, or is not, "loyal."

And if he decides that the organization is not "loyal" what happens? Let's illustrate: the Church League for Industrial Democracy (now the Episcopal League for Social Action) urged members to contribute money to aid the victims of Franco's terrorism. To aid anti-fascists is to be "communist" in the mind of Tom Clark. That isn't a guess for he has already declared that the Joint Anti-Fascist Refugee Committee, of which Bishop Arthur Moulton, retired bishop of Utah is chairman, is a "communist front organization." This Church organization would therefore probably be also branded as a "communist front" and so required to file with the Attorney General the names of all members; reveal who paid dues and made contributions. These members would first of all be sent a communication by the Attorney General informing them that they are members of a "communist front organization." These members would be barred from federal employment and they would be denied passports. And, believe it or not, whenever thereafter they received literature from their Church organization it would be stamped, both on the literature and the envelope, "Disseminated by the Episcopal League for Social Action, a Communist organization."

Don't think that this is far-fetched. It is not. Recently a lawyer, who studied Nazi laws closely so as to do a good job as a prosecutor of leading Nazis at Nuremberg, said that even Hitler in the early days of his regime, didn't have the nerve to introduce such a drastic "toe-the-mark-or-else" bill in the Reichstag. Yet this Bill has already passed the House and the fact that the judiciary committee of the Senate immediately called for hearings—and very limited hearing at that—indi-

"QUOTES"

AS BISHOPS of the Church of God we call upon the people of our churches to be on their guard lest an hysterical fear of Communism shall lead us to fight that danger with weapons destructive of the treasures we seek to guard. The surest way to fight Communism is to work unceasingly at home and abroad for a society in which justice and the dignity of free men are in truth guaranteed to men of every race and condition. An inquisitorial investigation of men's personal beliefs is a threat to freedom of conscience. The casting of public suspicion on fellow citizens under the protection of Congressional immunity can readily become the offense against God's commandment, *Thou shalt not bear false witness against thy neighbor.*

—Pronouncement of the House of Bishops, 1947

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cates that there is grave danger of speedy passage of the Bill by the Senate, thanks to psychotic fear and hysteria.

Our complacency is the great danger. This Bill is so bad that people sit back and say "it can't happen here." But it will happen here if we do not immediately arouse ourselves and our neighbors. There is one simple and easy thing to do: write to your Senators asking them to vote against it. Send a copy of your letter to President Truman. You are being urged to do this by many organizations, which in itself is a significant thing. For this Bill is so terrible that organizations as far apart politically as the Americans for Democratic Action (ADA), the Progressive Citizens of America (PCA), the Civil Rights Congress, the American Civil Liberties Union—to say nothing of countless individuals of widely divergent views—agree that the Mundt Bill must not become law.

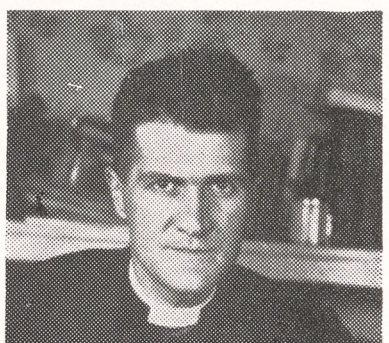
But we suggest that you act in the name of the Church, following the fine example of the human relations commission of the Protestant Council of New York, headed by Bishop Gilbert. For this Bill hits the Church, and hard. It says in effect that "My country, right or wrong" is now the be-all and end-all of value judgments. It eliminates any pretense of favoring free dispute and discussion. And without the right of prophecy the Church is doomed and the nation is dragged into the mud of bestial stagnation.

No man can serve two masters. In America, 1948, this gospel injunction means that no man can simultaneously serve God Almighty and the House Committee on Un-American Activities with its infamous Mundt-Nixon Bill.

A Program for Today

by Paul T. Shultz, Jr.

Rector of the Atonement, Westfield, Massachusetts



DO YOU know what happened in Spain? They had a republic there, a real republic, a young republic, a republic like ours with civil rights for all, civil liberties, separation of Church and state. But the Roman hierarchy did not like it. They don't like republics anywhere. They don't like civil rights or civil liberties for any people — except themselves. And they don't like the separation of Church and state. They don't like these things anywhere. They especially disliked them in Spain — because for so many hundred years they had been in the saddle in Spain. The Roman Church owned a third of Spain.

So they decided to get rid of the republic—and civil rights—and civil liberties. And this is how they did it: First, they began a smear campaign against the republic. They said it wasn't a real republic. They said it was Communist-dominated. This was a lie but because the Church officials said it, it was believed by many people.

They worked their propaganda especially hard on the army. Presently they had soldiers and generals convinced that it was their "Catholic" duty to rebel against the republic, to seek by force to overthrow their country's government.

And so the Spanish civil war got under way. Hitler and Mussolini helped Franco. Roman influence kept France, Britain and America from helping Republican Spain. And so Spain was crucified.

Today in Spain there is no republic. There are no civil rights, no civil liberties, no separation of Church and state. Instead there is tyranny, dictatorship, persecution of Protestants, fascist collectivism — and Rome is in the saddle.

What Rome has done in Spain, she'd like to do everywhere if she could. And wherever she sees a chance to succeed, she tries it. Rome is trying it here in the United States of America.

How is Rome doing this? By the same ways and methods she used so successfully in Spain: First, by tacking the "Communist" label on everyone the hierarchy doesn't like. Second, by using the fear of Communism as a means for a comprehensive attack on American liberties and civil rights, including the separation of Church and state.

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Bishop Oxnam is a great Methodist leader and Protestant statesman. He is a past president of the Federal Council of Churches—to which our Church belongs. He has served American Protestantism ably and well. But because he sees through the Roman game and has the courage to name it for what it is, the hierarchy call him a "Communist" . . . and they call the Federal Council "Communist," which means they are calling you and me "Communist" too. The answer to this charge is simple. We are not Communist. They lie!

Along with this vicious name-calling, Rome is capitalizing to the full on American distrust of Russia. The fear of Communism is being used to abolish civil rights. It began fifteen or twenty years ago with the drive for "teacher's oath" laws. These laws don't keep Communists from teaching; they can lie just as convincingly as Romans; but the laws do put teachers under state thought-control—to the end that when Rome gets political power she will be able to dominate education. Roman disregard for civil rights and personal liberties is shown in the way in which in Massachusetts the hierarchy have been able to smash medical freedom by outlawing planned parenthood. The same technique used in the "teacher's oath" campaign has now been successfully used in the "labor leader's affidavit" requirement which was written into the Taft-Hartley law. And in the incredible tactics of the House Committee on Un-American Activities, we have seen group after group which Rome does not like smeared and libelled and labelled as "Communist" by men who enjoy Congressional immunity—while native fascists, and groups whom Rome likes, and un-American Rome itself, continue on unchallenged. If Congress needs a committee to investigate un-American activities, the place to begin is with the Roman Catholic hierarchy, every member of which is an open agent of a self-styled foreign power, the Vatican.

In addition to all of this, Rome playing on American distrust of Russia is fanning the flames of prejudice and hate and inciting war. Rome would like nothing better than to see America involved in war with Russia. Rome hopes by this to accomplish two things: first to overthrow Russia; second to seize power in America. Rome hopes American power will smash Russia. Rome knows that for America to do this, internal discipline will have to be carried to a length never before known in America. Our civil rights and liberties will have to be abrogated for the duration. And once they are abrogated, Rome will see we never get them back.

This is the real danger that is facing America, this is the danger we must ward off, the danger of Roman Catholic domination. Our very fear of Communism makes the Roman danger all the more real. In our effort to resist Communist totalitarianism, we are in peril of succumbing to Roman totalitarianism. We must do neither. Neither the tyranny of Moscow nor the tyranny of Rome but "liberty and justice for all" is the American and Christian answer.

WHAT can we do about it? A number of things including these:

One, we can stop playing Rome's anti-communist game. We can stop being taken in by Rome's smear campaign. We can be resolute not to add fuel to the fires of American-Soviet misunderstanding. We can stand firm against all silly, irresponsible talk about war with Russia. As individuals we can stand firm and use our influence for calm discussion of problems in American-Russian relations—not for hysterical diatribe.

Two, we can seek to strengthen the United Nations into an adequate instrument of world government. To this end we must give UN more than lip-service. We must be aggressive salesmen in our personal contacts.

Three, we can use our influence as citizens by getting behind this program:

1; Dissolution of American diplomatic relations with the Vatican.

2; Dissolution of the present House Committee on un-American activities.

3; Appointment of a joint Senate-House Committee to investigate un-American activities on the part of Roman Catholicism.

4; Repeal of "teacher's oath," "labor leader's affidavit" and all other thought-control legislation, both state and federal.

5; Support of planned parenthood legislation on the ground that "medical freedom is in accordance with God's will."

6; Support of the recommendations of the President's Committee on Civil Rights and of legislation both state and federal to translate these recommendations into law.

7; Opposition to the enactment of universal military training.

8; Ousting of Franco and reestablishment of Spanish Republic by UN.

We can write our Senators and Representatives, both state and federal, telling them that we stand for this eight-point program. If everyone who reads these lines will do this, the effect will be far-reaching.

Four, as Christians and church-members we can support and strengthen the Federal Council of Churches. This body is at present chiefly consultative. It can be developed into an instrument of

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united Protestant action. That development waits on our articulate, active pressure in that direction. In the face of the Roman threat to our liberties, the time for such action is now.

Five, most important of all, is the participation of every individual one of us in the life, the work and the worship of the local parish to which we belong. It is secularism which has in America opened the way for Rome, created the vaccum which the forces of the hierarchy are now attempting to fill. Against both secularism and Romanism—and hence against fascism and recrudescent tyranny, the first line of defense is the parish that is really a Christian fellowship, the body of Christ in its community. Recognition of this is implicit in the efforts now being made by many of the denominations to deepen their impact on American life; witness the Methodist crusade for Christ and the Episcopal stress on evangelism. The most important thing that each of us can do is to be an active member of our own parish, doing our part in the Church-wide effort to make Christ known to others.

All of these five avenues of action are important. Besides them, there are other imperatives which God will lay upon us. It is regrettable that exigencies of the situation make it necessary for Protestants vigorously to oppose the political program of Rome. It is important that in all our opposition we constantly make it clear that it is the politics of Rome, not its religion, against which we protest. If the Roman Church were willing to accept the place in American life which the Constitution gives it, we would have no quarrel with it. We would still regard it as a false misrepresentation of the Christian religion but we would respect its liberty to hold and teach what it maintains. But this is not the present situation. What we are up against is the effort on the part of hierarchy to do in America what they have done in Spain, what they are trying to do in Italy, what they seek to do wherever they see a chance of success: to capture and dominate. Against this we must stand.

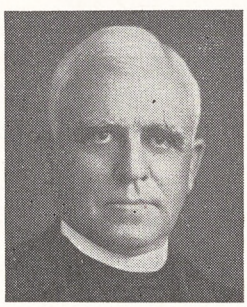
As we thus stand, we must constantly ask God for grace that we may stand firm and yet in our standing be inspired by Christian love. This is not easy. We are in constant danger of succumbing to the poison of hate. Only the grace of God can enable us both to do what needs to be done and to do it in the spirit of Christ.

Reform the Episcopate

by Walter Mitchell

The Retired Bishop of Arizona

THE reformation of the Episcopate should be completed. General Convention only took the first steps. It set the time for the retirement of the Presiding Bishop at 68. Experience had shown that this was a better age than the 72 set before. If that be true for the Presiding Bishop, I am sure it will be recognized that it should apply to all bishops, but only General Convention can do that. And there are some other things which only General Convention can correct but it is too early to discuss these things now. Probably dioceses could set 68 for their own bishops but that would not be a wise procedure. However (and that is why this is written now), there are other things which only the dioceses can do.



There are two which should be fairly obvious. Why any one should want to be Corporation Sole is not clear; in many cases, probably because that was the situation when the man became bishop and he did not want to raise any question about it. But surely, here is a case where several heads would be better than one and more than one diocese has had serious financial troubles which might have been avoided had there been trustees, elected by the diocese, in charge of its financial operations. Recent examples will occur to any one who keeps up with such matters. Moreover, as we like to tell outsiders, ours is a democratic Church. It is also, a constitutional Church, despite all the talk about its ministry being a hierarchical one, with bishops in the apostolic succession (whatever that may mean).

In this particular matter I practiced what I now preach. When I went to Arizona, I found the directors of the Church corporation consisted of the treasurer, elected by convocation, the chancellor, appointed by the bishop, and the bishop, ex officio. That really gave the bishop control as he could easily dismiss one chancellor and find an-

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other who would do what the bishop wanted. At my suggestion convocation amended the canon so that, in addition to the chancellor and the bishop, three directors of whom one was the treasurer, were elected by convocation which put control in the hands of the representatives of the people. That is where the control belongs in a democratic Church. I suspect no parish would consent to the rector's being corporation sole. More than once I would have done something had I had control which the other directors of the Church corporation declined to do and in some few cases the discussion was not exactly placid. No doubt their view was wiser than mine; anyhow, it was that of the representatives of the people.

Another reform, which diocesan conventions should make, is as to who should have the decision as to when a bishop should have a coadjutor or a suffragan or which. Here again, as a rule, that now rests with the diocesan. Yet everybody knows that the nearer a bishop comes to the time when he should have assistance the less capable he is of recognizing that fact. One of the best speeches in the House of Bishops during the last General Convention, in favor of requiring the retirement of bishops at 72, was by one who was dead opposed to the idea and whose diocese had done all it could as its canons stand, to persuade him to have a coadjutor. The man's condition was the strongest possible argument for the proposed legislation.

When we begin to slip rapidly toward the sunset, it is natural to grasp at any and every thing which might bolster up the idea that, while this is true of others, it is not of ourselves; and to resent any intimation that we are mistaken in this respect. I remember an incident which happened when I was working in the Senate. A very elderly Senator started to board a street car. The conductor kindly tried to help him up the steps. It made the old Senator furious and he had the man discharged. That is very human and we bishops are very human. Furthermore, like others, we are apt to love power. "Power corrupts and absolute power corrupts absolutely." Was Lord Acton thinking perhaps of men who were "Corporation Sole" or had like power?

I was once in a diocese where the question was up as to whether we should divide, have a coadjutor or a suffragan. I was for division. The bishop was for things as they were, but because I was very close to him, during the convention, I went up to him and said, in effect, that, while, as he knew, I was for division, still, since he was not, if he wanted to postpone the matter it might be done if he would ask for a suffragan or a coadjutor. He said he would not have a suffragan, which pleased me because when a diocese becomes too large for one active man to handle properly, it should be divided. I then proposed a coadjutor. He did not want one. I returned to the floor and moved that we proceed to the consideration of the election of a coadjutor. The bishop ruled the motion out of order because that could only originate with the bishop. Not being much interested in canons I accepted the ruling; but another called the bishop's attention to the fact that the diocesan canon was otherwise, whereupon the bishop reversed his ruling and said that the convention could consider the matter whenever it chose. I suspect that that is very exceptional in our Church but it ought to be the rule and in the light of all that has been said on the subject of late, it should be unnecessary to lengthen this article to prove it.

After all, whose is this Church? I know some clergy like to talk about "*My* parish," "*My* vestry" and the like, as do some bishops about "*My* Diocese," "*My* Clergy" and the like; but it is all hocum. They have got the facts wrong end to. Clergy belong to the parishes and bishops to the dioceses and every time the general canons are amended it is in the direction of making these facts clear. We should finish the job.

If there were ever a time when old men could really function effectively as bishops surely that time has gone. We live at a tempo never before heard of. New and unchurched people are moving into every jurisdiction and, in general, our world seems to be going to hell. It does not require a pessimist to see that the moral break-down is terrible. Social drinking beyond anything ever known before among otherwise thoughtful people, with the result that our hospitals are said to be over-crowded with youngish people, whose livers could not take it. It is reported that eight billion was spent for hard liquor last year. Divorce rampant; the age of the criminal down to 17 with an increase of 198% in crime. During the war the explanation given for the great increase in venereal disease was that it was not due to professional prostitutes but was largely contracted in homes. This situation calls for the most aggressive, energetic leadership the Church can find.

There is a place for old men. I know from my own experience since I retired that this is so. Indeed, one friend, observing my activities, remarked that I had not been retired but "retreaded." But the responsibility for the extension of the Kingdom of God through the Church is not for old bishops, with no younger ones to help them. And if some of them cannot see it now is the time for diocesan conventions to correct the situation.

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Want Taxes to Provide Health Services for Children

Church Women Express Views in Nationwide Poll Which Is Sponsored by United Council

New York: — Protestant Church women believe taxes should be used to provide adequate health services for children, and would like to see Church members take a public stand on issues affecting equality of opportunity for children. These were some of the views tabulated recently in a nation-wide poll conducted by the United Council of Church Women, an interdenominational Protestant body. The poll was made in connection with the organization's May fellowship observance featuring the theme, "every child is my child—in the fabric of fellowship."

Approximately 37,000 women in 43 states participated in the poll. Results showed that more than three-quarters favored use of public funds for health service. An overwhelming majority urged church members to take an active part in championing equal opportunities for children. No significant regional or state difference of opinion was noted on these issues.

The poll also revealed that two-thirds of the church women believe their community school systems provide fair treatment for children, regardless of race, creed, or color. However, the majority of women in southern states did not reflect national opinion on this question. Majority of church women in Texas, Arkansas, Louisiana, Florida, Alabama, and Delaware, believed local schools did discriminate, although the majority of women in Georgia, Tennessee, and Virginia felt otherwise.

Local housing codes were condemned by the majority of women as being unjust to children. There was no regional difference of opinion on this question, since such widely scattered states as Iowa, Nebraska, Tennessee, and Nevada registered majorities believing local housing codes fair.

The questions used on the poll plus accumulated totals based on approximately 37,000 ballots from 43 states, including Hawaii, are shown as follows:

1. Do you believe the school system in your community gives justice to children of every economic, racial and national group? Yes, 37,903; No, 8,931.

2. Do you believe the housing code in your community gives justice to all children? Yes, 13,943; No, 19,165.

3. Do you believe that members of the Christian Church should take a public stand in behalf of equality of opportunity for all children? Yes, 34,558; No, 2,277.

4. Do you believe that the public should be taxed to provide adequate health services for all children? Yes, 29,176; No, 6,671.

Prof. Lichtenberger

New York:—Dean Arthur Lichtenberger of Trinity Cathedral, Newark, a WITNESS editor, becomes professor of pastoral theology at General Seminary on August 1, 1948. The announcement was made at the commencement on May 25 when 20 men were graduated from the institution. It was also announced that the Rev. Pierson Parker, associate professor at the Church Divinity School of the Pacific, will become professor of New Testament at the General, effective July 1, 1949. Associate Professor Donald F. Forrester becomes full professor in the New Testament department on August 1, 1948, and Prof. Burton Scott Easton becomes professor emeritus. The Rev. R. Norman Whybray was elected an instructor in Old Testament and the Rev. Charles P. Berger, Jr., and Mr. Edward Chandler were elected fellows and tutors.



Honorary degrees of Doctor of Sacred Theology were conferred on Bishop Bentley, vice-president of the National Council; Bishop Timothy S. Nakamura of Japan; Bishop Lauriston Scaife of Western New York; Dean Hubert S. Wood of Garden City, and the Rev. William Way, retired rector of Grace Church, Charleston, S. C.

The task which will be undertaken by Dean Lichtenberger will be largely clinical training of men in family case-work, social welfare, education, and institutional care. As described by Dean Lawrence Rose in his report: "There would be great gain to the Church and to society if the ranks of the clergy contained a certain number of experts, with the best training the country offers, in such techniques as those of education, social service, sociology and penology, to name but a few."

The commencement address was by Prof. Frederick A. Pottle of Yale, a trustee of the General, and the baccalaureate sermon was by Bishop Bentley.

Clough Elected

Springfield, Ill.: — The Rev. Charles A. Clough was elected bishop of the diocese of Springfield at the synod held here May 26. He is the rector of St. Mark's, Augusta, Maine. He was elected on the first ballot when he received 57 of the 84 lay votes and 11 of the 18 clergy votes. Suffragan Bishop Alfred L. Banyard of New Jersey received 24 lay and 7 clergy votes. Mr. Clough is a graduate of Yale and the Episcopal Theological Seminary and was an assistant at Trinity, New York, from 1930 to 1942. He is to visit the diocese before deciding whether or not to accept.

Protest Mundt Bill

Philadelphia: — A mass meeting to demand the defeat of the Mundt-Nixon Bill is being held this evening, June 3, at the Arena in this city. It is expected that there will be upward of 6,000 people present. The speakers are Senator Elbert Thomas of Utah, Mr. Arthur Garfield Hays, attorney for the American Civil Liberties Union and the managing editor of THE WITNESS, the Rev. William B. Spofford. The meeting is spon-

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sored by the Committee to Oppose the Mundt-Nixon Bill whose chairman is the Rev. Kenneth R. Forbes, Episcopalian. One of the vice-chairmen is the Rev. W. Hamilton Aulenbach, the rector of Christ and St. Michael's, Germantown.

Province Proposed

New York:—One of the many matters to come before the Lambeth Conference is a proposal to set up a province of the English Church in West Africa. This was discussed at a meeting of bishops of that area in January. Bishop Harris of Liberia attended but this district of the American Church is not involved in the proposed organization.

Continue Evangelism

Hartford: — Bishop Budlong of Connecticut called for continued support of the evangelistic endeavor which was initiated a year ago following his address to the diocesan convention. He declared at the convention meeting here May 18 that the campaign had "really amazing results where the program was undertaken seriously."

Bishop Gray announced the inauguration of an advance work program whereby a fund is being created for the building of new missions and provision made for a diocesan missionary. The Rev. Donald W. Greene, rector at Wallingford, has been appointed to the position. In connection with this program a number of candidates for the ministry will make surveys in certain sections of the state this summer to determine whether and where new missions should be established.

A pension plan for lay employees was voted which will provide a pension for men at the age of 65 and for women at the age of 62, or may be payable at the end of 25 years of service.

Schools Increase

Springfield, Mass.:—Bishop Lawrence reported to the convention of the diocese of Western Massachusetts, meeting here at Christ Church Cathedral, May 19, that there had been a 10% increase in enrollment in the Sunday Schools of the diocese, in contrast to the downward trend of the past few years. He gave credit for the increases to the work of the education department of the diocese and to a new system of supplying material to families with children of pre-school age. He also noted an increase in baptisms during the past year.

A resolution was adopted favoring "federal union now of all nations which favor this action" and for modifying the veto power of the members of the Security Council of the United Nations. Also a resolution was passed, reaffirming one of a year ago, favoring the admitting of displaced persons. Planned Parenthood was approved and priests and laity both were urged to study the program of the organization promoting it. No action was taken on the Mundt Bill and the House Committee on Un-American Activities, since delegates were lacking in sufficient information. The matter therefore was referred to the social service committee of the diocese.

Negro Honored

Cleveland:—For the first time in the history of Schauffler College of Religion and Social Work a Negro girl was elected queen of the May by the students. She is Gloria Connolly of Milford, Conn., an honor student and an outstanding athlete. The college is interracial with a student body that is about 20% Negro.

No Repentance

Geneva, Switzerland: — Bishop Stephen Neill of England reported to the World Council of Churches, following a visit to many countries in Asia, that he was unable to find any real repentance on the part of the Japanese. He did say however that Japan is "completely open to the proclamation of the gospel" and he believes that it had "genuinely turned its back on the past." He also declared that when he placed the ecumenical movement before Church leaders they showed "a real response and desire to be linked to the world-wide Christian fellowship. The smaller the Church, the greater the keenness," he said.

Organ Dedicated

Cedar Falls, Ia.:—There were 275 persons in St. Luke's Church here on May 16, even though the church has a seating capacity of 175. The occasion was the dedication of a new organ as a memorial to two former vestrymen.

Social Workers Meet

Detroit:—A conference of social workers, with ninety present, was held here May 11, sponsored by the department of social relations of the diocese of Michigan. A service in Christ Church, a supper in the parish house, and a conference at which Bishop Emrich spoke on social work and the nature of man made up the program.

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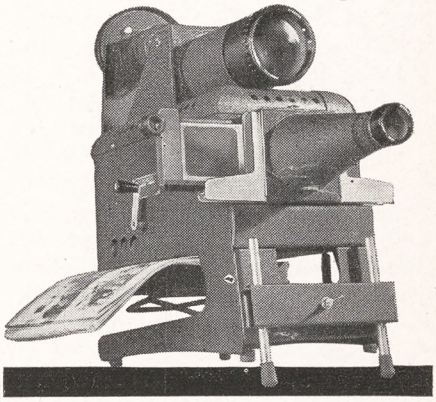


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On the 13th the department held the second of a series of town meetings in St. Paul's Cathedral. The subject, partially inspired by the sermon preached by Bishop Whittemore of Western Michigan at the time of the installation of Bishop Emrich, was "Released time for religious education." There was a panel on the subject, with Mr. Robert G. Waldron as mediator, and with the following taking part: G. Leslie Field, an attorney who is a member of a local committee for the separation of Church and state; the Rev. G. Merrill Lenox, executive secretary of the local Council of Churches; Miss Florence Sweeney, president of the Detroit Federation of Teachers; Prof. J. J. Sherman of Wayne University. Arrangements for the meeting were made by the Rev. W. B. Spofford Jr., executive secretary of the Episcopal League for Social Action and rector of St. Thomas' Church.

New Church

Dearborn, Mich.: — Construction of a new church has been started for Christ Church here on a five and a half acre site donated by Mrs. Henry Ford and the late Mr. Ford. The site is about a half mile from the present church which has served the parish for 78 years. The entire project, which will include church, fellowship hall and Sunday school rooms, will cost in the neighborhood of $260,000. It will be completed in about a year. The first sod was turned by Mrs. Ford at a brief ceremony conducted by the rector, the Rev. Hedley G. Stacey.

Not a Super-Church

New York: — Archbishop Erling Eidem of Upsala, the Primate of Sweden, told a group of 100 Church officials and delegates to the World Council meeting this summer, that no super-Church will be created at Amsterdam. Nothing will be done, he declared, to deprive Churches of freedom and self-rule. "The primary objective is to serve as an instrument of fellowship through which Christians of the world might grow to love and know one another. It does not aim to hide or ignore existing theological differences or various historical traditions."

Mrs. McNulty Dies

Rye, N. Y.:—Mrs. Henry A. McNulty died here on May 18th. She was the wife of the Rev. Henry A. McNulty and was for many years a missionary in China. Since leaving China the family has lived in Rye where Mr. McNulty is the assistant at Christ Church.

Southwestern Virginia

Bristol, Va.:—The Council of the diocese of Southwestern Virginia held here May 18-19, with Bishop Phillips stressing the great problems that face the world and the nation. He declared that these problems gave the Church its greatest opportunity since they can be solved only with a recognition of "the sacredness and dignity of the individual and the freedom of man."

The Council revived the convocation system and made four divisions of the diocese, convinced that it will help in many ways in promoting the work of the diocese.

Taft on Unity

Springfield, Mass. (RNS):— Charles P. Taft, Episcopalian lawyer of Cincinnati and president of the Federal Council of Churches, predicted closer unity among Protestant denominations, in an address before the annual meeting of the Greater Springfield Council of Churches here. But he termed as "poppycock" the idea that Churches should throw off their theological differences immediately and unite into one super-Church.

"We cannot overlook religious differences so lightly and force the Churches together," he said. "This confusing world needs the stability of a sound, basic religion, as it moves toward the kingdom of the Master.

"I wish I could say that laymen are becoming more active in the churches," he stated, "but in most cases the ministers still fill the church chairman posts, except on the budget and finance committees."

Churches, he charged, have failed in the fields of Christian education

The Church of South India

Its Relationship to the Anglican Communion

By Louis A. Haselmayer

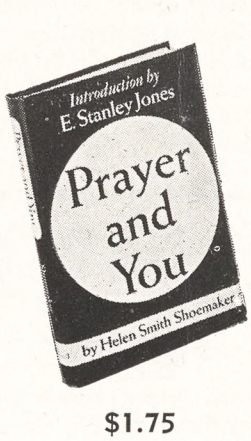
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and expression. "Few Americans can stand up and clearly say why they believe anything. What do we do about prejudice? We say we are against it, but we haven't studied what to do when we hear cracks about the Jews, Catholics, Negroes, or other groups."

Addressing a YMCA earlier, Taft said the "Y" has done a much more effective job than the church in applying religion to life.

"What is needed greatly is the technic of the YMCA of putting laymen to work, which ministers, by and large, have not learned to do," he said.

Parish Anniversary

Woodside, N. Y.:—St. Paul's Church here observed its 75th anniversary recently with a family corporate communion, with a dinner dance a few days later that was attended by 330 people. The church was founded on its present site in 1874. The present rector is the Rev. Victor H. Loope.

Churchman Dinner

New York:—The new State of Israel is to be given a special citation at the annual dinner of the *Churchman* being held this evening, June 3rd. Editor Guy Emery Shipler, in a letter dated May 25th, stated that "Secretary of State Marshall was selected by a national committee for an award but will not receive it for reasons which will be explained at the dinner."

Dean Marion Tait

New York:—Prof. Marion Tait of Mt. Holyoke College, recently elected dean of Vassar College, has acted for a number of summers as the educational consultant for the Episcopal Service for Youth.

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Commemoration Service

Jamestown, Va.:—The 341st anniversary of the first known communion in the first permanent English settlement in America will be observed here on June 13th. The address will be by Bishop George P. Gunn, bishop coadjutor of Southern Virginia.

Mission to London

London (RNS):—About 9,000 clergymen and laymen heard the Archbishop of York describe a "mission to London" which will get under way next May. He said that fear and hate were to be found almost everywhere today and that "it is useless to speak for world-wide brotherhood of the Church of God if in our own parish there are no signs of brotherhood." The mission will be held in 60 centers in London, will last two weeks and will be in charge of Bishop Wand of London.

Mixed Marriages

Providence, R. I.:—The "gravity of the problems which attend upon mixed marriages" was stressed in a resolution adopted at the convention of the diocese of Rhode Island. It pointed to "the fact of the invalidity of the teachings of the Roman Catholic Church with respect to such marriages, the significance of the challenge which such teachings constitute to the Church, and the position of the Church as herein expressed."

A number of speakers opposed the resolution who objected to the singling out of one Church for criticism. The Rev. Paul Thompson of St. Stephen's, Providence, said the same "problems" were raised in marriages between Episcopalians and Lutherans, Seven-Day Adventists, and other Protestant Churches. The resolution however passed after being somewhat modified.

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Church Army

New York: — Commissioning certificates in the Church army were presented to the following by Bishop Bentley at a service held May 28 at the Church Missions House: Robert E. Smalling of Flushing, N. Y.; Jack T. Viggers of Springfield, Mo.; Miss Daisy Kitchens of San Diego, Cal. They were presented by the Rev. J. Wilson Sutton, acting for the warden of the training school in Cincinnati, the Rev. G. F. J. Moore.

The occasion also marked the end of 20 years of service in Church Army of the national director, Capt. Earl Estabrook, who is to study for holy orders in the diocese of Southern Ohio.

Japanese Bishops

New York:—Three Japanese bishops arrived here on May 13 and

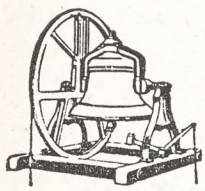
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left on May 21 for England to attend the Lambeth Conference which opens the last part of July. They are Bishop Michael Hinsuke Yashiro of Kobe, the Presiding Bishop; Bishop Timothy Makoto Makita of Tokyo, and Bishop Peter S. Yanagihara of Osaka. They stated that the opportunities in Japan are great and stressed the need for missionaries from the United States.

Study Communism

Boston: — Missionaries of the Methodist Church will be educated in Communism and then sent abroad to counteract it, according to a plan adopted at the general conference meeting here. The plan was advocated by the Rev. Ralph Diffendorfer, head of the Church's division of foreign missions. He told the delegates that his department planned to send 200 married couples into every area now threatened by Communist infiltration, and that they would be well versed in Communist ideology and propaganda methods.

"I want them to know enough about Communism so they can talk about it," he declared. "I'm not afraid in the least how much they know about it because the more they know the more they can do about it."

The work is expected to cost $4,500,000 and voluntary contributions will be sought.

Agencies Studied

Boston (RNS):—All of the agencies of the Methodist Church are to be studied as to their efficiency, it was voted at the general conference meeting here. The report setting up the commission calls for a budget of $60,000 a year with a maximum expenditure of $240,000 by the time the next conference is held in 1952. Professional efficiency experts will be employed to make the study.

The conference also raised the budget of the public information commission from $26,500 to $75,000 a year.

Efforts to set up an official organization for social action, aimed at supplanting the unofficial Methodist Federation for Social Action, failed to materialize.

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Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

THE REV. DWIGHT A. PARCE
Clergyman of Boston, Mass.

It seems to me that this pacifist propaganda is seriously misleading. Our Lord was speaking to individuals whom he was training in the sacrificial life; to whom he would impart the grace requisite for martyrdom. This is a grace imparted to individuals one by one. It cannot be imparted to a nation, the majority of whose citizens are non-believers, neither desiring nor understanding the sacrificial life.

* * *

MR. ROBERT L. BETTINGER
Layman of Manchester, Conn.

I hope never to be without THE WITNESS. It has been my parents' annual Christmas present for the past five years. It has followed me to Japan and back. When I finish reading my copy I send it to a missionary. When I return to Japan as a missionary it is my hope that I will find THE WITNESS arriving regularly so that I may keep abreast of the Church news. I thank God for THE WITNESS.

* * *

MRS. PAUL LITTLE
Churchwoman of San Francisco

THE WITNESS gets better all the time. We cannot afford to be without it.

* * *

MR. W. A. WILSON
Layman of Kansas City, Missouri

THE WITNESS should not be surprised at the unfair statement of Justice Roberts about universal military training. A magazine given out at the last General Convention stated: "From the outset he proved a painful disappointment to the pink fringe. He cast his balance against the Railroad Retirement act and later it was his vote that killed the AAA."

In the latter decision he held that Congress could not help agriculture, which Justice Stone said, "Hardly runs to the dignity of an argument." The lawyer against the triple A was George Wharton Pepper who had gotten Hoover to appoint Roberts to the Supreme Court. Justice Roberts opposed the railroad pension act as "invading the rights of property, taking the property of one and giving it to another, and destroying the loyalty of employees."

In 1923 he told the trust division of the American Bankers Association: "Are we to go into a state of socialism, or are you and men like you, prepared to get out and take off your coats and root for good old fashioned Anglo-Saxon individualism?"

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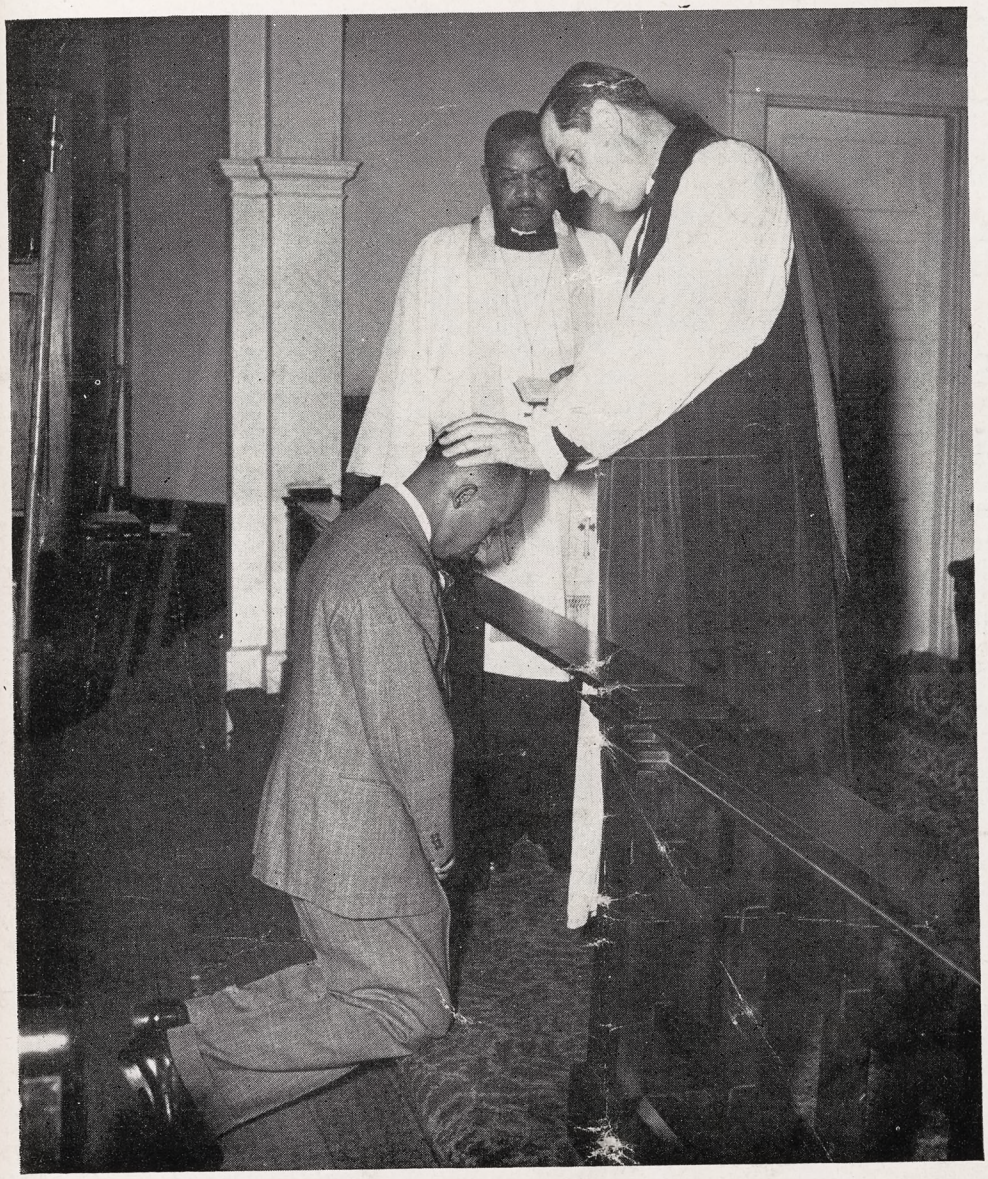
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JUNE 10, 1948

BISHOP W. R. MOODY CONFIRMS CONVERT AT SAINT ANDREWS

(*story on page four*)

A Missionary Looks at His World

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JUNE 10, 1948
Vol. XXXI No. 18

Clergy Notes

BARRALL, HERBERT M., curate at St. John's, Waterbury, Conn., becomes rector of St. John's, Cambridge, Ohio, July 1st.

BLACK, SAMUEL M., formerly in charge of churches at Brookville and Punxsutawney, Pa., becomes rector of St. John's, Negaunee, Mich., June 15th.

BRADY, W. H., has resigned as rector of St. Paul's, Savannah, Ga., to become rector of St. Paul's, Alton, Illinois.

CARPENTER, MARK T., rector of Holy Cross, Sanford, Fla., becomes rector of All Saints', Fort Lauderdale, Fla., Sept. 1st.

FAVOUR, PAUL G., of Laguna Beach, Cal., and former rector of Trinity Church, New Rochelle, N. Y. died on May 31st.

HALL, LAURENCE H., assistant at Christ Church, Cincinnati, becomes rector of All Saints', Portsmouth, Ohio, August 1.

HAWORTH, F. E., Jr., rector of Grace Church, North Girard, Pa., will become missionary in the diocese of Central New York, July 1st.

MILLER, PERY F., was ordained deacon by Bishop Budlong at Trinity, New Haven, Conn. He is vicar of St. John's, Yalesville, and curate of All Saints, Meriden.

PAGE, ROBERT J., was ordained priest on May 25 by Bishop Peabody at Trinity, Binghamton, N. Y., where he is curate.

RIDOUT, JOHN, having renounced the ministry, was deposed by Bishop Jones of West Texas for causes which do not affect his moral character.

URBAN, PERCY L., JR., was ordained deacon by Bishop Budlong at Trinity, New Haven. He is curate at Christ Church Cathedral, Hartford, and in charge of St. Andrew's, Hartford, Conn.

URBANO, PAUL D., assistant at St. James', South Pasadena, Cal., was ordained priest there by Bishop Bloy on May 24th.

WHITTEMORE, H. LAWRENCE, JR., was ordained deacon by Bishop Budlong at Trinity, New Haven. He is curate at Trinity Church, Hartford, Conn.

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TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, S.T.D., Rector

Sunday Services 8. 9:30, 11 A.M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Services

Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 P.M.

Weekdays: Holy Communion Wednesday and Holy Days, 12:00 noon, Friday 8 A.M. Intercessions Thursday, Friday, 12:10; Organ Recital Tuesday, 12:10.

The Cathedral is open daily for Prayer.

ST. PAUL'S CHURCH
Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkow, D.D., Rector

Sundays: 8 A.M., Holy Communion; 11 A.M., Church School; 11 A.M., Morning Prayer and Sermon.

Wednesdays: 10 A.M., Holy Communion; 10:45, Rector's Study Class.

THE CHURCH OF THE ADVENT
Indianapolis
Meridian St. at 33rd St.
The Rev. Laman H. Bruner, B.D., Rector

Sunday Services: 7:30 A.M. Holy Communion; 9:30 A.M. Church School; 11 A.M. Morning Prayer and Sermon.

CHRIST CHURCH
Nashville, Tennessee
Rev. Payton Randolph Williams

7:30 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
6 P.M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion, 10 A.M.

CHURCH OF ST. MICHAEL & ST. GEORGE
St. Louis, Missouri
The Rev. J. Francis Sant, Rector
The Rev. C. George Widdifield
Minister of Education

Sunday: 8, 9:30, 11 A.M.; 8 P.M.
Canterbury Club, 5:30 twice monthly.

CHRIST CHURCH IN PHILADELPHIA
Second Street above Market
Cathedral of Democracy
Founded 1695
Rev. E. Felix Kloman, S.T.D., Rector

Sunday Services: 9:30 and 11 A.M.
Church School: 10:00 A.M.
Weekdays: Wed. noon and 12:30.
Saints' Days: 12 Noon.
This Church is Open Every Day

CALVARY CHURCH
Shady & Walnut Aves.
Pittsburgh
The Rev. Lauriston L. Scaife, S.T.D., Rector

Sundays: 8, 9:30, 11:00 and 8:00.
Holy Communion—Daily at 8 A.M.
Fridays at 7:30 A.M.
Holy Days and Fridays 10:30 A.M.

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The WITNESS

For Christ and His Church

June 10, 1948

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Clergymen Tell of Experiences At Senate Hearing

They State That No Church Representatives Are Allowed to Oppose the Mundt-Nixon Bill

Washington:—Three clergymen of the Episcopal Church got their lesson in American democracy, 1948 style, at hearings on the Mundt-Nixon Bill held last week by the judiciary committee of the Senate. The Rev. Andrew Van Dyke of the diocese of Newark presented himself as the authorized spokesman for over 50 Princeton professors and a large group of ministers, including Bishop Ludlow, Dean Lichtenberger and Canon Robert Smith. The Rev. Robert Hampshire was here to testify against the Bill on behalf of the department of social relations of the diocese of Long Island. The Rev. W. B. Spofford Jr. was here as the executive secretary of the Episcopal League for Social Action. All had previously sent telegrams to Senator Alexander Wiley, chairman of the committee, requesting to be heard.

On May 27 the proponents of the Bill has testified in the commodious Senate caucus room. But the following day, when the opponents of the bill were to be heard, the hearing was transferred to a tiny room that could accommodate about twelve of the general public. So the three parsons found themselves a part of a huge crowd of over 1,000 citizens who had come here to register their opposition to the Bill.

"We were told in the office of Senator Smith of New Jersey," reported Van Dyke, "that so many had telegraphed requesting to be heard in opposition, that it was necessary for the committee to be 'selective' in its choice of witnesses. It certainly was. They were selected so that it was made to appear that only avowed communists and communist sympathizers opposed the bill. In the spotlight was William Foster, chairman of the Communist Party, who was on the stand for over two hours. One of the clerks told me that he was 'an interesting witness.' A number of us churchmen, for instance, had previously wired Senator Wiley and others of the committee, requesting them to call well known jurists to appraise the Bill. We even suggested the name of Dean Lloyd Garrison, formerly head of the law school of the University of Wisconsin, since we had previously been assured that Dean Garrison could come to Washington to testify if invited. But the committee apparently did not want witnesses of his type and prominence.

"As soon as I arrived here," Van Dyke continued, "I went to the capitol and found myself a part of a crowd of over 1000 who were being kept from the hearing room by the capitol police. They cleared the corridor the moment any citizen paused in his walk along it. Finally two of us representing the New Jersey group got permission to enter the ante-room of the judiciary committee. We tried to get a sub-clerk to have the clerk hand to Senator Wiley the statement we had prepared. It contained a letter of protest signed by the Princeton professors; another signed by a large number of ministers; a letter from Bishop Ludlow; a protest against the Bill by President MacKay of Princeton Theological Seminary, and a copy of a telegram of protest from Dean Lichtenberger. But the police kept telling us to clear out, while we kept saying that we were waiting for a message. Finally we were 'ushered out' where we again joined the throng of protestors within a roped area.

"It was a quiet crowd. There were no raised voices except when the constabulary warned against loitering, or demanded that the ranks be closed, or insisted that a group of weary women who had sat on the floor, get up and start moving. The door of the hearing room was closed, but a couple of times a person came out. Then, almost in whispers, we would learn something of what went on. The full committee was supposed to be present at the hearing, but of the 13 members the largest number reported to be there was 3, and much of the time Senator Wiley was the sole representative. At 1:30 a rumor spread that the proceedings were closed for the day and the large throng began to disperse. Soon I found myself with a small group at the door of the hearing room. When it opened once it was plain to see and hear that adjournment had not taken place, and there were a few empty chairs. In my most pleasant and reverential voice I asked the guard if there was any chance to get in. He replied 'no seats.' I tried again a bit later: again 'no seats.' Which caused the man beside me to remark, 'My God, even a clerical collar won't work.' That's the story, as far as I was concerned —except that the story went around that Senator Wiley had turned over to Robert Stripling, investigator for the Committee on Un-American Activities, over 2,000 telegrams from people opposing the Mundt Bill. Apparently they are to be checked for their 'subversive activities'."

The other two ministers, Spofford and Hampshire, tell a similar story. "The witnesses against the Bill were obviously carefully picked to create the impression that opposition to it is entirely 'red'," Spofford reported. "The three of us saw the secretaries of various Senators—never getting

VACATIONS

**The Witness is published every other week from June 15 to September 15. One of the headaches that all publishers have is making address changes for summer vacations, particularly these days of shortages of both materials and workers. We ask therefore that those who are to be away but a short time arrange to have their copies forwarded. If however you are to be away for an extended time send the change to The Witness, 135 Liberty St., New York 6, N. Y., giving both your old and your new address, and kindly indicate whether it is a permanent change or only for a vacation period. Many thanks for the cooperation.

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to them personally—to complain that no representatives of the churches were being allowed to testify against the Bill. But it was clear that they were not going to allow any churchman to speak against it, even though they had allowed a Roman Catholic priest to testify for it the previous day. They are out to make the opposition a 'red maneuver'—that's where we are in this country apparently. Anyhow my experience as an American citizen at this hearing was expressed by a student of Columbia law school who said to me: 'I learned more about political science today that I have in any college or law school yet.'

"Anyhow, in just the one day we were there, the judiciary committee received over 2,000 telegrams from representatives of organizations who wanted to testify against the Bill. Maybe if a few more thousands pour in to them they will be somewhat impressed."

THE PICTURE ON THE COVER

Lexington, Ky.:—Bishop William R. Moody of Lexington preached a mission at St. Andrew's Church here at which Mr. Richard O. Mitchell was converted. He was baptized during the mission by the rector of the parish, the Rev. William H. Brown Jr. A year later Mr. Brown presented the convert to his bishop for confirmation.

URBAN WORKERS FELLOWSHIP

Greenwich, Conn.: — The Rev. Joseph G. Moore Jr., on the staff of Seabury-Western Seminary, and the Rev. Ross Sanderson of the intercouncil committee on field research, were the headliners when 34 clergy from 17 dioceses met at Seabury House, May 25-27, to consider the Church and urban America. Discussion pointed up the fact that hundreds of thousands of people in urban industrial communities are unchurched and present a great missionary opportunity. Some of these areas include all the moral, social and racial problems in exaggerated form. Those attending also recognized the fact that the new housing areas had developed with total lack of religious facilities.

In specific terms the conference urged that surveys be made in every metropolitan area to determine the needs of the community; that plans be made to meet these needs; that clergy be trained for this work; that sociologists, social workers, nurses and recreational leaders make their skills available for this work.

At the final session a committee consisting of the Rev. Messrs. Howard P. Kellett of Boston; Joseph G. Moore; Leland B. Henry of New York; W. B. Spofford Jr., secretary of the Episcopal League for Social Action, and H. A. Berngen of New York led in discussions which eventuated in the organization of the Episcopal Urban Workers Fellowship. Plans for a two-week conference to be held in the summer of 1949 at Seabury-Western Seminary are under way.

COMMENCEMENT AT ST. AUGUSTINE'S

Raleigh, N. C.:—There were 46 graduates, representing 15 states, who received their degrees at the commencement at St. Augustine's College on May 26. Clyde A. Erwin, superintendent of public instruction in the state of North Carolina, told the graduates and a capacity audience that education, a square deal for minority groups, the development of a strong world government, and religion were the ways toward a better world.

Degrees and prizes were conferred by President Harold L. Trigg; Bishop Penick delivered a short address in introducing Mr. Erwin; the Rev. Stephen B. Mackey of the class of 1927, who is archdeacon of South Carolina and rector of Calvary Church, Charleston, was the preacher at the baccalaureate service.

NEW HEADQUARTERS FOR OLYMPIA

Seattle, Wash.:—The decision to buy a historic mansion for diocesan and cathedral headquarters was the most significant step taken at the convention of the diocese of Olympia, meeting at St. Mark's Cathedral, May 23-24. The site is on a bluff overlooking Lake Union with a view also of Puget Sound and the snowcapped Olympic Mountains. The grounds adjoin those of the cathedral and round out the site of the diocesan center. Bishop Bayne, in announcing a drive for funds for the purchase, said that he hoped the house would not be paid for by a few large gifts but that it would be "bought and owned by every loyal man, woman and child in the diocese."



Bishop Coadjutor Bowen of Colorado whispers his amusing secret into the ear of Bishop Brinker of Nebraska. The latter, speaking recently on the observation next year of the 400th anniversary of the Prayer Book, said that he hoped "it will take us all back to its doctrines, discipline and worship." He said further that we need to be loyal to the Prayer Book "rather than try to copy or imitate any foreign usage which at best will always be artificial and unreal to Anglicans"

BIG ENROLLMENT INDICATED

Boston:—The Rev. A. Vincent Bennett, director of the Wellesley Conference, announced last week that registrations are piling in, with the committee making provision for additional accommodations at the college to take care of the crowd. He also states that over 50% of those who have so far registered have never before attended a Wellesley Conference. It opens June 20th.

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EDITORIALS

Quakers Lead the Way

THE head of the American Friends Service Committee, Clarence Pickett, announced recently that the money won by the Nobel Peace Prize in 1947 is to be used to improve American-Soviet relations. He said further that his committee "in consultation with American and Russian officials was searching earnestly for the most effective contribution" it could make. Whether the full page advertisement that appeared in a number of newspapers was paid for out of the Nobel Prize money we do not know. In any case we commend it to our readers, at the same time congratulating this great organization for such a wise and noble declaration.

The advertisement, which is headed "*Not by Might, nor by Power, but by My Spirit*" presents the following statement: "The world is aghast at the dread prospect of the United States and Russia competing for military supremacy. This *need* not be; this *must* not be. War, or militarism to forestall war, means ultimate ruin for all. The American Friends Service Committee believes peaceful relations are possible between the United States and Russia. We do not minimize the issues that now exist between the two countries, but neither do we believe that war would settle these issues. It would only intensify them. We call for a faith that other means can be found which could lift us to a new level of life in which war is outmoded.

"The world is ready to be quickened by a new spirit. It begs to be assured by reconciling deeds rather than words that under God there is one humanity. The hearts of men can still be kindled by a new vision of man's common and unfinished task—the building, under law, of a true parliament of nations. The people of the world *want* peace. Freedom from fear and from violence, freedom from threat and counter-threat, freedom to test the validity of ideas in daily life rather than on the battlefield, are what all nations want. Quaker workers in Europe and Asia tell us with one voice that people everywhere want to draw on America's faith in the future—not on our arsenal of weapons. This yearning of all people for a new approach to international affairs is the solid rock upon which the peace of the world can yet be built. If America has tried and failed to gain peace, now is the time to try again. Let us be infused with new faith. From the ashes of our frustration and despair, let us rise with new determination to solve our differences with Russia in peaceful ways and in terms that will build a truly united world.

"Here are three steps which we believe are a beginning in this new direction: One: *Begin Peace Talks Now.* Let a group of leading American citizens meet this spring to formulate proposals for a general settlement of outstanding issues between the United States and the Soviet Union. Let these proposals be widely debated and then laid before the American and Russian heads of government, urging that they meet again in new faith and with a fresh spirit.

"Two *Strengthen the United Nations.* Let the United States demonstrate now, in action, its loyalty to the United Nations and its determination to strengthen it as an instrument of world law and order. We believe Russia would respond to such a move. Let the United States join at once the World Health Organization and put adequate financial resources behind the International Refugee Organization. With a new burst of faith let us begin to put substantial funds into the instruments of peace instead of into vast military expenditures in preparation for war.

"Three: *Promote Personal Contacts.* Let American private organizations with experience in international affairs unite in undertaking a large-scale program to promote intercultural understanding between the United States and Russia. Let us make a new effort to arrange the exchange of students, writers, religious leaders, and industrial workers. Americans and Russians need to see themselves as they are seen by each other."

The advertisement requests readers to indicate whether or not they agree. We hope that WITNESS readers, by postal or otherwise, will send their

"QUOTES"

THERE is a false emphasis in the household of faith in which the fellowship of the spirit is sanctified to other ideals and the one great objective of the master is set aside for other considerations. The Church as it exists, so often consists of little coteries of the best families, or such strata of the earth's social soil as contain pay dirt. Too often the only point of contact is that of the church treasurer, an annual visit of the pastor, and an urgent invitation to attend a sale at the parish house. As an institution in which all are members one of another, such contacts are neither refreshing nor inspiring.

—The late BISHOP JOHNSON
First WITNESS Editor

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vote to us at 135 Liberty Street, New York 6, N. Y. A mere "I agree with the Quaker statement" or "I disagree" will be sufficient, with your signature. We will forward the replies to Mr. Pickett and thus, we hope, make a small contribution to peace.

Dramatic Arts and Religion

By
WILLIAM B. SPOFFORD, JR.

NOTES by the way: The film presentation of Eugene O'Neill's *Mourning Becomes Electra* is truly a picture for our times. Dealing with murder, insanity, suicide and implied incest, it explodes human sin all over the screen and pictures chaos in definite terms. As acted by Rosalind Russell, Michael Redgrave, Katina Patixnou and Raymond Massey, it is given worthy treatment. Unfortunately, I saw it one rainy afternoon, immediately after our government reversed its position on Palestine partition, and I was in no mood for a Greek tragedy minus any hint of redemption.



In attempting to translate a stage play literally to the screen, *Mourning Becomes Electra* uses the static sets of the legitimate theater. The experiment was not as successful as Laurence Olivier's *Henry Vth.*

* * *

A fine actor, Ronald Colman, has finally been honored with the Academy Award for his role in *A Double Life.* This too is a tragedy dealing with a sensitive actor who so deeply lives the character that he portrays on the stage that he confuses it with his own personal life. While playing Othello, he becomes victimized by jealousy and "slays with a kiss." Featuring Signe Hasso, Edmund O'Brien and Ray Collins, the picture is particularly notable for its enactment of scenes from Othello. These portions of the picture were directed by Walter Hampden who can still be considered one of Shakespeare's better friends.

* * *

I find that I have favored such pictures as *Action in the North Atlantic, Body and Soul, Woman of the Year, Sahara, Our Vines Have Tender Grapes, Brotherhood of Man, The House I Live In, Blockade* and *Pride of the Marines.* I liked them because they seemed to portray man as a dignified animal. Now I learn, to my horror, that they were the products of the Unfriendly Ten who disagreed with J. Parnell Thomas and John Rankin. According to the new creed for loyalty, expressed by the term "guilt by association," I believe I am out on a limb. *Mea culpa!* (To know just how absurd this Un-American Committee can get, read *Hollywood on Trial* by Gordon Kahn, who himself is scheduled to be dragged into Mr. Thomas' klieglighted inquisition chamber.)

We Were Thinking

WE WERE thinking about ordinations, this being the season for it. Many of our dioceses have acquired the habit or custom, call it what you may, of ordaining candidates to the diaconate en masse. We know of two who, in the next few weeks, will ordain nine men in two large services, and there are probably other cases of these "mass ordinations" that we are not acquainted with. We feel that a bit of re-thinking is in order.

We can think of two reasons why services such as these should be held. First, we are ordaining so many men to the ministry that to split the ordinations up into single services would greatly hamper the efficiency of the diocese. This obviously does not square with the facts of the case. Secondly, such ordinations would be a striking show of strength, that would be lost in single services. If they are meant to impress the concerned pagan (or even Christian) with the fact that the ranks of the Church are ever being refilled, then a shock is in store for him once he gets a look at the facts and figures on the status of the clergy today. Quite obviously, mass ordinations do not serve either of these purposes, although there might be other reasons (such as Lambeth) which would make single ordinations impractical, but let's look at the other side.

The man in seminary spends three intensive years (nowadays, summers included) in preparation for the Christian ministry. In this task, he is aided and strengthened by the prayers and general concern of his home parish which has, with great interest, followed the course of his career. To deny the parish the privilege of witnessing to this final stage is, we feel, a great injustice. Now this is a personal, perhaps selfish, line of reasoning, so let's look at another.

The greatest concern of the Church today is recruitment for the ministry. We have, in the seminaries of the Church, spent a good bit of our time sending deputations into our colleges and universities for this purpose. The area where the least work has been done is in the local parish; it is in

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the local parish that the vocation of the Christian ministry demands its greatest witness, and this can best be accomplished through ordination into that ministry. Thus, the single ordination serves a much needed teaching function that is lost through mass ordinations.

We ask for a rethinking of this problem on the part of those dioceses now disposed to joint ordinations. We hope that it is only insurmountable obstacles that keep the witness of the ordination service from reaching down to the parish level.

—Donald T. Oakes
—Robert B. Hall
Seminarians at E.T.S.

A Missionary Looks at His World

by Paul B. Denlinger

Episcopal Church Missionary in China

THE end of the war gave place to a popular demand for the relaxation of war time controls, and a return to the normalcy which was an American ideal. Clearly middle class support, which had made the Roosevelt regime so impregnable, shifted to the right as Republican majorities gained control of Congress. At the same time Southern Democratic control of the old Roosevelt party cut off progressive Democratic leadership, so that the two parties were very close in aims and policies. Bi-partisan cooperation was more easily achieved than at any time in the past, as both parties sought to undue the damage of the New Deal. The O.P.A. was repealed (in spite of liberal protests that this would, as it did, encourage inflation); the Taft-Hartley labor law was passed to cripple the effectiveness of labor strikes; the fair employment act was defeated, and pressure was brought to reduce tax obligations—particularly those of the higher income groups. The easy identification of laissez-faire, ruggedly-individualistic capitalism with American democracy, most particularly by the middle class in America under careful coaching by such pressure groups as the National Association of Manufacturers, gave conservatives the first big chance on the ballot they had had since F.D.R.

The situation in Europe was very different. Europeans bristled with the conviction that it was not only fascism that was politically and economically insufferable, but also unchecked capitalism. For one thing, Europe had never been as rich in resources as America, and for another the great majority of her capital goods had been destroyed in the war. It might very well be true that America could tolerate the vast inequalities in wealth made possible by an uncontrolled capitalism and still maintain the lowest class of workers safely above the starvation level, but Europe could afford no such luxury. Most European countries realized clearly there could be no return to the *status quo* in terms of the usual American dream, but that the future necessarily involved checks on capitalism which would tend to narrow the gap between the largest and the smallest incomes in the country. England is perhaps the outstanding example of those who sought a new future as she voted out the conservatives who had so ably directed the country in the war, and gave control to an outspokenly liberal labor government. The great hope was for a middle path between the U. S. and Russia, with friendship for both countries.

But in spite of sympathies with the Marxist critique of capitalism, most European countries, at least those in the West, were thwarted in their efforts to achieve a *modus vivendi* with Russian communism. For subsequent history has served to illustrate more vividly the significance of the Lenin-Trotsky split. When Russia championed Lenin, she chose the Russian citizen as over against the international proletariat. Russian nationalism clearly controls world Communism in the present world situation. But still countries are impressed with the impotence of capitalism at the place where Marxist theory confidently proclaims an answer, and depressed by the reactionary nature of American leadership.

As the tension of this cold-war rivalry has continued, U. S. leaders have increased their agitation for a positive foreign policy. The unchecked growth of Russian nationalism as it gobbled up Eastern Europe and then disgracefully stamped out democracy in Czechoslovakia, has been given prominence as the threat and challenge it really is. But still Western Europe is caught between a Scylla and Charybda—unless the U. S. really provides sizeable financial aid. Provided the U. S. is willing to subsidize it, Europe will be able to give some form of capitalism another chance—and that is the significance of the Marshall plan. The U. S. public is being carefully coached that considerable economic aid is a necessity to keep Western Europe from going Communist.

It is paradoxical, and generally not evident in

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the U. S. press, but it is the U. S. domestic policy that drives people to Communism. It is people who see clearly the unworkability of laissez-faire, ruggedly-individualistic capitalist-democracy that are finally forced to Communism in a desperate attempt to escape reaction. It is Russian foreign policy that drives people to America. People see the impossibility of protecting themselves against Communist betrayal to Russian nationalism apart from U. S. support. It is surely a sad commentary on our present world when people are forced to make political choices not on the basis of what they believe in, but on the basis of the opposite of what they hate or fear the most. There is also an element of irony in the type of pleas for an "aggressive" foreign policy for which Henry Luce is rightly notorious: pleas for a strong foreign policy to stop Russia, are at least a partial cover for the type of reactionary domestic policies that nullify that foreign policy by driving people to Communism.

FROM an American viewpoint, in this jockeying for position in American-Russian rivalry, there is only one absolutely crucial point of reference, and that is America itself. A healthy, virile, American democracy is the only fool-proof defense against Communism. If our former type of laissez-faire capitalism threatens our democracy, then we shall be forced to consider an overt and intelligent choice between them. Thus the spotlight should be on American domestic policies. Military bases supported by reactionary anti-Communist regimes around the world are of questionable value even from a military point of view; and politically they only ensure the ultimate success of a Communism that comes preaching a sorely needed social justice. Nothing is more indispensible than a strong, progressive, successfully-democratic America.

Unfortunately, however, domestically America has just been growing, like Topsy, without very much thought or control. And that growth has immeasurably strengthened Marxist prestige by conforming almost to a "t" to the predictions made on the basis of Marxist dogma. According to orthodox Communism, America must grow increasingly conservative, with greater class inequalities, until finally the suffering is so unbearable that the masses will rise and join the Communist revolt. No one can question that America, since the war, has grown increasingly conservative (a two-party system, both conservative). Also an unchecked capitalism has already created, and will continue to create, greater class inequalities, and greater injustices arising from these inequalities. There are also indications that domestically America is moving farther from democracy and closer to a fascism in an effort to better protect American capitalism—certainly she has without apology or embarrassment accepted foreign fascist regimes as partners in an anti-Soviet bloc.

When we speak of fascism we mean a state absolutism which surrenders normal democratic processes in order more successfully to defend a crumbling *status quo* against Communism. Germany became Nazi because the middle class was so afraid of Communism that it delegated extra-democratic powers to a radical minority party that did stop Communism—but saddled the country with an insufferable tyranny that led to a crushing defeat. There is something pathetically naive about the way most Americans visualize the rise of a native fascism. They think that all the traditional values of American democracy such as free speech, right to trial, etc. will be blatantly denounced by a group of emotional fanatics. This may be a Hollywood picture of a fascist regime, but it hardly squares with the facts. Freedom of speech will not be denounced openly and rescinded —rather, intelligent, cultured demogogues will movingly ask for its surrender (probably something like the type of thing we see in the Un-American activity investigating committee in Congress), pointing out that the safety, or even the existence of the nation, in the face of the present Communist threat, demands it. One can expect labor checks to be supported by a middle-class economically straightened by inflation, resenting the unreasonable wage-demands of labor, and limiting the right to strike in order to protect the national welfare. Absolutism will seek power in a war-like emergency, and then, when it is safely entrenched, it can disregard its initial emergency appeal. An American fascism will not come waving a black swastika, it will be dressed in a business suit, and it will present a forceful and coherent appeal.

WHERE has Christianity stood in this developing tragedy? Ideally one would hope that there would be enough leaders with the understanding and religious insight of Amos and Jermiah, and the courageous faith to speak the unpalatable truth. It is an old familiar question of repentance. We have tried to protect our sins by our virtues. We have tried to disguise the mechanical selfishness of an uncontrolled capitalism by completely identifying it with American democracy. When questions of color are involved, we blithely sacrifice democracy in the name of a social status quo. We have excused and hidden our gross infidelity by concentrating attention on the obvious sins of Russian nationalism. Like the Pharisee we have continually praised our own generosity and our powerful position. But it is not the sins of Russia which threaten the existence of America, so much as the sins of America. God is

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just, and a faithless nation dies. Were it not for Russia, there would be another antagonist. Evidently the U. S., unlike the ancient Jewish kingdoms of Palestine, has not a deep enough and sincere enough faith in God to produce such prophets; at any rate they are conspicuous by their absence.

Worse than this, the Church has generally allied itself with those who hide their own sins behind the anti-Russian smoke-screen. Of course Marxist materialism is Godless, and the nation who follows it shall die. Of course Russian nationalism is ruthlessly selfish, and the nation who pursues such shall meet its end. It takes no insight to see this, no wisdom nor faith to denounce it. The more essential question is, must two faithless nations destroy each other in their fleeing from God? The Church has generally joined in the great pharisaical pastime of denouncing others' sins, and by that act feeling less suspect for their own. Emotional slogans and blanket statements have created a war-like atmosphere in which confession, repentance, and faithful new beginnings seem foolishly irrelevant. Pride goeth before a fall; and how American Christianity has fed and nourished American pride. The heated denunciations of Communism have often served to further identify capitalism-democracy-Christianity, and to insure that all shall fall together in the same debacle.

The House of Bishops' denunciation of irresponsible attacks on Communism, and the increasingly difficult and courageous stand of THE WITNESS seem like a light shining in the darkness. For the majority of American Christians, Protestant as well as Roman, seem to follow the call of political and religious demagogues to a holy crusade against the Godless Soviet. The last crusade of a "faithful" Christendom was held in the sixteenth century. It was the most unsuccessful missionary venture ever conceived. It so alienated the unfortunate infidels that to this day they are more impervious to the preaching of the gospel than any other people in the world. It failed in its primary purpose of placing the Holy Lands under European control. It caused only suffering and death, and contributed to the popular disrespect of the Church to the point that the schisms of the Reformation were made more easily possible.

Once again there is a call to crusade against an infidel enemy. This time both Roman Catholicism and Protestantism are so much a part of the American scene, and so interested in their own position, that they both respond with enthusiasm.

Perhaps Russian nationalism shall in God's providence be destroyed by American military might. But the same judgment that waits for them, waits also for us. For God is a just God. He has promised, and verily it is so: "the unGodly is trapped in the work of his own hands."

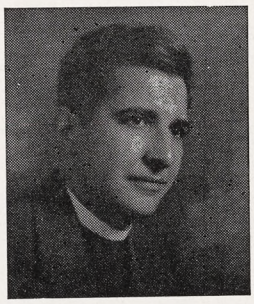
A Word With You

By

HUGH D. McCANDLESS
Rector of the Epiphany, New York

ONLY EDITORS NEED HAVE A FLAIR FOR WRITING

SAMUEL JOHNSON felt that there were, should continue to be, separate words in English to express the rather different ideas 1) of smelling something, and 2) of being smelly or being smelt.



A fastidious young woman, seated beside the great Doctor at dinner, said petulantly, "Dr. Johnson, you smell!" "Madam," rumbled the mephistic lexicographer, "*you* smell, I stink."

Her rule won out, however. Now the verb *to smell* is both "active and passive!" ("My goat has no nose." "Amazing! How does he smell?" "Terrible.") No one has bothered to say which sense is active and which is passive. When I smell a rose or a roast, I feel as if I am active in the matter. When I am practically "smelled out" of my office by a visiting stranger (usually a member of what we refer to as "another Communion") who wants to borrow two dollars so that he can give up drink forever, I feel furiously passive, since I am not equipped with noselids.

Most well bred young people think *stink* is a word only to be written on back fences, so the matter is closed. But I wonder if it is not a menace to international friendship when we take a good precise French word like *flair* and make it work overtime as we now do to *smell?*

Flair means to have a good nose for things. If you have a flair for preaching it means you know where to go to hear a good preacher. It does not mean you are a good preacher. Except for breathing, the nose's chief use is as an organ of discovery. You can have a flair for odd people, but you cannot have a flair for making them like each other. That is a gift, a knack, an art.

We have done the same with *scent.* It derives from *senses,* and it means to be aware of what is not seen. But we have always used the word, as though it derived from *essence,* as a refined term for odor. Odor has lost its fragrance (except in Hymn 46, verse 2, 1940 Hymnal), "Banish kitchen odors" means cabbage, not coffee.

Soon, if you remark that a dog has a poor scent, people will suggest that you bathe him.

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The Church's Responsibility In World Affairs

Synod of the Pacific Adopts a Statement That Is Very Timely for All Christians

Santa Barbara, Cal.:—The synod of the province of the Pacific, meeting here, unanimously adopted a statement on the responsibility of the Church and of Christians generally in the present world situation. The statement follows:

"Twice in a generation the moral and spiritual influence of the Christian Church has been mobilized in behalf of war with the promise that out of war would come a just and durable peace. It was fondly hoped that victory would make the world safe for democracy and that the peace settlement would be based upon open covenants openly arrived at. The League of Nations and a World Court were set up. More recently the Four Freedoms were proclaimed and the United Nations Organization established.

"Three years after the end of hostilities none of these promises has been realized. The League of Nations died in its impotence, the Four Freedoms are forgotten and the U.N. is bypassed whenever it suits national convenience.

For too long we have trusted the promises of our statesmen instead of the promises of our Lord. For too long we have relied upon the resources and ingenuity of human beings instead of the omnipotence of a sovereign God. For too long we have depended upon frail, unregenerate man, instead of the God of righteousness.

"The sad result has been our present discouragement, disillusionment, and cynicism. The sad result has been the break-up of the American home, the paralysis of the industrial world, and an international scene characterized by reckless name calling and preparation for an atomic war. The sad result has been that we have taken counsel of our fears and phobias. Put not your trust in the atomic bomb nor in any device of man 'for there is no help in them.'

"Man alone can do nothing when his concern is with his own security and his own well being. Only as we have concern for the economic and social well being of other nations can we obtain the kingdom for which we pray. We are promised peace and security only as we seek the kingdom of God and his righteousness.

"Man by himself is helpless and hopeless; man in the hand of God becomes an instrument through whom God realizes his purpose. The last word, therefore, is not with man, his atomic bombs and supersonic planes but with his Creator working through responsive hearts.

Therefore, with penitence for our past failures and with confidence in the God and Father of our Lord Jesus Christ,—we call upon our fellow Christians to put themselves humbly and with confident hope into the hands of God to be used according to his will.



Entry in recent flower arrangement show of the St. James' Cathedral Club, Fresno, Cal., is given last-minute touch by Mrs. James M. Malloch and Mrs. Elmer Oehlschlager

"Man left to his own devices has shattered the body of Christ; man as an instrument in the hands of God can reunite the Church.

"Man left to his own devices has broken up the American home; man as an instrument in the hands of God can build a Christian home upon enduring foundations.

Man left to his own devices can release an atomic bomb and chain reactions which will blast us and God's creation into the cosmic rays; man as an instrument in the hands of God can make atomic energy serve the purposes of God's kingdom.

"Man left to his own devices can lose himself in darkness, doubt and despair; man committing himself to God, can rise to his full status as a child of God and an inheritor of the kingdom of heaven.

"'God sent not His Son into the world to condemn the world but that the world through him might be saved.' Christ's command is,—'As my Father hath sent me even so send I you.' Our function is to bring to all mankind this salvation of security by proclaiming to our generation the Gospel. Its simple precepts need reiteration and acceptance. 'Blessed are the peace makers.' 'Blessed are the merciful.' 'If your enemy hunger, feed him.' 'Be not overcome of evil but overcome evil with good'."

To Visit England

Madison, Wis.:—The Rev. Francis J. Bloodgood is to fly to England on June 22nd to take part in discussions with the heads of the Orthodox Churches, the Eastern National Churches and the Scandinavian Churches, June 26 to July 6. He is to take part at the invitation of the Archbishop of Canterbury.

REINHOLD NIEBUHR: PROPHET FROM AMERICA

By D. R. Davies

Reinhold Niebuhr, the greatest theologian in America today, is called by Mr. Davies "the leading theorist in the contemporary revolution in Christian thought." In this clear and stimulating interpretation of Niebuhr's philosophy and theology, Davies presents the man in his paradoxical position as a conservative theologian and a left-wing politician. Niebuhr, he states, unites the exact fact-finding mind of the social scientist with the passionate spirit and religious insight of the prophet; his theology comes straight from the furnace of social conflict and tragedy.

The author writes with acute understanding and knowledge of Niebuhr, presenting his subject in a clear journalistic style.

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His son, Francis Jr., graduates from the University of Wisconsin on June 19th and is to be married June 21 to Miss Patricia Dean of Madison—"hence my departure by plane on the 22nd instead of earlier by boat." He also informs THE WITNESS that he plans to include the Olympic games in his observations.

To Attend Lambeth

New York:—Bishop and Mrs. Sherrill sail from here tomorrow, June 11, to attend the Lambeth Conference and the assembly of the World Council of Churches in Amsterdam. They are to leave Europe on September 4th. Sailing on the same boat with Bishop Sherrill are Bishop and Mrs. Hobson of Southern Ohio; Bishop and Mrs. Lawrence of Western Massachusetts and Bishop and Mrs. Malcolm Peabody of Central New York.

Bishop Tucker Honored

Cleveland:—The tenth anniversary of the consecration of Bishop Beverley D. Tucker was observed here on May 24 with a service followed by a luncheon. He was handed a check for $4,500 by Mr. W. G. Mather, treasurer of the diocese, on behalf of the clergy and laity, the gift to make it possible for Bishop and Mrs. Tucker to go to England this summer where the Bishop will attend the Lambeth Conference.

Bishop Improves

Ayden, N. C.:—There is room for improvement even in bishops according to a headline in the Mission Herald, organ of the diocese of East Carolina. It states: "Bishop Wright's Address Shows Much Improvement." A reading of the dispatch under the heading reveals however that it was about new churches, new parish houses etc. rather than about the Bishop's ability as a speaker.

Indian Priest Dies

Rosebud, S. D.:—The Rev. J. H. Driving Hawk, Indian priest, died at Yankton, S. D. on May 22. He served at Okreek until 1945 and the last two years on the Yankton Reservation.

World Council Assailed

Bucharest (RNS):—Following the election of Patriarch Justinian as the head of the Romanian Orthodox Church, the minister of cults of the government declared that both the Roman Church and the ecumenical movement (World Council of Churches) are "inspired by imperialism." He stated that "we have only respect and consideration for other faiths. It is a question of making these institutions fighting arms against people seeking liberty and peace."

Church Consecrated

Tulsa, Okla.:—Trinity Church here was consecrated on Trinity Sunday by Bishop Casady and in the evening St. Luke's Chapel was consecrated. The services marked a high point in the rectorship of the Rev. E. H. Eckel who has served the parish for over eighteen years, for it has been during this time that the debt of the parish has been paid, the chapel organized with a chapel and a hall erected, and the membership of the parish doubled.

Marriage Instruction

New York:—The committee on marriage instruction of the National Council is in the process of preparing literature on the subject and has requested bibliographies and other material on the subject. The secretary is the Rev. Arnold Purdie at national headquarters.

Laymen Meet

Martinsville, Va.:—Prof. Stanley R. Hopper of Drew Seminary and the Rev. Paul Scherer of Union Seminary were the lecturers at a conference on evangelism held here at Christ Church, May 3-9. It was sponsored by the laymen's league of Christ Church, with men of the other churches invited to attend.

Lonesome People

Daytona Beach, Fla.:—Bishop Louttit, coadjutor of South Florida, told the assembly of the diocesan Daughters of the King, meeting here at St. Mary's Church, that "some of the most lonesome people in the world are in Florida." He stated that the women of this Church society could do a great service by "visiting them and enfolding them as part of the parish life." He spoke also of plans for new work among the Indians in the diocese and the delegates voted financial aid.

Hit Mundt Bill

Boston (RNS):—Opposition to all forms of totalitarianism was expressed here by the American Unitarian Association in adopting a resolution that condemned the Mundt-Nixon anti-Communist bill. A resolution denouncing Communism was tabled at the Association's annual sessions after a debate in which the word Communism was changed to "totalitarianism."

In a general resolution dealing with separation of Church and State, the group demanded the recall of Myron C. Taylor from the Vatican and called for the repeal of any law in any state which sanctioned grants of public aid to church schools.

Declaring "no single current system of ownership" meets the test that property is a trusteeship under God, the Association urged that "encouragement should be given to further experimentation in the forms of private cooperative and public ownership." The resolution stated that men in the future "must be more largely activated by a service motive than by a profit motive."



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The problem of designing a suitable Reredos for the existing white marble Altar was complicated by the limited available space behind the Altar. Hence, a mosaic panel set in a white marble frame was decided upon. In keeping with the best traditions of mosaic art, the Calvary Group is rendered in a somewhat archaic manner, yet each figure and each detail clearly expresses its significant part in the great drama. In the Sanctuary window on the left is represented the Nativity and on the right, the Resurrection. For correct interior renovation, write

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An end to racial discrimination, segregation and quotas of admission in colleges and universities was also demanded by the Association. The group asked adjustment of the claims of Japanese in California and in Canada.

Opposition to universal military training was voiced in another resolution.

World Council

Washington: — Protestant congregations throughout this city united here May 16 to pray for the success of the first assembly of the World Council of Churches, meeting this summer in Amsterdam. The preacher was the Rev. Ralph W. Sockman, Methodist of New York.

Auxiliary Meets

Roanoke, Va.:—The Auxiliary of the diocese of Southwestern Virginia met here at Christ Church, May 11-12, with the Rev. Edgar T. Ferrell Jr. of Marion speaking on evangelism at the opening session. Miss Hazel King, secretary of college work of the province of Washington, was also a speaker.

Barnwell Brothers

Savannah, Ga.:—Bishop Barnwell left here last week for New York where he was joined by his brother, the Rev. Carlton Barnwell, rector of St. Paul's, Lynchburg, Va., and together they proceeded to Rotterdam. They are to travel in Holland and Normandy for a couple of weeks, after which Rector Barnwell will return home. Bishop Barnwell however will go to England for the Lambeth Conference, then to Amsterdam to take in the World Council of Churches meeting, and then back to England where he will be the preacher at the 250th anniversary of the founding of the Society for Christian Knowledge. He will sail for home in September.

Hits Lawlessness

Detroit:—Bishop Emrich of Michigan hit vigorously at lawlessness at the annual Empire Day service held at St. Paul's Cathedral here, which was attended by Canadian troops. He said that the presence of the troops representing the British Empire spoke of the guidance, power, judgment and hope of a great tradition. "But it is not easy to have a great tradition," he said; "it demands things of you. To illustrate, let me ask some questions. I have read in the papers recently of the mobs in Ohio and Windsor having attacked the local offices of the Communist Party. Behind us there stands the tradition of the provisions of law, of a right to fair trial, of parliament and the bill of rights. There is the other tradition of the Nazi bully-boys of beating up those with whom they disagree. What would Jefferson, Lincoln, Lord Tweedsmuir, have said? What would the Mother of Parliaments say? What think ye?"

Bishop on Way

New York:—Bishop Y. Y. Tsu, general secretary of the national council of the Church in China, was the preacher May 30 at St. George's here. He is on his way to London to attend the Lambeth Conference. Previously he had stopped over in Detroit where he filled a number of speaking engagements, including preaching at St. Paul's Cathedral on May 23rd. He also visited Ann Arbor where he addressed a group of Episcopal students at the University of Michigan.

Secretary Resigns

New York:—The Rev. Charles E. Fish, assistant secretary in the division of youth of the National Council since 1946, has resigned to take charge of the Good Shepherd, San Jose, Costa Rica.

Bishop Honored

Detroit:—Bishop and Mrs. Emrich were the guests of honor at a reception given by the diocese of Michigan on May 23rd. It was attended by a large number of officials of various organizations in the city, in addition to the clergy and people of the 125 parishes and missions in the diocese.

Offering Presented

Newark, N. J.:—The United Thank Offering of the diocese of Newark was presented on May 21 at a service held at Trinity Cathedral. The preacher was Bishop Donald Aldrich, dean of the chapel at Princeton, and there were about 650 women present. In the afternoon there was an address by Bishop William J. Gordon of Alaska who talked of the work in that field.

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The Rev. George J. Cleaveland, Canon Librarian of the Washington Cathedral. Canon Cleaveland will give five lectures on PERSONALITIES OF THE REFORMATION IN THE CHURCH OF ENGLAND.
The Rev. William H. Dunphy, D.D., Rector of St. Mark's Church, Philadelphia, Pa. Dr. Dunphy will give five lectures on CERTAIN BASIC THEOLOGICAL CONCEPTS OF THE CHRISTIAN FAITH.
The Rev. Stephen Davenport, Rector of St. Stephen's Church, Oak Ridge, Tenn. Mr. Davenport will give ten lectures on THE GREAT AFFIRMATIONS OF THE FAITH AS SET FORTH IN THE CREEDS.
The Rev. William Christian Roberts, M.A., Rector of Trinity Church, Towson, Maryland. Mr. Roberts will give ten lectures on REFORMATION AND MODERN THEOLOGY. Five lectures will set forth Martin Luther's theological position and five will present the theological position of Tillich, Niebuhr, Farmer, Karl Barth, and Brunner.

RATES

The Seminar $25. rate covers board and lodging for the eleven days. Members of clergy families attending have the special clergy rate. Kindly address all applications for enrollment to Mr. Wilmer Moomaw, Agent, Shrine Mont, Orkney Springs, Virginia.

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Mrs. Ellen Baker of Ramsey, 95 years of age, who with Mrs. Soule had helped count the first offering in 1888, was present and announced that the Newark offering this year was $12,000.

Wants Positive Program

New York:—Dr. H. Y. Chang, professor at Yenching University, now doing graduate work at Hartford Seminary, told a meeting of the Foreign Missions Conference that the Church needs to develop a "positive program" in China. Churches should tackle the problems of illiteracy, disease, superstition, poverty and he declared that "important battles yet remain to be fought with the major reactionary forces of corrupted politicians and barbarous warlords hampering the route of science and democracy." He appealed for a Church program that would serve the needs of the underprivileged and oppressed masses of China, and he warned that the lack of such a program would help to strengthen communism there.

Visit Republic

Royal Oak, Mich.:—Members of the Junior Brotherhood of St. Andrew at St. John's here, including the high school group, make regular visits to the Boys' Republic at Farmington for a recreational and social program. The Republic is a correctional institution where 80 boys are receiving training for useful citizenship. The Rev. Edgar A. Lucas, assistant at St. John's, developed the Episcopal chaplaincy work there while he was a member of the staff of the Detroit City Mission Society, and he is continuing this service with the enthusiastic approval of the rector, the Rev. C. C. Jatho, and the vestry of St. John's. The boys of the parish go to the Republic each week for dinner and afterward play basketball or other games.

The Rev. G. Paul Musselman, superintendent of the City Mission Society, is a trustee of the Republic and Mr. Clyde Read, communicant of St. Joseph's, Detroit, is its director.

Unemployed Migrants

New York:—Four area supervisors for migrant work of the Home Missions Council told those attending a conference here that the welfare of this "essential economic group" will deteriorate noticeably in the coming months. The reasons given were withdrawal of federal welfare programs; droughts in California; severe cold in Florida and Arizona, all contributing to widespread unemployment.

Noting the need for private agencies to help fill the vacuum left by the federal government, the Council announced plans to expand social and religious work to migrants, particularly in Virginia and North Carolina. Also plans were announced for the raising of funds for additional "Harvesters" — a multi-purpose station wagon equipped with altars, medicines, radio-phonographs and recreational equipment. Three of these are now in service, moving with migratory workers on both coasts and through the farm areas of the midwest.

More Get Bible

New York:—Ten new languages and dialects were added last year to the list of Bible translations, bringing the total to 1,090, according to a survey by the American Bible Society here. New languages are Aztec, Chol, Mixteco, Tarahumara, Tzeltal and Tzotil, spoken in Mexico; Naga; Chang and Naga; Mao, used in Assam; Nantcheri, prevalent in French Equatorial Africa; and Palau, found in Micronesia.

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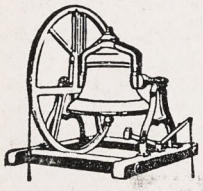
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The Gospel of Luke in the Palau dialect was printed in Tokyo during the war from a manuscript of the New Testament left there by German missionaries, who had translated the Testament.

The entire Bible has been published in 185 languages. A complete New Testament has appeared in 241 more, and a Gospel, or other whole book, or part of a book, in 664 additional languages.

To Push Merger

New York:—The Rev. Earl F. Adams has resigned as director of the Protestant Council here in order to be the executive head of the planning committee of the proposed National Council of Churches. He said that it would take two or three years to work out plans and secure the necessary approval for the merger of eight existing national inter-Church agencies: the Federal Council; the International Council of Religious Education; the Home Missions Council; the Foreign Missions Conference; the Missionary Education Movement; the United Council of Church Women; the Protestant Council of Higher Education and the United Stewardship Council.

Visit Seminary

Baltimore, Md.:—A large number of communicants of Holy Nativity here — three men and thirty-three women to be exact—made a pilgrimage to the Virginia Seminary recently. Accompanied by their rector, the Rev. Hugh W. S. Powers, an alumnus, they were escorted about by the Rev. William Kirk, the man in charge of the fund raising at the school. They were guests at lunch in the new government-erected refectory, scattered about so that they could meet students and faculty.

The women of Holy Nativity gave $300 to the building fund from their Lent offering, and recently a man of the parish handed Rector Powers another $200 for Virginia.

The immediate goal of the campaign is for $660,000 by commencement next month, with about $460,000 in hand.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

MR. EDWARD MAJOR CAMPBELL
Layman of New York City

In *Talking It Over*, May 27, Spofford writes about the Mundt-Nixon Bill. You say "it is conceivable that it could be used to restrict the activities of others besides Communists." True, it might even restrict the Vatican which is a sovereign state. Of course it is conceivable. Anything that can do things for you can do things to you. Virtue can become a vice. The right of labor to strike can, and has been misused. Would you abolish the right of labor to strike? The Christian religion itself has been twisted, prostituted and exploited by certain elements of our society to the detriment of innocent and decent people. Would you abolish all Christian effort? If you would, don't be afraid, come out in the sunlight and say so.

In my opinion the good solid American citizen has much less to fear from the Mundt-Nixon Bill than he has from the class of individuals who, for some obscure reason, oppose the Bill. Of course it is not quite clear from your article whether you are for the Bill or against it. Why not take a forthright position? Let your readers know where THE WITNESS stands on this Bill. As far as your readers know you are neither cold nor hot. Read Revelations, chapter 3, verse 16. ("So then because thou art luke warm and neither cold nor hot, I will spue thee out of my mouth.")

ANSWER: The position of the editors on the Mundt Bill was determined at a meeting following full discussion and appeared June 3 issue. Mr. Campbell should not limit his reading to one verse in Revelation but should read the verse that follows for the reason for the spueing. Also we think a good bit depends on the definition of his "good, solid American citizen." In any case the one this paper tried to represent (not too well of course) was definitely not considered "a good, solid citizen of Palestine" and was hung between two thieves because he was not.

* * *

THE REV. ROLAND MONCURE
Rector at Hot Springs, Arkansas

Talking It Over (May 27) is particularly fine and true. Loyal Roman Catholics are just as subservient to a foreign, absolute power as loyal Communists. A little cynicism could suggest that the Master is a "foreign" power and include all Christians. The same cynicism would find it difficult however to find where he does reign in this world.

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The WITNESS

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JUNE 24, 1948

CHAPEL OF THE NATIVITY
AT GRACE CATHEDRAL IN
SAN FRANCISCO . . .

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For Christ and His Church

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★

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JUNE 24, 1948
Vol. XXXI No. 19

Clergy Notes

BANKS, JOSEPH H., formerly rector of St. Philip's, Charlestown, W. Va., is now rector of St. Augustine's, Kinston, N. C.

BENTLEY, CEDRIC C., will become associate rector of Christ Church, Greenwich, Conn., October 1st.

BOON, HAROLD O., is now rector of the new parish of St. George's, Nanticoke, Pa., which includes St. Andrew's, Alden.

CABLE, WALTER P., deacon in charge of St. Paul's, Vernal, Utah, has resigned and may now be addressed at 3511 Washington Blvd., Ogden, Utah.

CHRISTENSEN, JOHN P., was ordained deacon by Bishop Walters of San Joaquin on May 29th at Trinity, Medera, Cal. He is in charge of St. Michael's, China Lake, Cal.

DAVIDSON, JOHN T., becomes curate at St. John's, Troy, N. Y. and councelor to students at Rensselaer Polytechnic institute on August 1st.

DOWNES, EVERETT J., formerly rector of St. John's, Springfield, Mo., is now rector of Zion Church, Douglaston, L. I., N. Y.

GREEN, JOHN R., chaplain at Seaview Hospital, Staten Island, N. Y., became rector of the Advent, Lakewood, Ohio, June 1st.

MATTES, ALFRED L., curate of St. Paul's, Englewood, N. J. is now rector of St. Luke's, South Glastonbury, Conn.

McELWAIN, F. A., Bishop, is to be in charge of St. James', Burkehaven, N. H. during July and August.

NICHOLAS, JOHN R., student at the Church Divinity School of the Pacific, was ordained deacon by Bishop Clark of Utah on May 15th at St. John the Evangelist, San Francisco. He is now in charge of Price Valley Mission with residence at Kenilworth, Utah.

PEAKS, GRANVILLE V. Jr., formerly rector of St. Mark's, Bracey, Va., is now the rector of St. Mark's, Wilmington, N. C.

SINCLAIR, JOHN M., was ordained priest by Bishop Hart of Pennsylvania on May 31. He is vicar of St. Andrew's, Providence, R. I.

STRACKE, GEORGE A., was ordained priest May 26 at St. John's Cathedral, Albuquerque, N. M. by Bishop Stoney. He is assistant at the San Juan Indian Mission, Farmington, N. M.

WHITE, HUGH C., assistant at St. Luke's, Ypsilanti, Mich., is now the rector of the parish.

WILLIAMS, CHARLES W., formerly curate at Christ Church, Alameda, Cal. is now rector of Our Saviour, Mill Valley, Cal.

WOLFE, WILLIAM H., formerly assistant at St. Christopher's Mission, Bluff, Utah, is now in charge of St. Paul's, Vernal, and St. Paul's, Duchesne, Utah.

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Rev. Frederic B. Kellogg, Chaplain

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Weekdays: Wed. 8 and 11 A.M. Thurs., 7:30 A.M.

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Sunday Services 8, 9:30, 11 A.M.

TRINITY CATHEDRAL
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The Very Rev. Arthur C. Lichtenberger, Dean
Services

Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 P.M.
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Wednesdays: 10 A.M., Holy Communion; 10:45, Rector's Study Class.

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9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
6 P.M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion, 10 A.M.

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Holy Communion—Daily at 8 A.M.
Fridays at 7:30 A.M.
Holy Days and Fridays 10:30 A.M.

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VOL. XXXI. No. 19

The WITNESS

For Christ and His Church

June 24, 1948

Publication Office, 6140 Cottage Grove Avenue, Chicago 37, Ill. Editorial Office, 135 Liberty Street, New York 6, N. Y.

Orthodox Churches Not To Be At World Assembly

Roman Catholic Church Also Warns Members Against Attending Inter-Church Congresses

By W. B. Spofford

New York:—The Vatican and Roman Catholic leaders generally are having a hard time making up their minds about the World Council of Churches. The announcement was made at the Vatican on June 8th that Roman Catholics are not to participate in "mixed" congresses where matters of faith are discussed. It was stated also that only an observer would attend the assembly of the World Council this summer, and "a few priests" who have been given special permission to "listen in" at the international Church gathering.

However *America*, weekly of the Roman Church, recently praised the World Council for its efforts to combat "anti-Christian philosophies," meaning of course, Communism. So there are those, both in the Roman Church and in the Protestant Churches which will be represented at Amsterdam, who believe that the Vatican and the World Council's leaders will find common ground at least in the political area.

Meanwhile word is received from Geneva that a total of 142 Church bodies in 42 countries will be represented at the Assembly which opens August 22 and closes September 5. Churches in Japan, Siam and Formosa are among the latest to accept membership. The only major nation still unrepresented is Russia. Council leaders point out that the Russian Orthodox Church has been invited to membership but that no final decision has yet been taken by the Moscow Patriarchate. Likewise no definite word about their eventual participation has yet been receeived at World Council headquarters from the Orthodox Churches in Bulgaria, Yugoslavia and Romania, though a Sofia dispatch to Religious News Service states that the synod of the Church in Bulgaria has definitely decided not to participate. Every effort is being made for World Council officials to have the Orthodox Churches represented, the last move being to urge them to send "observers" if they are not ready to send official delegates.

Churches other than Orthodox in several of the eastern European countries are to send delegates. From Poland names of two delegates have been received who will represent the Evangelical Church of the Augsburgian Confession (Lutheran), but the Polish National Church, a Council member, has not yet sent in the names of the two delegates it is entitled to have. Three Churches of Czechoslovakia have reported the names of their delegates: the Evangelical Church in Slovakia, Augsburgian Confession, with three delegates; Evangelical Church of Czech Brethren, with three; the Reformed Church in Slovia, with two delegates. The Lutheran Church of Hungary and the Reformed Church of Hungary also have enrolled their delegates. Of the three Romanian Churches which are members, only one, the Transylvanian Reformed Church, has sent in the names of delegates. The Reformed Church of Yugoslavia has furnished the name of its delegate and the Evangelical Lutheran Church of Finland is planning to send its full delegation of five representatives. Also the Russian-occupation zone of Germany is expected to be represented in the deputation of 23 delegates which the German Churches will send to Amsterdam.

The member-Churches which have so far announced their intention of sending delegates to the Amsterdam assembly are from the following countries: Argentina, Australia, Austria, Belgium, Brazil, Canada, China, Czechoslovakia, Denmark, Egypt, Finland, Formosa, France, Germany, Greece, Holland, Hungary, India, Indonesia, Italy, Korea, Japan, Malaya, Mexico, New Zealand, Norway, Palestine, Philippines, Poland, Romania, Siam, South Africa, Spain, Sweden, Switzerland, Syria, Turkey, United Kingdom and Eire, Uruguay, United States, British West Indies and Yugoslavia.

In addition, there will be representatives from some Churches in emigration or in exile, and non-voting delegates, observers or visitors from a number of other Churches (particularly in Africa) which do not yet hold membership in the World Council.

Approximately 1,400 persons are expected to attend the Amsterdam assembly, including 450 delegates; 350 alternate delegates; 100 youth delegates, and 500 consultants, accredited visitors, press representatives, fraternal delegates, staff members and observers.

THE PICTURE ON THE COVER

San Francisco:—The Chapel of the Nativity, the second of Grace Cathedral's beautiful chapels, was recently dedicated. Bishop Karl M. Block gave the prayers of dedication and made a short address. He was assisted in the service by Dean Bernard N. Lovgren.

The chapel furnishings include the mural "The Adoration of the Virgin," painted by Jan Henrik De Rosen, and four large Gobelin tapestries.

VACATIONS

**THE WITNESS is published every other week from June 15 to September 15. One of the headaches that all publishers have is making address changes for summer vacations, particularly these davs of shortages of both materials and workers. We ask therefore that those who are to be away but a short time arrange to have their copies forwarded. If however you are to be away for an extended time send the change to THE WITNESS, 135 Liberty St., New York 6, N. Y., giving both your old and your new address, and kindly indicate whether it is a permanent change or only for a vacation period. Many thanks for the cooperation.

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HONORARY DEGREES TO EDITORS

New York: — Honorary degrees were conferred on three of the WITNESS editors at commencements this month. The Rev. Roscoe T. Foust, rector of the Ascension, New York, and Dean Arthur Lichtenberger of Newark received the degree of Doctor of Divinity from Kenyon College on June 14th. The Rev. William B. Spofford, managing editor and rector of Christ Church, Middletown, N. J., received the degree of Doctor of Sacred Theology from Berkeley Divinity School at its commencement on June 4th.

LARGE NUMBER CONFIRMED

Detroit:—About 150 persons from 30 parishes in the diocese of Michigan were confirmed at a special "catch-up confirmation" service held at the cathedral on June 10. The service, an annual affair, is for the convenience of persons who for some reason missed being confirmed when the bishop visited their parish churches.

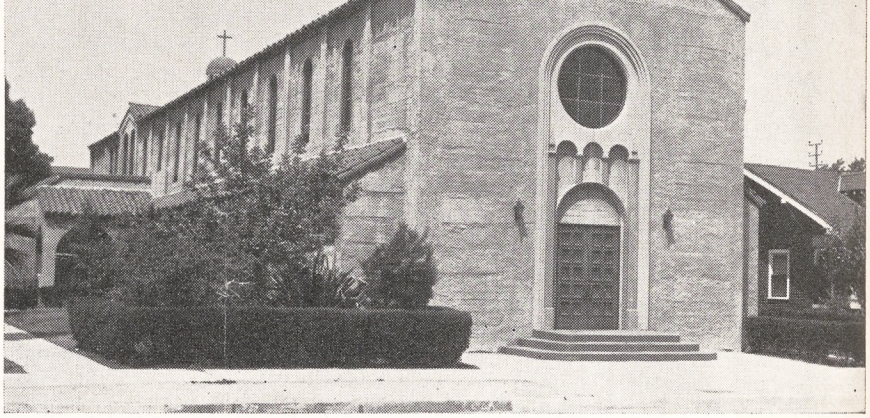
COMMENCEMENT AT BERKELEY

New Haven:—Prof. John D. Wild of Harvard was the headliner at the commencement of the Berkeley Divinity School, held here June 4th. He declared that the chief source of human slavery is the identification of the end with instruments such as money, power or the state. Religion is the greatest of liberating forces, he declared, but it must be freed from two grave distortions; extricationism which aims merely to secure escape from an abandoned world, and absolutism which aims at a static order instead of spontaneous activity. Both are irreconcilable with Christianity, he asserted.

There are twelve men in the graduating class. The degree of master of sacred theology, awarded by the school for the first time, went to the Rev. J. P. McGarvey of Collingdale, Pa., and Panayiotis Christou of Greece. The degree of doctor of sacred theology was conferred on the Rev. Henry DeWold deMauriac, rector at Trinity, Tarriffville, Conn.; the Rev. Samuel M. Shoemaker, rector of Calvary, New York, and the Rev. W. B. Spofford, rector of Christ Church, Middletown, N. J. and managing editor of THE WITNESS.

Faculty appointments for next academic year were the Rev. Elmer J. Cook as professor of New Testament; the Rev. A. Gabriel Hebert of the Society of the Sacred Mission as visiting English lecturer; Prof. Wilbur M. Urban, recently retired as professor of philosophy at Yale, as visiting professor in apologetics and philosophy of religion; the Rev. Thomas S. Cline as lecturer in moral theology and the Rev. Lemuel J. Winterbottom as supervisor of religious education.

Dean Percy Urban announced at the alumni dinner that the enrollment for next year will be the largest in the history of the seminary.



Church of St. Philip the Evangelist, Los Angeles, recently observed fortieth anniversary when the Rev. H. Randolph Moore, rector, was celebrant at Feast of Dedication service

CLERGY PENSIONS INCREASED

New York:—The pensions of a large group of retired clergy have been increased effective May 1, 1948, according to a statement just issued by the Rt. Rev. Cameron J. Davis, D.D., President of The Church Pension Fund. The increase has brought this group of pensions up to a level 23 per cent higher on the average than the amounts guaranteed in the Rules.

The clergy affected by this step are those who had a period of ministry before the Fund started in 1917, who have reached age sixty-eight after May 1942, and whose pensions as guaranteed by the Rules are under $1,000 a year. The Board of Trustees at its recent annual meeting, at which twenty of the twenty-three members were present, felt this forward step was justified in the light of the financial status of the Fund and the outlook for the future. The pensions of those who reached age sixty-eight prior to May 1942 had already been placed on the correspondingly higher basis as they retired. The Trustees authorized the setting up of the necessary reserves to guarantee the increased pensions so long as the beneficiaries live.

The step contemplates also that clergy in this same category who have not yet retired will benefit by the same higher pension bases when they do retire.

Pensions which figure under the guaranteed Rules to more than $1,000 a year are not affected by this step. The funds available have been used entirely for the benefit of those whose ecclesiastical income during active ministry has been in the lower brackets.

ANNOUNCE CHANGE IN PROGRAM

Orkney Springs, Va.:—An important change has been announced in the program for the Shrine Mont Clergy Seminar which meets here July 26-August 6. The Rev. William H. Dunphy of Philadelphia will give five lectures the second week on "Basic concepts of the Christian faith," with the Rev. George J. Cleaveland of Washington Cathedral, giving only five lectures on "Personalities of the Reformation of the Church of England," instead of ten as previously announced.

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EDITORIALS

Let's Have Discussion

THE season for diocesan conventions is over. Most of them had a single pattern. There were numerous reports, the budget was discussed and passed, there were one or more inspirational addresses, and adjournment came after certain resolutions of thanks were adopted. In many places the convention is so rushed that there isn't even time for delegates to become slightly acquainted. There almost seems, in some dioceses, to be an effort to qualify for an award for the shortest convention on record.

What could a diocesan convention be? It could be a representative group of Episcopalians who come together, under the guidance of the Holy Spirit, to think through the applications of their faith to the life of the world. It could be a time when we chart the course for bringing the gospel of Christ to "those who are far off and to those who are nigh." But it is not these things. Haste is the watchword. Motions are tabled, or debate is given a time limit. It does not seem important that we should devote over a few minutes instead of hours to trying to discover what our attitude as churchmen should be in the matter of, let us say, Christian unity. What is important is that we close the convention at the customary hour so that everybody can get home in good season. The presiding officer and a number of the clergy seem to be in mortal fear that there might be some discussion of issues affecting the Church's life, so that the sooner the convention is over, the better.

It is said that you couldn't get laymen to attend a longer convention. What nonsense! Americans are inveterate convention attenders. No respectable grand lodge of a state would think of having an annual conclave that lasted the small part of a day. Present diocesan conventions do not appeal to most delegates, clerical and lay, because they offer so little opportunity for any participation. They are cut, dried and dull. A convention that really attempted to reach decisions after prayerful witness on the part of many, even if it lasted several days, would merit the interest of most delegates.

Next year will be General Convention year. Elected deputies from dioceses and missionary districts ought to go to that fully aware of the considered Christian judgment of those they represent. It will not be possible for most of them to do this unless diocesan convention procedure undergoes a drastic overhauling. We pray that those committees or individuals who plan for diocesan conventions next year, make sure that the many matters which deserve the attention of the Church be included on the agenda and that ample time be provided for full discussion of them. Further, we point out to delegates that motions to table or limit debate are often the act of a coward who does not want to have another viewpoint expressed, even though it be prompted by the Holy Spirit.

"QUOTES"

IF A PROSPEROUS man desires to make his religion real let him give much and ask little. My experience is that our wealthy members have been in the habit of giving little comparatively and demanding much relatively, to their spiritual vision. That is why the Episcopal Church has such well-appointed parish churches and such poorly supported charitable institutions. Better have wicker chairs and well-equipped hospitals than cushioned pews and poorly supported institutions.

—the late BISHOP JOHNSON
First *Witness* Editor

Your Turn Will Come

AMERICAN Churchmen for the most part expressed no concern when delegates of international unions residing in Canada were turned back at the border, and so prevented from attending the convention of the CIO meeting at Atlantic City. "No concern of the Church," some said. Others went even further by declaring: "Good thing: they are a threat, these labor leaders, to free enterprise." The pattern of their thinking followed closely that of German pastors a decade ago who actually approved when the Nazis persecuted Jews and trade unionists as "threats to the state." They woke up only when they themselves were cracked down upon, with hundreds of them thrown into concentration camps. It finally prompted one of them to tell a small delegation of American churchmen: "If you stand by while others lose their freedom you may be perfectly sure that the time will come when you will lose your own."

On June 11th, the Rev. G. Harvey Forster, an official delegate of the United Church of Canada to the forthcoming assembly of the World Council of Churches, was removed from a train at Niagara Falls and refused permission to enter the United States. He subsequently went to Montreal where he took a plane for London.

Mr. Forster is superintendent of All Peoples Mis-

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sions for the United Church in the Niagara district. His work brings him into contact with people who came to Canada from Hungary, Romania, Czechoslovakia, Bulgaria, Yugoslavia, Italy, Russia. He planned to visit these countries before returning home. He had a visa to Russia; he carried a letter of greeting to the patriarch of the Orthodox Church from the United Church. He had similar messages addressed to the heads of Protestant Churches in other eastern European countries. All of which prompted S. J. McDonnell, acting district director of the U. S. immigration and national service at Buffalo to state that Forster had been "temporarily excluded because his entry might be deemed prejudicial to the interests of the United States." The same stock reason that was given when elected delegates from Canada were forbidden to attend the CIO convention.

Some of the minister's Canadian friends think the United States authorities are silly. The Rev. J. M. Finlay of one of the United Church parishes in Toronto said: "Harvey Forster is not a Communist. He has a fine, philosophical mind, has done some fine writing, and no Communist would pull the wool over his eyes. But the incident just shows how ridiculous this Red-hunting can become when anybody who is a humanitarian can be labelled as Red."

The Rev. J. Lavell Smith, superintendent of the Church of All Nations, Toronto, declared: "This is an example of the hysterical suspicion that seems to be spreading in the U. S. and even in Canada."

It was G. Bernard Shaw who said years ago: "Following a war the belligerents swap characteristics." And so today in the United States young men are drafted for the army in peace-time; thought control is instituted by various agencies of government; a foreign legion composed of 25,000 aliens, selected for their fascist sympathies, are to be incorporated into the army; kings and queens migrate to our land to get away from the common people, just as a hundred years ago the common people of Europe fled to our shores to get away from the kings and queens.

Well, if American churchmen stand by while others lose their freedom they may be perfectly sure that the time will soon come when they will lose their own. Fascists, at least in this respect, do not discriminate.

New Books

***Excellent **Good *Fair

*_High Wind at Noon_: a Case for a Daring Christianity, by Allan Knight Chalmers. Scribner's, $2.50.

A recent English visitor reported that the theme of the average American sermon was "Let me suggest that you be good." Dr. Chalmers, now leaving his distinguished pulpit in New York for a chair at Boston University, provides evidence against this; his general theme is more like "Let me assure you that by God's grace you can be good in this exciting age." Preachers and listeners alike will find much to stimulate in this report of a pastor's practical faith. Honestly, though, they mustn't look for many ideas. Chalmers leaves off where Niebuhr begins—or do I mean that like so many of us he tries to carry on where Niebuhr leaves us? —E. R. Hardy, Jr.

* * *

*_From Failure to Fulfilment_, by John Martin. The Macmillan Company. $2.00.

This is a small book, described as "A Minister's Notebook on Psychological Method." The author is an English Free Church minister. In this book he is, apparently, not greatly concerned with the deeper implications of the newer psychology, stressing rather the conviction that the psychological explanation of the person's difficulty cannot be regarded as the final solution. This fulfilment lies in the realm of spiritual life. Such an emphasis, we realize, is needed.

One has the feeling however that the author has a rich experience in helping individuals, but that he is too reticent in writing in a more explicit manner about the individuals he uses as illustrations. His propriety, while revealing a real respect for human personality, has kept most of his illustrations from being very helpful. Although soundly written, one fears this book will not have a wide circulation nor prove a very great contribution to the field. —Ernest W. Churchill.

* * *

*_Freedom and Order_, by Eduard Heimann. Scribner's. $3.00.

This book is a definitive statement of the dialectical Socialist position. It is cool towards Russia, calm toward Germany, and hopeful about America. It abounds in well-digested consideration of a great many philosophies and statements, and thus is useful. —H. McC.

* * *

**_The Church, The Gospel, and War_, edited by Rufus M. Jones, Harper and Brothers, $2.00.

The Fellowship of Reconciliation has done the Church a service by bringing together the essays in this book, which give representative positions of pacifists in all the churches. The list of contributors bridges the ocean as the best from some earlier collections of essays on peace are included. Roland Bainton and Kenneth LaTourette of Yale, Charles Raven and Herbert Farmer of Cambridge with Charles Iglehart of Union represent the academic field, joining with C. Paul Gliddon, Percy Hartill,

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Laurence Housmen, Kirby Page, Evelyn Underhill, Edward Watkin and the editor, Rufus Jones in the symposium of peace. What they have to say is interesting and important. —S. A. T.

* * *

Main Issues Confronting Christendom, by Harold A. Bosley. Harper's, $2.50.

A man with the imposing and somewhat restricting title of "Preacher to the University" at Duke, could not be expected to write a very incautious or dashing book. Indeed, Dr. Bosley has not done so. He says that the book is the product of group thinking and he leans heavily on the cautious manifestos of official Church groups. However the book is valuable for a splendid undaunted chapter entitled "Religious Liberalism Points the Way." In days when Liberals are considered lazy, hazy, or crazy, statements like this are needed before we all go down in a welter of ideologies which have been so sharpened by precision that they are useful only as weapons against other philosophies.

—H. McC.

* * *

****Alternative to Futility* by Elton Trueblood. Harper Bros., New York. $1.00.

Dr. Trueblood finishes his trilogy for modern times in the manner in which he began it—which is to say, on a high, simple and thoroughly sensible and prophetic level. While recognizing the contemporary impotence of the churches, he maintains that a redemptive fellowship, operating and expanding on the cellular principle, might save the world. This is a must book to give to your laymen—that is, after each priest has read it himself.

—W. B. S., Jr.

Faith, Not Fear....

By

SYDNEY BARR

Vicar of Grace Church, Newington, Connecticut

I SHALL never forget V-J Day 1945. I was in China when the news came in. At first there was a paralyzing numbness. Then an almost delirious joy. Very soon now I would be home. And there was reasonable hope that in my lifetime at least there would not be another war.

During the succeeding months much of that joy has faded away. Because, incredible though it seems, after all the destruction and suffering of the past years, the world still continues in a pattern which points toward a third world war as a distinct possibility; points, as a matter of fact, to the possible recurrence of wars to the ultimate destruction of mankind.

For all this we have a tremendous responsibility here in this country. Our mood and framework of reference are becoming increasingly dangerous. For we are being victimized by fear. A kind of frenzied and panicky worry has swept the nation, a fear which, we are told by objective observers, far exceeds the normal and understandable apprehension held by countries in Europe and the Near East. Dr. Carl Hermann Voss, speaking at the annual meeting of the World Alliance for International Friendship Through the Churches, declared recently: "Nowhere did I encounter such fear of Soviet Russia and Marxist Communism as that which I found in the United States on my return." The fact that we are being swept along by this current is the most convincing proof I know that our nation is still far from being thoroughly Christian.

This prevailing apprehension is our greatest peril. It puts us in the position where American democracy may lose its greatness and move toward reaction on the right. Our fright could destroy our way of living from the inside. We see the results of this negativism all around us. A recent example has been cries of havoc by the press because of the so-called "red menace" in the film industry. The state of our country is indeed at a low ebb if we must indulge in Red hunts, loyalty purges, and even star chamber proceedings for state employees. I strongly question the proceedings of a Thomas Committee and the provisions of a Mundt-Nixon Bill. For these come perilously close to being outright travesties of democratic procedure and violations of the Bill of Rights. Whatever may be your individual opinion on these matters, one thing is certain—none of these so-called remedies gets at the root of the problem. And equally certain is this—all of these so-called remedies are grave threats to democratic civil rights and liberties. We grudgingly grant some of our surplus wealth and food to revive Europe—not in the minds of many people as an act of Christian charity and mercy, but primarily as a means to stop the Red tide—and at the same time we are reluctant to discipline an unruly inflation-ridden economy with rationing and price controls.

We all deplore communism and its extravagant propaganda, its distrust and misunderstanding of Western nations, its repression of civil liberties, its police state and prison camps. But our counteracting measures, thus far, have been controlled, primarily, by panic and fear.

"The issue is not what any possible enemy may do to the country which owns the atom bomb," said Dr. Voss. "The issue is whether a frightened gov-

Address delivered at Commencement Exercises at Berkeley Divinity School, June 4, 1948. Mr. Barr was a member of the graduating class.

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ernment in America may not destroy democracy from the inside."

THE Christian is realistic, but optimistic. Realism demands that we recognize the situation for what it is, and on the purely materialistic level maintain our national defenses. But optimism goes farther, and offers something more fundamental and constructive. Optimism demands an attitude of positive faith—faith in God, whose creation is good because he is good; and faith in our own democratic way of life. Fear will never get us anywhere. Whatever can be done to remedy our present situation will be done only on the positive basis of faith. What, then, are some of the positive steps to be taken? There are three.

First of all, we must bend our utmost energies toward improving and developing the democratic way of life which we already have. This means, just to mention a few things, clean government, strong control of our inflationary economy, improved housing facilities, adequate recreation, the elimination of hunger, disease, illiteracy, want and fear. Above all, it means guaranteeing these things, and civil rights and liberties to everyone, regardless of race, creed or color.

Secondly, we must be constant in prayer. As Christians we, of all peoples, should know the effectiveness of intercession, whereby God's power is released and becomes infused through the world. Prayer is a very specific way whereby we can cooperate with the working of God's will in the world. We might well go on a prayer campaign. Intercession groups, in and out of the Church, would be a powerful influence in our troubled world. Christians and the Christian Church will best serve God and man when they immunize themselves by prayer against hysteria and despair.

Thirdly, we must all have and evidence that faith which alone results in positive measures for good. Faith in God—that he is good, that he has created his world for good, that good will ultimately prevail. Faith in his dear Son, through whom and by whom the whole world, with all its trouble and distress, is continuously presented to the Father and can yet, as a whole, become reconciled to him. And faith in God the Holy Ghost, who still works in our midst, softening hearts, sharpening perceptions, inspiring, sanctifying.

Faith gives the Christian composure even in the midst of the most extreme stress and strain. He who has faith is quiet and confident. He who has faith is the best source of counsel and strength to all in distress. He who has faith is reliable, because steady in judgment and prompt, but not impetuous, in action.

This is God's world, and God still rules his world. This is the ground for our hope. Faith, not fear, must move us.

Travels of a Gargoyle

By

THOMAS V. BARRETT

Director of College Work of the National Council

AFTER I left Dr. Greatvoice I journeyed on to Cloytown arriving on Saturday afternoon in the midst of a tempest. The Rev. Harold Honneydo was at the station to meet me. He had a sweet smile and a lovely green tie. He looked like a chief Chaplain of a Hunt Club. He was a pleasant fellow and did his best to give me a kindly welcome. He came on the train before I could get off, and took my suitcases. He had also brought me a raincoat, some rubbers, and an umbrella; in case I had no garments for wet weather. He had me stand at the door of the station while he went to get his car; so my feet wouldn't get muddy. I found myself wondering if a person could be too kind, and then pinched myself for not having the proper psychology for local level observation.

In the car, Harold glanced at my clerical collar.

"If you wish to dress in mufti while you're here, it's all right with us," he said pleasantly.

"I haven't got a clean shirt," I said. "My rabat covers this one."

"I'm sure one of mine will fit you," he said.

"This is all right, thank you. I don't mind at all. In fact I'm quite used to it. Kind of like the custom."

Honneydo smiled sweetly. "Don't you find it a barrier between you and laymen?"

"No, I don't," I answered with an inner desire to leave the subject and be off elsewhere. "In fact when I wear my collar everybody talks to me. People tell me all their problems. When I want to be alone I wear a tie."

Honneydo smiled courteously, "I always prefer plain clothes. Clericals make one look so professional."

"I thought we were professionals," I grouched, ignoring my local level resolutions. "After three years in Seminary I'd hate to be taken for an amateur."

Honneydo looked hurt and I was contrite at once.

"Have you read Human Destiny?", I asked as cheerfully as I could while lightning struck the bridge we were crossing.

"No, I haven't," said Honneydo, looking like a sunrise. "As a matter of fact I think reading theology is rather an escape from life, don't you? It often becomes a substitute for living experience."

"Perhaps," I said, wondering what a dead ex-

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perience would be like, "but a man has to get ideas somewhere."

"I find," said Honneydo, "that people aren't interested in ideas. They're interested in life, and spiritual values . . . and . . . well . . . living experience."

Between the rain and the grass-root sunbeam beside me I began to feel humid, on the intellectual level.

"Seems to me," I ventured, "men have to have some sort of framework for living experience—perhaps just a buttress or two here and there."

"Yes, but it ought to be very elastic; one that can be adjusted to changing life-situations, and developing values. You see I believe the Holy Spirit is still operating in the world."

"I'm sure of it," I said, flinching as a bolt of lightning brought down an elm tree just behind us.

"The Church must accept new values, and reject the old superstitions and outworn theology," Honneydo went on pleasantly. "It's the spirit that counts, and men's living experience."

We reached the Church and Honneydo offered to run in and get the sexton who could carry me over the puddles, but I assured him I didn't mind dampness here and there. We went inside and I saw there was a sanctuary light burning.

"I see you reserve the Sacrament?" I said.

"Oh no," smiled Honneydo. "But we think the light gives a religious feeling to the church. We believe in the continual spiritual presence of Christ in the world."

In the sacristy there was a framed picture of the Boy Jesus painted by Hoofmun. Honneydo beamed. "Don't you think that picture has a good deal of spiritual vitality?" he asked eagerly. I was beginning to feel so spiritual I hardly noticed my body at all. I kept dropping my hat. Guess I was getting religious feelings right down to my fingertips.

"We're having Communion tomorrow," Honneydo informed me. "You may notice some little differences in the service. We try to make the service spiritually meaningful in terms of modern experience. For instance, I leave out the phrase 'wrath and indignation.' I believe we should tell people about the love of God."

A terrific clap of thunder came down the steeple, rolled around the nave, and went out by the sacristy door.

"I wish you'd put the phrase back in again," I mumbled.

"What?"

"Nothing. Go on."

"We also omit 'the punishment of wickedness and vice,' and we shorten the prayer of consecration, and spiritualize the prayer of humble access; it's pretty cannibalistic the way it is."

"Do you use the same creed? I mean the one I do? We do?"

"We generally leave out the creed," Honneydo said, "and sing 'Breathe on me Breath of God.' It's more meaningful, spiritually, to people of our time."

I began to get onto the living experience technique.

"We could have a poem in place of the Epistle," I said. "I know one that's practically *all* spiritual values."

Honneydo said that would be very helpful. We went to his study and worked out a good spiritual communion service and had a dandy discussion on creative prayer. I wasn't quite sure what the term meant at first, but evidently it meant not bothering with the old out-of-date prayers; it meant making prayer a vital, meaningful creative thing. I tried to pray creatively about original sin, but Honneydo discouraged the attempt, and said people were interested in spiritual values and kindliness to others. He said we were evolving away from animals anyway and getting pretty creatively good.

Sunday morning we had a churchly service. The choir wore bright green cassocks and the crucifer wore a blue alb. Honneydo said the colors had no ecclesiastical significance, but they gave a nice spiritual tone to the service. He preached a sermon that wasn't out of any old books either. Right off the griddle of living experience.

That night I talked to the Blueberry Club on Creative Meditation and showed them that philosophy and history and intellectual things were not as important as the things of the heart in terms of everyday living experience.

When I got on the train next day I could hardly feel the sway of the cars. I was really half out of this world. Living creatively I guess. It was a relief not to have to bother about thinking anymore, and I was glad I'd never have to tax my brain again in my top-policy planning, trying to find exact words, and clear cut statements. After all it is the spirit that counts, so what difference do words make?

Before I went to sleep that night I read my Bible trying to find some creative experience. I didn't have much luck. In Bible days men pretty much believed in superstitions and outworn theology. I opened to Ecclesiastes. "I applied mine heart to wisdom, and to search, and to seek out wisdom and the reason of things, and to know the wickedness of folly, even of foolishness. . . ." What's the use, I said to myself. There isn't a good old grass root spiritual value in the whole passage. Religion was too intellectual in those days. I turned over and put out the light.

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World Religious Leaders Confer On the United Nations

Representatives of Eight Major Religions Discuss Moral Support of United Nations

New York: — Representatives of eight of the major religions of the world, together with representatives of seven of the numerically smaller religious groups, gathered here June 16-18, under the sponsorship of the Church Peace Union, to discuss the moral and spiritual support of the United Nations.

Meeting at Town Hall, men and women from India, China, Lebanon, Great Britain, France, Turkey, Canada, and other nations of the world, gathered under the auspices of the Church Peace Union but with the cooperation of the American Association for the United Nations, the World Alliance for International Friendship through the Churches, and 48 national and international cooperating organizations, to consider how the forces of religion in all nations can be mobilized into concerted action to support the United Nations and its efforts for the establishment of a peaceful, free world.

From the time that Ambassador Carlos P. Romulo, chief of the Philippine mission to the United Nations, opened the conference until Sir Carl A. Berendsen, New Zealand delegate to the United Nations, addressed the closing session of the meetings, the more than a thousand delegates considered such subjects as: "The United Nations and Its Task," "The Moral and Spiritual Resources of Mankind," "Religion and Human Rights," and "A Practical Program of Action."

The speakers for the three-day conference included General A. G. L. McNaughton, chief of the Canadian Mission to the United Nations; Prof. Lewis Mumford, philosopher and author; Mr. James P. Warburg, economist and author; W. E. B. DuBois of the National Association for the Advancement of Colored People; Mrs. Helen Gahagan Douglas, Congresswoman from California; Mr. Henry James Forman, author and editor; Dr. Jal Pavry, Parsee representative from India; Mr. Enrique Losada, United Nations delegate from Bolivia; Dr. Edmund Sinnott, president of the American Association for the Advancement of Science; Dr. C. L. Hsia, minister plenipotentiary, Chinese Delegation to the United Nations; Mr. Martin Hill, British member of United Nations secretariat; Miss Freda Kirchwey, Editor of *The Nation;* M. Hamdullah Suphi Tanriover, Depute d'Istamboul, Grande National Assembly, Turkey; and Dr.



Mrs. J. Maver Feehan is the chairman of the children's division of the department of education of the diocese of Missouri

William Pierson Merrill, pastor emeritus of the Brick Presbyterian Church.

Henry A. Atkinson, general secretary of the Church Peace Union, said of the conference: "Religion has the answer to the world's problems. As a unifying, creative, dynamic force in the midst of stagnation, failure of nerve and disunity, religion provides an alternative to world chaos."

He noted: "It is true that religion can be, and often is, a source of divisiveness. Witness the dissension among Protestant denominations and sects; the tensions between Roman Catholics and Protestants; the internecine warfare among Moslem, Hindu and Sikh in India; the strife between the conflicting nationalisms of Jew and Arab in the Middle East. There is, however, another side to the coin. In the aspirations of the vast masses of millions of people throughout the earth, there is one common denominator, an inexorable drive for a just and peaceful world."

Among the religions represented at the conference was Buddhism, Judaism, Christianity, Zoroastrianism, Hinduism, Jainism, Confucianism, Islam, and Sikhism, as well as Christian Science, Ethical Culture, Theosophy, Baha'ism, Mormonism, New Thought, Vedantism, and Brahmu Samaj.

Speak Freely

Newark, N. J.:—The board of social relations of the diocese of Newark recently passed two significant resolutions. The first, passed unanimously, states that "Whereas the citizens of our country are under considerable emotional pressure at the present time due to conflicting ideas in the social and economic aspects of our lives, and whereas one of the duties of a pastor is to speak the truth, in love, to his people, as God gives him power to see that truth, to the intent that

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his people may be helped in the better shaping of their lives for the carrying out of God's purpose; therefore be it resolved that we, the members of the board of Christian social relations, hereby remind ourselves and our fellow churchmen, of the right and duty of every clergyman to speak freely concerning that which his conscience dictates, and of the corresponding duty of laymen to afford our clergy this full opportunity, without hindrance or interference, direct or indirect."

The resolution was sent to the clergy and vestries of the diocese for "their thoughtful consideration."

Then acting upon their own advice the board passed a resolution opposing the Mundt-Nixon Bill. Pointing out that the House of Bishops last November called upon Church people "to be on their guard lest an hysterical fear of Communism shall lead us to fight that danger with weapons destructive of the treasures we seek to guard" the board informed the two Senators from New Jersey that "We oppose this Bill in the spirit of the statement of our Bishops."

Phillips Honored

Middletown, Conn.:—The degree of doctor of divinity was conferred on the Rev. Wendell Phillips, rector of Christ Church, Rye, N. Y. by Wesleyan University at its commencement on June 13th.

Windham House

New York:—The seven young women who have lived at Windham House while doing graduate work in universities and seminaries here are to work in varied fields. Elizabeth Brigham of Blue Mounds, Wis., a master in religious education, is now the wife of the Rev. Edwin J. Rooney who is to be assistant at St. John's, Northampton, Mass. Kathryn Bryan of Memphis, Tenn., with the same degree, sails in July to be a missionary in Haiti. Letitia Croom of Jacksonville, Fla., master in religious education, is to join the staff of the Town and Country Institute at Parkville, Mo. Virginia Markham of Oconomowoc, Wis., with a B.D. degree, is now the wife of the Rev. Richard L. Harbour, rector at Wappingers Falls, N. Y. Marianne Mix of Johnstown, N. Y., master of religious education, is to be on the staff of St. John's, Northampton, Mass., and work with students at Smith College. Jane Hwang, with a master's in personnel and guidance, is to be on the staff of St. Hilda's School, Wuchang, China. Beatrice Tai, with a similar degree, is to be on the staff of St. Agnes' School, Wuhu, China.

Weber a Chaplain

Arlington, N. J.:—The Rev. William M. Weber, rector of Trinity Church here has resigned to accept the position of chaplain at St. Mary's - in - the - Mountains, girls' school of the diocese of New Hampshire, located at Littleton. He will also be the rector of All Saints' parish.

Kelley to Retire

New York:—The Rev. Harold H. Kelley has resigned as director of the Seamen's Church Institute here, effective August 31, and he and his wife will return to their native state, California. He has served the Institute for 14 years as director and has been in seamen's welfare work for 25 years. He is 65 years old.

Bishop Names Canons

Dallas, Texas:—Four administrative assistants in the diocese of Dallas have been appointed canons by Bishop Avery Mason. The Rev. Alfred L. Alley is the head of the diocesan school for boys; the Rev. Curtis W. V. Junker is the director of religious education and head of youth work; the Rev. Menter B. Terrill is chaplain to the bishop and in charge of the promotion of a diocesan center; the Rev. Edward B. Ferguson is in charge of social agencies.



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Hits Mundt Bill

Salem, Ore.:—Episcopalian Henry A. Wallace warned in a speech here that the Mundt-Nixon Bill (see WITNESS editorial, June 3) would get Churches into trouble. In an address made on the campus of Williamette University, a Methodist institution, Wallace asserted that the "vicious" Mundt proposal might, however, take into consideration the Methodists' record of church-going.

"If the Russians want peace, the Communists want peace, and if the Methodists want peace, then the Methodists too would be in serious danger, because they would be put in jail and fined $10,000," Wallace declared.

He said that many laymen would find themselves liable to prosecution if they followed the tenets set down by the founder and early members of the Methodist Church.

Wallace added that the Friends Church might also be in danger, since it had inserted advertisements in New York newspapers urging the need for a conference between the United States and Russia at the time such a proposal was being rejected by this country.

Orthodox Congress

Belgrade (RNS):—Patriarch Gavrilo of the Serbian Orthodox Church, accompanied by three other bishops, will attend the Congress which will open in Moscow on July 7, called by Patriarch Alexei of the Russian Orthodox Church. Matters to be discussed are the conditions under which a closer relationship may be established between the Anglican and Orthodox Churches and also the attitude the Orthodox Churches should take toward the World Council of Churches.

Condemns "Holy War"

London:—A warning that the Church must not take part in a "holy war" against Communism was sounded here by the Archbishop of York in addressing the convocation of York.

"Confronted with atheistic teaching and non-ethical practice of modern Communism, many are now calling upon the Church to join a 'holy war' against Communism, employing every spiritual weapon and indiscriminately excommunicating all Communists," Dr. Garbett declared. "This line has already been taken by the Roman Catholic Church, and many British churchmen are advocating that we follow it. However, the Church of England must oppose Communism, not by political action or mere denunciation, but by its teaching and its life."

The Archbishop said one result of using political and spiritual weapons indiscriminately against all who called themselves Communists would be to make a breach with millions of Orthodox and other Christians.

"It might also," he warned, "prejudice our position with the Communist rulers of these people, and give militant atheists an excuse for demanding resumption of religious persecution."

Repair Program

New York:—Continued use of St. George's Church here is seriously threatened unless $185,000 can be immediately secured to start major repairs, it was announced on June 11 by Rector Edward O. Miller and Senior Warden Charles C. Burlingham. The side galleries of the 100 year old church have already been closed as unsafe.

Issue Warning

Seattle, Wash.:—Endorsement of the European Recovery Program was coupled with a warning against minimizing the program's effectiveness by "turning it into a political weapon" in a report adopted by the

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People in America are, at long last, becoming genuinely aroused about the peril of Freedom in our country and worldwide.

Clergy are joining this Crusade, presently, at the rate of nearly a thousand per month. Mail from interested miscellaneous persons has increased thirty fold in the last six months.

Whether the people will become enough aroused SOON ENOUGH is the real problem. Too many things happen too late. To lock the barn after the horse is stolen is stupid enough—but to realize the priceless-ness of Freedom after it is lost is tragic. People in other countries have learned that lesson too late.

What the timing is to be in America remains to be determined. Assuredly the preachers are now accelerating the rising tides against communism, fascism, stateism and all collectivisms. It is later however than many realize, especially in view of feverish war-rumoring and the new implications of war in the atomic era.

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General Assembly of the Presbyterian Church, meeting here. "The more its use is turned into a political weapon the less will be its effectiveness and the more dangerous it can become to the peace of the world," the report stated.

Cathedral Urged

Calumet, Mich.:—Bishop Page of Northern Michigan urged the establishment of a cathedral and diocesan center in his address to the convention of the diocese, meeting here at Christ Church. The convention favored the plan and approved the appointment of a committee to meet with representatives of parishes wishing to be considered for cathedral status.

Virginia Commencement

Alexandria, Va.:—Of the 31 men who graduated from the Virginia Seminary on June 2-4, 26 received the degree of bachelor of divinity. The commencement was climaxed when 9 of the graduates were ordained as deacons. Taking part in the service were Bishop Goodwin of Virginia, Bishop Dun of Washington, Bishop Brown of Southern Virginia, with Bishop Tucker of Ohio, father of one of the ordinands, preaching. The principal address at commencement was by Canon Theodore Wedel of Washington Cathedral. Honorary doctorates were conferred on Bishop Hunter of Wyoming; Bishop Gunn, coadjutor of Southern Virginia; Dean Gibson of the Theological School, Sewanee; the Rev. Samuel M. Shoemaker of New York. The degree of master of sacred theology was conferred upon the Rev. J. Manly Cobb of Leesburg, Va.

Bishop Donegan Honored

Geneva, N. Y.:—Bishop Horace W. B. Donegan, suffragan of New York, received an honorary doctorate from Hobart College at its commencement June 13-14. He preached the baccalaureate sermon for Hobart and William Smith Colleges, which jointly conferred degrees upon 220 young men and women.

Sewanee Commencement

Sewanee, Tenn.:—Bishop Keeler of Minnesota preached the baccalaureate sermon at the commencement of the University of the South, held here June 13-14, and also received the degree of doctor of divinity from this Church college of the south. The commencement address was by Douglas Southhall Freeman, editor of a newspaper in Richmond, Va.

South India Petition

Detroit:—Clergymen of the diocese of Michigan, headed by Bishop Emrich, have petitioned the Lambeth Conference to establish full communion with the United Church of South India. The petition declares that "We believe that the United Church of South India is one of the greatest forward steps in the history of Christianity. We believe this Church represents one of the most hopeful developments in world

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Seminary Graduations

In recent weeks about 150 men have graduated from the institutions listed below and been ordained to the Ministry of the Church.

The Seminaries have done their best to train these men "to serve God for the promoting of his glory, and the edifying of his people." Sometimes it has seemed like the old story of having to make bricks without straw; for the Church's provision of funds for maintaining and operating efficient centers of theological education has fallen far behind the demands of the times.

The Seminaries all depend upon current gifts for the essential work they are doing.

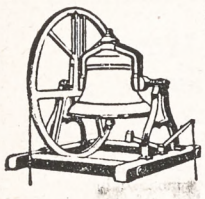
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Christianity today. We believe that Anglican participation in the formation of this new sister-Church is a real glory to the Anglican communion."

Also signing the petition was Mr. John C. Spaulding, chancellor of the diocese, and Mrs. Spaulding, an officer of the provincial Auxiliary.

Boys' School

Austin, Texas:—A new boarding school for boys of high school age will be opened sometime next year by the diocese of Texas, it was announced last week by Bishop Coadjutor John E. Hines. The headmaster of St. Stephen's School is the Rev. William Brewster who recently resigned as the headmaster of St. Mark's School at Southborough, Mass.

Large Class

Sioux Falls, S. D.:—Dean Leland Stark of Calvary Cathedral here presented a third class this year for confirmation on June 6th, so that 78 have been added to the parish rolls this year by confirmation, with 58 of them adults. It represents the largest number of confirmations in the 60 years of the parish, and in the past 8 years the communicant strength has nearly doubled—from 540 to about 1,000.

Old Debt Paid

Chicago:—The Church of the Atonement here has raised the money to pay off the 30 year-old debt on the church and parish house. It amounted to $55,000 when the Rev. James M. Duncan became rector four and a half years ago and he has raised the final $32,000 in the past two months. The consecration of the church is expected to take place in October.

Z. C. Patten Dies

Chattanooga, Tenn.:—Zeboim C. Patten, one of the leading laymen of the Church, died at his home here on June 7th. He was a member of the National Council for 12 years; was active in the affairs of the diocese of Tennessee which he represented at a number of General Conventions, and was from the beginning a member of the WITNESS Advisory Board and an enthusiastic backer of the magazine.

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Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

MRS. ALFRED BOYD
Churchwoman of Middlebrook, Mo.

I feel very grateful to THE WITNESS for the courageous address by Bishop Gooden on our national and international policies, and for the news story of the peace train going from the west to Washington to protest our government's preparations for war.

I am intrigued also by the stories of the work of the Home Missions Council among agricultural migrants as I saw some of that excellent work in western Minnesota when we were living in Grand Forks, N. D. There was a neighborhood house established in a school in a nearby Minnesota town where trained workers cared for little Mexican children too young to work with their parents in the beet fields.

We are proud of the liberal, progressive Christian work of our Bishop Scarlett here in the Diocese of Missouri and feel grateful for the news you give of what he and Dean Sweet and the clergy they have gathered around them here are doing.

The women of the Auxiliary are forward-looking too. I was intensely interested in the meeting of the Diocesan Auxiliary last year held in a Negro Church in St. Louis for the first time. It turned out to be a great success, the largest meeting of the Auxiliary on record.

* * *

MR. C. C. BURLINGHAM
Layman of New York City

I should like to add to the reforms in the Episcopate suggested by Bishop Mitchell in your issue of June 3, the translation of Bishops from one See to another. The present prohibition rests on a resolution of General Convention adopted many years ago. At the last Convention in Philadelphia the House of Bishops adopted an amendment to the Constitution permitting translation, but it failed of passage in the Lower House. The prohibition was intended to prevent political maneuvering. I would not venture to say whether it has been successful. It seems clear, however, that a large diocese should be free to elect a Bishop of another diocese who has acquired experience and has proved his capacity.

* * *

REV. FRANK M. THORBURN
Pine Ridge, South Dakota

The seminarians responsible for *We Were Thinking* (April 15) said that the Church needed specialists. I would like to call attention to a more serious situation. In the rural and missionary fields there is such a lack of priests that if our seminarians are not recruited for those fields all the psychologists, philosophers, educationalists, etc., will have no Christian group to make their work necessary. The attack on the "pagan world" ought to begin among men and women where they live.

It would be much more valuable if the Presiding Bishop and the Council were granted the right to select 50% of the graduating classes of our seminaries and sent them into the mission fields. In 1946 we had 246 candidates and 167 ordinations to the priesthood. If 80 men had been sent in to the 28 missionary districts it would make a great difference.

I can only speak from my experience in the Pine Ridge Mission, but I am quite sure from that experience that if our seminarians were sent so that we could have a steady supply of men, even if they only stayed three years and then went to parishes or other fields, it would be a strengthening of our work. A man is not confined to "small parish activities" any more than St. Paul was. He could salute "the house of Onsiphorus" and bawl out the "parishes of Corinth," and his concern was to see that men were placed in areas where they were needed, and his seminarians were not allocated to the imperial court of Rome to combat the pagan world of that day. I do not know how Timothy, Titus, and the others felt and talked about their various appointments, nor whether their "small parishes" adequately supported them, but at least they gave service in the grass roots and the fruits of their labors is evidenced by the history of the early Church.

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By Gardiner M. Day



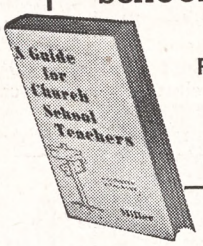
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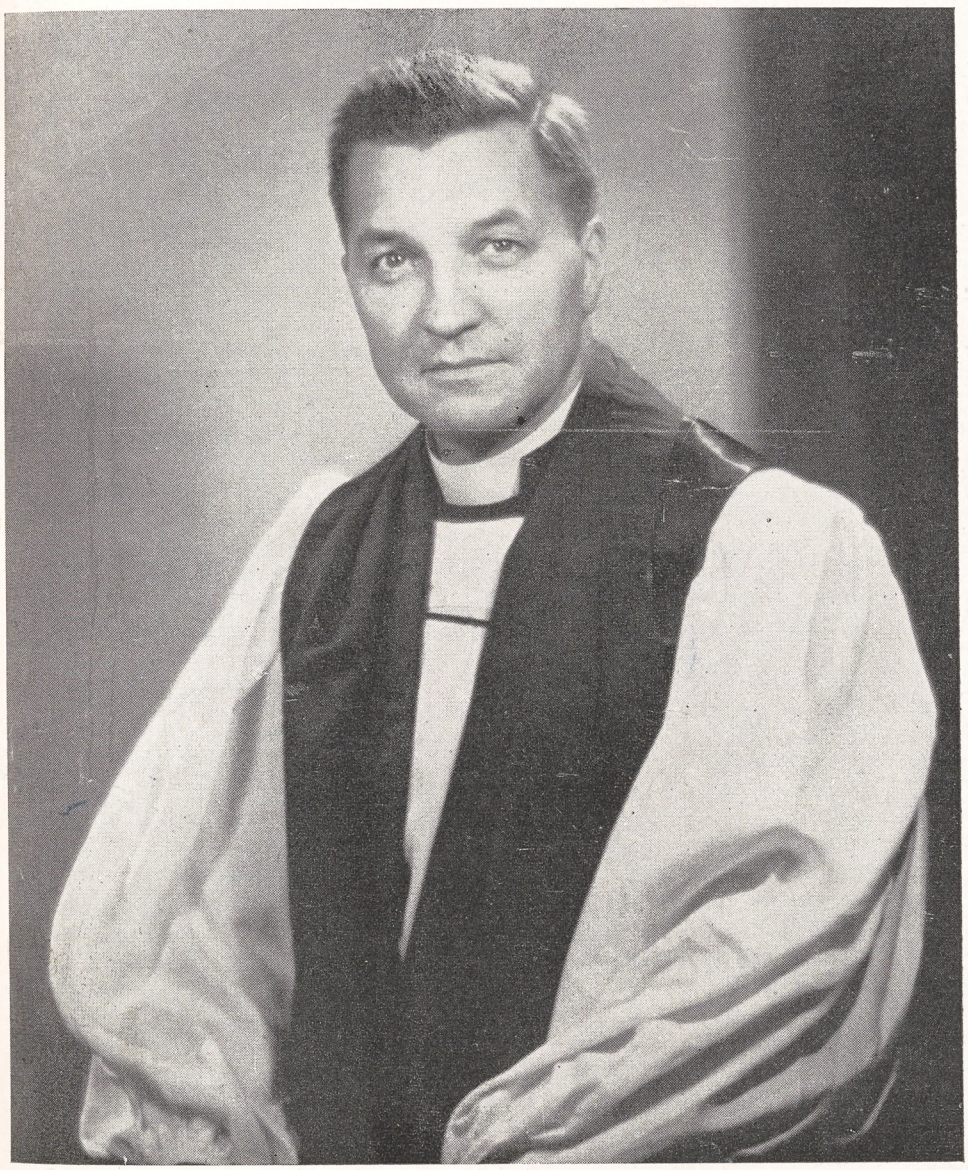
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The WITNESS

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JULY 8, 1948

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BISHOP LANE W. BARTON REPORTS THE LAMBETH CONFERENCE FOR WITNESS

Why Students of China Strike

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SERVICES
In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE
NEW YORK CITY
Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.
Weekdays: 7:30 (also 9 Holy Days and 10, Wednesdays), Holy Communion: 7:15. Morning Prayer; 5, Evening Prayer. Open daily 7 A.M. to 6 P.M.

GRACE CHURCH, NEW YORK
Broadway at 10th St.
Rev. Louis W. Pitt, D.D., Rector
Daily: 12:30 except Mondays and Saturdays.
Sundays: 8, 10 and 11 A.M. and 4:30 P.M.
Thursdays and Holy Days: Holy Communion 11:45 A.M.

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Thursdays and Holy Days: Holy Communion, 11 A.M.

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New York 22, N. Y.
8:00 A.M. Holy Communion.
11:00 A.M. Morning Service and Sermon.
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The Church is open daily for prayer.

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Madison Ave. at 71st St., New York
The Rev. Arthur L. Kinsolving, D.D., Rector
8:00 A.M. Holy Communion.
9:30 A.M. Church School.
11:00 A.M. Morning Service and Sermon.
4:00 P.M. Evening Prayer and Sermon.
Wed., 7:45 A.M., Thurs., 12 Noon Holy Communion.

ST. THOMAS' CHURCH, NEW YORK
Fifth Avenue and 53rd Street
Rev. Roelif H. Brooks, S.T.D., Rector
Sundays: 8 a.m.—Holy Communion; 11 a.m.—Morning Prayer: 1st Sunday, Holy Communion.
Daily: 8:30 a.m.—Holy Communion.
Thursday and Holy Days: 11 a.m.—Holy Communion.

THE CHURCH OF THE ASCENSION
Fifth Avenue and Tenth Street, New York
The Rev. Roscoe Thornton Foust, Rector
Sundays: 8 A.M. Holy Communion.
11 A.M. Morning Prayer, Sermon.
8 P.M. Evening Song and Sermon; Service of Music (1st Sun. in month).
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5:30 Vespers, Tues. through Friday.
This church is open all day and all night.

ST. PAUL'S CATHEDRAL
Buffalo, New York
Shelton Square
The Very Rev. Edward R. Welles, M.A., Dean
Sunday Services: 8, 9:30 and 11.
Daily: 12:05 noon—Holy Communion.
Tuesday: 7:30 A.M.—Holy Communion.
Wednesday: 11:00 A.M. — Holy Communion.

ST. LUKE'S CHURCH
Atlanta, Georgia
435 Peachtree Street
The Rev. J. Milton Richardson, Rector
9:00 A.M. Holy Communion.
10:45 A.M. Sunday School.
11:00 A.M. Morning Prayer and Sermon.
6:00 P.M. Young People's Meetings.

THE CHURCH OF THE EPIPHANY
1317 G Street, N. W.
Washington, D. C.
Sunday: 8 and 11 A.M.; 8 P.M.
Daily: 12:05.
Thursdays: 11:00 and 12:05.

The WITNESS

For Christ and His Church

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★

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JULY 8, 1948
Vol. XXXI No. 20

Clergy Notes

BRATT, GEORGE F., rector of St. Paul's, Ossining, N. Y. has been appointed archdeacon of the diocese of New York, effective October 1.

BURNETT, LEE W., was ordained priest at Trinity Cathedral, Cleveland on June 21 by Bishop Tucker. He is rector of St. Paul's, Bellevue, and in charge of Grace Mission, Clyde, O.

BURNZ, EDGAR C., rector of St. Mary's, Bluefield, Va., has resigned, effective July 31, to retire from the active ministry.

CATON, JOHN R., with missionary experience in South Dakota and China, is to go as a missionary to Honolulu.

CORRIGAN, DANIEL, rector of Grace and St. Peter's, Baltimore, has resigned to accept the rectorship of St. Paul's, St. Paul, Minn.

GILLIAM, JACKSON, was ordained deacon on June 10 at St. Mary's, Arlington, Va., by Bishop Remington of Pennsylvania. He is assistant at St. Mary's.

HAILWOOD, JAMES W., was deposed on June 16 by Bishop Clark of Utah for causes which do not affect his moral character.

HALL, GEORGE J., formerly director of college work of the diocese of California, becomes rector of All Saints, Santa Barbara, Cal., on July 15th.

HARRIS, SHELBERT C. JR., was ordained deacon on June 15 by Bishop Tucker at Trinity Cathedral, Cleveland. He is in charge of St. Mark's, Shelby, Ohio.

HILL, HERBERT H., is now in charge of St. John's, Monticello, N. Y. and vicar of St. Andrew's, South Fallsburgh.

KELSEY, ARTHUR C., rector of St. John's, Franklin, Pa., becomes assistant at the Advent, Boston, Mass., August 15th.

KLOHN, FRANKLIN J., was ordained priest at Trinity Cathedral, Cleveland, on June 21 by Bishop Tucker. He is rector of Grace Church, Galion, O.

LOEGLER, DAVID, was ordained deacon on June 15 by Bishop Tucker at Trinity Cathedral, Cleveland. He is director of social relations in the diocese of Ohio and a member of the city missions staff.

PRIMO, QUINTIN E., formerly rector of St. Matthew's, Delray Beach, Fla., is now rector of the Good Shepherd, Sumter, and St. Augustine's Mission, Sumter County, S. C.

SOMERS, CHARLES L., retired clergyman of the diocese of Southwestern Virginia, died on May 30 in Richmond, Va.

(*Continued on page* 14)

SERVICES
In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.
Weekdays: Holy Communion — Monday and Thursday, 9 A.M.; Tuesday. Friday and Saturday, 8 A.M.; Wednesday, 7:00 and 11:00 A.M. Noonday Service, daily 12:15 P.M.

CHRIST CHURCH
Cambridge
Rev. Gardiner M. Day, Rector
Rev. Frederic B. Kellogg, Chaplain
Sunday Services: 8:00, 9:00, 10:00 and 11:15 A.M.
Weekdays: Wed. 8 and 11 A.M. Thurs., 7:30 A.M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, S.T.D., Rector
Sunday Services 8. 9:30, 11 A.M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, D.D., Dean
Summer Services
Sundays: 8:30 and 11:00
Weekdays: Holy Communion 12 noon
The Cathedral is open daily for Prayer

ST. PAUL'S CHURCH
Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkow, D.D., Rector
Sundays: 8 A.M., Holy Communion; 11 A.M., Church School; 11 A.M., Morning Prayer and Sermon.
Wednesdays: 10 A.M., Holy Communion; 10:45, Rector's Study Class.

THE CHURCH OF THE ADVENT
Indianapolis
Meridian St. at 33rd St.
The Rev. Laman H. Bruner, B.D., Rector
Sunday Services: 7:30 A.M. Holy Communion; 9:30 A.M. Church School; 11 A.M. Morning Prayer and Sermon.

CHRIST CHURCH
Nashville, Tennessee
Rev. Payton Randolph Williams
7:30 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
6 P.M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion, 10 A.M.

CHURCH OF ST. MICHAEL & ST. GEORGE
St. Louis, Missouri
The Rev. J. Francis Sant, Rector
The Rev. C. George Widdifield
Minister of Education
Sunday: 8, 9:30, 11 A.M.; 8 P.M.
Canterbury Club, 5:30 twice monthly.

CHRIST CHURCH IN PHILADELPHIA
Second Street above Market
Cathedral of Democracy
Founded 1695
Rev. E. Felix Kloman, S.T.D., Rector
Sunday Services: 9:30 and 11 A.M.
Church School: 10:00 A.M.
Weekdays: Wed. noon and 12:30.
Saints' Days: 12 Noon.
This Church is Open Every Day

CALVARY CHURCH
Shady & Walnut Aves.
Pittsburgh
The Rev. Lauriston L. Scaife, S.T.D., Rector
Sundays: 8, 9:30, 11:00 and 8:00.
Holy Communion—Daily at 8 A.M.
Fridays at 7:30 A.M.
Holy Days and Fridays 10:30 A.M.

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The WITNESS

July 8, 1948

For Christ and His Church

Publication Office, 6140 Cottage Grove Avenue, Chicago 37, Ill. Editorial Office, 135 Liberty Street, New York 6, N. Y.

The Students of China Strike Against U. S. Policies

Episcopal Church's St. John's University Is the Place the Demonstrations Started

By Paul B. Denlinger
Episcopal Missionary in China

Peiping, China (by air mail):—"Oppose American Support of Japan" has been the rallying cry of the latest outburst in the student movement, occurring roughly from the end of May to the middle of June. There has been sharp and bitter criticisms of America, and especially American policy in Japan.

The situation developed out of an art exhibition in St. John's University, Episcopal school in Shanghai. It is reported that several of the cartoons pictured America as a militaristic nation. Similar cartoons in Peiping which I saw showed a materialistic Uncle Sam encouraging barbarous Japanese soldiers to attack Chinese, or Americans lapping up the blood of the Chinese people. When it became known that the exhibit was intentionally unfair in representations of America, the school authorities ordered the exhibit closed. At least a group of the students opposed the university oppression of free speech, accused them of being foreign imperialists, and in general denounced university authorities. They called for nationalization of the university and an end to all foreign domination in noisy and heated demonstrations.

Dr. Tu, the president, because of friction and non-cooperation from several of the Chinese members of the faculty, and because his health had been shaken by the continuous strain, resigned from office. The board of directors announced a 10-day recess, at the end of which time final examinations would be given. This action made a group of about 220 students (out of 1500) furious. They demanded the immediate resumption of classes in the midst of their bitter denunciations of the university. Another smaller group of students voiced their opinion that this whole incident was purposely caused by political elements who were more interested in political reverberations than the pursuance of their studies. They said they appreciated the opportunity to study at St. John's and intended to obey university authorities, and did not appreciate the fact that all St. John's students were blamed for the hostility and irresponsibility of a small minority. There was a clash between these two groups of students, but the university remained closed.

The closing of St. John's made it difficult for the students to continue political agitation, so the student government of Chaotung University took over the responsibility. Demonstrations, which were suppressed by soldiers and police were attempted; posters and hand-bills were prepared, speeches and wall-boards were utilized. During this time the U.S. consulate was provided with an armed guard. Consul-General John M. Cabot took cognizance of the movement and rebuked the students for the way they jeopardized Chinese-American friendship. He denied that the U.S. had any intention of reviving Japanese militarism, and asked in veiled tones whether this movement was not inspired by forces that had much to gain in a rupture between the U.S. and China. The students were much provoked by his "interference in Chinese affairs," and burned with indignation.

On May 30, the movement officially reached Peiping. The student governments of the local universities planned a large meeting on the "Democratic Plaza" at Peiping University. Approximately 2,000 attended. They listened carefully to student speakers and read speeches. They rehearsed the hardships they had endured under the Japanese, and argued that now that America supported Japanese militarism they could look for a repetition of the same situation, unless they, by their intelligence and patriotism, awoke their countrymen to the danger of American policy in Japan, and organized a vigorous denunciation of it. Posters denounced an imperialistic or militaristic America profiting from the exploitation of China. A skit pictured a proud and haughty Uncle Sam disdainfully ignoring the subservient petitions of the Chinese and Japanese governments for more money. I was present at the whole demonstration, and was not insulted or molested in any way. Some of the students whom I recognized, explained that it was not the American people they did not like, but the American government.

When the meeting was finished the students sent telegrams to the World Student Federation in Prague (a Soviet-controlled organization with whom they are very friendly) announcing their movement, and to MacArthur and President Truman, denouncing American policy in Japan.

Ambassador Leighton Stuart finally took cognizance of continuing agitation, and issued a careful statement. He insisted that America had no intention of supporting Japanese imperialism, but that Japan could not survive only as an agricultural nation. Therefore, he maintained, unless we are prepared to see her driven to Communism by poverty, or to imperialism by despair, we

VACATIONS

**THE WITNESS is published every other week from June 15 to September 15. One of the headaches that all publishers have is making address changes for summer vacations, particularly these days of shortages of both materials and workers. We ask therefore that those who are to be away but a short time arrange to have their copies forwarded. If however you are to be away for an extended time send the change to THE WITNESS, 135 Liberty St., New York 6, N. Y., giving both your old and your new address, and kindly indicate whether it is a permanent change or only for a vacation period. Many thanks for the cooperation.

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must be prepared to permit somewhere near the level of industrialization Japan enjoyed in 1935. He reiterated his friendship for the Chinese students, and said he did not like to see them driven by an artificially-created panic, and used by other elements in the nation.

The students were very indignant that the American ambassador should propose to tell Chinese students what they should do. Here were further clear-cut violations of Chinese sovereignty! After such continuous prodding, they had no choice but to strike. By order of the student authorities, universities were closed June 9-10. The students sent a telegram to Stuart demanding his resignation.

Secret preparations were made for a student demonstration to take place, probably before the American consulate on June 9. The students got to the center of the city, carrying their banners and shouting their slogans. At this point they were stopped by soldiers with drawn bayonets, wooden clubs, and shots fired over their heads. The soldiers refused to let them pass, the students refused to return to their school. A stalemate continued for 4 hours. Three-cornered negotiations were carried on by the dean of Peiping University, the head of the Kuomintang secret service, and the student leaders. The student leaders insisted they could not give the order to return to Peita as the students would then get completely out of control, and they could not be responsible for what happened. The Kuomintang troops continued to insist they could not pass. Early in the afternoon a second large group of students from the universities outside the city appeared in the distance and to the right of the soldiers barricade. The Peita students joyously surged forward. The soldiers swung clubs and heavy leather belts, stray bullets sprayed the air over their heads. Then as the student groups merged into one, the soldiers barricade melted away and they withdrew. Three students had been injured in the melee. The student groups enthused together for a while, and then marched back to Peita for a large meeting. Early in the evening, the guest students left. The Kuomintang brought up thugs to patrol the university, and everything evaporated into peace and quiet.

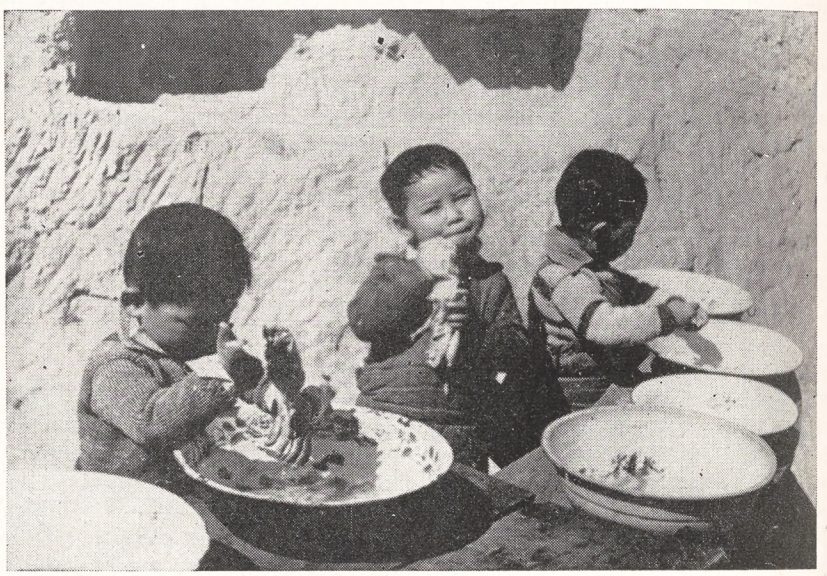
The next day was a very quiet strike, there was no "movement" or action of any kind. Classes resumed as normal on June 11.

The Chinese press, especially liberal papers like the *Ta Kung Pao* played a large part in the underlying agitation. They were evidently immediately concerned over the Draper report, which proposed Japanese industrialization as of 1935 as a basic necessity, and encouraged foreign trade. But from this basis in fact they printed incredible distortions and amazing falsehoods. They carried stories, "The U.S. is training in America 10,000 Kamikaze pilots for the Japanese air-force." They printed U.S. revival of the Japanese coast guard to break up intensive smuggling as, "The U.S. is rebuilding the Japanese navy." They reported that "the U.S. has just given the Japanese navy 27 destroyers." For two weeks the newspapers and magazines carried on this barrage of distortion and falsehood. And this was, and probably today still is, believed not only by the Chinese students, but even by university professors and so-called intellectuals. The lack of critical understanding and intellectual honesty on the part of students and their teachers, was very disheartening to watch.

Even men like Dr. Hu Shih, former American ambassador to Washington and present president of Peiping University, did not attack head-on the false-malice involved in many of the distortions, but dismissed it as the "natural exhuberance of youth." One can hardly, however, help but notice that most of the university professors, who laid the foundation, and the irresponsible newspaper editors who encouraged the flames, were hardly youths.

America's bi-partisan foreign policy in China, the program demanded so continuously and insistently by men like Walter Judd, Henry Luce, and William Bullitt, is beginning to pay dividends sooner than its designers expected. At the end of the war there were three sources of power in China: the Kuomintang, the liberals, and the Communists. Some of the liberals even hoped that it might be possible to move toward democracy through the Kuomintang, but most hoped for political democracy through a 2 or 3-party system. But the Kuomintang resisted every effort at any real restriction of its own arbitrary power, which was of course the first essential of democracy. The U.S. gave the Kuomintang support in return for some democratic window-dressing and an intensification of the anti Communist drives. This unprincipled use of fascist allies in order to gain strategic or military advantage, so disgusted Chinese liberals that they turned to Communism in despair. Communism has presented contemporary America in a convincing fashion as the peak of reactionary capitalism. The Chinese press has made very careful notes of Red witch-hunting in America, American treatment of Negroes, anti-labor legislation, etc. What the Chinese press does not say, and what the Communists, by their own presuppositions cannot understand, is that, granted, the U.S. has a bad government now. Still the U.S. still has a very good way to change that government, and that is to educate its people how bad it really is and

(Continued on page 13)



Youngsters like these are the victims of the civil war in China

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Impressions of World Assembly Of Moral Re-Armament

People of Many Countries Fly to Riverside To Meet Under Leadership of Frank Buchman

By Henry Clark Smith
Rector of All Saints, Riverside

Riverside, Calif.: — Beside the beautiful new swimming pool in the front patio of the Mission Inn, I had stopped for a moment to express my praise of it to DeWitt Hutchings, master of the Inn. It was Monday morning, June 7, the first day of the world assembly of Moral Re-armament. Three hundred visitors had gathered from 21 countries. I had stopped to give them a quick "once-over" and get out. Then I spied Helen Moreland, dean of women at University of Southern California and daughter of our late Bishop of Sacramento. I must pay my respects to her and move on. The outcome proved not so simple as that.

"We've been trying to get you by phone," was her answer to my greeting. She introduced me to Mrs. Charles Lewis Slattery, Mr. and Mrs. Garrett Stearly and others. WITNESS readers will recognize Mrs. Slattery as the daughter of the late Bishop William Lawrence and widow of Bishop Slattery. She has given full time to MRA for the past five years. Stearly, son of the late Bishop of Newark, is a travelling representative of MRA having his office in Los Angeles. These two kept me posted throughout the week on backgrounds of people present and what they are trying to achieve.

As I sat down they began pointing out distinguished visitors all around us. In a corner of the patio sat four men having a "quiet time." One of them was Umberto Calosso, secretary of the Saragat-Socialist Workers Party, member of Parliament and editor of *Umanita*. Next to him was Fausto Pecorari, Christian Democrat Representative from Trieste in the Italian Constituent Assembly. These two men had often seen each other in Italy, but met for the first time when they took the same plane to attend this meeting. Here they were, a Socialist, estranged from Church since the age of 14, "listening to God" in company with a loyal Catholic. In a public speech that afternoon Calosso referred to this as a miracle. He said: "I believe a miracle will come out of this week . . . I suggest proposing to the Italian Parliament a moment of quiet before decisive votes. A Catholic and a Socialist together making such a suggestion to the speaker of the House would be something all Italy would talk about. I see the miracle of how an answering revolution will make its way in Italy. It must start with Pecorari and myself. This morning we took the first step by listening to God together . . . That in itself was a miracle. I have seen another miracle happen this morning when Peter Howard spoke with humility of England. That is the way to the greatness of England."



Mrs. Alicelee Caulfield is the new college worker for Province of the Pacific

At a Rotary meeting on Wednesday I sat with Sir Charles Mander, British Industrialist, past President Rotary International for Great Britain and Ireland. He told the Rotary meeting he had come as an observer of Moral Rearmament to see what it had to offer for management-labor relationships. He spoke of promising meetings he was having with 40 industrialists and a dozen labor men present at MRA. At the end of his visit he made the statement that the MRA way of bringing people together was the "one way to unite management and labor in England."

Throughout the week morning, afternoon and evening programs were put on in the music room of the inn. A different group was responsible for each meeting. From Finland and Scandinavia, from Greece, from Switzerland in the heart of Europe, from the coal fields of Britain, from the key areas of France, Belgium, Italy, Germany and Austria; from the Netherlands, from Indonesia, from Asia and the Americas came people who spoke with great conviction of their faith that wherever free men clarify their ideology and live it out, democracy is re-inforced and the most subborn political, social and industrial problems begin to get solved.

Among the most convincing speakers from England were Lt. Gen. Sir Alexander Hood, director general of medical services of the British army for the past eight years, and A.R.K. Mackenzie, member of the British delegation to United Nations. Said Mackenzie: "The future of the world goes to those who are willing to listen to God and have the courage to obey." From Denmark, Col. H.A.V. Hansen, in charge of orientation for the Danish army, told of his plans for making the army an instrument for supplying moral and spiritual strength for the nation. He told of how army officers trained in the MRA way are going out giving moral and spiritual instruction in communities of the nation.

Klaus and Pauli Snellman, brothers from Finland said: "If we have nothing bigger to offer than Russia has, they will take us over. Our destiny is to bring this ideology to Russia."

Dr. Chen Lifu, minister of organization of the Kuomintang, secretary-general of the Central Political Council, and vice-president of the legislative Yuan, said: "In the spirit of MRA — change, unite, fight — China is standing in the front battle line and waging a life and death struggle with totalitarianism. Whether she succeeds or fails in her efforts will profoundly influence world peace in the future. Many today would try to impose their idea of peace on others, by use of money or by force. But money cannot make people equal, nor can force make them harmonious. Peace can never be attained in that way. If we wish to avert another world catastrophe we must proceed from the bottom up." Other delegates from China were Dr. S. F. Chen, dean

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of political science, University of Nanking; C. C. Hu, publisher of *Southeastern Daily*, Shanghai; Dr. Catherine Woo, principal of St. Paul's College, Hongkong.

From all countries came people in conspicuous and key positions in the fields of labor, management, political and economic relations, the army, navy, the Church. These people were not just names. They came because they had something to say. What they had to say was based on personal experience. They spoke with hope and with conviction.

The kinds of experiences from which these people spoke have been dramatized and put on the stage in a play called "The Forgotten Factor" and in a revue entitled "The Good Road." The play is based on an industrial strike situation which is resolved through the young son of the company president learning the meaning of "listening to God" and carrying the idea both to the strike organizer and to his own father. "The Good Road" is a series of scenes carrying the idea of "God-guided life" through families, communities, the world, in the battle against materialism and selfishness. I saw the revue put on at the Redlands Bowl, and "The Forgotten Factor" played in Riverside. Both are done with all the skill of professionals plus the joy of convinced evangelists.

"The Forgotten Factor" had an eight months run in London a year ago, and this past winter has been taken to all the main mining areas of Great Britain. A French caste has shown it in the capitals and leading industrial centers of France and Switzerland. A Finnish caste has been operating in Finland for the past two months. "The Good Road" has had runs in Switzerland, Burma and in the U.S.A. and Canada.

After the final curtain at the Riverside showing of the "Forgotten Factor," Mr. Roy Pinsent, a corporation lawyer from England, made a speech from the stage saying that the two plays must be filmed so that everyone in the world may have the chance to see them. He said that upon his return to England he would make the effort to raise a million dollars to film "The Forgotten Factor" and would make a 10% levy upon his own capital as a contribution to this cause.

I believe the two plays preach powerful sermons for the cause of peace—peace beginning in one's own heart, peace in family relationships, peace in industry, peace in international relations, peace in racial relations. They exhibit actual experiences of what is meant by God-guided living. They dramatize what the delegates to the world assembly of Moral Rearmament were saying to us in their speeches. (See Editorial, page seven.)

AIMS TO BECOME A DIOCESE

Laramie, Wyo.:—The recently consecrated Bishop Hunter of Wyoming, addressing the convocation held at St. Matthew's Cathedral here, June 15-16, said that it was his hope "to see the district advance from missionary district status to aided diocese to diocese status." He also asked that no Church Fund be raised through card parties, raffles, bingo or any games of chance. He also urged the clergy to plan to have study classes on the Prayer Book in 1949 when "the 400th anniversary of the translation of the Book of Common Prayer into the English language will be celebrated throughout the Anglican communion." He also stated that "as we study the Prayer Book we should realize that tampering with the services is sacrilege. We should never indulge in or allow any deletions or additions. A book which has stood the test of 400 years deserves to be read, studied and used exactly as it is."

Wyoming, as far as we know, is the first to elect deputies to the 1949 General Convention to be held in San Francisco. The Rev. Henry H. Heard was elected clerical deputy and Mr. A. D. Watson the lay deputy.

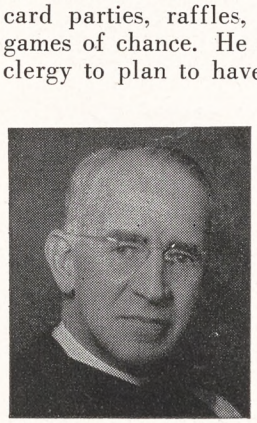
LAMBETH CONFERENCE GETS UNDER WAY

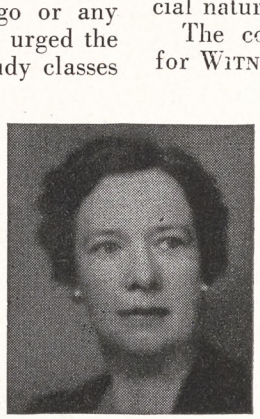
London:—Bishops of the Anglican Communion from all over the world are now in London for the first Lambeth Conference since 1930. About 400 are attending. It began with a service at the cathedral at Canterbury on July 1 when the Archbishop of Canterbury preached. The regular sessions of the Conference began immediately after the service.

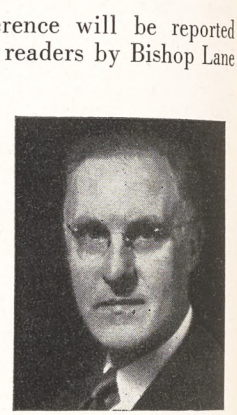
On July 4 a great service was held in St. Paul's Cathedral, London, at which the Presiding Bishop of the Episcopal Church, U.S.A., Bishop Henry K. Sherrill, was the preacher.

War-torn London is planning many events of great interest for the visitors, including a reception by the King and Queen, the Prime Minister and the Lord Mayor. However the working schedule of the Conference does not permit many events of a social nature.

The conference will be reported for WITNESS readers by Bishop Lane W. Barton of Eastern Oregon, a WITNESS editor and the chairman of the Advisory Board. Bishop Barton sailed from New York on June 24th. His reports will appear in the issues of July 22, August 5 and 19. Reports of the world assembly of the World Council of Churches will be featured in the September numbers.







BISHOP GILBERT of New York found the pressure of work at home so great that he gave up going to Lambeth; the Church lost one of its great leaders in the death of PROF. ADELAIDE CASE; member of our Editorial Board, FREDERICK C. GRANT, is again honored with a doctorate, this time Doctor of Canon Law from Bishop's University, Lennoxville, Canada

AID FLOOD VICTIMS

Portland, Ore.:—A number of Episcopal Churches here gave shelter to the victims of the recent floods. St. Helen's Hall was a clothing depot for 1800 Vanport College students and faculty. Other refugees here housed in the parish houses of Trinity Church, St. David's, St. Stephen's Cathedral, St. Philip's and All Saints. Other churches in the Portland area gathered clothing, bedding and other necessities for the refugees.

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EDITORIALS

Moral Re-Armament

WE ARE glad to present in this number a report of the recent world assembly of Moral Re-Armament, written at our request by the rector at Riverside, California, the Rev. Henry Clark Smith. We have given our opinion of this movement, led by Frank Buchman, on other occasions and find nothing in Mr. Smith's report to make us change our minds. Buchman has for years been successful in getting people prominent in various fields to rally against what he used to call "materialism." Now however, capitalizing upon the prevailing hysteria, his crusade is against "totalitarianism" and the "sinister forces behind the Iron Curtain." His daily conversations with God have given him strange directions in the past. He told newspaper men ten years ago: "I thank God for a man like Adolf Hitler. He built a first line of defense against the anti-Christ of Communism." In 1940 A. P. Herbert in the British Parliament charged that the Buchmanites were Nazi agents. He stated that he had in his possession many letters which supported his accusation, several of which he read to Parliament. One was written by an elderly clergyman who wrote: "Two members of the Group (as MRA was then called—Ed. Note) called on me with what seemed to be a harmful leaflet on what they called Moral Re-armament, demanding that I, as a clergyman, should give it my blessing. I at once refused. One of them said to me in a cow-eyed, mooing fashion, 'If it was God's will that Hitler should conquer, would you not submit?'" Another letter was from a Scottish clergyman: "It was my unhappy lot to have among the members of my church a millowner who claims to be the person who brought Dr. Buchman to Scotland. This local Fuehrer of the Oxford Group demanded that I should refrain from any criticism of Hitler in my church or from the use of any language in my public affairs which might call for his defeat or destruction. Unless I gave an understanding to refrain from such language and unless I would clarify my attitude toward Hitler, he would find it necessary to interrupt public worship if criticism of Hitler was made and, second, he would leave the church, which, thank God, he did." These were but two of several letters that Herbert produced to support his charge that "some sort of relationship exists between the Group and the Nazi leadership."

That Buchman and his followers—some innocently no doubt—continue along the same line is revealed in Mr. Smith's report. A top leader of the Kuomintang, Chen Li-fu, considered this meeting of sufficient importance to leave the struggle at home in order to win allies by telling the assembled Buchmanites that "China is standing in the front battle line and waging a life and death struggle with totalitarianism." Dr. Chen, we think, spoke the truth. But he, as minister of organization of the Kuomintang and as vice-president of the Yuan, is on the side of totalitarianism, waging ruthless war against the democratic forces of his country, as Christian Chinese students in the U.S. recently stated (see page ten).

A "loyal Catholic" and a secretary of the "workers party" of Italy have little difficulty in persuading themselves that God has made them brothers in the war against "totalitarianism"; the Brothers Snellman from Finland can use the occasion to denounce Russia and to declare that it is only MRA that can save their country from being gobbled up.

It is the same old story: retired generals and admirals, government officials and their ladies, the social elite and the wealthy, serving as window-dressing for a world organization which now, as in the past, stands, in the name of God, for fascism.

"QUOTES"

HUMAN problems are not economic. They are moral. They cannot be solved through immoral measures. They could be solved through a God-Controlled Democracy, or perhaps I should say a Theocracy. And these problems could be solved through a God-Controlled fascist dictatorship. Think what it would mean if men like Hitler surrendered to God. Or Mussolini. Or any dictator. Through such a man, God could control a nation over night, and solve every last bewildering problem. Spain has taught us what Godless Communism brings. Who would have imagined that nuns would be running naked in the streets? I thank God for a man like Adolf Hitler. He built a first line of defense against the anti-Christ of Communism.

—FRANK BUCHMAN
In a newspaper interview, 1936

Adelaide Case

ONE OF OUR great communicants was lost to the Church through the death on June 20th of Adelaide Case. She was distinguished for

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many things; a top expert—perhaps the top expert—in the field of religious education; the first woman to be a full professor at an Episcopal seminary; a champion of equality and justice, inside the Church and out. But it was her rare ability to be a friend to a multitude of people, of all stations and ranks, that set her apart. She loved people—all sorts of people—and she loved them for their faults as well as their virtues, since she knew that anyone genuinely human has both. Hundreds of people, young and old, when faced with a problem said: "I'll talk it over with Adelaide" and no one ever did so without being refreshed and strengthened.

May we always remember, with thankfulness, the comforts we have received from our friendship with Adelaide Case. Look upon her, O Lord, with mercy and prepare us to die with her confidence and hope.

China Correspondent

THERE are many hot-spots on the earth's surface these days. But of them all there is none more important, in our judgment, than China. Yet the drama now being staged there is hardly mentioned in American newspapers. What reports we are allowed to read picture the United States as an ally of the Chinese people, pouring out our billions to aid them in their struggle for democracy. We are therefore happy to announce the appointment of Mr. Paul B. Denlinger, a missionary of the Episcopal Church who is now living in Peiping, as our China correspondent. A reading of his story on page three of this number, and other reports that will follow, will we hope help to correct the misconceptions of the situation in China held by most Americans, largely because they are not allowed the facts.

Is Moderation the Answer?

by Edmund F. Souder

Rector of St. Mark's, Honolulu

IT WAS a conference on Christian sociology at which clergy and laity were to consider how the spirit of our master might better be embodied in American social relations. As three of the conferees, all priests, were unpacking their bags, one of them produced a quart of whiskey, a drink of which he proffered his brethren. As an introduction to serious study by Christians as to how to elevate the moral tone of the community it seemed to suggest the words, "Physician, heal thy self!"

Anyone who has spent his life as a member of the Episcopal Church is well aware that many of our people pride themselves on a liberal attitude towards the use of alcoholic liquor, and are likely to condemn as narrow the position of the total abstainer. During prohibition days some of us were offered homebrew even in rectories!

As, however, one ponders the prevalence and power of drinking in contemporary American society, the question arises whether it does not present to the Christian conscience a problem in moral theology worthy of serious reflection. Here in Honolulu liquor stores seem ever on the increase: we now have two of them within a stone's-throw of St. Mark's, and that despite protests. How seldom one sees a moving picture in which alcoholic drinks are not consumed somewhere on the way through! Apparently to movie directors a picture is not a picture without drinks!

Many of our periodicals are flooded with expensive and expansive liquor ads. Not so long ago one nationally-known magazine, showing pictures of a prominent wedding, considered that its million readers would be interested to know that, among the bride's presents, were "a glass martini mixer," though, unfortunately, "no real cocktail shaker." In preparation for holy matrimony these young Americans of culture had a party at which guests "drank Scotch with champagne chasers," and at the wedding thirty cases of champagne were consumed until, finally, those present were "reduced to Rhine wine." Later, the bride and groom, "tired and thirsty" (sic!), ducked out and "split a bottle of champagne."

To be sure, this was a "society wedding," but drinking by "the upper crust" would hardly account for the 190,000,000 gallons of hard liquor consumed by Americans in 1945 (see John Gunther, *Inside the U.S.A.*). It appears that we spend seven times as much on liquor as we do on religion, which indicates a strange conception of relative values. Drinking must be pretty widespread among us to explain the disturbing words of Dr. Selden D. Bacon, director of the Connecticut State Clinic for Alcoholics, who has declared that "alcoholics require more police time than any other duty except caring for parks and traffic." That such conditions are in no way peculiar to Connecticut was

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indicated in a recent Honolulu newspaper story which revealed that "excessive drinking is called a major factor in nearly half the traffic deaths in Honolulu, in many divorces granted here, and in the placing of children in institutions and foster homes."

Such facts, which can be multiplied, present the thoughtful Christian with some ugly questions, though some among us tend to shrug them off with the impatient comment—"Alcoholics ought to be cured or shot! Why don't they learn to drink like gentlemen." Yet, the fact is that nobody *starts* as an alcoholic. Everyone starts as a "social drinker," like the young woman in this city, who began taking her cocktails with friends, but now brings her whiskey home and consumes it alone. Furthermore, many of the tragedies which are constantly happening, often come to those who are only "moderate" drinkers. The young mother coming home from a party may have been quite sober, but the man at the wheel had drunk just enough to wrap the car around a telegraph pole, and two little children were left without a mother. The GI who got into a shop at night and wantonly smashed $1000 worth of property was no "alcoholic" but only a "social" drinker having a jolly evening! Such, also, was the undergraduate who ended his college (and earthly) career when he returned to his dormitory a bit foggy, and contrived to fall out of his fourth-story window.

SOME time ago I picked up two hitch-hiking sailor boys. One was sober, but the other said rather thickly, "I'm ashamed of myself, Father, but I am homesick, and this is an escape." The parson tried to suggest gently that there are other more satisfactory "escapes" from homesickness for lonely sailors, such as a church dance, a good movie or a book, none of which would necessitate that subsequent alkalizer, so assiduously recommended for those who "over-indulge."

As a priest of the Church, my mind recalls through the years an unbroken stream of God's dear children whose lives have been blighted or broken by liquor. One remembers the young husband who, though loving his wife and children, nevertheless pawned her wedding ring for another drink, and the attractive English girl, raised in a convent school, whose husband, under the influence of "one more drink" became so jealous at a dance that he choked her fiercely. Finally, heart-broken, she died in child-birth. She had hoped that a child would change him, but within a week of her death he had the audacity to say, "I don't believe in abstinence: a man should learn how to drink."

If we are honest with ourselves we know, too, that "social" drinking does not make any easier the discipline of our "inordinate affections," and many a young woman from a Christian home has found that she has a baby on the way because her normal moral principles had been insensitized by a cocktail or two or three. Such things in America today are not isolated happenings.

The question, therefore, presents itself unbidden to the Christian conscience—wherein is "moderate" drinking to be preferred to total abstinence? I may feel that I can take a drink and stop. Well and good, but how many thousands cannot and do not! Drinking, some say, does them no harm. That is the most anyone can claim, but untold numbers of people are immeasurably harmed. I have yet to meet a man or woman whose Christian character has been improved by liquor!

If, at this point, any brother in the Lord wishes to quote Scripture, and remind me that our Lord at Cana changed water into wine, and in the blessed sacrament has made wine the channel of his life to us, may one who has been privileged almost daily through the years to offer the Church's eucharist, reply that the sipping of the sour country wine of Galilee is not the problem of our social drinker in a cocktail lounge, nor does a thankful love of the sacrament of the altar seem logically to commit an American Christian even to "moderate" drinking of hard liquor, if he feels, as his brother's keeper, that such drinking causes his brother to stumble.

As one ponders the billions spent by Americans on intoxicating liquor in this day of world revolution and human misery, there seems to be an unpleasant parallel between our situation and that in the late Roman Empire. What Roman patrician, as he feasted at parties on the Palatine Hill, and lay around the magnificent Baths of Caracalla, could have imagined that barbarian Goths would bring that glory to an end. Similarly, the protagonists of American "free enterprise" cannot conceive that what appears to be the American century of world power, may prove to have been an age of decadence.

In any case, we know as Christians that "God is not dead," and his moral order is still in operation. It should, therefore, be clear to us that "security" in this very insecure world must lie, not in atom bombs buried, with our gold, in caves of the earth, but in a more humble effort to grow into the measure of the stature of the fulness of Christ.

"Blessed are they that keep his testimonies, and seek him with their whole heart."

According to the National Temperance and Prohibition Council, the three magazines, Fortune, Time and Life, owned largely by Henry Luce, son of a Presbyterian missionary, receive a total of about $8,000,000 a year for the advertising of liquor.

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Chinese Students in America Condemn Kuomintang

Meeting in a Conference They Affirm that U. S. Is Giving Support to Reaction and Corruption

Medford, N. J.:—Chinese students from colleges all over the United States and eastern Canada attended a week-long conference here, June 14-20, under the auspices of the Chinese Students' Christian Association, and at the close roundly condemned the Kuomintang government and the United States for prolonging the civil war in their country by supporting it.

The resolutions declare that "the present struggle in China is not a mere war between two political parties but the continuation of the people's struggle against agricultural serfdom, bureaucratic monopoly and foreign control" and since "the present government (Kuomintang) represents essentially the small minority forces against this people's struggle" therefore "we believe that only by a concerted effort of all classes through a coalition government can the struggle of the Chinese people be successful."

As for the part being played by the United States in the China civil war, the students declare that: "whereas American military, financial and economic aid has encouraged the corrupt and reactionary elements in the government in Nanking to renew the civil war, and whereas the U. S. government has recently further intervened on behalf of these elements to prolong the civil war against the interests and desires of the Chinese people; therefore be it resolved that we are firmly against any foreign intervention and any foreign aid during the civil war period except those which can surely and directly benefit the people."

They also warn Americans that the U. S. policy toward Japan is leading toward another world war, in which China will be the battlefield, by "reviving the strength of Japanese monopoly industrialists and thereby directly blocks the industrial development of China and other Far Eastern nations."

As for the role played by Churches, these Chinese students declare that some leaders of the Church are "using the Church as a tool of political forces blocking the inevitable social change in China" and they call upon mission boards and all Christian forces in China "to orientate their role in the emerging China in accordance with the aspirations and needs of the people, dissociating themselves from forces of internal and external repression."

Orthodox Churches

Moscow (RNS): — Full relations have been reestablished between the Russian Orthodox Church and the Orthodox Church of Poland, with the latter given complete autonomy. The announcement came after a delegation of Polish leaders called upon Patriarch Alexei here. It heals a breach of 30 years standing.

Lambeth Conference

London:—The Archbishop of Canterbury announced on June 28th that all sessions of the Lambeth Conference, except the opening and closing services, will be private with no statements issued until the close of the conference. It opened at Lambeth Palace on July 1 and is expected to close on August 8th.

The Archbishop was asked by reporters if the conference would issue a statement on Communism and he replied that the subject would doubtless be considered under the heading of the Christian doctrine of man, but he declined to comment further. He also stated that the newly-created Church of South India was not invited to take part in the conference since it does not belong to the Anglican communion.

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DIRECTOR OF THE SEMINAR, The Rev. George J. Cleaveland

CHAPLAIN OF THE SEMINAR, The Rev. Churchill J. Gibson, D.D., Rector of St. James, Church Richmond, Virginia. Dr. Gibson will give a series of ten lectures on THE ANGLICAN AND HIS PRAYER BOOK.

The Rev. George J. Cleaveland, Canon Librarian of the Washington Cathedral. Canon Cleaveland will give five lectures on PERSONALITIES OF THE REFORMATION IN THE CHURCH OF ENGLAND.

The Rev. William H. Dunphy, D.D., Rector of St. Mark's Church, Philadelphia, Pa. Dr. Dunphy will give five lectures on CERTAIN BASIC THEOLOGICAL CONCEPTS OF THE CHRISTIAN FAITH.

The Rev. Stephen Davenport, Rector of St. Stephen's Church, Oak Ridge, Tenn. Mr. Davenport will give ten lectures on THE GREAT AFFIRMATIONS OF THE FAITH AS SET FORTH IN THE CREEDS.

The Rev. William Christian Roberts, M.A., Rector of Trinity Church, Towson, Maryland. Mr. Roberts will give ten lectures on REFORMATION AND MODERN THEOLOGY. Five lectures will set forth Martin Luther's theological position and five will present the theological position of Tillich, Niebuhr, Farmer, Karl Barth, and Brunner.

RATES

The Seminar $25. rate covers board and lodging for the eleven days. Members of clergy families attending have the special clergy rate. Kindly address all applications for enrollment to Mr. Wilmer Moomaw, Agent, Shrine Mont, Orkney Springs, Virginia.

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John Yamazaki Honored

Los Angeles:—The Rev. John M. Yamazaki was honored on June 27th at St. Mary's Church here upon the 35th anniversary of his ordination. The sermon was preached by Bishop Robert B. Gooden, close friend and staunch supporter of Dr. Yamazaki, and another life-long friend, Bishop Reifsnider read the service. Since his graduation from the Berkeley Divinity School in Connecticut in 1913, Dr. Yamazaki has served at St. Mary's, developing a flourishing congregation, church school and youth organization. In the community he has served and helped organize many institutions. He has labored unceasingly for the Americanization of his people and has been one of the best mediums to interpret American ideals. During the wartime evacuation, resettlement and the return home, his work has been outstanding.

Working with him faithfully these many years has been his wife, Mary Tsune Yamazaki. They have four children: the Rev. John H. M. Yamazaki, now vicar of St. Mary's who also is a chaplain in the army reserve; Dr. James N. Yamazaki, resident doctor at Children's Hospital, Cincinnati, who was a captain in the army during the war and was taken prisoner in Belgium; Peter T. Yamazaki, who was an officer in the military intelligence during the war and continued to serve as a war department civilian in Japan, and Louise H. Yamazaki, who is a social case worker in this city.

Dr. Yamazaki was presented with a new automobile following the anniversary service.

Seabury-Western

Evanston, Ill.:—President Gordon Keith Chalmers of Kenyon College was the headliner at the commencement at Seabury-Western Seminary, held here on June 10th. Nine seniors were graduated: Paul Abel, the Rev. Geoffrey Ashworth, Paul Davis, the Rev. George Holmes, Iver Lawerence Jr., the Rev. Robert Spicer-Smith, the Rev. John Battle, the Rev. Howard Connell, the Rev. Richard Lehmann and the Rev. Patrick Murphy. Theodore Thalassinos and Alexander Tsambasis, guest students from Athens, Greece, also received degrees. The Rev. Wilbur Fogg was awarded a bachelor of divinity degree cum laude in absentia.

The degree of master of sacred theology was awarded the Rev. Dargan Butt, the Rev. Darwin Kirby Jr., and the Rev. Alan Watts. Honorary doctorates were awarded to the Rev. Crawford Brown, the Rev. Ray Everett Carr and the Rev. James Kennedy.

The alumni day was on June 9 with a lecture by the Rev. Frederick C. Grant, a WITNESS editor, on the revival of Biblical theology, and an address by Bishop Haines of Iowa at the alumni dinner.

New Parish House

Lapeer, Mich.: — Grace Church here is raising $20,000 to complete the total of $35,000 needed for a parish house. It is hoped that construction can start in the fall.

The Prayer Book

Orlando, Fla.:—Bishop Wing has appointed the Rev. James H. MacConnell of Key West chairman of a committee to plan for the observance of the 400th anniversary of the Prayer Book in 1949. Preliminary arrangements have been made for the staging of a pageant at the diocesan convention, and a simpler pageant is also being prepared for parish use.

Hope for Merger

Oberlin, O. (RNS) :—Hope that the United Church of Christ may be organized in 1949 from the merger of the Evangelical and Reformed and the Congregational Christian Churches was freely expressed here by delegates to the General Council of the Congregationalists. The union failed this year to receive the 75% vote of approval by Congregational churches and members, though the Evangelical and Reformed Church

THE ANGLICAN SOCIETY

THE ANGLICAN SOCIETY (American Branch) promotes love and loyalty to the Prayer Book and the principles it enshrines. Members pay $2.00 a year as dues and receive the News Sheet of the Society, three or four times a year, as well as all leaflets published by the Society, and the magazine published by the English Society. For particulars and applications for membership, address the Secretary. Officers: Hon. President, The Rt. Rev. Dr. G. Ashton Oldham, Bishop of Albany; President, The Very Rev. Edward R. Welles, Dean of Buffalo; Vice president, The Rev. Dr. J. Wilson Sutton, Rector of St. Stephen's Church, New York; Secretary, The Rev. Canon Charles E. Hill, Twin Oaks, Williamstown, Massachusetts; Treasurer, Mr. H. D. W. Lackmann, Livingston, Columbia Co. New York.



A GREATER GENERATION

By Ernest M. Ligon

Two great truths are set forth in this significant book; first, that human nature has potentials far beyond its present stature, and second, that the philosophy of Jesus—plus the method of science—can achieve a far greater proportion of that potential.

There is abundant evidence, writes Dr. Ligon, that human nature is not more than one-third efficient. If all the principles now known to science were used, a far greater generation could be developed in terms of strength of character, spiritual depth, etc.

The Role of Science

The first part of the book describes the role of science in human betterment as carried out by Dr. Ligon in the Union College Character Research Project. This book is based on the outstanding work done by this project.

The Role of Religion

Part II takes up the indispensable role of religion in achieving man's potential in a greater generation. There are chapters on the need for a truly Christian philosophy if a strong character is to be achieved; on the value of worship as a source of power. The methods now in use throughout the country which lead to the cooperation of church, home and school in character education are outlined.

Ernest M. Ligon is Professor of Psychology at Union College, Schenectady, New York, and the author of THE PSYCHOLOGY OF CHRISTIAN PERSONALITY and THEIR FUTURE IS NOW. $2.50

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approved by a vast majority. However a new basis for union has been approved and it is hoped that a 75% approval will be reached by January, 1949.

Miss Helen Kenyon, newly-elected moderator, said, "It is far more important that I be the last moderator of the Congregational Christian Churches than that I am the first woman moderator."

Mundt Bill Backed

Chicago (RNS):—Support of the Mundt-Nixon Bill, which was passed by the House of Representatives but did not reach the Senate, was supported by the Catholic War Veterans, meeting here in national convention. One delegate, Sigismund Sendlak of this city, declared that "in urging enactment of this bill our organization is presenting itself to the country as a Red-baiting outfit. Our attitude is as negative as that of the House Un-American Activities Committee. This bill is potentially destructive of our civil rights."

Richard McTigue, New York County commander, said that the bill was so loosely phrased that Catholics themselves might be placed under surveillance because of their spiritual allegiance to the Pope.

Nevertheless the bill was approved by a decided majority of the delegates. Also Anthony Forbes, New York attorney who was a champion of the Mundt Bill during the convention, was elected national commander of the organization.

Radio Audition

New York:—An audition before invited guests of the first radio program under National Council auspices was given at the Mutual station on June 29th. The program will be launched over a nationwide hookup on Friday, October 1, at 8 p.m. eastern standard time. A very handsomely printed portfolio has been sent to vestrymen explaining the plan for the first 13 weeks of broadcasting and urging their support so that it may be extended following this initial period. Cyrano de Bergerac is to be the first of the "Great Scenes from Great Plays," which is the title of the half-hour program. Walter Hampden will play Cyrano and Basil Rathbone is another famous actor in the cast.

Laymen Meet

Avon Park, Fla.:—Bishop Louttit, Layman W. Ted Gannaway of Charleston, S. C. and Mr. Morton O. Nace, executive secretary of the diocese were the leaders at a laymen's conference of the diocese of South Florida, held here June 12-13. About 100 men representing 42 congregations attended.

International Affair

Watertown, N. Y.: — Trinity Church here was the host recently to the annual international clericus, with 19 clergy from the Canadian diocese of Ontario the guests of the first district clergy of the diocese of Central New York. The address was by the Rev. Eric Veal, curate at St. John's, Ogdensburg, N. Y., who was until two months ago a priest in the diocese of Monmouth, Wales. He told of the training received by an English clergyman and gave a summary of conditions in the Church in the British Isles.

Hubbard Consecration

New York:—The Presiding Bishop has set August 24 as the date for the consecration of the Rev. Russell S. Hubbard to be the suffragan bishop of Michigan. The service will take place at St. Saviour's, Bar Harbor, Maine, where Mr. Hubbard is rector. The consecrator will be Bishop Ivins of Milwaukee, with Bishop Oliver Hart of Pennsylvania and Bishop Austin Pardue of Pittsburgh as co-consecrators. The sermon will be by Bishop Emrich of Michigan, with Bishop Whittemore of Western Michigan the litanist. The bishop-



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elect will be presented by Bishop Loring of Maine and Bishop Lawrence of Western Massachusetts.

Care of Aged

New York: — Thirty superintendents, board members and others interested in the care of older people met for a two-day conference on "life within homes for the aged" at Seabury House, June 15-16. It was sponsored by the department of social relations of the National Council and was attended by representatives of 19 homes for the aged in 10 dioceses.

Gift to Mission

Warfield, Va.:—Since the National Council closed the Bishop Tuttle School in Raleigh, N. C., the chapel in the building has not been needed. However the memorials with which it was furnished have been given to the mission here. The archdeacon, the Ven. Odell G. Harris, is assembling them to duplicate as near as possible the chapel at the school.

Oppose Conscription

Philadelphia:—The Friends Service Committee has sent a statement to all Congressmen declaring that they are irrevocably opposing conscription. The committee also said that it stood ready to offer "ministry and aid" to any person who objects to conscription and war on religious or conscientious grounds even though the objection might take the form of non-compliance with the law.

Goes to Germany

Rochester, N. Y.:—Mrs. Harper Sibley, Episcopalian of this city, has been appointed by the war department to serve for 90 days as an advisor to the U.S. military government in Germany. With other educators and social workers, she leaves Washington on July 14 where she will serve as a member of a team to aid in restoration of cultural, religious and social institutions.

New Property

Hannibal, Mo.:—Trinity Church here has bought two apartment houses to provide for expansion and continued development. It gives the parish the most desirable and convenient location for church work in the city. During the rectorship of the Rev. Lee W. Heaton the church has been renovated and redecorated; a heating system bought; new windows and a new reredos have been installed. With it all the membership has increased; support for extra parochial objects greatly increased and also funds added to the parish endowment.

STUDENTS IN CHINA—

(Continued from page 4)

then change it at the polls. Aside from a political democracy, the only way to change a bad government is revolution. It is certainly hard to educate people, but how much harder and more costly is a revolution! At this point all Communists are blind.

One thing that is clearer than ever now is that not only shall the Kuomintang not last more than two more

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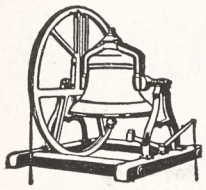
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years at the outset, but that the government that replaces it shall surely be Communist. And this government will really be Communist. It will not be liberal or socialist. It will be Communist. It will interpret the U.S. entirely in terms of its own presuppositions. It will be both critically and uncritically opposed to the U.S. and unfriendly. It shall be filled with admiration and affection for Soviet Russia, perhaps even to the point of not criticizing her incursions on Chinese territory. This school term 1947-1948 saw the conversion of large blocks of teachers and intellectuals to support of the Communist program; and the students have likewise vociferously followed suit. Loose talk in America about America's need for bases and strategic areas, regardless of other considerations, and frantic attempts to back the Kuomintang with money and military supplies, have only speeded the disintegration. American money is being shamelessly wasted in order to obtain exactly opposite results.

Europe has a democratic foundation. If America could ever divorce herself from her capitalistic preferences enough to support the genuinely democratic movements in these countries, both America and Europe could profit by the experience, for political democracy could be preserved. There is a place for U.S. money in Western Europe; but America has no future in China. China, without any basis for a real democracy, and driven to despair by American duplicity has chosen to become a Communist country, and surely no one could stop her. For that reason, America's place in China is limited to the very near future. After that comes another iron curtain which American stupidity has surely helped to build.

Clergy Notes

(*Continued from page 2*)

TILSON, MARTIN R., was ordained deacon on June 16 at Christ Church, Savannah, Ga., by Bishop Gravatt of Upper South Carolina. He is in charge of Christ Church, Lancaster, S. C. with residence at Rock Hill.

WILLIAMS, CHARLES W., formerly curate of Christ Church, Alameda, Cal., is now rector of Our Saviour, Mill Valley, Cal.

WULF, CHARLES F., vicar of St. Saviour's and assistant at Christ Church, Raleigh, N. C., becomes chaplain of Virginia Episcopal School, Lynchburg, Va., July 15th.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

MR. P. L. GEORGE
Layman of New York

The reasons given by officials of the World Council of Churches for turning down Mr. Myron Taylor as a consultant at the Amsterdam meeting are a bit amusing. The statement as printed in the June 3 WITNESS states that Churches "desire to accomplish this (peace) task in complete independence" and further that they "should not be identified with any secular power or policies."

Yet I understand that Mr. John Foster Dulles, who is consultant on foreign affairs for the Republican party, is to be a leader at Amsterdam. Do officers of the World Council contend that he is "not identified with any secular power or policies"?

* * *

MRS. J. R. MALONEY
Churchwoman of East Orange, N. J.

Yes indeed I most emphatically agree with the Quaker statement with reference to American-Russian Relations (WITNESS, June 10). Let us leave no stones unturned in this endeavor. Let us have peace and let us work to this end.

ANSWER: Thirty-two similar endorsements of the Quaker statement have been received. We will be glad to receive others after which we will sent the notes and cards to the American Friends Service Committee.

* * *

RT. REV. C. A. VOEGELI
The Bishop of Haiti

Imagine my surprise to find a photo of *our* dean and seminarians in the March 18th number, and a quote from my letter all dedicated to Puerto Rico. However the idea is good.

ANSWER: Imagine our surprise in being told by a Bishop that we had made a mistake. Sorry.

* * *

MRS. MURIEL G. DAVENPORT
Churchwoman of Bay City, Michigan

I hope you will accept $2 for my renewal. I am a widow of a priest on a pension of $25 a month for myself and $23.56 for my boys. I want to have the WITNESS and trust you can continue to send it. I have no steady job but earn a bit on the side. There is no need to tell you of the high cost of living today. Your article in the April 29th issue tells the story.

* * *

THE REV. KENNETH FORBES
Clergyman of Philadelphia

Sing a Te Deum for the demise of the Mundt-Nixon Bill! The forces that accomplished this now ought to begin organized work and get into high gear after the elections to kill and bury the "Un-american Activities Committee," which has been the fountain-head of outrage even without a Mundt Bill. Isn't this especially urgent since the Supreme Court has apparently given them the green light in its decision on Barsky *et al?*

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***The Archbishop of Canterbury at the service that opened the Lambeth Conference*

JULY 22, 1948

Report on the Lambeth Conference

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Daily: Holy Communion, 8 A.M. Tues., Thurs., Sat.; 11 A.M. Mon., Wed., Fri.
5:30 Vespers, Tues. through Friday.
This church is open all day and all night.

ST. PAUL'S CATHEDRAL
Buffalo, New York
Shelton Square
The Very Rev. Edward R. Welles, M.A., Dean

Sunday Services: 8, 9:30 and 11.
Daily: 12:05 noon—Holy Communion.
Tuesday: 7:30 A.M.—Holy Communion.
Wednesday: 11:00 A.M.—Holy Communion.

ST. LUKE'S CHURCH
Atlanta, Georgia
435 Peachtree Street
The Rev. J. Milton Richardson, Rector

9:00 A.M. Holy Communion.
10:45 A.M. Sunday School.
11:00 A.M. Morning Prayer and Sermon.
6:00 P.M. Young People's Meetings.

THE CHURCH OF THE EPIPHANY
1317 G Street, N. W.
Washington, D. C.

Sunday: 8 and 11 A.M.; 8 P.M.
Daily: 12:05.
Thursdays: 11:00 and 12:05.

The WITNESS

For Christ and His Church

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JULY 22, 1948
Vol. XXXI No. 21

Clergy Notes

BADEN, JOHN A., formerly assistant at Trinity, Towson, Md., is now deacon-in-charge of St. James', My Lady's Manor, and St. James', Parkton, Md.

BITNER, RICHARD D., was ordained deacon on June 29th at St. Stephen's Cathedral, Harrisburg, Pa., by Bishop Heistand. He is curate at St. James, Lancaster, Pa.

BOTTS, H. N., formerly assistant at Mt. Calvary, Baltimore, Md., is now rector of that parish.

BRACE, WILLIAM S., formerly rector of Trinity, Edgefield, S. C., is now rector of Grace Church, Waycross, Ga.

EDE, BERT F. A., formerly rector of Christ Church, Henrietta, Mich., became rector of St. James, Detroit, on July 1st.

FROWNFELTER, HARRY T., was ordained deacon on June 18th at Trinity, Williamsport, Pa., by Bishop Heistand. He is in charge of St. Paul's, Wellesboro, Pa.

GREENWOOD, WESTWELL, has resigned as priest in charge of St. Luke's Mission and the Redeemer, Ashville, N. C. is now residing at 210 Juniper Street, San Diego 1, Calif.

HOLMES, ROBERT C., formerly rector of St. James, Detroit, is now assistant at St. Matthias, Detroit.

LACHER, E. LAWRENCE, formerly of the diocese of Chicago, is now on the staff of Mount Calvary, Baltimore, Md.

REED, W. JOSSELYN, rector of Grace Church, Brunswick, Md., becomes rector of St. Matthew's, Sunbury, Pa., August 15th.

STADIUS, PAUL, was ordained deacon on June 21 by Bishop Hunter of Wyoming at Trinity, Thermopolis, Wyo., where he is in charge.

STEVENS, RALPH A., was ordained priest on June 29th by Bishop Hunter of Wyoming, at St. Bartholomew's, Cokesville, Wyo. He is in charge of churches at Cokesville, Kemmerer and La Barge, with residence at Kemmerer.

TAYLOR, ELDRIDGE H., formerly assistant at Christ Church, Baltimore, Md., is now dean of Trinity Cathedral, Easton, Md., and rector of St. Paul's, Trappe, Md., with residence at Trappe.

SERVICES
In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.

Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.
Weekdays: Holy Communion — Monday and Thursday, 9 A.M.; Tuesday, Friday and Saturday, 8 A.M.; Wednesday, 7:00 and 11:00 A.M. Noonday Service, daily 12:15 P.M.

CHRIST CHURCH
Cambridge
Rev. Gardiner M. Day, Rector
Rev. Frederic B. Kellogg, Chaplain

Sunday Services: 8:00, 9:00, 10:00 and 11:15 A.M.
Weekdays: Wed. 8 and 11 A.M. Thurs., 7:30 A.M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, S.T.D., Rector

Sunday Services 8. 9:30, 11 A.M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, D.D., Dean

Summer Services
Sundays: 8:30 and 11:00
Weekdays: Holy Communion 12 noon
The Cathedral is open daily for Prayer

ST. PAUL'S CHURCH
Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkow, D.D., Rector

Sundays: 8 A.M., Holy Communion; 11 A.M., Church School; 11 A.M., Morning Prayer and Sermon.
Wednesdays: 10 A.M., Holy Communion; 10:45, Rector's Study Class.

THE CHURCH OF THE ADVENT
Indianapolis
Meridian St. at 33rd St.
The Rev. Laman H. Bruner, B.D., Rector

Sunday Services: 7:30 A.M. Holy Communion; 9:30 A.M. Church School; 11 A.M. Morning Prayer and Sermon.

CHRIST CHURCH
Nashville, Tennessee
Rev. Payton Randolph Williams

7:30 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
6 P.M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion, 10 A.M.

CHURCH OF ST. MICHAEL & ST. GEORGE
St. Louis, Missouri
The Rev. J. Francis Sant, Rector
The Rev. C. George Widdifield
Minister of Education

Sunday: 8, 9:30, 11 A.M.; 8 P.M.
Canterbury Club, 5:30 twice monthly.

CHRIST CHURCH IN PHILADELPHIA
Second Street above Market
Cathedral of Democracy
Founded 1695
Rev. E. Felix Kloman, S.T.D., Rector

Sunday Services: 9:30 and 11 A.M.
Church School: 10:00 A.M.
Weekdays: Wed. noon and 12:30.
Saints' Days: 12 Noon.
This Church is Open Every Day

CALVARY CHURCH
Shady & Walnut Aves.
Pittsburgh
The Rev. Lauriston L. Scaife, S.T.D., Rector

Sundays: 8, 9:30, 11:00 and 8:00.
Holy Communion—Daily at 8 A.M.
Fridays at 7:30 A.M.
Holy Days and Fridays 10:30 A.M.

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VOL. XXXI. No. 21

The WITNESS

For Christ and His Church

July 22, 1948

Publication Office, 6140 Cottage Grove Avenue, Chicago 37, Ill. Editorial Office, 135 Liberty Street, New York 6, N. Y.

Bishops at Lambeth at Work Behind Closed Doors

Equal Status for Women in the Ministry One of the Petitions Being Considered

London: — Three hundred and thirty bishops of the Anglican Communion from all over the world are hard at work behind closed doors at the Lambeth Conference, with no word of their deliberations expected before the second week in August. The Archbishop of Canterbury, at the opening session laid great stress on secrecy, and emphasized that he expected no leaks to the press. There has been but one public affair, the opening service held at the Cathedral at Canterbury. The garden party at Lambeth Palace here the following day, attended by the bishops and their wives, and the welcoming ceremonies, both said to be colorful affairs, were strictly private.

The secrecy, coupled with a severe shortage of newsprint here, have resulted in a lack of interest in the Conference as far as the general public is concerned. However Church people are fully aware of its significance because of the wide publicity given to it by the Church press of all denominations. English secular journalists, as a matter of fact, have expressed surprise at the demand for Conference news on the part of American newspapers.

Most of the more than 300 bishops in the procession at the opening service at Canterbury wore crimson convocation robes and academic hoods. The world-wide nature of the affair was brought out by the presence in the procession of three Japanese bishops, several Chinese, a half dozen from India and about the same number of Negroes from Africa and Jamaica.

The music was beyond description, especially the fanfare of trumpets which our correspondent declares was "the best I ever hope to hear; the kind that makes you expect the seraphim any moment."

The Archbishop, preceded by the tanned and white-haired Dean of Canterbury, as usual sat on Augustine's stone chair before the high altar to read his message of welcome. It was an impressive occasion. He opened with a very lovely tribute to Archbishop Temple who undoubtedly would have dominated this Conference had he lived. (See Editorial.)

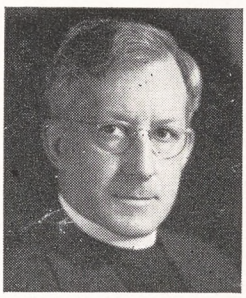
It is significant that very few of the bishops here have ever attended a Lambeth Conference before—not even Archbishop Fisher. There are but three of the 78 bishops from the U. S. who were present when the last Conference met in 1930, and there are hardly more than 20 or 25 in the entire Conference who were present then. And it is true also that the great men who led previous conferences are nearly all gone—Headlam, Gore, Temple, to mention perhaps the three greatest.

Despite the Conference's essentially Anglican character, its relevance to the cause of church unity is recognized on all sides. The Church of England has for decades taken the lead in seeking Christian unity. It considers itself to be carrying on the early Catholic traditions and doctrines but also regards itself as Protestant. Hence Anglicans have long cherished the hope of healing divisions in Christendom and this Lambeth Conference will spend much time in discussing the subject.

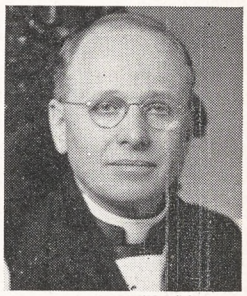
Commenting on the Conference the London Times declared: "A commission appointed by Archbishop of Canterbury has frankly admitted that the Church of England's task is now nothing less than the conversion of England. There could be no better preparation for this enterprise than contact with leaders of those sister Churches which are daily engaged in a tough but extraordinarily successful struggle amid hostile surroundings. . . . Anglicans have always hoped to contribute to healing divisions of Christendom and the imminence of the First Assembly of the World Council of Churches at Amsterdam in August makes this perennial question particularly pressing."

Church people of all denominations were eagerly watching the Conference's attitude towards the United Church of South India. In wider circles, the Conference's findings on Communism are likely to create the greatest public interest.

A minor sensation was caused by a circular sent to all attending bishops by the Anglo-Catholic Council protesting against participation in the Conference of Bishop Ernest Barnes of Birmingham. Bishop Barnes was the author of a controversial book entitled "The Rise of Christianity," which was severely criticized by the Archbishop of Canterbury as containing heretical doctrines. However, it was certain that the circular would have no ef-







Among the 78 bishops of the Episcopal Church in the United States attending the Lambeth Conference are Bishop Casady of Oklahoma; Bishop Goodwin of Virginia and Bishop Brinker of Nebraska

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fect in disqualifying Barnes from attending the Conference.

A service of Holy Communion at St. Paul's Cathedral illustrated the international character of the Conference. Bishop Henry K. Sherrill, Presiding Bishop of the Church in the U. S., preached the sermon. The Archbishop of Canterbury was assisted in the service by Bishop Michel Hinsuke Yashiro of Japan and Bishop Philip Lindel Tsen of China.

In his sermon, Bishop Sherrill said: "Our world can be redeemed under guidance of God only by the most clearsighted sacrificial thought and action. Not since the disintegration of the Roman Empire has the Christian Church faced such a world situation as today. There can be no peace based on justice until men and nations understand there is universal moral law."

Appealing for freedom from "pride and prejudice" within the Church, Bishop Sherrill asked: "Why say we believe in one Church when the Christian Church is as broken as our modern world?"

The Conference was asked to give women equal status with men in the ministry of the Church. Although no news came out of the Conference hall, various lobbying groups made known what requests they were sending in. A memorial on equal status for women, including their admission to the priesthood, was submitted by the Anglican Group for the Ordination of Women to the Ministry.

The group proposed "that the diaconate of women be given the same scope, functions, and status as that of men, including recognition of it as ministry to the whole Church rather than mainly to women and children; that it be regarded equally with the diaconate of men as a stepping-stone to higher orders of the ministry; and that full ministry be declared open to women on the same terms as men—the ministry of men and women being merged into a common priesthood and a common diaconate."

It was argued in the memorial that "the strength of opposition to women in the ministry lies less in theology than in psychological prejudice inherited from primitive times. Those most opposed to the admission of women to the ministry are frequently most enthusiastic regarding the inspiration that women afford to men from behind the scenes. But why should not women be permitted to inspire the world openly and directly?"

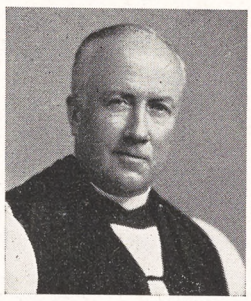
The memorial asserted it was "scarcely creditable" that a purely male ministry, "elderly and overburdened," was likely to produce "fire and spiritual revival that alone will save the present generation."

Referring to the large number of women who have drifted away from the Church, the memorial stated: "It is hard to believe that the bulk of numerous sections of women that have drifted completely away from the Church can ever be recalled save by other women."

Meanwhile 82 of the wives of bishops attending the Conference are holding a meeting of their own—quite as private and "off the record" as those of the bishops. They are being held at High Leigh, Hoddesdon, Hertfordshire on the theme "The Church in the modern world and our contribution to it as women."

"Women are campaigning, ringing doorbells, trying to stir the whole Church, and in so doing, their own communities. They are saying that war is not the answer, and that succeeding generations must be saved from it. Therefore, the United Nations must go on to success. This is the voice of women from all over our country speaking to you as it will speak to the leaders of the United States."

It was disclosed that members of every major Protestant denomination, as well as Roman Catholics and Jews, have signed cards indicating support of the peace campaign, and that plans are being studied for similar campaigns by women's groups in Argentina, England, Canada, India, Mexico, Norway and Turkey. The peace pledge cards call for support of the United Nations and Christian movements for world order, establishment of civil rights and brotherhood, extension of human rights and economic justice, and "renewed dedication to peace through prayer and church work."







Also attending the Lambeth Conference are Bishop Keeler of Minnesota; Bishop Dandridge of Tennessee and Bishop Tucker of Ohio

WOMEN ENROLL FOR PEACE

Lake Success, N. Y. (RNS):—Close to 400,000 women have enrolled to date in a nation-wide peace campaign launched last April by the United Council of Church Women, it was announced here. The campaign is intended to mobilize 1,000,000 women for peace.

The announcement was made by Mrs. Harper Sibley, president of the Council, who headed a delegation which called upon Andrew Cordier, Executive Assistant to the General Secretary of the United Nations.

"The crusade for peace under the caption, 'Act Now — Mobilize for Peace,' has not been undertaken lightly," Mrs. Sibley declared.

PROTESTANT RUNS LEPER COLONY

Paris (RNS):—The only leper colony in France is run by a Protestant clergyman in what was once a Roman Catholic monastery located south of Lyons in the Rhone Valley. Thirty lepers are patients at Chartreuse de Valbonne, as the colony is known, and they live in what were formerly monks' cells which have been rearranged as bedroom-studies. Pastor Albert Delord, 35 years old, runs the colony with the assistance of his wife. He is the son of the late Pastor Phillippe Delord, who founded Chartreuse in 1926, after serving for many years as a missionary in Indo-China.

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Major Denominations To Unite In a National Body

National Council of Churches Will Merge Major National Interdenominational Bodies

By Lemuel Petersen

Lake Geneva, Wis.:—Organization of the National Council of the Churches of Christ in American has been set for the spring of 1950, it was reported here at the annual meeting of the Association of Council Secretaries. Some 200 executives and staff members of national, state, and city councils of churches from 31 states, District of Columbia, and Hawaii met here for a six-day conference on the theme "Man's Disorder and God's Design in the Community."

In addition to addresses and discussions they heard reports on developments in interchurch work throughout the nation. The National Council of Churches will merge the major national interdenominational bodies, including the Federal Council of the Churches of Christ in America, International Council of Religious Education, the Home Missions Council of North America, National Protestant Council on Higher Education, and United Stewardship Council. The new body will include the major denominations of the United States in one interdenominational organization.

A national church conference on family life is scheduled to be held in Cincinnati, Ohio, Nov. 29-30, it was reported. The conference will precede the biennial meeting of the Federal Council. It will use the findings of the National Conference on Family Life held recently at the White House.

A plan to hold 600 one-day, county-wide conferences on the "family farm" within three years was discussed. The purpose will be to develop a Protestant program for the family farm.

Dr. H. Paul Douglass, director of the committee for cooperative field research, New York, was the major speaker. He gave four lectures on the conference theme.

Douglass pointed out that neighboring churches are usually competitive. He urged each local church to act toward other congregations in a Christian manner as individuals are expected to behave. This means, he said, "Thou shalt not harm thy neighbor church. Thou shalt love thy neighbor church as thy own."

Giving local application to the theme of the first Assembly of the World Council of Churches which will be held next month at Amsterdam, Douglass declared that Church cooperation "across the street is fully as significant as any of the movements for the unification of the Christian Church on a world scale. Here the Church can begin immediately to practice ecumenicity; here it can do something about its division. To fail here is to fail everywhere."

Douglass advocated that neighboring churches work together in certain common projects and events, such as social action, civic betterment, religious education of children, union services, house-to-house religious surveys, common public relations policy and programs of publicity, adult education, youth work, women's work, and recreation.

"The churches belong to the community," declared Roswell P. Barnes, associate general secretary of the Federal Council, in an address. "The churches are concerned with the welfare of the community as a whole and of every group in it. Therefore, where there is tension between groups the churches should be bridges. Where the interests of any group involve considerations of justice the churches must declare the facts and take their stand."

One million American church laymen and lay women have been trained in recent years in evangelistic methods and "have gone out to carry the message of Christ into the unchurched homes of the community," according to Rev. H. H. McConnell, field secretary of the Department of Evangelism of the Federal Council.

"The preaching of the word of God, the Christian home, the church school, preaching missions, the press, the radio, the printed word, advertising—all should be employed to make known to the hearts of men the redeeming grace of God in Jesus Christ," he said in describing the methods which can be used for evangelism.



At Christ Church, Lexington, Kentucky, there is a junior choir composed of enthusiastic and attractive youngsters

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UNIQUE CONFIRMATION IN MICHIGAN

Otter Lake, Mich.:—It is not uncommon for friends to be baptized at the same time and later confirmed at the same service, but it is seldom that 45 years elapses between the two ceremonies. Walter Berridge, aged 79, and Bert Hemingway, aged 77, were presented to Bishop Emrich for confirmation on June 20, together with nine other persons, by the Rev. Charles D. Braidwood, in charge of St. John's here. These two

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pioneers of the community were baptized in 1903 by the Rev. W. S. Sayres, then general missionary of the diocese. Mr. Sayre had come for the funeral of Mrs. Bert Hemingway and the two men, brothers-in-law, together with five other members of the family were baptized before he left.

For years, Mr. Hemingway and Mr. Berridge have intended to be confirmed, but something always seemed to prevent their joining the class for instruction. This year they shook hands on a mutual promise to attend the instructions together and be confirmed.

During the instruction period, Mr. Braidwood and the class learned much from the two gentlemen. They could well remember when the church was built, and told many stories of its beginnings. They reported, among other things, that St. John's very nearly was organized under another Communion. The pioneers were of many denominations and therefore took a vote as to which Communion to join. Another denomination had strong support, but the Episcopalians won the vote and all the others helped to establish St. John's.

Bishop Emrich commented that he thought this was one case where Confirmation was not "rushed into," but was "the result of mature judgment."

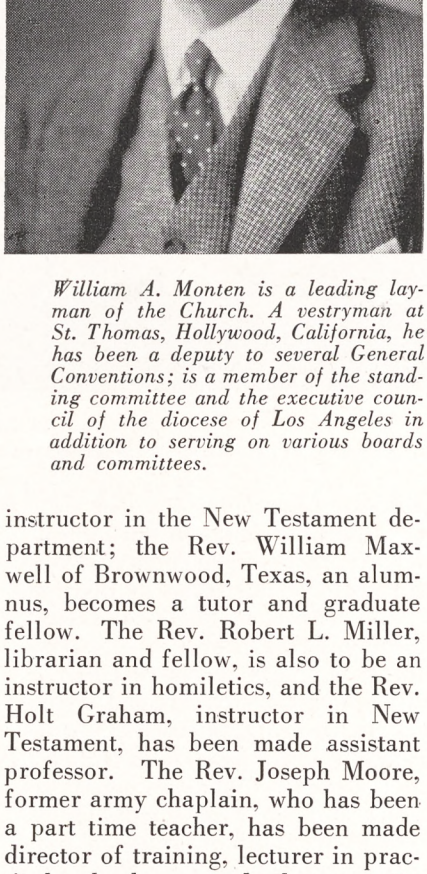
SCHOLARSHIP AWARD

New York:—The department of social relations of the National Council has awarded a scholarship to the Rev. William B. Spofford Jr., executive secretary of the Episcopal League for Social Action. He plans to enter the Institute of Social Work of the University of Michigan, located in Detroit, to commence two years' study of social work leading to a master's degree. It is the first scholarship granted by the department to a clergyman. The award was made by a committee consisting of Dean Walter Pettit of the Social Work School of New York, the Rev. Arthur Lichtenberger of the General Seminary faculty, the Rev. Thomas Bigham Jr. of the General Seminary and the Rev. Arnold Purdie of the staff of the department. Accompanying the announcement was a statement that "some dioceses are seeking trained clergy for their departments of Christian social relations. . . . In diversified fields the demand for such priests is greater than the supply."

Mr. Spofford will attend for the most part evening classes and will continue as secretary of the E.L.S.A.

SEABURY-WESTERN CHANGES

Evanston, Ill.:—A number of additions and promotions on the teaching staff of Seabury-Western Seminary was announced last week by President Alden Drew Kelley. The Rev. Jules Moreau, graduate student at General Seminary, has been made instructor in the New Testament department; the Rev. William Maxwell of Brownwood, Texas, an alumnus, becomes a tutor and graduate fellow. The Rev. Robert L. Miller, librarian and fellow, is also to be an instructor in homiletics, and the Rev. Holt Graham, instructor in New Testament, has been made assistant professor. The Rev. Joseph Moore, former army chaplain, who has been a part time teacher, has been made director of training, lecturer in practical theology and lecturer in social work, with the rank of assistant professor. The rural emphasis has been strengthened by the appointment of the Rev. Dargan Butt as instructor in town and country Church work.



William A. Monten is a leading layman of the Church. A vestryman at St. Thomas, Hollywood, California, he has been a deputy to several General Conventions; is a member of the standing committee and the executive council of the diocese of Los Angeles in addition to serving on various boards and committees.

QUAKERS SEND DRUGS

Philadelphia: — The American Friends Service Committee is sending $25,000 worth of streptomycin to the people of the Soviet Union as a testimony of good will and for promotion of good health. Following conferences between Russian and Quaker officials it was decided to purchase this drug with funds contributed especially for building better relations. A spokesman for the Quakers stated that "this is only the beginning of reciprocal gestures in an effort to promote friendship and understanding between the two countries."

STAINED GLASS WINDOW

Ann Arbor, Mich.: — A stained glass window in memory of the late Prof. Joseph R. Hayden of the University of Michigan was dedicated by Rector Henry Lewis at St. Andrew's on June 20th. The central figure is that of the late Bishop Charles Henry Brent, who was bishop in the Philippines for many years. He was chosen since Prof. Hayden was exchange professor at the University of the Philippines and later vice-governor and secretary of public instruction. Prof. Hayden was also a vestryman of St. Andrew's for many years.

CANTERBURY COLLEGE RECEIVES GIFT

Danville, Ind.:—Women of Trinity Church, Michigan City, Indiana, made a pilgrimage to Canterbury College on June 22 to participate in the dedication of a plaque given as a memorial to the 132 men and women of the college who served in the armed forces. With it went $1,000 as a fund for the purchase of books for the college library.

PRESIDENT OF THE GIRLS' FRIENDLY

Estes Park, Colo.:—Mrs. Stephen K. Mahon of Toledo, Ohio, was elected president of the Girls' Friendly Society by the delegates of 45 dioceses who met here in a national council that extended through a week. One of the features of the meeting was the presentation of The Friendly Trailer and its equipment to the home missions division of the National Council.

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EDITORIALS

Temple and Lambeth

THOSE attending the service at Canterbury Cathedral that opened the Lambeth Conference were impressed by the large number of bishops who made a pilgrimage before the service to the grave of Archbishop William Temple in the cloister garth. Had Temple lived he would so completely have dominated the gathering that it would have been his conference. It would have insured a great, brilliant and forward-looking conference, but it is probable that the other bishops would have allowed the late Archbishop to do most of the thinking. As it is the bishops at Lambeth may not do anything nearly as outstanding as they would have done had this great leader lived. But it is sure that they will develop their own leadership and it will be more of a conference of all the Anglican bishops throughout the world than it otherwise would have been. As one bishop attending the conference put it: "I think I know now the meaning of the words, 'It is expedient for you that I go away.' "

The Basic Realities

THE first Sunday in July must have been a heart-searching day for all loyal Churchmen who believe in letting the collects, epistles and gospels guide and stimulate their thinking and praying about the basic realities of life, week by week. For it was Independence Day and the collect led us to pray "that we and all the people of this land may have grace to maintain these liberties in righteousness and peace." And when we came to the gospel on this Fourth of July festival we were bidden to "love your enemies, bless them that curse you and pray for them that despitefully use you." A curious and embarrassing combination of prayer and exhortation for patriotic Americans in this summer of hysterical fear, with the government calling its young men to forced service in the army, preparing for the "inevitable" war.

For, if our Church is right, the only effective way for us to "maintain our liberties in righteousness and peace" is to love our enemies and do good to them, no matter what you may believe they are trying to do to you. And, for the past three years we have been doing nothing of the sort. We have been getting tough with Russia and priding ourselves on it. And we have been getting tough too with our own citizens who presume to protest against this policy and so, inevitably, as the Church so well understands, losing more and more of the liberties of old which our fathers won. Organized friendship for Russia is declared "subversive" and Good Samaritans, ministering to the suffering victims of Franco tyranny, are sentenced to jail.

We should like to point out to the government of a nominally Christian America that the master and lord of all Christians was — and is — an eminently practical leader who knew the hearts of men and the ways of nations. He knew and declared over and over again that the one and only way to righteousness and peace is the way of forgiveness—that is a determined and sacrificial drive for fellowship. And the first step toward fellowship, either with individuals or nations, is sitting down with your potential enemy and getting each the other's points of view, with the understanding that each must sacrifice something for the sake of the world's peace and prosperity. Russia has already agreed to this first step, but the American government—as of this writing—is still sulking in its tent. Could it be for the ineffably stupid political motive that some credit might accrue to the New Party whose leader's initiative brought forth the renewed Russian offer of a bilateral conference? Whatever the motive or motives, we call upon President Truman to accept the Russian offer for a conference and to halt meanwhile the "cold war" against anti-Fascists, whether they be Communists or others, both in Europe and in America, until the two greatest world powers have explored afresh their differences with a sacrificial determination to create anew that fellowship which worked effectively in war and will work infinitely more effectively in peace.

"QUOTES"

AMERICANS have a final choice to make in 1948. If they choose to perpetuate the reign of fear, hatred, ignorance, greed and stupidity, they will in all likelihood pass a death sentence upon themselves and all mankind. If they choose to begin anew to grapple with the problems of the atomic age by entrusting authority to those who still have some capacity for faith, love, wisdom, generosity, and intelligence, there will be bright hope for a better life for all in days to come. The choice is grim, inescapable, infinitely fruitful if rightly made, and, if wrong, completely fatal. America's capacity to make it sanely will not be unrelated to America's capacity to evaluate correctly the work of its own department of state in the Truman era.

—FREDERICK L. SCHUMAN
Professor at Williams College

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Falsifiers of History

THE quotation on the editorial page is the concluding paragraph of the introduction which Professor Schuman wrote for a recently published pamphlet with the above title. It is sub-titled "An Historical Document on the Origins of World War Two" and is issued by the Committee for Promotion of Peace, 241 West 97th Street, New York 25, N. Y. Those of our readers who agree that "Americans have a final choice to make in 1948" and wish to base their judgments on facts would do well to send 25c for this well documented study.

Those So-Called "Comics"

By

JOHN E. LARGE

Rector of St. Andrew's, Wilmington

A FEW of the uncounted thousands of so-called "comic" books are still comic. Thank God for that! Whether the comedy stems from an unwary character caught in a ludicrous situation—or whether the comedy is in the slapstick tradition of Mack Sennett and his old Keystone Kops—doesn't matter, as long as the amused smile, chuckle, or belly-laugh is called forth.

But the vast majority of these "comic" books are no longer on speaking terms with the idea of comedy. Devoted as I am to such comic-relief as "L'il Abner," "Barnaby," and "Bringing up Father," I was blissfully unaware of this amazing trend of comics *away* from what is comic. Then came the day when I began having to buy comic books for eager-eyed moppets. They looked with undisguised scorn at *my* favorites in the field of comics. And I'm sure they were scornful of me personally, for I obviously had no sense of humor. But they fell into a glassy-eyed trance at the sight of "Superman," "Captain Midnight," and "Smilin' Jack" — to mention three of their less vicious favorites (and they're bad enough!).

The great church fathers who, hundreds of years ago, composed The Litany in our Book of Common Prayer couldn't reasonably have foreseen the advent of the 20th century "comic" book. But after dipping into a few of the more lurid ones which the children leave lying around, the Litany seems most appropriate. "From all inordinate and sinful affections . . . from all the deceits of the world, the flesh, and the devil . . . from plague and pestilence . . . from battle, murder, and sudden death—*Good Lord, deliver us.*" Which, considering their contents, is another way of saying, "Good Lord, deliver us from comic books that aren't comical!" Even so, I'm sure the Litany never thought of including the mayhem, the nauseous tortures, and the never-ending threats of what used to be called "a fate worse than death," to which "comic" characters are pervertedly exposed.

There are alleged educators who insist that all this stuff is just jolly and fine and dandy for our children. It's their safety valve, they say. They blow off excess steam that way. (The ones *I* deal with in my professional work don't blow off *any* steam that way. In fact, the "comics" just serve to generate *more* excess steam!). These educators go on to insist that a child *needs* Superman's "fantasy world."

Well, maybe. But it strikes me that modern life is peppered with souls who've never learned to adjust themselves to reality. They *prefer* the unreality of the "fantasy world," and so they become dyed-in-the-wool neurotics. They are miserable because life is *not* like the marijuana magic of Superman's mumbo-jumbo. Sure, the well-balanced child won't be permanently affected. But the more *un*balanced the world gets, the fewer *well*-balanced children we'll be producing. Isn't it time, perhaps, that Christian families began to lay plans to boycott that abortive monstrosity which hides behind the innocent comic book?

A Word With You

By

HUGH D. McCANDLESS

Rector of the Epiphany, New York

ON MAKING WORDS SERVE YOU

ONE way of making words serve you is a form of forced labor of the most humiliating kind, which cheapens both the words and the thing to which they are applied. It is the use of romantic adventurous words to invest honest useful things with unnecessary glamor. I wonder if laymen, setting out on an every member canvass, are really bucked up when they are told they are "God's Commandos," or something of the sort.



Another abuse is to take nice clean technical words and use them as doorsteps or dust-catching ornamental trophies in our verbal gun-racks. Imagine yourself on the way home from a Church conference where an earnest Neo-Something has held forth. One of your companions is sure to remark "Excuse my *existentialist* statement, but there is a *dichotomy* between your hot dog and the mustard." His motive is self-improvement, and this pedantic

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humor is a bit of practice, but the result of his efforts will be another serious contribution to the delinquency of his new-found words.

When you open a paint can with your fountain pen, the pen is damaged. To *vulgarize* should simply mean "to tell everybody," which is a good enough thing in itself. But alas, familiarity breeds contempt, and the word loses shape, and sometimes usefulness, and sometimes its former decency. To say a man speaks in the vulgar tongue *should* means he is easy to understand, not that his words are coarse.

Vulgar became cheapened by snobbishness long before it passed into English from the Latin. *Propaganda* changed from meaning "what should be spread abroad" to "what should not be spread abroad"—a sad commentary on the inertia of those who have the truth, the zeal of those who hate it, and the resultant suspicion of all of us.

Suspicion also gave *prevent* ("go before") its present sinister and restrictive meaning. And probably it was hypocrisy that changed *bead* from meaning "prayer" to meaning a bit of wood or glass with a hole in it.

New Books

***Excellent **Good *Fair

****The Meaning of Man.** By Jean Mouroux. Translated by A. H. G. Downes. Sheed and Ward. $4.00.

This is a noble essay by a French Roman Catholic scholar, in which orthodox theology and the modern understanding of human nature are brought into relation. Those who have been "fed up" with the dismal and one-sided view of human nature associated with "Neo-orthodoxy," and are sure that there is something to be said on the other side; and who are convinced that the Christian doctrine of man is not the skeptical, cynical, post-war, psychiatrical travesty that is paraded before us again and again—but who do not quite know how to answer the neo-Paulinists and neo-Calvinists who set forth that view: Come hither, come hither, this is the book for you! Of course man is a creature "called to surpass himself"; of course he cannot, in his fallen state, love God perfectly, i.e. supernaturally; all this the author recognizes. But he does not capsize the boat by rushing to the opposite extreme, as the tendency is today, and insist that man is hopelessly alienated from God, opposed to him, and incapable of any good thing, while his natural religion or theology or ethics is all filthy rags! The Catholic religion (Anglican, Roman, Orthodox, and other—for the ancient view survives in some areas of Protestantism) has a far saner and truer view of man's nature. It faces facts, and does not blind itself to the starkest realities in the actual world. But it at the same time does not call good evil, nor evil good, in the interest of a supposed consistency or logic. It is realistic in both directions.

—F.C.G.

* * *

***Martin and Judy Songs.** Compiled by Edith Lovell Thomas. Beacon Press. $2.50.

Like the *Martin and Judy* series of stories for little children, this collection of songs is "built upon a new philosophy of religious development." It is intended "to keep a child sensitive to the wonder of his own world, and to the mystery in his own living, and to the challenge that both of these can bring to him." The format and colored illustrations are superb, the songs simple and easy to learn—it is a book that a little child will simply love! But one wishes that the Christian tradition were recognized more fully—not Christian theology, but the whole atmosphere of Christian worship and thought. There is one reference to God in the book, and one to Jesus—and one to Santa Claus! There is no suggestion of the Christian motive of thankfulness, and no provision for thanksgiving and gratitude. This is a serious lack.

—F.C.G.

Familiarity Breeds Respect

By
PHILIP H. STEINMETZ

THERE is a proverb which runs "familiarity breeds contempt." I do not believe it. I have found that the more I know of a person the more I realize that there is a lot to be said for him. Much of the grief and tragedy of life arises through misunderstandings and ignorance. All healthy people wish to do what is right. Very often the clashes which arise between them could be settled peacefully and far more permanently by a humble exploration of the situation together. Face to face acquaintance is a great force for peace, both domestic and international. Therefore I urge you to take advantage of every chance to get better acquainted with others, especially those with whom you are not in full agreement. In fact I hope you will make opportunities when they do not arise of themselves. You will be better and so will the world.

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Summer Work in Michigan Done By Young People

Program Started Last Year by Bishop Emrich Worked So Well That It Is Expanded This Year

Detroit:—Thirty young men and women arrived in the diocese of Michigan this month to begin summer work in the various parishes and missions of the diocese which have requested their assistance. Through the financial support of the Bishop Page Foundation, set up recently, these young people will have the opportunity to obtain practical experience in Church work, and the parishes in which they serve will profit by their endeavors.

This summer program was instituted last year by Bishop Richard S. Emrich. He realized that the clergy often become submerged in extensive parish work and cannot find time to expand into fields which should be explored. Also he felt that young people need the opportunity to learn first-hand about the life of the Church. He therefore tried the plan as an experiment, sending 27 young folks into various fields in the diocese last summer. The result of their work was amazing. Many parishes in Michigan's vacation areas reported that their attendance at services was doubled because of the intensified calling done by these summer helpers. New church signs were made and painted, lawns were improved and buildings were redecorated. In one parish the summer helper had been an electrician in the navy, and the antiquated wiring of the church was re-installed with modern equipment. In addition to all this, there were progressive steps in youth activities and church school programs. Vacation schools were conducted by the helpers. The mutual gains were tremendous.

Of the thirty young men and women going into the summer work this year, twenty will serve in out-state churches and ten will be in the city of Detroit or its immediate suburbs. Eight of the workers are students in theological schools, thirteen served in the armed forces of the country during the war. Five are young women, two of these being wives of theological students. Five of the workers are to supervise the work in parishes, conducting services and doing all other parish work, during the absence of the clergy.

The workers will give much the same type of service as that given by the group of helpers last year. The emphasis in the rural areas will be on calling, and on serving vacationers in the vicinity, who often find no Church home while on holiday.

The Rev. Charles D. Braidwood, of Grace Church, Lapeer, and St. John's Church, Otter Lake, and Deaconess Olive M. Robinson, field worker for the diocesan department of missions, are in charge of the program this year.

Orthodox Conference

Moscow: — A conference of Church leaders of the Eastern Orthodox Churches opened here July 8th. One of the chief matters under consideration is the relationship of the Russian Orthodox Church and other eastern Churches to the World Council of Churches. At the moment none of the Churches close to the Russian Orthodox Church has accredited representatives to the Amsterdam Assembly of the World Council, in spite of repeated invitations. There is a widespread feeling among the Orthodox apparently that the Council is an "agent of the western imperialists" in the "cold war."

No Interference

New York (RNS): — Mrs. Hilda Epstein, Lutheran relief worker in the Russian zone in Germany, reported here that Church periodicals are published in the zone with "absolutely no interference" by Soviet authorities and that the churches conduct a full program of activities without hindrance.

Oppose South India

London (RNS): — Anglicans who have entered the Church of South India "have voluntarily placed themselves in schism and are in no sense in communion with the Anglican Churches," according to a resolution adopted at the international convention of the Church Union, which is composed of Anglo-Catholics. "The former Anglicans," the resolution declared, "ought not to be allowed to receive or celebrate at Anglican altars. Freedom of movement from the altars of the Church of South India to the altars of Anglican Churches would ipso facto establish an inter-communion which does not exist."

Block Unity

Belfast, Ireland (RNS): — The Church of Ireland (Anglican) is the "big difficulty" in the way of unity between the Protestant Churches in Ireland, according to Dr. A. W. Neill, newly-elected moderator of the Presbyterian General Assembly. Dr. Neill, who spoke at Assembly sessions here, said committees set up by the Presbyterian and Methodist Churches have "achieved a considerable measure of agreement" on unity, but negotiations have broken down because the Church of Ireland "cannot see its way to fall in on certain matters of doctrine and ritual."

Stressing that failure to reach an understanding is "not the fault of the Presbyterians," Dr. Neill pledged he will continue efforts to bring about agreement between the Churches. He recalled that the former primate of the Church of Ireland, the late Dr. D'Arcy, had devoted the latter part of his life to creating unity between the Churches, and expressed regret that this policy "has not been continued after his death."

Dr. Bryant

Berkeley, Cal.:—The degree of doctor of divinity was conferred upon the Rev. John Bryant, rector of St. Alban's, Los Angeles, at the commencement on June 11th of the Pacific School of Religion.

VACATIONS

**THE WITNESS is published every other week from June 15 to September 15. One of the headaches that all publishers have is making address changes for summer vacations, particularly these days of shortages of both materials and workers. We ask therefore that those who are to be away but a short time arrange to have their copies forwarded. If however you are to be away for an extended time send the change to THE WITNESS, 135 Liberty St., New York 6, N. Y., giving both your old and your new address, and kindly indicate whether it is a permanent change or only for a vacation period. Many thanks for the cooperation.

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Important Announcement

TO ALL VESTRYMEN!

THE CHURCH is going on the air over a national network Friday evening, October 1st. The value of this program to your parish or mission and to the Church nationally will depend to a very great extent on *your* understanding and support.

The booklet pictured below has been mailed to you either direct or in care of your clergyman.* Please read it carefully because as its title indicates it will give you a clear understanding of why the Church has turned to the great medium of radio—why the Church will use the kind of program that has been selected and how this program can help you build and strengthen your local Church.

On the first page of this booklet you will find the following message from your Presiding Bishop, The Rt. Rev. Henry Knox Sherrill.

If for some reason you have not received a copy of this important booklet, will you please send a post card or letter with your name and address to *The National Council, 281 Fourth Ave., New York 10, N. Y.* as soon as possible

• • • •

Dear Friends,

With great earnestness I urge your serious attention to the message contained in this booklet.

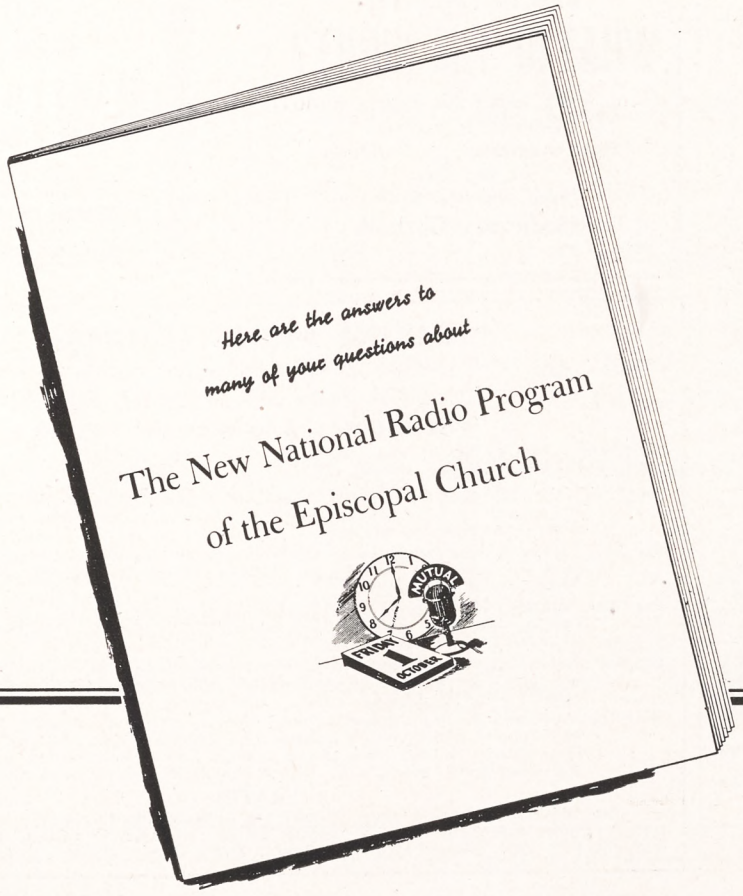
We all know that in this country there are millions of men and women who have no connection with any communion of the Christian Church. If this is to be a truly Christian nation they must be reached and interested and this must be done where they are and in a language at the initial approach they can understand. The radio gives us such a medium.

I urge your support of this new, to some daring and yet essentially sound evangelistic plan.

Faithfully yours,

Henry K. Sherrill

PRESIDING BISHOP



*Booklets for the following dioceses, at their request, will not be sent until early in September: Connecticut, Eau Claire, Maine, Massachusetts, Michigan, Milwaukee, New Hampshire, New York, Northern Indiana, Quincy, Southern Ohio, Vermont, Western Michigan.

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Urge Settlement

New York:—More than 100 leading Americans signed a statement issued by the American-Soviet Friendship organization, calling upon the government to take immediate action that would lead toward the peaceful settlement of outstanding differences between the U.S. and the U.S.S.R. Episcopalians to sign were Bishop Lane Barton of Eastern Oregon; Dean John W. Day of Topeka, Kansas; Prof. Joseph F. Fletcher of the Episcopal Theological School; the Rev. Kenneth deP. Hughes of Cambridge, Mass.; Prof. Fleming James of New Haven; Bishop Edward L. Parsons, retired bishop of California; Prof. Vida D. Scudder of Wellesley; Bishop James M. Stoney of New Mexico.

Deny Liberty

Madrid (RNS):—The Spanish hierarchy has issued a statement declaring that religious freedom does not exist in Franco's Spain. It is signed by Enrique Cardinal Pla y Deniel, primate, on behalf of all the Spanish archbishops and bishops. It declares that "there is no justification, as some Protestants have done, for calling Article 6 of the law of 1945 a law of liberty of cults, or, what is worse, carrying on proselytizing and acts of public worship as if liberty of cults had been implanted in Spain. This has resulted in disagreeable incidents which have evoked comment outside Spain."

The hierarchy stresses that the question of the liberty and toleration of cults in Spain is not merely a political question, but one of dogma and ecclesiastical right, which has been resolved by papal encyclicals and are of "concrete application to each nation, according to existing circumstances." Quoting from the encyclical on human liberty issues by Pope Leo XIII in 1893, the bishops say that "the faithful are not free to adhere to any Church" but "have a most sacred duty to belong to the only true Church founded by Christ." The statement further says that "it is impossible to have faith in the Catholic Church without desiring Catholic unity as an ideal for all nations and states."

Relief as Weapon

Boston (RNS):—Use of relief supplies as a weapon in a "cold war" was scored here by Dr. Henry Joel Cadbury, chairman of the American Friends Service Committee. Speaking at the annual convention of the Unitarian Church, Dr. Cadbury, a Quaker, said the action of Christians in raising the conduct of the state to a moral level is far more useful than the "common sterile" slogan of separation of Church and state.

He stressed the need for fellowship and relief throughout the world saying that "one of the most heartbreaking tragedies is the way in which beneficent relief to the needy is used as a tool against someone perhaps equally in need."

Food is becoming merely a weapon in a cold war, Dr. Cadbury declared, "so we half starve our former enemies and even our former friends and try to bribe the 'good' to be good. We alternately appease Communist against fascist and fascist against Communist and likewise Zionist with Arab."

"Service and fellowship," he continued, "may not be the direct approach to the elimination of war, but perhaps indirect approaches are fully as good. They must rest on a sense of man's dignity and obligations and conversely on penitence and a sense of guilt for man's inhumanity to man."

Christian Action Units

London (RNS):—Plans for a nation-wide campaign to build up strong local units of "Christian Action," newly-organized movement to inject Christian principles into national and international life, were adopted at a meeting of supporters here presided over by Sir Stafford Cripps, chancellor of the exchequer. First meeting of the movement took place recently when 6,000 persons of all communions gathered in the

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The Rev. William H. Dunphy, D.D., Rector of St. Mark's Church, Philadelphia, Pa. Dr. Dunphy will give five lectures on CERTAIN BASIC THEOLOGICAL CONCEPTS OF THE CHRISTIAN FAITH.
The Rev. Stephen Davenport, Rector of St. Stephen's Church, Oak Ridge, Tenn. Mr. Davenport will give ten lectures on THE GREAT AFFIRMATIONS OF THE FAITH AS SET FORTH IN THE CREEDS.
The Rev. William Christian Roberts, M.A., Rector of Trinity Church, Towson, Maryland. Mr. Roberts will give ten lectures on REFORMATION AND MODERN THEOLOGY. Five lectures will set forth Martin Luther's theological position and five will present the theological position of Tillich, Niebuhr, Farmer, Karl Barth, and Brunner.

RATES
The Seminar $25. rate covers board and lodging for the eleven days. Members of clergy families attending have the special clergy rate. Kindly address all applications for enrollment to Mr. Wilmer Moomaw, Agent, Shrine Mont, Orkney Springs, Virginia.

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Royal Albert Hall to hear lay and religious leaders of Western Europe urge a mobilization of Christian action in the present European crisis.

The "Christian Action" plans were outlined by the Rev. L. John Collins, dean of Oriel College, Oxford University, who was responsible for launching a young people's movement late in 1946, intended to bring more Christians into public life.

Dean Collins announced that besides forming "Christian Action" units all over the country, the movement will set up panels of speakers and writers, and inaugurate a monthly bulletin to promote a "theology for Christian action." He said that only a minimum of organization and administration will be necessary to achieve the aims of the movement.

According to Dean Collins, plans are going ahead in Paris for Christian Action meetings in support of a Union of Western Europe and for similar meetings in Brussels, Belgium.

Want Arms Embargo

Montreal (RNS):—A ban on the shipment of arms "to any nation in which a civil war is being waged, except at the request of the United Nations" was requested of the Canadian government by the Montreal and Ottawa conference of the United Church of Canada here. The committee on evangelism and social service, which proposed the resolution, made particular reference to the civil war in China. The motion was similar to one recently passed by the synod of the Montreal Anglican diocese which asked the government "to take an open stand against intervention in the war in China."

The conference adopted a statement by the Committee which viewed "with deep concern the present relationships between the U.S.A. and the U.S.S.R., and deplores the attitude that methods of dealing with the differences between them must inevitably lead to war."

Delegates affirmed the Church's duty to strengthen the United Nations and to take a leading role in providing relief for Europe. They agreed, also, that it is the duty of the Church "to repent, and to call others to repentance for that injustice, envy, covetousness and ignorance which have lead certain of our citizens to espouse Communism as a means to obtain redress."

Boycott Church

Boston (RNS):—An action taken by the Unitarian Universalist church in Atlanta, Ga., denying fellowship in the church to a Negro professor was scored here by the Unitarian Ministers Association. The Negro was proposed for membership by pastor Isiah J. Domas, who subsequently resigned because of the "ultra-race conscious" element in his congregation. A church official said that Mr. Domas' pro-Henry A. Wallace activities had a "great deal" to do with the acceptance of his resignation.

In its criticism of the Atlanta

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A Big Backlog for the Seminaries

Last year's reports showed a record total (898) of Postulants* for the Ministry—more than twice the number reported in 1938 (427). It looks as though the Seminaries will be crowded for some years to come.

The Seminaries, however, have no such back-log of **financial** resources; and if they are to do justice to these men in preparing them for an effective ministry, constant and increased support from the Church is essential.

***A POSTULANT IS A YOUNG MAN WHOSE INTENTION OF STUDYING FOR HOLY ORDERS HAS BEEN APPROVED BY HIS BISHOP.**

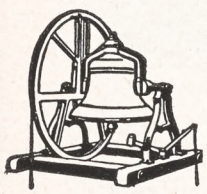
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church, the Ministers Association here adopted a resolution that none of its members accept a call to the church until a "genuinely free pulpit is made available."

Churches Urge Peace

Stockholm (RNS): — Leaders of the state Lutheran Church and other major religious groups in Sweden have sent a joint message to the heads of the American, British and Russian governments urging negotiations "to prevent the catastrophe which a new world war would bring." Besides the state Church, the appeal was signed on behalf of the Swedish Baptist churches, the Mission Covenant Church, the Methodist Church, the Salvation Army, the Society of Friends (Quakers), and the Pentecostals. Copies were sent simultaneously to President Truman, Prime Minister Attlee, and Marshal Stalin.

"We, the undersigned, representing different Christian groups," the message said, "appeal to you to do your utmost to bring about mutual negotiations to eliminate lack of world confidence and to prevent the catastrophe which a new world war would bring. The peoples want peace. Their leaders want peace. Successful united action for world peace would be greeted by the world as a liberation and be blessed by coming generations. We appeal to you in the name of mankind and spirit of Christendom."

Copies of the appeal have been sent to all Swedish churches with a recommendation for special peace prayers. Meanwhile, a monster peace rally is to be held here on May 23rd.

Plan Parish House

Cambridge, Mass.:—Christ Church here is seeking funds to build a new parish house at a cost of about $200,000. But $47,000 of the amount remains to be raised. The Rev. Gardiner M. Day is the rector.

Second Million

Gambier, Ohio:—Kenyon College has started on its second million in its development program. It was announced at commencement that over one million had been raised up to that time.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

THE REV. IRWIN HULBERT, JR.
Vicar of St. Paul's, Jesup, Ga.

It seems to be fashionable these days for churchmen to entertain and amuse their readers by caricaturing sinful humanity, clerical and lay alike. Specifically, I refer to the Gargoyle letters in which the Rev. Mr. Barrett is cast in the role of entertaining readers of a serious church magazine by lampooning the clergy.

It may be granted that Mr. Barrett has cleverly typed us. But are we constructively helped and informed? Apply one of the stated official purposes of the WITNESS Advisory Board: Are the letters "Evangelical to the Gospel of Christ," or, do they help us "in the rigorous application of the principles of Christ to our social life"? The letters are plainly out of place, unseemly in a magazine that stands for such progressive principles. It is a betrayal of the generous spirits of Hooker, Maurice, and Temple.

Many folk write about sins of other folk and find it a lucrative source of income. There are a few folk, like Paul and Augustine, who generally write about sin in the first person singular, at least about that person, and show the way out through redeeming faith. Such writing does not always elicit favorable comment nor is it designed to get laughs. Rather it provokes thoughful action.

Why cannot Mr. Barrett and our college chaplains write about what they are doing in the golden field of college work? If this field is our number one missionary opportunity, as some believe, Mr. Barrett certainly could be urged to do a series on college needs in each province and how we can help. Or he could tell us in detail what are the plans of the National Council for college work. He could put his mind to work in a constructively productive manner by informing us of what needs to be done in our college work and show us what we can do to help him.

* * *

MR. W. R. WATTS
Layman of New York City

I want to congratulate THE WITNESS for the excellent article by Paul Denlinger on the situation in China. You are correct in stating that the situation there is of the utmost importance to the peace of the world and I shall read THE WITNESS with renewed interest now that you have such an able correspondent there.

* * *

MR. L. B. LINDSAY
Layman of Philadelphia

Layman P. L. George does well in calling attention to the fact that John Foster Dulles is just as unqualified to be a leader at the World Council meeting as is Mr. Myron Taylor. Dulles certainly is identified with "secular power or policies" since he is the acknowledged advisor on foreign affairs to the Republican candidate for president. It seems to be generally believed that should Mr. Dewey be elected Mr. Dulles will be Secretary of State, a position which he will undoubtedly use to further his pro-fascist activities which have been repeatedly exposed by liberal journals and newspapers.

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★

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CLERGY NOTES

BALL, Theodore P., formerly vicar of St. Matthias Mission, Athens, Texas, becomes rector of St. Paul's, Savannah, Ga., Sept. 12.

BATTLE, John Henry, was ordained priest by Bishop Randall, retired suffragan of Chicago on July 3 at Grace Church, Pontiac, Ill., where he is in charge. He is also in charge of St. Andrew's, El Paso, Ill.

CLARKE, Elisha S., Jr., was ordained deacon on June 27 by Bishop Louttit at St. Patrick's, W. Palm Beach, Fla. He is in charge of St. Matthew's, Delray Beach, Fla.

DAVIS, Raymond W., assistant at St. Paul's, Morristown, N. J., has accepted the rectorship of Truro Church, Fairfax, and the Good Shepherd, Burke, Va., effective Sept. 1st.

DAVIES, Ernest, formerly rector at Port Maria, Jamaica, British West Indies, is now on the staff of St. Martin's New York City.

GOLDSMITH, Sidye W., was ordained priest at Kent School, Kent., Conn., by Bishop Lawrence of W. Mass. He is assistant at St. John's Williamstown, Mass.

GRIBBIN, Emmet, former rector of Harcourt Parish and chaplain at Kenyon College, Gambier, O., is now in charge of churches at Clemson, Pendleton and Seneca, S. C., and chaplain for Episcopal students at Clemson College.

HARGRAVE, William L., rector of the Holy Comforter, Miami, Fla., becomes rector of the Holy Communion, Charleston, S. C., Sept. 1st.

HENRY, John C., was ordained priest at the Epiphany, Arlington, Va., by Bishop Mason on June 24th.

SCHUTZE, Wilbur R., formerly rector of St. Paul's, Palmyra, Mo., becomes assistant of St. Luke's, Ypsilanti, Mich., on Sept. 1st.

SHULTZ, Paul E., formerly rector at Hamilton, Va., is now rector of St. Peter's, Altavista, and the Good Shepherd, Evington, Va.

STONEY, James, was ordained deacon on July 4 at St. John's, Albuquerque, N. M., by his father, Bishop Stoney. He is to continue study at the Church Divinity School of the Pacific.

STRICKLAND, Walter R., was ordained deacon at Grace Church, Amherst, Mass., by Bishop Lawrence. He becomes vicar of All Saints, Whalom, Mass., Sept. 1st.

WHITTLE, Dennis, formerly chaplain at Blue Ridge School, St. George, Va., is now rector of Walker's parish, Charlottesville, Va.

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Holy Communion — Daily at 8 A.M.
Fridays at 7:30 A.M.
Holy Days and Fridays 10:30 A.M.

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VOL. XXXI. No. 22 **The WITNESS** August 5, 1948

FOR CHRIST AND HIS CHURCH

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World Council Assembly Is About to Meet

Nearly 150 Churches From Forty Countries Represented Among 1400 to Attend

Geneva—Churches in countries from victor and defeated nations alike in the last war will send delegates to the first assembly of the World Council of Churches. The assembly, to be held from August 22 to September 5 in Amsterdam, Holland, promises to be the most representative gathering of Christian churches in history, according to officials at World Council headquarters here. One hundred forty-eight Church bodies in about 40 countries have joined the World Council, which is intended to give the Churches an official and permanent instrument for co-operative witness and action on a world-wide basis. Some of the member bodies are in exile or immigration or organized on a non-national basis. In addition, a number of other Churches which do not yet hold membership in the Council, including several from Africa, will be represented at Amsterdam by non-voting delegates, observers and visitors.

In all, approximately 1,400 persons are expected to attend the Amsterdam assembly, which will formally constitute the World Council after 10 years as a provisional body. They will include 450 official delegates; 350 alternate delegates; 100 youth delegates; and 500 fraternal delegates, accredited visitors, observers, consultants, press and radio representatives and staff members. THE WITNESS is to be represented by Bishop Lane Barton, Mrs. Henry Hill Pierce and the Rev. Raymond Maxwell.

Addition of Japan to the list of countries whose Churches have joined leaves only Russia among the major nations of the world still unrepresented by Churches in the World Council. The World Council has made it clear to the Church of Russia that its participation is urgently desired, but no final decision has yet been reached by the Moscow patriarchate concerning membership, according to W. A. Visser 't Hooft, general secretary of the World Council. Neither has definite word been received from the Orthodox Churches in Bulgaria, Yugoslavia and Roumania concerning their eventual participation.

The Amsterdam assembly will be devoted to future planning for the World Council and to addresses, study and discussion on the assembly theme, "Man's Disorder and God's Design." Opportunities for prayer and fellowship will be provided in more than a score of worship and communion services and confessional meetings.

All the delegates will be divided into four study sections and four assembly committees, which will hold separate meetings for five days of the assembly. Following this, each section and committee will report at plenary sessions for the entire assembly's consideration and action.

The study sections will deal with four aspects of the assembly theme: No. I. "The Universal Church in God's Design," (the nature of the Church); No. II. "God's Design and Man's Witness" (evangelism); No. III. "The Church and the Disorder of Society;" and No. IV. "The Church and International Disorder." Four book-length reports, prepared by international commissions in which more than 200 theologians and lay leaders participated, will aid the study sections in their work.

Committees will recommend future policy of the Council; deal with its administration; study four "concerns" of the churches: the Christian attitude to the Jews, the place of women in the Church, lay training, reconstruction, inter-church aid.

The five provisional presidents of the Council will alternate in presiding at the plenary sessions. They are Pastor Marc Boegner, president of the Protestant Federation of France; Archbishop Erling Eidem, primate of the Church of Sweden; Archbishop Geoffrey Fisher of Canterbury; Archbishop D. Germanos of Thyateira, with see in London; and Dr. John R. Mott, former president of the International Missionary Council.

Dr. Mott and the Rev. Daniel T. Niles, a district evangelist of the Methodist Church of Ceylon and a leader in student Christian Movements in India and Ceylon, will speak at the opening worship service Sunday, August 22, in Amsterdam's New Church.

The development of the ecumenical movement will be traced at the opening day's evening meeting at the Concert Hall, under the theme, "How God Has Led Us." Speakers will be Bishop G. K. A. Bell of Chichester, England; Bishop Yngve Brilioth of Vaxjo, Sweden; the Rev. John Mackay, president of Princeton Theological Seminary, and Pastor Boegner.

The assembly program will be outlined at the morning session Monday, August 23, by the Rev. Samuel M. Cavert, general secretary of the Federal Council of

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Churches of Christ in America, and chairman of the committee on arrangements for the assembly. Pastor Boegner will present resolutions and W. A. Visser 't Hooft, general secretary of the World Council, will give the policy report.

At the afternoon session, Prof. Karl Barth of the University of Basle, Switzerland, will speak on the assembly theme and Prof. C. H. Dodd of Cambridge University, England, will discuss the Biblical basis of the subjects to be considered by the four sections.

One of the ministers of the Netherlands Government will greet the delegates at a state reception in the hall of the Rijks museum in the evening.

The morning session on August 24 will feature presentation of the subjects for sections Nos. I and II. The speakers will be Prof. Clarence T. Craig of the Yale Divinity School; Prof. Georges Florovsky of the Russian Orthodox Seminary, Paris; Prof. Regin Prenter of the University of Aarhus, Denmark; Bishop Stephen Neill of the Church of England and co-director of the Council's Study department, and Prof. T. C. Chao of Yenching University, China. Presentation of the subjects by Mrs. Kathleen Bliss, editor of the Christian Newsletter, London; Mr. John Foster Dulles, New York politician, and Prof. Joseph L. Hromadka of University of Prague, Czechoslovakia.

A boat ride through Amsterdam, which will be illuminated for Queen Wilhelmina's 50th anniversary celebration, will be taken by the delegates in the evening.

Meetings of the study sections and assembly committees will occupy the delegates in the mornings and afternoons of August 25, 26, 27 and 28 and the mornings of August 30 and 31. First reports will be given the afternoon of August 30, and these will continue through September 3.

A public meeting on the subject, "Christian Witness in the World" will be held the evening of Thursday, August 26. The speakers will be the Rev. Martin Niemoller, president of the Evangelical Church in Hesse and Nassau, Germany; Mr. Philippe Maury of France, secretary of the World Student Christian Federation; Prof. John Baillie of the University of Edinburgh, Scotland, and an additional person from India.

The municipal authorities of Amsterdam will give a reception for the delegates Friday evening, August 27. Dutch Reformed Church communion services, open to all the delegates, will be held Sunday morning, August 29. Clergymen of other Church bodies will assist in this service.

"Christian Witness in Social and National Order" will be the subject of a public meeting Monday evening, August 30. The speakers will be Prof. Emil Brunner of the University of Zurich, Switzerland; Mr. Ernest Brown, a privy councillor in the British government, a former cabinet minister and president of the Baptist Union of Great Britain and Ireland; Prof. Reinhold Niebuhr, Union Theological Seminary, and a speaker from Greece.

The Archbishop of Canterbury and Dr. Visser 't Hooft will discuss "The World Council and the Future" at a visitors' conference program Thursday evening, September 2.

A public meeting on "Christian Witness in the International Order" is scheduled Friday evening, September 3. Heard will be Bishop Eivind Berggrav, primate of Church of Norway; Mildred McAfee Horton, president of Wellesley College, and the Rev. C. H. Dovlo, divinity student from Africa at the University of Edinburgh, Scotland.

The closing service of the assembly will be held Saturday afternoon, September 4, in West Church.



The Archbishop of Canterbury, Geoffrey Fisher, and Pastor Martin Niemoeller of Germany will be among the outstanding leaders at the meeting of the World Council of Churches in Amsterdam.

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Minority in Philippines Recognized by Court

Bishop of Major Faction Plans to Introduce Letter of Bishop Binsted in His Appeal

Manila, (RNS) — Bishop Juan Jamais, leader of the minority faction of the Philippine Independent (the Aglipayan) Church, is the "actual and legitimate Supreme Bishop of the Church," according to a ruling here by the Manila Court of the First Instance.

The court denied a request by Supreme Bishop Isabelo De Los Reyes, Jr., head of the majority faction, and his predecessor, Bishop Gerardo M. Bayaca, plaintiffs, that Bishop Santiago Fonacier, predecessor of Bishop Jamais, deliver church properties and funds to them.

Judge Conrado Barrios ruled that Bishops De Los Reyes and Bayaca do not have a legal right to the name and properties of the Church because "they are no longer members of the Aglipayan Church as they have abjured the doctrine of this Church by embracing that of the Protestant Episcopal Church of the United States."

The court also held that the election of Bishops Bayaca and De Los Reyes successively as Supreme Bishop was null and void, having been held contrary to the constitutional rules of the Church. The court ruling is expected to bring about a reversal of a former decision of the department of public instruction temporarily recognizing the majority faction as the true Church and De Los Reyes as its legitimate Bishop.

The department's decision was valid only pending action by the Court of the First Instance which has had the matter under consideration for more than two years.

However, Bishop Isabelo De Los Reyes, Jr., whose consecration along with two others came as the result of action taken at the 1947 meeting of the House of Bishops of the Episcopal Church, has declared that he will appeal the action taken by the court. He said the court's finding that the majority faction were "no longer members of the Aglipayan Church as they have abjured the doctrine of this Church by embracing that of the Protestant Episcopal Church of the United States," was not based on canon law.

The court failed to consider, Bishop De Los Reyes said, a recent statement made by Suffragan Bishop Robert F. Wilner of the Philippine Missionary District of the Protestant Episcopal Church in the U. S. This statement, he explained, declared the Aglipayan Church to be distinct and separate from the Protestant Episcopal Church. Bishop De Los Reyes said that if he failed in his attempt for a reconsideration of the verdict of the Manila Court of the First Instance, he would take the case to the Court of Appeals.

At the new trial, Bishop De Los Reyes said he would introduce a statement made by Protestant Episcopal Bishop Norman Spencer Binsted of the Missionary District of the Philippines. This statement asserts that in conveying apostolic consecration to Bishop De Los Reyes and two others, the American Church did not grant them the authority or the jurisdiction to exercise their offices as bishops of the Protestant Episcopal Church, nor did their consecration mean that they were received as members of the Episcopal Church.

"The Philippine Church is as independent today of the Protestant Episcopal Church as before the consecration of Bishop De Los Reyes and the two other bishops," the Binsted statement said. "The two Churches aren't even in communion. Before such an intercommunion could be recognized a concordat would have to be concluded with the approval of the governing bodies of the two distinct Churches. The present relationship is therefore simply one of mutual friendship which makes closer cooperation possible."



The Rev. William B. Sperry, rector of Christ Church, Detroit, and a contributing editor of The Witness, chats with newsboys at a tea which followed their basketball victory in the parish's gymnasium.

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Temple Letters Stir Up Heated Controversy

London (RNS)—Two hitherto unpublished letters by William Temple, late Archbishop of Canterbury, to the Roman Catholic apostolic delegate in England have been printed in the Church Times and stirred a considerable controversy. They were sent to the magazine by Canon J. A. Douglas, formerly general secretary of the Church of England council on foreign relations, with a note stating that the late Archbishop hoped they would lead the way for official cooperation between the Vatican and non-Roman Christians "on all matters not involving dogma and historical conflicts which divide Christendom." The first letter, sent in October, 1943, sympathetically referred to restrictions imposed on the Pope by the German occupation in Rome. The second, written on Good Friday, 1944, asked the representative of the Vatican to forward another message of sympathy to the Pope, and included a prayer for early peace that "the whole fellowship of Christ's disciples may be so guided by the Holy Ghost that we may together declare the Christian principles for ordering of human life."

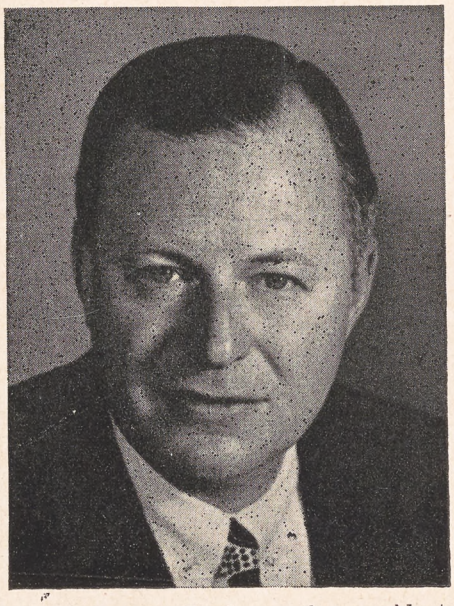
Canon Douglas, called to task for the delay in making the letters public, accepted full responsibility for the delay. He stated that some weeks after the Archbishop's death the Vatican intimated there was no objection to immediate publication. However vacancy of the Canterbury see and other circumstances, he said, caused him to withhold the letters. He explained further that he decided to make the letters public at this time because the Lambeth Conference is in session and the assembly of the World Council of Churches is about to meet at Amsterdam. It was apparent that he believed they would have considerable influence on their deliberations.

That the letters have been "wishfully misread" was the opinion expressed editorially by the Catholic Herald. According to this journal the letters were nothing more "than a warm expression of commiseration at a time when the scales were heavily weighed against Christendom."

"There was absolutely no question of negotiations of any kind," the Herald stated. "Nevertheless, the release of the full texts of both letters while the Lambeth Conference is in session gave rise to several unwarranted assumptions.

"The unfounded reunion notion, which is strongly deplored in Anglican circles, owes its persistence partly to press deductions and partly to the suggestion that the Lambeth Conference might be a convenient platform for renewed talks on the question.

"Undoubtedly, many Anglicans believe that in the present state of the world, joint Christion action is obviously necessary and ideal. That is why the best informed regret the wild hopes that have been resurrected without good reason in the last few days."



Robert E. Gross, the president of Lockheed Aircraft Company, is one of the most active laymen in the diocese of Los Angeles, where he is the senior warden of St. Alban's.

On the other hand a Church of England group in South Africa has issued a statement denouncing what they call "secret negotiations." The statement charged that the secrecy surrounding these negotiations and the fact that they are to be discussed at a closed session of the Lambeth Conference of Anglican bishops in London are in line with a century-old attempt to destroy the Protestant reformed character of the Church of England.

"The Church of England in South Africa is convinced," the statement declared, "that reunion with Rome is neither desirable nor possible while she remains unreformed according to New Testament standards and denies the right of full religious liberty to all but Roman Catholics."

Signers of the statement were the Rev. R. F. Pearce, vicar general of the Church of England in South Africa; the Rev. S. C. Bradley, deputy vicar general, and Mr. Gordon Mills, registrar.

BISHOP CARSON IS DEAD

Port au Prince, Haiti — Bishop Harry R. Carson, retired Bishop of Haiti, died here on July 13. After serving a number of churches in Louisiana, he went to Panama as a missionary. He was elected Bishop of Haiti in 1923, retiring in 1943. During part of the time he was also Bishop of the Dominican Republic and the Panama Canal Zone.

EPISCOPALIANS IN JAPAN

Tokyo (RNS) — According to JAPAN FOR CHRIST, Christian magazine published here, the Episcopal Church of Japan has ten parishes, 222 churches; 220 ministers; 28 missionaries; 30,000 members. The Church of Christ in Japan has 1,302 churches; 1,442 ministers; 184,469 members.

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EDITORIALS

The Thing to Watch

THE first assembly of the World Council of Churches, described by officials as "the most representative gathering of Christian Churches in history", is about to meet. Its program is presented in a news story in this number. There will be reports in numbers to follow by three representatives of THE WITNESS attending the assembly: Bishop Lane W. Barton of Eastern Oregon; Mrs. Henry Hill Pierce of New York; the Rev. Raymond Maxwell who, for the past two years, has been doing relief work in Europe.

There is no journal of the Episcopal Church which has been more vigorous in supporting Church unity than we have. We shall continue to support it, and hope that events at Amsterdam will be such as to enlist our enthusiasm. But it is well to be forewarned that there will be influential people there whose main aim will be to make the World Council a propaganda tool for reaction. They will dress it up with fine phrases like "preserving Christian civilization in the western world" but what they will actually mean is that the Churches should line up in the drive to crush the democratic people's movements, which threaten their cartel business monopolies. If these forces are victorious at Amsterdam, the World Council will be still-born. If on the other hand the delegates formulate genuinely Christian principles and then set up a world organization that will boldly and constructively seek to apply them in concrete situations, then there will have been created a powerful agency for exhibiting afresh to the world the character and unity of the Christian Church.

"QUOTES"

FREE and untrammeled inquiry is not merely a privilege. It is an obligation that lies on all educated men in a democracy; upon its safeguarding and its active persecution the strength of a democracy will depend.—We shall prosecute our scientific research eagerly and enthusiastically and accept the implications of the answers to our questions as we achieve them. —Men of Christian faith will not be afraid to have their faith tested as new facts are proved by competent scientific inquiry.

—CHARLES SEYMOUR
President of Yale

Why We Do It

ONE of our readers recently wrote us the following criticism: "Why do you write so much about social and political problems and so little, comparatively, about theological problems and religious activities? (I mean editorially; you do pretty well in your news columns.) Surely the Christian religion is an intensely personal thing and its concern is with human souls, regardless of the social milieu in which they happen to live. Of course, all of us ought to be concerned, as citizens, with social, economic and even political life. But a paper which is a religious publication and represents, though unofficially, the Episcopal Church, ought to be much more concerned with religion than with politics. You might even deal with theology! "

We have pondered our critic's question and we believe that the answer to it is two-fold. First, the reason for our frequent editorializing on social and economic problems is that we have an ardent belief in democracy and that we see it seriously threatened today on many fronts. As a Christian religious paper we are concerned with the fate of democracy as a parent for his child. For the Christian Church is in history the creator of democracy. A profound working belief in the Incarnation empowered the early Church to create out of the collapsed oligarchy of the Roman Empire a new faith and order in Europe which, with all its many faults, was a real democracy, that is, a new spirit and method of organizing fellowship on the basis of freedom for the common man. There are rampant in the world today all the old enemies of Christianity and her offspring, democracy. The old tyrannies and oligarchies of the early Christian centuries have new names today but their principles are the same and the Church's duty to fight them is the same.

Second, we agree with our critic that the Christian Church's first duty and privilege is to minister intensively to individual human souls and that she is bound to do this devotedly and persistently no matter what sort of civilization—or lack of civilization—her children may be immersed in. But we also believe—as we presume our critic does too—that the Church has the duty

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of trying to build the Kingdom of God on earth,—a fellowship of all God's children, rather than a machine with human cogs. In an atmosphere of fascism—democracy's evil antithesis—the teaching and practicing of Christian faith and life languishes inevitably, because we are members one of another, for evil as for good. We share a common humanity with the sinners, the violent, the greedy, and we cannot but be affected by the noxious atmosphere which they generate. Only true saints and heroes are immune from the benumbing effects of the prevailing climate. So we feel it our duty to fight the enemies of democracy wherever we see them, if for no better reason than to help give our faithful priests and teachers a better break for fruitful teaching of the Christian faith and life. If we fail in this fight and the next few generations are forced to live in a regime of fascism—under one name or another—we, or our successors, will continue to teach and try hard to practice the essentials of Christian faith and life. And under such possible evil and sad conditions, the inculcation of sound Christian doctrine will be more vitally necessary for our children's children than ever before.

But, we repeat, the immediate challenge is to rally for a fight without quarter against the enemies of Christianity's child, democracy, whether in the shape of a Mundt Bill (now happily defunct), racial hatreds or the blind reliance on suicidal war to right the wrongs of a desperately sick world which needs nothing so much as the militant preaching of the doctrine of the Incarnation,—God present in his world ready to recreate and reorganize human fellowship.

A New Printer

FOR thirty years THE WITNESS has been published in Chicago in a shop owned and managed by Mr. Frank M. Clarke. Over such a long period close friendships have been made, so that it is with genuine regret that we leave. However conditions, beyond the control of both Mr. Clarke and THE WITNESS management, are such that a move became necessary. This number is printed and mailed from the shop in Tunkhannock, Pennsylvania, owned and managed by Mr. Bert Van Dyke and his son, Vernon. We look forward to a long and pleasant relationship.

No effort has been made in this number to make any changes whatever in style or format. There are two remaining summer numbers, both of which will be similar in make-up. With the issue of September 16 we return to an every-week basis, and with that number there will be changes which we believe will bring an enthusiastic response from our readers.

Sunday Supplement

BY

PHILIP H. STEINMETZ

NEARLY everyone looks forward to Sunday. It is the one day we choose what we shall do; the day we show our real nature. If our lives center in our bodies we look forward to extra food and sleep. If we live for our family we spend Sunday in family reunions and visiting. If we are devoted to God, worship is the main feature of the day. We tell the world a lot about ourselves by the way we spend Sunday.

But Sunday is not separate from the rest of the week. It is the full flowering of what is living deep in us every day, as the great Sunday supplements are the full outpouring of daily newspapers.

Church worship is genuine only when it comes out of daily acts of thoughtful admiration of the works of God, frequent reading of the Bible and private acts of prayer. It is the Sunday supplement, full, elaborate and beautiful, bringing food for daily life and thought.

And Sunday school is but the Sunday supplement of home training in religion. It cannot replace what parents do by word and deed each day nor can an hour on Sunday counteract a week of exposure to worldly wisdom or bad tempered selfishness at home.

Sometimes we forget this simple fact to our great loss. Suppose we think of our own life and check up to make sure our editorial policy is steady throughout the week and in our Sunday supplement.

New Books

***Excellent **Good *Fair

* * **The Byzantine Patriarchate** by George Every, Macmillian (S. P. C. K.) $3.00

The early Christian Church here comes to life. Few scholars have been able to so successfully place the controversies of "Heresy and Church Order" of the first five centuries of the Christian era in their proper historical and social setting. Conflicting doctrines which are often but names to be learned by theological students, become in the hands of Brother Every living realities, springing from the heritage of the Oriental, Greek and Latin cultures.

A fuller understanding of the political and secular factors which entered into the schism of

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the Eastern and Western churches is given in the second part of the book, while the closing chapters are devoted to the author's own evaluation of the Byzantine Patriarchate. The wholesome doctrine of the Church in the heirs of Byzantia is reflected in the statement by the Eastern Patriarchs in 1848, "For us the guardianship of religion rests with the whole body of the Church, that is, with the people itself."

—S. T. Jr.

* * **The Jesus of the Parables,** by Charles W. F. Smith. Westminster Press, $3.00

The author, now rector of St. Andrew's Church, Wellesley, Mass., was formerly associated with the College of Preachers in Washington. There he had wide experience in sampling and criticizing current homiletical interpretations of scripture. In a sense this new book on the parables is a continuation of that work, likely to prove at first disturbing but ultimately constructively helpful to the average preacher in his treatment of these most popular but often widely misunderstood sayings of Jesus.

The method employed by the author is to trace first the historical background which gave rise to the parables as the chief offensive weapon in the historic mission of Jesus to his people. Against this background Mr. Smith goes on to present a detailed exegesis of about forty parables, consistently applying to each the principles laid down in the earlier portions of the book. In a closing chapter he emphasizes the important point that the relevance of the parables to the Church today is not obscured but rather clarified by such an historical approach.

When we approach the parables in this way, "we find the Church faced with the solemn responsibilities of Israel and subject to the judgments which fall in greater and not less measure on 'the household of God'. It is first of all a missionary obligation. Truth cherished is truth lost until it is shared. No exclusiveness can narrow the field, nor any considerations, dogmatic, ecclesiastical, social or personal be allowed to keep us from whatever will implement the Church's God-given purpose." This is a book which it is to be hoped not only the clergy but laymen seeking fresh insight into the mind of Christ will study and ponder.

—OSCAR J. F. SEITZ

* * **Youth After Conflict** by Goodwin Watson. Association Press, $3.00

Mr. Watson, through dipping into the periodicals, school papers, speeches and analyzing the dramatic arts of America's post-war periods, shows what happens to our youth after hostilities. His thesis is that the increase in delinquency, relaxing of moral standards, etc., is not so much due to the war excitement itself but induced by the basic (r)evolutionary crises which make wars necessary. Most of the findings will not be new to many people. However, all should find the author's, and others', guesses of what our youthful element will be like in the 1950s of interest. A decidedly bad feature of the book is the deplorable lack of conscientious proof-reading. Typographical errors abound and both slow the reader's tempo and awaken his temper.

—W. B. S., Jr.

A Word With You

BY

HUGH D. McCANDLESS

Rector of the Epiphany, New York

ON MAKING WORDS SERVE OTHERS

SKILL with words is said to be acquired, not innate, and if this is so it is a shame that more of us are not adept at using words to build up the morale of others. Perhaps we are too busy seeking ways to build up our own. Our awkwardness is due to lack of the frequent practice associated with real interest.



(You will recall the classic story by W. W. Jacobs about the unhandsome sailor who was ordered to stay below decks, lest he frighten away the Captain's sea serpent. One of his friends said, "Cheer up, many an ugly face 'ides an honest 'eart," and was profoundly shocked by the ingratitude of the unfortunate one.)

It has been my lot to know a half dozen people in whom the gift of saying the right thing in the right way was developed beyond mere skill or art. Their gift was so lovely it shone with a special grace. One of these people could clothe another's work with importance by the use of a single word. Something glowingly incomplete this person would call a "fragment"—and somehow it was made to seem better without unnecessary or overdone completeness. Something rather small would be called "tiny", and thus charged with patient delicacy, like a carved cherry pit.

To describe such people is impossible; to quote them is usually unimpressive. To envy them is not wrong, if we remember that to imitate them is always, and immediately, rewarding.

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Orthodox to Establish Close Relations

Moscow Conference Declares That the Roman Church Is Both Incompatible and Hostile

Moscow, (RNS) — A decision to establish close relations with Anglican and Protestant Church throughout the world was made here by leaders of a group of Eastern Orthodox Churches, most of them affiliated with the Moscow Patriarchate.

The patriarchs and exarchs, attending a Pan-Orthodox Conference called by Moscow Patriarch Alexei, agreed that the Protestant Churches—especially the Anglican—follow canons and rites similar to those of Orthodoxy, which establish a basis for understanding between them.

At the same time the Conference decided against participation in the Assembly of the World Council on the ground that the ecumenical movement pursues mostly political, antidemocratic, and not religious aims. (See page 3 & 7, this week).

The Orthodox leaders decided not to approach the Roman Catholic Church, which they said was incompatible and hostile.

They agreed to establish a closer union among Orthodox Churches and named Patriarch Alexei to assume the leading role in this movement. Representatives of the Orthodox Churches of Romania and Bulgaria lent enthusiastic support to Alexei's nomination. The Moscow Patriarch was acclaimed by them as a leading force among Orthodox Churches.

The Pan-Orthodox Conference was held during celebrations marking the 500th anniversary of the independence of the Russian Orthodox Church. Patriarchs, exarchs, and lesser prelates from Yugoslavia, Romania, Bulgaria, Turkey, Lebanon, Albania, Poland, Czechoslovakia, Austria, Holland, China and the United States attended the anniversary celebrations, which were concluded with a two-hour liturgy in Troitsky (Trinity) Cathedral at Zagorsk, a village 45 miles from Moscow.

After the service, the ecclesiastics attended a dinner in the Cathedral's dining hall, built in the 17th century to serve czars who visited the patriarch.

Before returning to their own countries, the prelates attended a memorial service at the grave of Patriarch Tikhon, who died in 1925, and is buried in Donskoy Cemetery here. Patriarch Tikhon was imprisoned by the Soviet authorities in the early 1920s for opposing the Communist regime.

During their stay in Moscow, the visiting churchmen rode about in new Zis luxury automobiles. The cars, which resemble Cadillacs, were made at the Stalin automobile plant.

Glenn Honored

Carlisle, Pa. — The Rev. C. Leslie Glenn, rector of St. John's, Washington, D. C. received the honorary degree of doctor of sacred theology at the convocation of Dickinson College. He was cited as clergyman and author, the president stating that Glenn's "busy pen has supplied trenchant and stimulating articles to the religious press."

Kuling School

New York — News from Kuling School has been infrequent in the past ten years. The China Inland Mission now reports continued good use made of the plant. Kuling is a summer resort in the mountains of central China, in the province of Kiangsi, where many missionaries and other foreigners had summer homes and where a school for foreign children, especially from missionary families, was opened in 1919 under Presbyterian and Episcopal Church auspices. During the war the buildings were used by some isolated missionaries to care for Chinese refugee children.

The Kuling School board in China has felt that not enough children were available as yet to warrant reopening but the China Inland Mission with a large staff in western China has needed such a school. With the consent of the managers in China and the trustees in the United States, the school property was leased to the CIM in 1947 for three years at a nominal rental. The headmaster writes that "the children are very happy, and another fifty are expected in September."

Ground Breaking

Savannah, Ga. — Senior and junior choirs of the new St. Mathew's Church here led guest ministers and parish officials in a procession to the four corners of the lot where ground was broken and blessed where a new church is soon to be built. Ground was broken first by Mrs. Eliza P. DeVeaux, 92, the oldest member of the parish, and she was followed by Iverness Dukes, one of the youngest. The Rev. Gustave H. Caution is the rector of the parish which is the result of the merger of St. Stephen's and St. Augustine's. The preacher at the service was the Rev. Henry W. Murph, pastor of St. Philip's, and American Methodist Episcopal congregation of this city.

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Laboratory School

Des Moines, Iowa — International relations was a children's theme in East Des Moines. Quietly and without fanfare, some 100 youngsters who live in the area were taught the fundamentals of "one world"—kindliness and tolerance, knowledge and understanding of other people and other races. The children attended a laboratory school for Iowa church teachers sponsored by the Iowa Interchurch Council. The school was called a laboratory because student teachers spent three hours each morning watching trained instructors conduct a vacation school for the children.

In the afternoons, the student teachers from all over the state attended lecture courses. "The Local Church and the Global Gospel" was the theme. Evenings, the church school instructors and prospective teachers availed themselves of "enrichment" programs, learning more about helps to teaching such as movie projectors, puppets and other visual aid techniques.

With the nursery and kindergarten children, the emphasis was on supervised play and thoughtfulness among themselves. The nursery youngsters, from 3 to 5, learned to share their blocks and dolls. They also had their own simple worship program. Kindergarteners, 5 to 7, were given opportunities for self-expression in such things as finger painting and clay molding. They sat in a group and listened to stories—training their powers of concentration. In the primary department, children 8 to 10 gave close attention to stories about children across the sea. Their handwork and worship was coordinated with the missionary theme. Junior and junior high groups (11 through 16) directed study, activities and worship on China. There were exhibits of Chinese handcraft and art, maps and clay models of villages to illustrate stories. One group built a miniature Chinese scene, with pagoda and bridges. The junior high group made Chinese letters, using them on posters proclaiming a Chinese Christian slogan. This group also learned to sing—in Chinese—the Chinese national anthem.

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NEW BISHOP FOR JAPAN

Tokyo: — The Rev. Paul Ichiro Ueda, rector of Mejiro Church here and chairman of the Japanese Church's department of evangelism, was elected bishop for the diocese of Hokkaido on June 17 at a synod of that diocese. Subject to the consents of the bishops and dioceses, his consecration is planned either for the Feast of the Transfiguration, August 6, or St. Bartholomew's Day, August 24, Bishop Maekawa of South Tokyo acting for Presiding Bishop Yashiro who is at the Lambeth Conference. Mr. Ueda attended the Virginia Theological Seminary.

The diocese of Hokkaido, which includes all the northern island of Japan, was organized in 1896, with missionaries from the English Church Missionary Society. The area of 45,000 square miles has a population of some three million, including several thousand Ainus, the aborigines of Japan, among whom the Japanese Church' missionary society hopes to do some work when recovery from present postwar destitution is farther along.

The Hokkaido bishopric has been vacant since Bishop Maekawa was transferred to South Tokyo in 1947. It is not yet up to pre-war strength but the figures for 1946 and 1947 show progress. Eleven clergy, caring for fifteen churches, have 1,546 Church members, including 327 communicants. The 1941 report showed 1,989 members.

Recognition Urged

Detroit, Mich. — Bishop Emrich was joined by 32 of his clergy in a petition to the Lambeth Conference asking that steps be taken for "immediate full communion" with the United Church of South India.

Similar action was also taken by a group of clergymen of Pennsylvania and also of the diocese of Missouri, led by Bishop Scarlett.

Rector Loses Son

Auburn, N. Y.—Frederick L. Perkins, 14 year old son of the Rev. and Mrs. Louis L. Perkins of this city, died on June 28th of a defective thymus gland. The lad had just finished his first year of high school with high honors and had written the prize essay on "The work of a clergyman". He was looking ahead to the ministry.

To Visit Chaplains

Philadelphia — Bishop Oliver Hart, now at the Lambeth Conference, is to visit chaplains of the Episcopal Church in the European theatre at the request of the general commission on chaplains. He is to confirm a number of classes prepared by the chaplains. His visits will include Frankfurt, Wiesbaden, Heidelberg, American zone of Berlin, Munich, Salzburg or Vienna and Stuttgart.

LAMBETH SENDS GREETINGS

London — A message of "heartfelt greetings" was sent by the Anglical Bishops meeting at Lambeth to Patriarch Alexei of Moscow, head of the Russian Orthodox Church. Conveyed by the Archbishop of Canterbury, as spokesman for the 330 bishops at the conference, the message expressed good will to the Russian Church on the occasion of the 500th anniversary of its administrative independence.

Lively Controversy in Vermont

Cavendish, Vt. — Residents of this small central Vermont town are up in arms against the

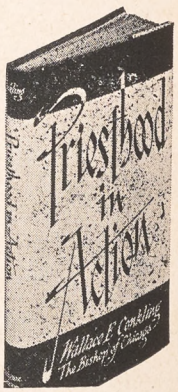
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Episcopal Church. It's like the battle of Hampshire Grants all over again, 175 years after the indomitable Ethan Allen and his Green Mountain Boys sallied into the land dispute between New York and New Hampshire. For the question of land titles has again come out into the open.

Armed with legal documents, instead of muskets, as weapons, the men of Cavendish, owners under the New York charter, are prepared to fight in court for their acres, which are covered by a recent claim of the Diocese of Vermont under an earlier New Hampshire grant. Word that the farms which have been in their families for generations may be Church land, granted long before Vermont became a state, came as a surprise to the owners of some 314 acres including valuable timberland. The Town of Cavendish, which has collected taxes on this tract for a century and a half, and now owns about half the acreage claimed by the diocese, is likewise prepared to defend the property which officials believe is theirs.

Through a lumberman, Clarence Barlow of Mount Holly, who has leased the land from the Church, with rights to cut timber "as long as grass grows and water flows," a surveying will soon be undertaken.

Task of the surveyors will be to determine the exact location of the boundaries of Church lots under the New Hampshire charter of 1761. Work of the courts will be to decide which has the more valid claim, the Church under the 1761 grant or the present owners under the New York patent of 1772.

Madson Recovers

Albany, Ga. — The Rev. G. Ralph Madson was recently taken by auto to Moultrie to visit the Rev. J. Saxton Wolfe Jr. It was while on his way to make a similar visit that Madson had the accident that nearly cost him his life.

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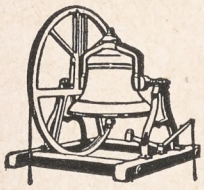
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Getting Them to Church

Jonesville, Mich. — Grace Church here is using the movies to tell people that it is an active force in the community. A film short has been made showing pictures of the church and of the lay-minister, Jack E. Warner, which contains an invitation to attend. It is shown Saturday evenings in the local theatre for a year without cost.

No More Ivy

Savannah, Ga. — Historic Christ Church, where the Rev. Bland Tucker is rector, had a quaint touch of antiquity, covered as it was with ivy. But when a hurricane blew it off two years ago it exposed the shabbiness of the building. So now it has been painted, with the massive columns with the hitherto unseen carved capitals that support the roof of the large porch giving it a majestic appearance.

Community Center

Kiyosato, Japan — Further construction is under way for the camp, conference, community center and rural mission being sponsored here by the Brotherhood of St. Andrew. The latest development is a clinic for which Bishop Maekawa of South Tokyo broke ground on June 13. The center will give health education and public health measures to benefit farm people and school children, and give emergency care to serious cases. It will be staffed by doctors, nurses and technicians from St. Luke's Hospital, Tokyo, for year-round service, in cooperation with the governmental health authorities.

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Backfire

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

THE REV. GEORGE HANDISYDE
In charge of Grace Church,
Manchester, N. H.

Mr. Shultz is of course entitled to hold and to express his anti-Roman views, though I doubt whether a Church paper is the best place to foment antagonism between Christians. But he has no justification for such a sweeping generalization as his first paragraph contains. I agree that in Spain the Roman Church has lent its support to fascism, but Eire is a republic; in Eire civil rights and liberties are respected and yet Eire is, I suppose, a more completely Catholic country, in the sense of Church and state being officially linked, than any other today.

It is impossible to assert that Rome universally dislikes republics. I do not like the separation of Church and state. We find in England that the two can live together quite well. But that does not make me a papist, or a fascist either. I do not like Franco's government, but how would Mr. Shultz like it if the socialist governments of western Europe tried to oust Mr. Truman (or whoever the next president of the U. S. A. will be), and establish a non-capitalist government? If he really thinks the Vatican blameworthy for interferring in other people's affairs he might consider twice about urging American Christians to put Spain's house in order.

If he urges us to support the Federal Council of Churches, with its various beliefs and unbeliefs, it must be for a better reason than forming an anti-Roman front. Surely the purpose of a Federal Council of Churches is to work towards the ultimate unity of all Christendom, not to seek to destroy half of it.

H. G. ANDERSON
Layman of Washington, D. C.

Thanks for the editorial (July 8) about Moral Rearmament. I have had some contacts with the group and I am sure you sized them up correctly.

MRS. B. G. GODFREY
Churchwoman of Philadelphia

The editorial on Archbishop Temple and Lambeth (July 22) was I imagine a difficult one to write. The leadership of this great man, I am sure, is greatly missed at the Conference. But your point that his absence will in all probability result in the development of new leadership is well taken. I for one await the report from the Conference with great interest.

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The WITNESS

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AUGUST 19, 1948

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Report of the Lambeth Conference

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Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.
Weekdays: 7:30, 8 (also 9:15 Holy Days and 10, Wednesdays). Holy Communion; 9, Morning Prayer; 5, Evening Prayer. Open daily 7 A. M. to 6 P. M.

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

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11 A.M. Morning Prayer, Sermon.
8 P.M. Evening Song and Sermon; Service of Music (1st Sun. in month).
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Daily: 12:05 noon—Holy Communion.
Wednesday: 11:00 A.M.—Holy Communion.

ST. LUKE'S CHURCH
ATLANTA, GEORGIA
435 Peachtree Street
The Rev. J. Milton Richardson, Rector
9:00 A.M. Holy Communion.
10:45 A.M. Sunday School.
11:00 A.M. Morning Prayer and Sermon.
6:00 P.M. Young People's Meetings.

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Sunday: 8 and 11 A.M.; 8 P.M.
Daily: 12:05.
Thursdays: 11:00 and 12:05.

The WITNESS

For Christ and His Church

EDITORIAL BOARD: Roscoe T. Foust, *Editor;* William B. Spofford, *Managing Editor;* A. C. Lichtenberger, Hugh D. McCandless, George H. MacMurray, John M. Mulligan, William B. Spofford Jr., Sydney A. Temple Jr., Joseph H. Titus, Andrew M. Van Dyke, William M. Weber, Hal M. Wells, Walter N. Welsh.

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CLERGY NOTES

BREWSTER, William, has resigned as headmaster of St. Mark's School, Southboro, Mass., to become the rector of a Church school in the diocese of Texas.

BRIGHT-DAVIS, W., formerly rector of St. Augustine's, Galveston, Texas, is now the rector of St. Patrick's Church, West Palm Beach, Fla.

BUXTON, Eugene H., rector of the Holy Trinity, Bellefontaine, and in charge of St. Mark's, Sidney, Ohio, becomes rector of St. James, Wooster, Ohio, Sept. 5th.

DeWITT, Robt. L., formerly rector of St. Luke's, Ypsilanti, Mich., is now rector of Christ Church, Bloomfield Hills, Mich.

HOEFLINGER, Francis A., was ordained deacon on July 11 by Bishop Emrich at St. Paul's, Lansing, Mich. He is assistant at St. James, Birmingham, Mich.

KOCHER, Harold E., formerly rector of the Good Shepherd, Dedham, Mass., is now the rector of St. James, Keene, N. H.

MAY, Charles, formerly assistant at St. Paul's, Flint, Mich., is now in charge of St. John's, Durand, Mich.

MILLER, G. Alexander, was ordained priest on July 10 by Bishop Emrich at St. John's, Plymouth, Mich., where he is rector.

MORRIS, Frederick M., formerly rector of Trinity, Newton Center, Mass., is now dean of St. Mark's Cathedral, Minneapolis.

PARMITER, Charles A., formerly rector of St. Andrew's, Framingham, Mass., has accepted a position as master at St. Paul's School, Concord, N. H.

SWANN, Sydney C., Jr., assistant at St. John's, Youngstown, Ohio, has accepted the rectorship of St. Paul's, Petersburg, Va.

ZIMMERMAN, H. Lyttleton, rector of St. John's, Huntingdon, Pa., becomes rector of Holy Cross Church, Sanford, Fla., on October 1st.

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Weekdays: Holy Communion—Monday and Thursday, 9 A.M.; Tuesday, Friday and Saturday, 8 A.M.; Wednesday, 7:00 and 11:00 A.M. Noonday Service, daily 12:15 P.M.

CHRIST CHURCH
CAMBRIDGE
Rev. Gardiner M. Day, Rector
Rev. Frederic B. Kellogg, Chaplain
Sunday Services: 8:00, 9:00, 10:00 and 11:15 A.M.
Weekdays: Wed. 8 and 11 A.M. Thurs., 7:30 A.M.

TRINITY CHURCH
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TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Services
Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 P.M
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Wednesdays: 10 A.M. Holy Communion; 10:45, Rector's Study Class.

THE CHURCH OF THE ADVENT
INDIANAPOLIS
Meridian St. at 33rd St.
The Rev. Laman H. Bruner, B.D., Rector
Sunday Services: 7:30 A.M. Holy Communion; 9:30 A.M. Church School; 11 A.M. Morning Prayer and Sermon.

CHRIST CHURCH
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Rev. Payton Randolph Williams
7:30 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
6 P.M.—Young People's Meetings.
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The Rev. C. George Widdifield
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Fridays at 7:00 A. M.
Holy Days and Fridays 10:30 A. M.

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FOR CHRIST AND HIS CHURCH

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Lambeth Conference Hits At All Ideologies

The Report to be Made Public This Week Is Going to Assail All Tyranny

New York—The thick silence that has surrounded the Lambeth Conference since it opened on July 1st was broken by two American bishops on August 5th. The Archbishop of Canterbury had stated at the opening session that the deliberations were strictly private and that he hoped there would be no leaks to the press. As a result Witness correspondent Bishop Lane W. Barton has airmailed interesting bits about attending a reception given the Anglican bishops by the King and Queen; about attending a Church Army dinner; about going to various church services. But he has been discreetly silent about anything that has taken place within the walls of the Lambeth palace.

However Bishop Frank A. Juhan of Florida and Bishop Dandridge of Tennessee gave interviews to the press on the 5th, the day the conference came to a close, although the official report of the conference, with its various findings and decisions, will not be released to the press until August 18th—not in time of course for this number of The Witness.

Bishop Juhan told the reporters that the report will condemn communism but that there will be little effort in that fact for the ultra-conservative since it will also condemn capitalism "that is equally aggressive."

"The conference is coming out very definitely not only against nationalism, but communism, totalitarianism and other 'isms', including capitalism that is equally aggressive and tyrannical," declared Bishop Juhan in his interview, observing further that "the conference is tremendously concerned with great social problems that break down a stable home." He declined to say anything further about what transpired at Lambeth Palace.

Bishop Dandridge, at an earlier interview, declared that intense nationalism is promoting international anarchy and constitutes "the greatest menace in the world today."

"Ultimately," stated the Bishop, "we have got to have a federation of nations if we are going to live in peace."

One of the events that can be reported without violating any pledges to silence was the communion service and breakfast-conference which was sponsored by the Industrial Christian Fellowship. It was held in the Church House of Westminster Abbey and was attended by about 200 bishops. The chief speaker was Sir Stafford Cripps, one of the top ministers in the British government, and an active and devout Churchman. He told the bishops that "we are confronted by something deeper than an economic crisis. The economic condition of the world is critical but it is a symptom of something deeper, just as an organic disease may be the outcome of a psychological or psychic condition. It is a moral condition which has landed us in this difficulty."

He went on to say that "the discovery of atomic power as the flower of our technological development ought to delight us. Instead we fear it. With this development has come a sharpening of the conflict over the control of these powers. Shall it be the individual or the community? This is a moral question. The absolute power of men to build or destroy has increased. Has moral power kept pace with the growth of physical power?"

Speaking of the immense and widespread suffering endured by many people throughout the world Sir Stafford said: "Suffering can refine a faith but it is a poor instrument of conversion. Furthermore, if reason and Christian commonsense are to have a chance, the suffering and privation of people must be relieved. Nor can we hope to win to our Christian faith the vast numbers of the unchurched by reciting archaic prayers. We must demonstrate the vital power of our faith and assert that the power of the spirit is such that it can control and direct our actions. We are judged by our fruits, not by the flowers of our words. The passing of monastic foundations and of the episcopal palaces marks the passing, I hope, of the identification of the Christian religion with privilege. There is a lot of past history which we have to live down; a past history of the Church's indifference to the poor and the depressed. Ill-health, slums, injustice are enemies of God. We are God's

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partners in ridding the world of these enemies.

"We do not want a single political party to become the exponent of our faith but we want that all parties may be permeated with the Christian faith. It is my hope that the Church of Christ may nail Christian action to its banner and go forth to attack every evil in the world, not fearing any consequences; strengthened by communion with God and fellowship with Christians of all denominations in all parts of the world."

Also speaking at this meeting, which was described by our correspondent as "really great with everyone present enthusiastic", was Bishop Sherrill, Presiding Bishop of the Church in the United States. He declared that "it is not enough to go into the slums passing out leaflets; we have to find the causes which make these tragic diseases possible."

He offered three suggestions: more study by clergy and laity alike of the social problems that face mankind; more conferences under religious auspices of industrial leaders, both management and labor; tackling contemporary problems with more courage and reality.

POLISH YOUTH OPPOSE REACTIONARY CLERGY

Warsaw (RNS)—A pledge to stand against Roman Catholic Clergymen "who are using religion for political purposes" was made by thousands of Polish youth attending a congress at Wroclaw (Breslau). The congress, which met to form a new union of Polish young people, adopted a constitution which bound members to "counteract the activity of reactionary clergymen who misuse their religious convictions and who act against the interest of the people's state". The constitution also declared for tolerance of true religion and guaranteed religious freedom to members. The new union combines the youth organizations of the Polish Communists, the Socialists, Peasants and Democrats.

CANTERBURY COLLEGE OFFERS NEW COURSES

Young people of college age of the Polish National Catholic Church were offered the opportunity to attend Canterbury College, Danville, Indiana, in a letter sent recently by the Rev. Douglas R. MacLaury, president of Canterbury College, to all bishops of the Polish National Catholic Church. Father MacLaury said that if enough Polish-American students applied for admission that he would make an immediate appointment from among the displaced faculties in Europe now resident in England, to teach courses dealing with Polish culture and religion, such as Polish Literature, Polish History, and the Polish Language.

Since the Anglican Church and the Polish National Catholic Church are in communion with each other the daily celebration of the Holy Communion, Matins and Vespers, also would provide for the religious life of Polish-American students.

At the same time it has been announced that a doctor and a priest, both well known in the field of marriage counseling, will join to offer a newly accredited course entitled "Marriage Relations" at Canterbury this fall. The appointment of Floyd Boys, M. D. of Indianapolis, as assistant professor in sociology will enable offering this course on a level heretofore impossible. As taught by Dr. Boys, the course will include lecture and study material on physical, emotional, spiritual, and psycho-sexual maturity; the problems of the temporarily and permanently unmarried; instructions in the anatomy, physiology and pathology of sex, as well as illustrated lectures on conception, pregnancy and childbirth.

Father MacLaury will supplement the lectures of Dr. Boys with instructions on the religious basis of marriage, the principle of justice in marriage; reasons for marriage failure, and the Christian doctrine of marriage.

Canterbury College is a co-educational college sponsored and financed by members of the Episcopal Church all over the United States. It is a four-year, liberal arts, pre-professional and teacher educational college offering the B.A. degree. Episcopalian students from more than 20 states have enrolled for the fall semester.



Part of a group of young people who attended a diocesan conference held at the Cathedral Church of St. John in Wilmington

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Pleads With Christians To Prevent A War

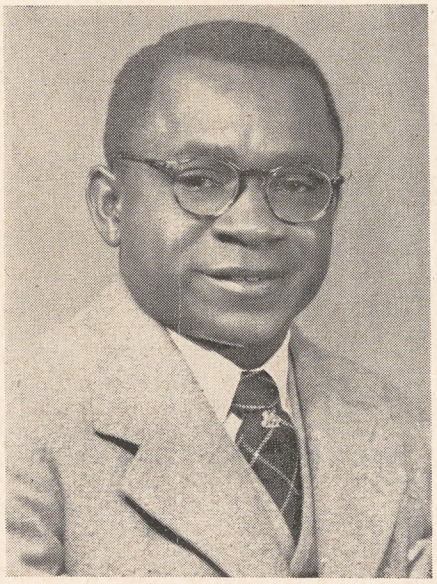
Native African Says White Race Is Again Preparing to Plunge World in War

St. Louis—Benjamin Y. Owusu, native of Africa now studying agriculture in the United States, told those attending a dinner-meeting of the Church School League of the diocese of Missouri, that the people of his continent are "coming to resent what they feel is unfair exploitation by western nations." He said that the population of his country consists of four million persons with black skins and only three million whites who are mainly government officials, traders and missionaries. He is a member of the Ashanti tribe which comprises nearly a quarter of the total population. It has its own tribal council with representatives in the government body of the Colony, elected by the democratic process.

Slight of stature, and with a twinkle in his eye and a broad smile, Mr. Owusu told of his boyhood in the Gold Coast and how he had been given a high school education by the Society for the Propagation of the Gospel at a school in Accra. For a time he served his bishop, the Rt. Rev. John O. Aglionby, as house boy and servant. He is now attending Lincoln University in Jefferson City and is attending Grace Church there. Later he plans to do graduate work at the University of Wisconsin "and then return to the Gold Coast to help my people."

"To most Americans," he said, "Africa spells jungles, heathenism and savagery. There is a very large number of people, not only in this country but even in Europe where Africa has all her masters, whose minds go back to these words as soon as one mentions Africa. It is true that Africa has not reached civilization as measured by Western standards: there are not as many roads there as there are in this country; the standard of living is nowhere to be compared to what obtains in this country; there are no educational facilities as there are here, but there is one thing at least which Africa has learned: Africa has learned Christ, and Him crucified.

"Nearly 500 years ago the white man used the Bible as a spearhead for exploiting Africa. Before this time Africa was the



BENJAMIN Y. OWUSU

boiling point in the world for tribal wars, slavery, and human sacrifice. Not that these vices were peculiar to Africa; the history of every nation at one time or another is tainted with one, two, or all of these vices; but in the case of Africa they were printed in block letters and proclaimed on housetops as a pretext for land acquisition, exploitation, and slavery of the soul, if not the body. But by the untiring efforts of missionary men and women of all lands and all denominations, Africa at last has, so to speak, learned the meaning of the Fatherhood of God and the brotherhood of man; tribal wars have ceased and so have slavery and human sacrifices.

"Today Africa is the only peaceful spot in the world; the influence of Christianity has so dominated the entire continent that the sword has been sheathed for the plough. Tribes that a century ago waged incessant wars against each other today meet and worship the Christ under the roof of one Church and receive his precious body and blood at the hands of a minister who belongs to another tribe which took no small part in these wars and struggles of a century or two ago.

"But while even Africa, heathen Africa, the dark continent, has learned this elementary but highly ethical lesson of life, it is sad that her masters and teachers should still practice hatred in one form or another.

"If there is anything that sometimes threatens the faith of an African Christian, even of an educated one for that matter, it is the fact that the white man who taught him to love not only his friends, neighbors, and relatives but even his enemies, still practices hatred and lives by war and slaughter.

"A little over 30 years ago, the world was plunged into what was then considered the greatest war in history, because of the white man's failure to love his neighbor. After four years of massacre and slaughter which brought in its train untold waste, misery, and suffering this struggle came to an end. The white man breathed a sigh of relief and vowed to himself that war shall be no more.

"Barely 25 years passed and this solemn vow was violated; the white man was again at the throat of his brother; the world saw savagery and slaughter as it had never before been witnessed in its long and chequered history. During the six years of this gigantic struggle the Greek was a friend and worthy ally of the Yugoslavian, the American of the Russian, the British of the Pole. But as soon as that struggle ceased one white man

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after the other began to sow the very seeds that yielded them two great harvests of destruction: the American is no longer an American but a Capitalist, the Russian a Communist, the English a Socialist, and so on and so forth.

"Once again the whole of the white race is feverishly preparing, waiting only for the time when each side will be strong enough to jump once again at somebody's throat.

"Is it impossible for the white man to live and practice the lesson which he took to Africa nearly 500 years ago? Is the Christian teaching manufactured in two different forms: one half for home and the other half for African consumption? Or are we to accept what a minister of a rather questionable morality once told his congregation: 'Do what I say but don't do what I do'?

"To you all, Christian men and women of this wonderful land of the free and the brave, Africa appeals to you for brotherly love and understanding; Africa bids you live by what you preach; let brotherly love prevail everywhere so that we all: white, black, yellow, can have peace in our time."

DISASTER HITS JAPANESE MISSION

The Rev. John J. Lloyd of Kyoto writes of the severe earthquake in Japan on June 28. He managed to get through to Fukui, the center of the disturbance, near the west coast, 200 miles west of Tokyo, and found a scene of devastation, a mile-long area of houses shaken to rubble or leaning against each other, roofs resting on the ground, a bridge lifted out of place, old house-furnishings from homes and new wares from shops shaken out in heaps, a five-story concrete structure sagging in the middle, crevices in the concrete pavement, and the street blocked by the twisted rails of a car line. The people were still dazed, staring blankly at what had been their homes or working stolidly, without any of the usual smiles of greeting.

Mr. Lloyd went out to a community on the edge of the city where the diocese of Kyoto has a mission, Trinity Church, with a kindergarten. He was hoping to find one of the leading laymen of the diocese, Mr. Sakamoto, whose home was near the kindergarten. He found him working among ruins, still almost incoherent from shock, and heard his story. Mr. Sakamoto was stepping out of his house when the ground began to shudder. He rushed back to help his wife get their three small children out of the house. While he was doing this, the kindergarten building crashed to the ground, and he realized that his oldest son was there, and also the priest in charge of the parish, the Rev. Umetaro Uda. Grown-ups and children were trapped, the children screaming frantically. Mr. Sakamoto "yelled back for them to start praying hard," and for two long nightmare hours he and a few others struggled to move heavy fallen beams and clear holes through the wreckage so that people could emerge. They began coming out one by one; some had to be lifted out. His son, covered with blood, came crawling up through a hole. "Mr. Sakamoto told him sharply to take off his shirt and wipe his face before he terrified his mother."

The last person was Mr. Uda, lifted out, half paralyzed. Then they counted and were amazed to find every person saved alive. The boy's wounds were not serious, and Mr. Uda's paralysis disappeared after a few days.

Trinity Church tower, which remained standing during the war, also survived the earthquake, its cross rising high above the surrounding wreckage. Mr. Uda and his family live on the ground floor of the tower and the second floor serves as parish chapel until the church can be rebuilt on the concrete foundations, which are still usable.

Mr. Sakamoto is a teacher. Single-handed, he takes care of the salaries of the priest in charge and two kindergarten teachers, besides supporting his own family. During the past two years he raised all the money to erect the new kindergarten building, which he has just seen destroyed by the earthquake. Today, the amount of money needed to replace it will be twice as much but Mr. Lloyd says Mr. Sakamoto is determined to do so, and eventually they mean to rebuild the church.



WALTER JAMESON, oldest member of St. Thomas', Beattyville, Kentucky, rides his horse to church

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EDITORIALS

Religion in America

IF ANY of our readers has an ambition to wear a hair-shirt for the good of his soul, we recommend that he proceed to read that chapter in Harold J. Laski's latest book, "American Democracy" which is called "Religion in America." It's a weird combination of obvious truths and odd assumptions that come from a sad ignorance of what the Christian religion actually is. After a long survey of the place of organized religion in American history, he gives this as his verdict:

"I doubt very much whether the institutional religions of the United States, wherever they are based on some dogmatic interpretation of the universe, are likely to be able to evade decay. * * * They have been one of the outstanding influences for securing the acquiescence of citizens in the existing social order of any particular time. * * * The American Churches, as a mass expression in American life, produce religiosity and not religion."

What this verdict actually means is, of course, that, by and large, the institutional churches in America have consistently acted in every community as handmaids of the state power, rather than as critics in any effective fashion. As part of his evidence the writer quotes an extraordinary statement of the late Bishop William Lawrence from his "Fifty Years," published in 1923: "In the long run it is only to the man of morality that wealth comes. We believe in the harmony of God's universe. We believe that it is only by working along his laws, natural and spiritual, that we can work with efficiency. Only by working along the lines of right thinking and right living can the secrets and wealth of nature be revealed. * * * Godliness is in league with riches.—Material prosperity is helping to make the national character sweeter, more joyous, more unselfish, more Christlike. That is my answer to the question as to the relation of material prosperity to morality."

This verdict and the quotation which the writer uses to illustrate its pertinency is embarrassing to loyal Christians and devout Churchmen. But we are inclined to think that no Christian who is well informed on the history of organized religion in America and who can think objectively will find it possible to dispute the verdict. The more he lets himself meditate on it the more "mea culpas" he will be apt to intone.

But there is much in this remarkable chapter of Professor Laski's with which we are in very definite and very ardent disagreement. In the field of New Testament criticism we find him way out of bounds, for he blithely assumes that the basic facts of the gospel story related there are simply myth. There is no piece of literature in the world's history that has had the long and searching criticism that has been the lot of the gospel narratives and the net result of it all to reasonable men not preconditioned by philosophical assumptions is that the basic facts recorded there cannot be convincingly denied. The Christian stands on very solid ground in pointing out that it takes facts and not myths to transform ordinary men and women in the Apostolic age and to carry enough dynamite to turn the ancient world upside down and set it on the path of democracy.

Another curious error constantly cropping up in this chapter is the assumed division of all American churches into fundamentalist or liberal categories. The Roman Church he places in the former class and considers that all the major Protestant bodies have their membership divided between the two classes. It may be inevitable, with even so acute an observer as Professor Laski, that any complete outsider from all organized religion should go far astray in trying to assess religious qualities and principles. That a Catholic Church or communion has a distinct quality and cannot properly be classified either as fundamentalist or liberal, as such, never occurs to him and yet it is a truth the vital importance of which is hard

"QUOTES"

WE have to realize that preaching to small congregations of the converted or the repetition of archaic prayers the language of which is little understood by the less-educated, or the singing of hymns whose words are often strangely inappropriate to our present circumstances, is not going to win over those who never attend church and who are absorbed in their own very practical and immediate needs and concerned primarily with their own material difficulties and frustrations. My hope therefore is that the Church of Christ militant here on earth will lead its forces to attack every evil thing that exists in our world and national society, not fearing the consequences but bold in the conviction of its own power for good.

—SIR STAFFORD CRIPPS
In addressing the Bishops attending the Lambeth Conferenee

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to overestimate; in fact much of the hope for a reunited Christian Church depends on that reality as the essential nucleus for this particular fulfilling of our Lord's will. The historic Catholic communions never felt the conflict between religion and modern science which has so plagued most of the other Christian bodies and which Professor Laski lays so much stress on. Their distinctive attitude to the Bible—so different from the original Protestant point of view ("The Bible and the Bible only the religion of Protestants")—that it was in fact the actual creation of the primitive Church, is probably the basic reason why they never felt the full impact of the religion versus science problem. They have instead been content to base their faith upon the facts witnessed to by the gospels and upon the sacramental fellowship which grew out of them. And so they have no excuse—we have no excuse—for letting their Christian witness appear to the community to be watered down to social service activities. Mere social service as such is trifling; at its best it is a palliative, at its worst it is an alibi for failure to go to the root of the world's sickness. And the root of the present desperate illness of the world is the fact that the average man today, in all countries, possesses no belief nor cherishes even a hope that God is effectively in his world to work his will, both in the individual soul and in the wider sweep of history. It is, in fact, the "sin against the Holy Ghost."

We submit that all Episcopalians have a challenge before us here in America to stand four-square for the "faith once delivered to the saints" as the dynamic power to transform individual lives into the likeness of Jesus and to shake the community, as the Apostles did, by the power of the Holy Ghost, into a recognition of fellowship with the Incarnate Lord. And we presume to offer three specific procedures which are both logical and essential if we are to fulfill our vocation as a Christian communion in America.

1. To preach basic Christian doctrine frankly and emphatically.
2. To apply this doctrine as the revolutionary dynamic for a new world, for which no text could be better than Mary's hymn, The Magnificat.
3. To give the Sacrament of the Incarnate Lord constantly to our people, with confidence that it is God's channel for growing spiritual bodies in individuals that shall fit them to live the eternal life here and hereafter and for strengthening them for their privilege of fighting to get our Lord's will done on earth.

Ethics and Religion

BY

PHILIP H. STEINMETZ

PEOPLE often say to me, "I am as good as lots of people who go to church." My reply is that I certainly hope and believe they are. For we who go to church are no better and do not claim to be better than those who don't go. In fact, one reason for our going is that we know we are bad sinners and need God's repeated forgiveness. We go to church to ask for it and to listen to his directions for our improvement. The church is more like a hospital for sick souls than a convention of successful livers.

You see religion is the cure for bad conduct. It is something like the sunshine which restores the damage done by our mistakes in agriculture. God's love pours upon us like sunshine. Religion is concerned to keep us exposed to that love as nearly all the time as possible.

Ethics deals with the results of such exposure. It has to do with right and wrong conduct. Religion is concerned with the exposure, the inner life behind the conduct.

Christianity is a matter both of religion and ethics. As long as we are partly shielded by selfishness from God's outpouring of himself in Christ and are not moved to our very soul by his spirit and as long as we are not perfect in conduct, we need what the church offers us and are wise if we come looking for it.

A Word With You

BY

HUGH D. McCANDLESS

Rector of the Epiphany, New York

ORIENTATION BY OCCIDENTALIZATION

THE use of the words front and back with relation to churches and other gathering places is frequently confusing. The front pews are nearest the back door, and vice versa.

Churches, however, usually are headed toward the east, and thus in all of them we have a handy way of describing directions. One can refer to the direction of the altar in any church, however situated, as "eastward". This is orientation—"determining one's position in relation to the east".

Mohammedans do not pray toward the east, necessarily, but toward Mecca, which is not east from everywhere. A young G.I. during the war, announced solemnly to headquarters that he was a Mohammedan. He wished his "dog-tag" marked accordingly, and said that it was the duty of the

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army to furnish him with an accurate compass and a sturdy prayer-rug. A chaplain was called to rescue the furious and helpless officers from their tormentor. He discovered that the Muslim was a bored young Episcopalian, who cheerfully consented to relieve his frustration in other channels when he learned that all Mohammedans go by the sun, and that many do not possess prayer-rugs.

It is common, in these days of ever more definitive spheres of influence, to read in newspapers of nations being "oriented toward the west". Thus a word which first meant "to head toward the east", and then meant "to determine one's position with reference to the east" now simply means "to determine one's position". In the original and precise meaning of the word, it would be impossible to orient anything westward, even with all the money the Marshall Plan calls for.

Church Manners

BY

GEORGE I. HILLER
Rector of Trinity, Miami

REALLY, there are such things. Good manners are based on the consciousness that there are some other people in the world. The well-mannered person is the one who so conducts himself as not to abridge the rights of others. Church manners are based on the consciousness that "God is in his holy temple", and the well-mannered person will not forget that fact, and will so conduct himself as in the presence of God. It is that which is the basis of reverence, the foundation of worship. To emphasize that, our churches are arranged and our worship is planned.

That which is permissible in a theatre or auditorium may not be good manners in church. Silence is an expression of reverence and necessary, not only as an aid to worship, but in consideration for others.

Lateness, always undesirable, is especially so when it interrupts worship. Never enter during the lessons or while the congregation is kneeling; wait until the congregation is standing. (It would be more considerate to use the side aisles when late.)

Participation in unison, rather than "rugged individualism", is to be desired. There is no place in worship for the "star", either in the pulpit, choir or congregation. Worship is a united expression of our attitude toward God. We are gathered, not to hear a sermon or solo, these are incidental and should contribute to our purpose, namely, to praise God. A good sermon, excellent music, beautiful surroundings can help us to realize the presence of God, and if they do, they are truly in harmony with the whole. If they only serve to make us realize the presence of the preacher or the soloist, they have failed in their purpose and belong in the concert program, not in worship.

The congregation too, must cooperate to make the work of the preacher and musician their own. The Lord's Prayer, The Creed, The General Confession are printed with a capital letter at the beginning of each phrase, regardless of whether it be the beginning of a sentence or not, thus making it easy to read them in unison. Individualism asserts itself here, when one thoroughly familiar with the words, fails to use a book and as a result ignores the phrasing. Clergy, as well as congregation, often offend in this.

To refuse to stand or kneel with the rest of the congregation at the appropriate places is to refuse to enter into the worship, and is treating it as an entertainment feature when it should be a united exercise.

New Books

***Excellent **Good *Fair

* * **China Awake** by Robert Payne. Dodd, Mead and Co., $3.00

In the shape of a highly-concentrated and civilized diary, Mr. Payne tells the story of the "middle-ground" in China—the professors, students and urban shop-keepers who made up the now-outlawed Democratic League. In terms of personal contacts and conversations, he traces the events whereby the liberal wing of the Kuomintang, along with the independent group, was forced into do-or-die opposition to the Chen clique surrounding Chiang Kai Shek. When these pages were written, these professors and students were still Secretary Marshall's hope for China. Now they are outlawed and have joined the Communists, been imprisoned or slain by the secret police, creating a political vacuum in the center of China's political thought. It would appear from this book, which adds up to but one more indictment, that the elimination of this hope is the direct result of the foreign policy of the United States in China based, not on reconstruction, but on the containment of Communism. Since this middle-ground seems to be on the way out throughout the world—and since liberal Christians generally are the bulwark of this group—it would be well for American church people to read this book with care. W. B. S., Jr.

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Episcopal League Fights Ban on "The Nation"

Detroit, Mich.—The Episcopal League for Social Action has affiliated with the ad hoc committee formed to fight the decision to ban "The Nation", liberal weekly, from the libraries of New York City schools. The ban, imposed by the board of superintendents, was because of the periodical's alleged 'anti-Catholicism' as found in a series of articles by Paul Blanshard, expert on Caribbean affairs and student of the Roman Catholic Church's roles in medicine, economics, politics and sociology.

Representing the League on the committee, which is headed by Mr. Archibald MacLeish, are the Rev. Joseph H. Titus, rector of Grace Church, Jamaica, L. I., and Mrs. Muriel Webb, administrative assistant in the National Council's department of social relations. The League has sent letters to the clergy in metropolitan New York asking that they take an interest in the issue and, also, a letter to Mayor William O'Dwyer asking for open hearings on the case. The letter to the mayor said in part:

"As Christians, we are shocked by the attitude taken by the Board of Superintendents in this case and we believe, in the name of democratic freedom, that a public hearing on this issue must be held at once before the evil, already done in the name of 'religion', is compounded. Dr. Blanshard, in his articles, was making no claim to infallibility. Rather he was presenting facts dealing with the role played by the Roman Catholic Church in politics and economics in this country—facts which any student of political economy, sociology or religion has been aware of for a long time. If religion can't stand up to justifiable criticism and meet the challenge (as the banning of The Nation would seem to indicate) then there is little sense in further discussion about democracy. We believe that democracy is dependent upon true religion and, when in the name of self-security, religion demands the use of undemocratic means in this country (as it has done in Spain and elsewhere), we are confronted with a serious threat to all freedom."

Quakers and the Draft

Philadelphia, Pa. — The American Friends Service Committee will not set up any alternative service programs for men of draft age. However, the Quaker organization said that it will welcome men eligible for the draft into their regular relief, rehabilitation, and educational projects, which are carried on in thirteen different countries, including the United States.

This decision was made as a result of a conference on conscription and war which was recently held at Earlham College, Richmond, Indiana, and attended by representatives of 19 Yearly Meetings of Friends in the United States, as well as the Service Committee and the Friends Committee on National Legislation.

During World War II the Quaker Committee, together with the Mennonites and the Church of the Brethren, sponsored Civilian Public Service Camps for conscientious objectors.

At the Earlham conference the attending Friends adopted a statement giving advices to Friends on conscription and war. The statement urged Friends to adhere faithfully to the peace testimony against "all wars and fighting, and in no way to unite with any warlike measure such as a Selective Service Draft or Universal Military Training, to the end that we may convincingly demonstrate a more excellent way of settling conflicts."

The statement encouraged members of the Society to support Young Friends and others who express their opposition to conscription either by non-registration, or by registration as conscientious objectors. "We warmly approve civil disobedience under Divine Compulsion as an honorable testimony fully in keeping with the history and practices of Friends," the statement said.

It also asked Friends to avoid engaging in any trade, business or profession directly contributing to the military system, and not to purchase government war bonds or stock certificates in war industries.

Friends should ask Quaker schools and colleges to refuse to accept military training units or contracts, or military subsidies for scientific research, and should advise Young Friends not to accept military training in other institutions, according to the statement.

Finally, members of the Society of Friends were urged to create a home and family atmosphere in which the "ways of love and reconciliation are so central that the resort to violence in any relationship is impossible."

Friends should "help develop the institutions, methods, and attitudes necessary to a harmonious and peaceful world," the statement said, " . . . to press for world disarmament beginning unilaterally with the United States, . . . to work for the repeal of draft legislation, and to share willingly and sacrificially our resources for the rebuilding of the world . . . "

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"Proxy Parents" Banned

London (RNS)—Artificial insemination of women in cases where a donor is used should be made a criminal offense, according to a special commission appointed by Dr. Geoffrey Francis Fisher, Archbishop of Canterbury.

The commission, composed of men and women, declared that assisted insemination between husband and wife might be justified, and added that where this was inapplicable or ineffective other methods of artificial insemination by husband and wife might be employed.

Use of a donor, however, the commission said, "involves a breach of the marriage, violates the exclusive union set up between husband and wife, defrauds the child thus begotten and deceives both putative kinsmen and society at large."

In a preface to the commission's report, Dr. Fisher said that artificial insemination was practiced on "a very small scale" in England. He explained the report was not to be considered an official Church document, but added he would have no hesitation in subscribing to its conclusions.

Protect Missionaries

Shanghai (RNS) — Warnings that American missionaries engaged in hospital work must not be molested were posted by Communists soon after Nationalistic forces withdrew from Fengchow, it was disclosed by a reliable informant who arrived here from the occupied area.

Meanwhile, four Congregationalist women missionaries, previously reported isolated by the Communist offensive at Fengchow, have sent word of their safety to the American Board of Foreign Missions in Peiping.

Mabel R. Schaeffer

New York — Miss Mabel R. Schaeffer, formerly of Tulsa, Okla., missionary in the Orient since 1921, died in St. Luke's Hospital, New York, August 1, after several months' illness. Miss Schaeffer was born in Valley Falls, Kansas, but was living in Tulsa, graduate of a normal school, and a member of Trinity Church there, when appointed as a teacher of English for St. Paul's University, Tokyo, arriving there in May, 1921.

On furlough in 1941, she was transferred to the Hawaiian Islands and during the war remained there as head of Cluett House, a Church residence for girls working in Honolulu.

She returnind to Japan in December, 1947, but was invalided home only a few months later.

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It considers the various views on the life of Christ from the time of Reimarus (1694-1768) to the work of Wrede (1859-1907). In the closing chapter Schweitzer urges Christians to drop all the reconstructed Christologies and to follow instead the spiritual example of Jesus Himself.

Theologian, musician, doctor, Schweitzer is now at the age of seventy-two carrying on heroic work as medical missionary in Equatorial Africa. Since it was first published, THE QUEST OF THE HISTORICAL JESUS has gone into printing after printing, and has been widely read throughout the entire civilized world. $5.00

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250th ANNIVERSARY IS OBSERVED

Newport, R. I. — A setting of the Magnificat, written by Carl Theodorus Pachelbel, first organist of Trinity Church, was sung as a feature of the parish's week-long observance of its 250th anniversary. The only existing copy of the composition was copied by J. Raymond Parker, present organist, and photostated for the choir. The Magnificat was presented at a thanksgiving service. Pachelbel came to Newport in 1733 from Boston to assist in installing an organ presented to the church by Dean George Berkeley after the community of Berkeley, Mass., named for the dean, refused to accept it on the ground that organs were sacrilegious.

Berkeley was dean of Derry and later a bishop, and had lived for two years in nearby Middletown. His gift was the second organ to be shipped to the colonies from England. The present organ contains some pipes from the original. One of the few men on this side of the Atlantic with knowledge of the complicated instrument, Pachelbel remained at Trinity as organist for a year after its installation.

The original edifice for Trinity Church was built in 1702. What became of it is not known. The present church building, a simple, stately white structure still containing George Washington's pew, was erected in 1726, 28 years after the founding of the parish and 59 years after the founding of Newport.

Another feature of the church's anniversary was an exhibition of its old silver, altar cloths and other historical articles. Books and old records of the parish were on display all week at the Newport Historical Society. During the celebration Dr. Albert C. Thomas, pastor of the First Baptist church in Providence, oldest Baptist congregation in the country, was a guest preacher at Trinity.

Roman Catholic Statistics

New York — Total Roman Catholic population in the United States was set at 26,075,697 —an increase of 807,524 over the past year—by the official Catholic Directory for 1948, recently published here. There are 41,747 priests, while professed religious include 7,335 brothers and 141,083 sisters. There are 11,239 educational institutions, including 7,724 elementary parish schools, 1,637 diocesan and parish high schools, 795 private high schools, 221 universities and colleges for men and women and 524 private elementary. Children in all grades under instruction is stated to be 4,138,695 which is an increase of over 300,000 from the 1947 figure. Catholic universities and colleges have more than doubled their enrollments in the past two years—from 102,655 to 220,226. In addition a total of 1,078,436 public school children last year received religious instruction in 13,671 classes under Roman Catholic auspices.

The following archdioceses are listed as having Catholic populations of more than a million: Chicago with 1,755,868; Boston, 1,242,503; New York, 1,183,417; Philadelphia, 1,011,064. Brooklyn leads all dioceses with 1,153,467, with Pittsburgh second with 760,687.

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St. Patrick Re-enrolled

Belfast (RNS) — St. Patrick was a Protestant. That's a claim being advanced here by Prof. D. L. Savory, M. P., of Queen's University, a member of the Church of Ireland (Anglican). According to Prof. Savory, the writings of St. Patrick make it "clear that we Protestants are the sole inheritors of the pure and undefiled religion which he preached." The educator asserts that the Vatican never appointed any archbishop or primate in Ireland before the 12th century, and since St. Patrick died in 493 A. D., he could never have been named Archbishop or Primate of Armagh by Pope Celestine, as Catholic writers maintain. "We Protestants maintain the doctrines which were held by the ancient Celtic Church for seven centuries after St. Patrick," Prof. Savory says. "There was a Church in Ireland independent of Papal control up to the 12th century, and it was then only through the conquest of Ireland by the Anglo-Norman Roman Catholics that for the first time it became subject to the Pope."

Vatican Issue Excluded

Philadelphia (RNS) — Delegates to the convention of the new Progressive Party here rejected a proposal that the party platform include a declaration against sending a personal representative of the President to the Vatican.

The proposal was offered as an addition to the platform plank favoring continued separation of Church and State. The New York delegation to the convention suggested the addition, which had previously been discarded by the platform committee.

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Archbishopric Raised

Prague (RNS)—The Russian Orthodox Archbishopric of Prague was raised to a Metropolitan District during the recent Pan-Orthodox Conference held in Moscow, it was announced here. Exarch Jelevferij, Archbishop of Prague and Bohemia, received the title of Metropolitan and will head the new district. He was appointed archbishop by the Moscow Patriarch soon after the end of the war when Czechoslovakia's small Orthodox Church transferred its allegiance from the Serbian Orthodox Church to the Moscow Patriarchate.

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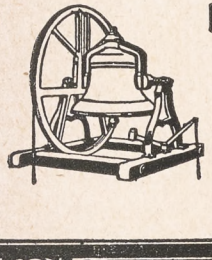
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CLOSING SERVICE OF LAMBETH

At the service which closed the Lambeth Conference, held at Westminster Abbey, Archbishop Garbett of York stated that only a united Christendom can expect nations to take seriously its appeal for international peace. The service, held August 8th, was attended by about 600 bishops from all parts of the world, many of whom left following the service for their dioceses, while others plan a holiday on the continent before returning home, or are to go to the world assembly of the World Council of Churches which opens on August 22nd at Amsterdam.

The Archbishop stated that many who make no claim to be Christians are experiencing the bankruptcy of materialistic secularism and are "now ready to listen to and welcome the word of God spoken with authority."

"With the discovery and use of the atomic bomb we live more nearly in the spiritual atmosphere of the first Christians who expected at any time the end of the world," declared the Archbishop. "Within a few years our civilization may pass away. Now therefore is the hour of crisis; before it is too late we must preach the gospel and bear our witness; now we must repent and call others to repentance before the door of opportunity is shut.—This is an age of storm and strife. It has been truly said that the recent rate of change has been so great that it is an age of revolution. The demons of hate and suspicion are at large, and the air is full of rumors of war. And over mankind there hangs the menace of the atomic bomb which, with other weapons almost as deadly, may finally destroy our civilization."


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Backfire

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

CHINESE STUDENT
Studying in New York

I was disturbed by the article on student strikes in China written by Paul Denlinger (WITNESS, July 8). Do you think it is a very good article? Do you really agree with what he said? I want to raise a few points.

(1) He is against American aid because he thinks that "American money is being shamefully wasted." It is much better to spend the same in western Europe than in China which has not "any basis for a real democracy." Of course American aid should be discontinued but it is because aid at present is against the welfare of the Chinese people, not because of the hopelessness of the situation. The Chinese people think we are moving towards democracy.

(2) His emphasis of China becoming definitely communistic is very likely going to mislead people. "It will not be liberal or socialist," he says. This is contrary to facts. The Chinese Communists will have a deciding voice in China later but their program now is not communistic. The emphasis is on agrarian reform.

(3) He thinks that the students strikes against American revival of Japan is based on "distortion and falsehood". "The lack of critical understanding and intellectual honesty on the part of students and their teachers was very disheartening to watch." Yet this is precisely one of the points raised by the Chinese students here in their summer conference, which you reported in the same number. With which side do you agree?

ANSWER: Ordinarily we do not print unsigned letters. We do so in this case because the writer, who is known to our editors, believes it would mean trouble when returning to China if the letter was signed. As for the questions, we repeat what we constantly have to do, that editorial opinion is expressed on the editorial page. We believe in a free press and when we ask a person to write an article for us he may say exactly what he pleases, taking the responsibility for it over his own signature.

MR. F. L. KERSHAW
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In enclosing my renewal for THE WITNESS I desire to express my appreciation for the well presented and timely articles and information discussed and furnished to your readers.

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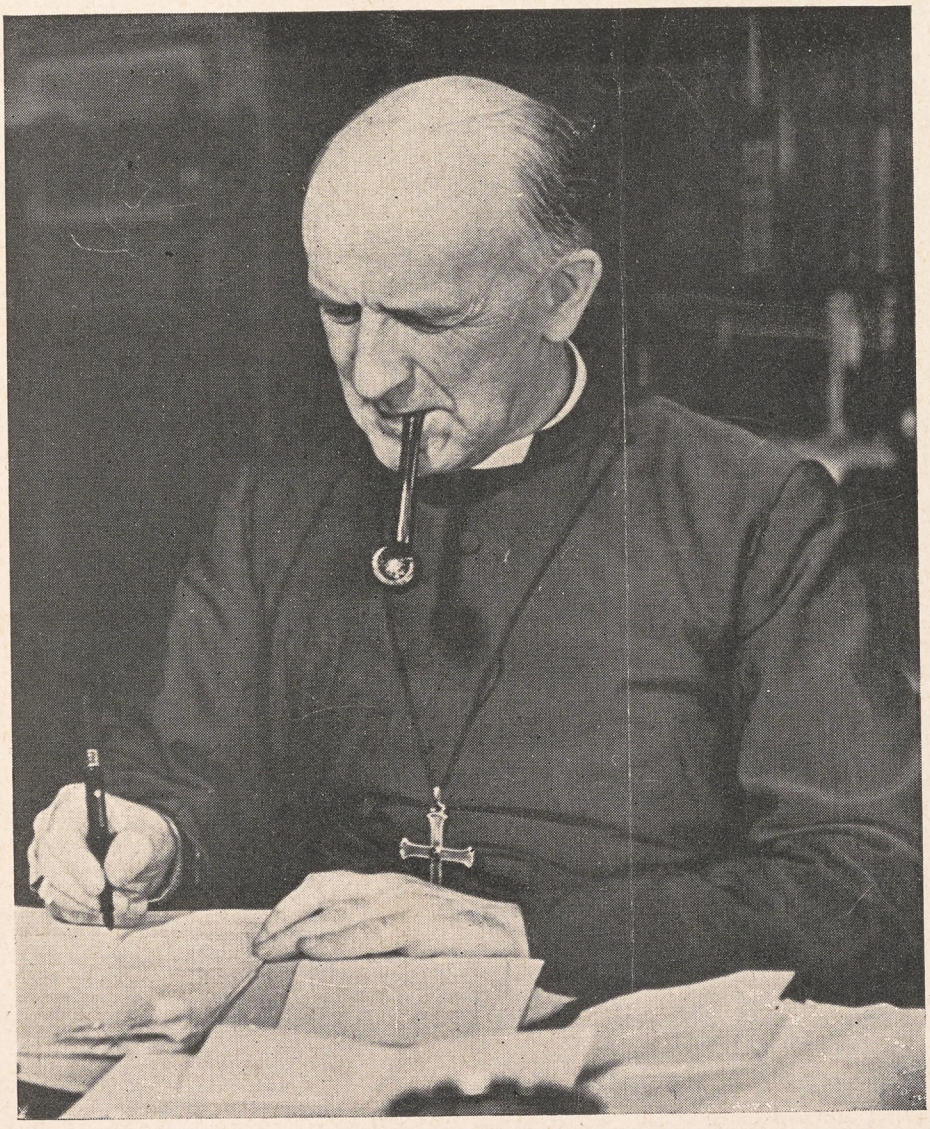
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The WITNESS

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(stories on three, seven and nine)

Findings of the Lambeth Conference

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For Christ and His Church

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★

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CLERGY NOTES

BARRETT, Thomas V., director of student work of the National Council, has resigned to return to Kenyon College as chaplain.

BROWN, Edward Tanner, formerly the rector of St. Clement's, Honolulu, Hawaii, is now the rector of St. Mark's, Palo Alto, Calif.

GARNETT, William B., formerly curate of Christ Church, Milwaukee, Wis., is now rector of Trinity, Independence, Mo.

HOBART, C. M., rector of St. David's, Cheraw, S. C., will become rector of Ascension, Hagood, and Holy Cross, Stateburg, S. C., on Nov. 1st.

MADDOCK, C. B. W., formerly dean of Trinity Cathedral, Duluth, Minn., has accepted appointment as priest-in-charge of Christ Church, Colon, Panama Canal Zone.

MARSHALL, Charles J., was ordained deacon on August 6 at the Niobrara Convocation, Lower Brule, S. D., by Bishop Blair Roberts. He is in charge of All Saints Chapel, Rosebud Reservation.

OLTON, Perct T., formerly rector of St. James, Newark, N. J., to retire from the active ministry is now in charge of St. John's, Chester, Va.

RICHARDS, James, has resigned as rector of Grace Church, Merchantville, N. J., effective Nov. 3 to accept the rectorship of St. Paul's, Washington, D. C.

RUSSELL, Cyril B., formerly rector of St. Paul's, Warsaw, Ill., is now the rector of All Saints, Saugatuck, Mich.

SCHOLTEN, Howard B., was ordained deacon by Bishop Sanford, acting for Bishop Block of California, on Aug. 1 at Trinity, San Jose, where he is assistant in charge of college and youth work.

STARK, Leland W. F., dean of Calvary Cathedral, Sioux Falls, S. D., has accepted the rectorship of the Epiphany, Washington D. C., effective October 1.

STEELE, Warren H., formerly rector of St. James, Hammondsport, N. Y., is now rector of St. Thomas, Bath, N. Y.

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VOL. XXXI. No. 24 **The WITNESS** September 2, 1948

FOR CHRIST AND HIS CHURCH

Publication Office, Tunkhannock, Pennsylvania Editorial Office, 135 Liberty St., New York 6, N. Y.

The Lambeth Conference Issues Its Report

Bishops Are Split on South India Church With Majority Favoring Recognition

London — A new and deep sense of unity within the world-wide Anglican Communion, and a new vision of increasing duty with other Churches through schemes for progressive mutual recognition and inter-communion leading on to organic unity, were among the outstanding achievements of the Lambeth Conference, 1948, as revealed in its encyclical letter and resolutions and the reports of its committees, which are published August 18 by the Society for Promoting Christian Knowledge.

Other important pronouncements and decisions included: approval of a declaration of human rights; a condemnation of Marxian Communism; a plea for international control of atomic energy, so as to prevent its use in war; an appeal for active evangelism by all members of the Church; a scheme for a larger episcopal conference to include bishops from Churches now outside the Anglican Communion; a scheme for a Pan-Anglican Congress representative of the whole Anglican Communion including clergy and laity, the first meeting to be in 1953. It is understood that this is likely to be held in the United States; a proposal for the setting up on a Pan-Anglican basis of an advisory council on missionary strategy and of a central college for the Anglican Communion, if possible at St. Augustine's College, Canterbury; encouragement of the steps being taken in East, West and Central Africa, and in the Pacific, towards the formation of new provinces or other regional groupings; an interim pronouncement on the South India Church; a re-affirmation that "the marriage of one whose former partner is still living may not be celebrated according to the rites of the Church, unless it has been established that there exists no marriage bond recognized by the Church," together with a strong recommendation "that provincial and regional Churches should consider how best their pastoral responsibility towards those who do not conform to our Lord's standard can be discharged"; and a rejection of a Chinese proposal for the ordination of women to the priesthood for an experimental period of twenty years.

Unity

The sense of unity in the conference appears to have been extraordinary and finds expression again and again in the encyclical, the resolution, and the reports of the committees. It was a revelation to the bishops to discover how much they shared in common and how great was their unity of mind and spirit. In the opinion of the senior bishops there was no question, as compared with the Lambeth Conference of 1930 (when many of the English and American bishops seemed to have different interests), that on this occasion they had all been considering much the same issues and were far more equally well informed on the range of subjects coming before the conference.

Even where there was agreement to differ on some aspects of the South India scheme, the difference seemed less important owing to the range of agreement and the growth of a worldwide ecumenical outlook. The bishops went away immensely encouraged and feeling that they were backed by worldwide prayer and understanding.

Reunion

Current schemes for reunion or intercommunion were shown as of two main types, namely: schemes for organic or corporate union, examples of which are the schemes projected in North India, Ceylon, Nigeria, and Iran; and schemes for intercommunion between churches in the same area on the basis of provision for a mutually recognised ministry. Such schemes have been proposed in Canada and Australia, and a similar scheme is under consideration in the United States. A scheme for intercommunion between Churches in the same area on the basis of provision for parallel but mutually acceptable episcopates is classed as of the second type. The disadvantages of this type are enumerated in the committee's report and a warning is issued against proposals "for mutually recognized ministries without the satisfactory adjustment of terms of union." The same committee's report, which receives a general endorsement in the resolutions of the conference, records two views regarding the Church of South India, namely that of the majority who held that its bishops, presbyters and deacons should be encouraged and ac-

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cepted (subject to local provincial regulations) throughout the Anglican communion; and that of "a substantial minority" who held that it was "not possible to pass any definite judgment upon the precise status" of such bishops, presbyters and deacons. But in the sphere of immediate and practical action the conference was able to recommend a general policy for relations with members of the Church of South India.

The essential decision on South India is contained in Resolutions 52 and 53:

52. "We (a) endorse generally the paragraphs in the report of our committee on unity which refer to South India; (b) give thanks to God for the measure of unity locally achieved by the inauguration of the Church of South India, and we pledge ourselves to pray and work for its development into an ever more perfect fulfilment of the will of God for his Church; and we (c) look forward hopefully and with longing to the day when there shall be full communion between the Church of South India and the Churches of the Anglican Communion.

53. "The conference expresses the hope that, so soon as it may appear to the authorities of the Church of South India to be expedient to take up the matter, such provisions of the constitution of that Church and such statements contained therein as are known to have given rise either to uncertainty or to grave anxiety in the minds of many, may be reconsidered with a view to their amendment. The conference would call special attention to the six points specified in the report of its committee on unity."

The conference welcomed the development of friendly relations with the Orthodox Churches and the lesser Churches of the East. It has assigned a new importance to reunion with certain Protestant Churches and has approved various exploratory steps.



The American Bishops in procession at the Lambeth Conference: leading are Hall and Bloy, followed by Bayne and Donegan; Barton and Nash; Sawyer and Moody; then Wright, Rhea, Conklin, Gray, Jackson, Brinker, Daniels, Gravatt, Blankingship, McKinstry, Kirchhoffer, Mitchell, Block, Peabody. Lawrence and Carpenter are easily spotted and readers will doubtless identify others.

A passage in the Encyclical Letter states: " . . . We feel more and more keenly the rift between the different parts of the Anglican Communion and the Protestant Churches; and we have a great desire to find a way forward to closer unity with them. In the United States, in Canada, in Australia, in the British Isles, there are projects and schemes of various kinds, some for organic union, some for a mutually recognized ministry. In our report we mention certain guiding principles which should be borne in mind in all approaches to reunion. We bid Godspeed to all those who are doing their utmost in different ways to set forward this work.

"We also keep in mind our strong desire for a closer fellowship of Episcopal Churches. With some we are already in partial communion. Full intercommunion has been achieved with the Old Catholics since the last conference, upon terms which should provide a model for such agreements. Each Communion recognizes the catholicity and independence of the other and maintains its own, and while each believes the other to hold all the essentials of the Christian faith, neither requires from the other the acceptance of all doctrinal opinion, or liturgical practice, characteristic of it.

"Here we desire to set before our people a view of what, if it be the will of God, may come to pass. As Anglicans we believe that God has entrusted to us in our communion not only the Catholic faith, but a special service to render to the whole Church. Reunion of any part of our communion with other denominations in its own area must make the resulting Church no longer simply Anglican, but something more comprehensive. There would be, in every country where there now exists the Anglican Church and others separated from it, a united Church, Catholic and Evangelical, but no longer in the limiting sense of the word Anglican. The Anglican Communion would be merged in a much larger communion of national or regional Churches, in full communion

(Continued on Page Ten)

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Federal Council Issues A Labor Message

Statement Urges Christians to Re-examine Their Economic Relationships

New York—Christians are urged to consider the means of attaining "a more Christian economic life than now exists" in a Labor Sunday message issued here by the Federal Council of Churches. The statement, intended to be read in churches throughout the country, called on Christians to reexamine their relationships as employers or employees and to consider their own positions with respect to "the grave economic issues that have emerged upon the field of political action."

Asserting that the improvement of economic arrangements is "the obligation of all Christians who share in the control of economic power, whether in management or as representatives of organized labor, have a special responsibility to direct economic forces toward service to the whole society."

A number of principles and objectives were proposed in the message to "guide Christians in their judgment upon economic institutions and in the personal decisions which they make in their various occupations." These were:

(1) There should be a minimum standard of living sufficient for health, cultural growth and protection against hardships beyond one's control.

(2) All persons have the moral right to equal opportunities to develop their capacities.

(3) Every able-bodied man and woman has the moral right and duty to serve the community through work under conditions that assure fair compensation, and in voluntary community service.

(4) All persons have the moral right to take a vigorous part in political and economic activities which hold the greatest promise for the realization of Christian objectives.

(5) The Churches have been right in giving encouragement to the development of the labor movement, both as an instrument for the securing of greater economic justice and as a source of both dignity and morale for workers. Yet, in specific issues that may today separate labor and management, the Church should not prejudice the rightness of either group. While making judgments in particular cases, it should concentrate on the encouragement of all those processes which are in harmony with its ministry of reconciliation.

(6) Every national policy must be judged by its consequences for the lives of people in all lands and by its effect upon the economic basis for a peaceful world. There should be tolerance toward the economic experiments and institutions of other peoples, though these must be judged by the same moral principles as our own.

"The Church," the message said, "is under a divine imperative to call all men—but first its own members—to recognize God's lordship over individual souls and the whole of life—the home, the farm, the factory, the market place, the banking house, and every form of associated activity in the community, nation and world. It is his will that his kingdom come on earth among men."

Labor Sunday, it continued, is a time when a Christian should ask himself and give answer—"after rigid self-analysis"—concerning his economic activities: "Am I right or wrong? Am I selfish or generous? Am I loving my neighbor as myself, or am I taking unfair advantage over him? How truly Christian am I in my part of the economic life of this nation and of the world?"

Among those who helped prepare the message, the 24th annual statement issued by the Council, were Walter P. Reuther, Paul G. Hoffman, Bishop G. Bromley Oxnam and Charles P. Taft.



Bishop Biswas of Assam, India; Bishop Dandridge of Tennessee and Bishop Tucker of Ohio leaving Buckingham Palace after the Bishops at Lambeth had been received by the King and Queen.

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First World Council Assembly Opens

Four Hundred and Fifty Accredited Delegates Meet for Formal Constitution

Amsterdam, The Netherlands —The first Constituent Assembly of the World Council opened with appropriate processional and worship in Amsterdam's Nieuwe Kerk. Practically all Christian churches in the world were represented with the exception of the Roman Catholic and Russian Orthodox Churches. This assembly is the result of the ecumenical movement begun in 1938 when an international group of church leaders met in Utrecht, the Netherlands.

At the opening service three thousand people were present in the Nieuwe Kerk and fifteen thousand persons filled the square outside. The service began with a call to worship by the Rev. K. H. E. Gravemeyer, delegate of the Dutch Reformed Church, followed by a recitation of the Apostles' Creed led by Archbishop Fisher. The scripture lessons were read by the Rev. Marc Boegner of France and Archbishop Erling Eidem of Sweden. Sermons were delivered by the Rev. John R. Mott of the United States and the Rev. Daniel T. Niles, a Methodist from Ceylon. The service closed with prayer and benediction by Archbishop Germanos, Metropolitan of Thyateira and Exarch of the Ecumenical Patriarch for western and central Europe.

In his sermon Mr. Mott paid tribute to other movements which ante-dated the formation of the World Council, namely, the International Missionary Council, the Y.M.C.A., the Y.W.C.A., and the World Student Christian Federation. He said the contemporary church is facing the greatest concentration of major unsolved problems in history.

Mr. Niles said that the world "has set the church to the task of building peace without providing it with the material of either repentance or faith." He also said, "the Christian witness recognizes no barrier and allows no partiality. We are witnesses to the Negro in the same way as to the white. We are witnesses within the Western democracies as well as within the Eastern republics. We are witnesses among all the peoples of all religions and no religion."

At the first evening session Bishop Yngve Brilioth of Sweden warned the new council that it needed a constant reminder that mere cooperation is not unity. Bishop G. K. A. Bell of Chichester reviewed the work of cooperating churches in such areas of concern as treaty revision, war guilt and the special situation created by the Nazi domination of Germany. In another address, John A. Mackay said "There are powers, both secular and religious which confine the Christian Church to the exercise of strictly localized worship. By doing so they raise afresh the crucial issue of the meaning and right of religious freedom".

Of political interest to the world will be the Council's attitude toward the new State of Israel. Another problem is indicated by the absence of the Russian Orthodox Churches.

Particularly disturbed over the absence of the Russian churches was John Foster Dulles, a delegate to the Council as well as foreign affairs advisor to Republican Presidential candidate Thomas E. Dewey. Dulles, it is reported, profoundly regretted the absence of the Russian ecclesiastics.

CHURCH WORKERS GET INSURANCE

Porto Alegre, Brazil — The Church in Southern Brazil by action of its Council has decided to secure group insurance for all clergy, and all lay people who are teachers and employees of the schools operated by the District. This was done in spite of the fact that insurance costs more in Brazil than in the United States.



John R. Mott (left), one of five presidents of the World Council of Churches, was the speaker at the opening service. With him is Alphons Koechlin, president of the Swiss Federation of Protestant Churches.

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EDITORIALS

Lambeth's Closing Service

WE SHARE with you two letters from London about the closing service of the Lambeth Conference, in place of the usual editorials. The first is from Bishop Lane W. Barton of Eastern Oregon:

The closing service in Westminster Abbey was one of the most significant and inspiring I've ever experienced, deeply moving and colorful throughout, for the English certainly know how to arrange something of that sort. There was of course the setting in the historic Abbey. The dean and his numerous retinue added much in color, both in the matter of vestments and in the observance of ancient bits of custom and tradition. For instance, the dean, being something of an ecclesiastical potentate, "received" the archbishops, primates, presiding bishops and metropolitans in the Jerusalem Chamber "between the hours of 9:40 and 10 a. m."; that is, the notables did not just come and get into their vestments. They were "received". And when I speak of a retinue I mean just that. There was a beadle who led the procession with his mace; then the Brotherhood of St. Edward the Confessor with their banner; the bearer of the book and the precentors; the choristers; lay vicars; vergers; minor canons and canons; the chapter clerk in his cute little wig and finally the king's almsmen. The canons all wore copes, the minor canons red brocade and the major canons, green brocade.

In addition to the superb organ music at the hands of William McKie and the equally superb choristers, they used the trumpeters and band of the Royal Horse Guards. Their handling of the brass was as spectacular as the uniforms they wore. The trumpeters sounded a fanfare at 10:15 and the procession of bishops entered the Abbey. Then another fanfare and the procession of the Church of Westminster entered, made up of the dean and the retinue mentioned above. Then another fanfare and the procession of primates, metropolitans and presiding bishops entered, followed by the Archbishop of Canterbury and those taking part in the service. During each of these processions the choir chanted Psalms 122 and 43. Then some versicles were chanted and the Archbishop began the Holy Communion. Only there was this difference: where in other churches the celebrant stands before the altar, in the Abbey he stands before "God's Board."

Another significant and quite impressive element in the service was "the great entrance" in which a considerable company of canons of Westminster brought the bread and wine from the Chapel of the Holy Name to the high altar. For once in my life I have seen the offering of cash overshadowed, as is quite proper, by the presentation or offering of bread and wine.

At the conclusion of the Communion service and the Archbishop's blessing, and just before the dean dismissed us, the choir and band rendered the Te Deum—Stanford's in B flat. It was breathtaking in its magnificence.

I said that the dean of Westminster is by nature of his office something of an ecclesiastical potentate. After the Archbishop had pronounced the benediction, the dean took over. It was as if to say: "Very well, you have held this great service here in the Abbey, and I am very glad as dean to have placed the Abbey at your disposal. You are most welcome but now I shall take over." He and his canons assembled at the altar and he dismissed us:

Dean: "The Lord be with you."
Response: "And with thy spirit."
Dean: "The Lord preserve your going out and your coming in, from this time forth for evermore: Amen."

We then left the Abbey to attend a separate, concluding service in the chapter house. Here the Archbishop said farewell, the concluding versicles of which were, most fittingly:

Archbishop: "Let us depart in peace."
Response: "In the name of the Lord: Amen."

The other letter is from Miss Alice Pratt, churchwoman of New York, who sat in the congregation at this great service and gives her impressions from that vantage point:

I wish I could give you some idea of how very impressive and moving the closing service in the Abbey was. All during the service I kept thinking of all my friends in the Church and how we all despair of it because it seems to do so little, and that little so slowly, to bring the Kingdom of God on earth. But to sit in that great and very old building was reassuring. The very stones looked down calmly on us all. From where I sat I could see, beyond the high altar, all the new masonry that has recently been installed to form the Royal Air Force chapel in the ambulatory. This part of the Abbey was bombed and destroyed. In the arch above the high altar some new stones have had to be set in to take the place of stones

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that were loosened or chipped in the blast. And of course all the replaced stone is so very glaringly white and new. But somehow it does not stand out and look wrong. It is almost as if the old stone welcomed the new to stand shoulder to shoulder with it.

Maybe we should think of the Church in that way. When some of its customs are chipped and blasted by the passing of years we must take them out and replace them. In time the new customs will become venerated traditions.

A real spirit moved in the Abbey at this service as the last of the bishops went forward to receive. Dead and gone bishops, looking down on them from that special place that must be reserved for them in heaven, must have been highly gratified in their successors. They were an imposing sight: all shapes and sizes and colors, with all of them consecrated and humble looking men.

Just as the bells in the tower rang out the hour of noon, the Archbishop, who had underestimated the number and had to re-consecrate, said: "For in the night on which he was betrayed he took bread" and the bells made one think of time and how little it matters. The Church will keep on. We must do the best we are capable of as we see the light and not be too discouraged when the powers of darkness crowd us out. All in all I feel lots better about the world, having seen what I did at this great service. Truly the spirit moved with a real force and the powers of darkness are not going to prevail against it with any ease.

New Books

***Excellent **Good *Fair

* * * **Christian Apologetics.** By Alan Richardson. Harper and Brothers, $3.00.

A new voice is raised to proclaim again that Christian apologetics need not consist of apologetic excuses for our faith. After distinguishing between the "abstract" natural sciences (physics and chemistry) and the "concrete" human sciences (sociology, theology), he explores the proper fields for the concrete sciences. Canon Richardson of Durham reminds the modern churchman, as he needs sorely to be reminded, that theology is neither contained in the philosophy of religion nor in the psychology of religiosity. This is not an esoteric study which tries to dignify itself by borrowing the scientific method, but a solid science which stands on its own basic categories and methods.

John C. Bennett, professor of moral theology at Union Seminary, can write that "this is the most satisfactory statement that has yet come out of the present confusion concerning faith, revelation and reason" because the author makes no attempt to follow any of the current vogues in religious thought nor to line up with any popular "schools". He merely establishes the categories of his science, then takes the evidence of general and special revelation, to arrive at a solution which restores theology as a truly empirical science. —S. A. T.

A Word With You

BY

HUGH D. McCANDLESS
Rector of the Epiphany, New York

LABELS

EVERYONE agrees that it is wicked to put labels on other people. They are often wildly inaccurate and the unconscious victim makes no defense. They are like the placards "I am a dunce" or "Kick me" that sportive fifth-graders love to pin on the backs of their friends.

Even if a label is not entirely wrong, it is always unjust. Each of us is a unique combination of leftist-rightist, liberal-conservative, intellectual-emotional elements in his politics or churchmanship. Generalizations about people or groups always result in some distortion.

There is however, a protection against really false labeling, and that is for a man to pick his own and wear it unashamed, even though no label can fit any man exactly. It is true that others may use the label as an epithet, or as an excuse for dismissing him from their thoughts. But they are the people who would dismiss him, anyway, with a label of their own choosing, if he chose none himself.

In an election year, one sees many devices of human ambition, of which the dullest and most commonplace (and often successful) is the bannerless, causeless, pleasant handsome blankness system. It is sad to see candidates with the manners and methods of movie stars—simply wanting to be "popular"—and sadder to see an election become a popularity contest. Are we electing public servants, or courtiers?

There are "leaders" (in many other fields besides that of government) about whose convictions one knows nothing, except that they are uncompromising in their practice of affability, fearless in their love of nature, unswerving in their respect for motherhood, and adamant against the detestable enormities of the other party, if any.

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What leaders are these? They will take us anywhere, like taxi drivers, as long as it pays them. They have studied how to get places, not how to do things.

What a self-labeled man says, means something. But if I am so "international-minded" that I do not wish to be known as an American, my "internationalism" may merely be a lack of interest in any country, or group of countries. If I am so "church-minded" that I refuse to be a party man, it may be that none of the facets of the Church appeals to me at all. If I am so "unity-minded" that I cannot bear being identified as an Episcopalian, my "tolerance" means nothing, for I have proved that I am being tolerant in matters which mean nothing to me.

The Lambeth Report

BY

LANE W. BARTON
Bishop of Eastern Oregon

London:—Since the Report has now been released I think I can make a few observations without in any way violating the confidence to which we agreed at the opening of the conference. My guess is that the report will be disappointing, though it will be a matter of years before anyone can really assess its value. Having said this I think it should be stated that all with whom I have talked have been quite happy about it, not that it is all they would like it to be, but that it goes much further in the right direction than they expected this Lambeth Conference to go. In times like these the Church should be bold and aggressive, but these are also times when people are bewildered and perplexed. So it is to be expected that churchmen shall be cautious, because churchmen—even bishops at Lambeth—are bewildered and perplexed people in addition to being bishops. Therefore I am delighted that we were as bold as we were.

Our report on the Church and the modern state has in it a section on Communism. Looked at from one point of view it is rather mild, but when one considers that Lambeth resisted the popular pastime of indulging in anti-Communist diatribes or of joining forces with the Roman Church in a holy war against Communism, it represents, I think, something worthy of note. While it does take a stand against atheistic materialism, it reminds the blind and bigoted reactionary that the challenge of Communism must be met by something more constructive than looking under the bed for Communists or passing hysterical anti-Communist laws and imprisoning leaders of the Communist party. The social and economic conditions which foster Communism must be corrected.

So also the report on South India; while it does not go as far as many of us—the majority—would like to have gone, it does thank God that South India is an accomplished fact. The majority favored an outright approval and blessing of the South India scheme. Had Archbishop Temple lived, I am sure we should have gone further. But it seems to me significant that a majority went as far as it did—not in approval of an ideal but in endorsing a definite forward step and achievement in the field of unity.

Probably the least encouraging aspect of the report is that having to do with marriage. The new canon of the Episcopal Church on marriage, while it excited the interest of the conference, did not succeed in moving Lambeth forward to any appreciable extent.

Perhaps it will be of interest to explain how these reports were formulated. The first week of the conference was spent in a general discussion of the subjects dealt with by the five sections of the report. Then the conference broke up into five committees to carry forward the discussions and to present reports. Generally some one person especially qualified was assigned the drafting of a certain section. This section was then gone over by the committee or a sub-committee and modified and amended. It was then submitted to the larger committee for suggestions and alterations, until finally the committee approved the report. Very often the spice and punch of the original draft was lost by the addition of a phrase here, or the deletion of a phrase or sentence there. So from the standpoint of smooth reading and incisiveness the approved report leaves much to be desired.

Next the report of each committee was submitted to the entire conference and the final two weeks was spent in going over these reports and adopting such resolutions as each committee thought fit to recommend. Each report was, in some minor details, slightly amended but on the whole the conference passed them, without necessarily approving of them. In other words, the various reports represent the approval only of the committees which drew them up, and not of the conference as a whole. Only the resolutions represent the approval of Lambeth itself.

EDITOR'S NOTE: A news story presenting the main points of the Report and the Encyclical Letter is on page three of this issue. The Encyclical is not presented in full because of its length and also because it has been sent to all of the clergy by the National Council, with a covering letter from the Presiding Bishop asking that it be read in all Episcopal Churches on October 10. Lay people will hear it then—if they go to church. The Report, which is a book of 173 pages, will eventually be available in the U. S. and will be announced in these pages.

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LAMBETH CONFERENCE

(Continued from Page Four)

with one another, united in all the terms of what is known as the Lambeth Quadrilateral.

"It is well to keep this vision before us; but we are still far from its attainment, and until this large communion begins to take firmer shape, it would be only a weakening of the present strength and service of the Anglican Communion if parts of it were severed from it prematurely. If we were slow to advance the larger cause, it would be a betrayal of what be believe to be our special calling. It would be equally a betrayal of our trust before God if the Anglican communion were to allow itself to be dispersed before its particular work was done.

"In our resolution, we recommend that, in further schemes for reunion, care should be taken to see that they do not, unless for a brief time, put any member of our family of Churches out of communion with it and that they are not put into force unless after consultation with the rest of our family. That is a right and wise precaution. Yet we look to, and work for, the larger family, and we are thankful that in so many parts of the world other Churches are joined with us in working for it."

Communism and Human Rights

The subjects of communism and human rights are dealt with very clearly in the encyclical:

"Mankind has only recently escaped conquest by totalitarian states which defied their own power. It now finds itself threatened by the new menace of Marxian Communism which exalts atheism, puts supreme confidence in material progress, and proclaims its gospel with a militant enthusiasm which expects to conquer the world.

"Christians must repudiate this form of Communism and must condemn the cruelties, injustice, and lying propaganda which are inherent in it. But they cannot ignore certain lessons which are to be learnt from the unquestionable fact that Communism has awakened a disciplined response in the minds of many, both in the west and in the east, who do not necessarily share its atheism or its doctrine of man. To them Communism appears as a protest against social injustice. It seems to them to have inherited a concern for the depressed and downtrodden which is—wherever it is true to its vocation—a glory of the Church. In a very real sense there is here a judgment on Church and on society.

"We do not suggest that Communism is the only influence in our political and economic world against which the Christian conscience must take its stand. There are other forms of economic domination, characteristic of our western society, which show something of the same ruthlessness, and, whatever their outward profession, do not in their practice exhibit any clearer recognition of moral law. Against all these forms of secularism the Church must proclaim that man is a being created by God and is under his sovereignty, and that, apart from God, he can neither master his nature nor find his true self. That is God's world and man's appointed training ground for eternity. Christ alone can deliver man from the conflict in his own nature, lift him from the bondage of evil, and set his feet upon the way which leads to true freedom in God.

"God has given man responsibility. To exercise it, he must have freedom. The Christian Church therefore demands essential human rights for all, irrespective of race or color. There are, unhappily, countries in the world today where such rights are denied. We are grateful for the work which is being done by the commission of the United Nations on human rights. We pledge ourselves to work for the removal of injustice and oppression, and, in particular, to stand by those whose right to religious liberty is threatened.

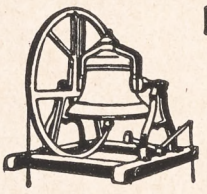
"But the Church must not insist only on rights. For rights imply duties, and duties today are often forgotten in the assertion of rights. To insist only on rights turns them to wrongs, unless the insistence is matched with the faithful discharge of the duties which men owe—to God by unrightness of life, to society by honest work, and to each other by bearing one another's burdens."

Some Other Subjects

Among the many other subjects dealt with in pronouncements or decisions of the conference were missionary recruiting; the training of ordinands; baptism and confirmation; education; the christian way of life; and the administration of holy communion. In connection with the last the conference held that "administration from a common chalice, being scriptural and having a symbolic meaning of great value, should continue to be the normal method of administration in the Anglican Communion," but was of opinion that "there is no objection to administration of both kinds by the method of intinction where conditions require it" under provincial regulation.

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China Student Federation Petitions World Council

National Student Federation Protests Missionary Support of U. S. Policy on China

Hongkong, China—In a letter to the Amsterdam Conference National Student Federation of China petitions the World Council to give its disapproval "to the dangerous, national and political designs of those American interventionists who go about in religious garbs". Citing the fact that the Federation is the only national student body in China and that its membership includes ninety per cent of Chinest university students and professors, the letter points out persecution of Christian intellectuals by the Kuomintang regime. It states, "A considerable section of the active members and faculty advisers of our Federation is composed of Christians. During the Japanese aggression their loyalty to the cause of national freedom was recognized by many. Today, in our struggle for democracy, national independence and peace, their long-suffering and perseverance under the sword of Chiang Kaishek's gestapo is also evident. Their moral earnestness and their wisdom in counselling have earned for themselves and for the religion they profess a new and wide respect."

The letter goes on to condemn the present American China policy for giving military and financial aid to "the most fascist regime in the world," in the name of combatting communism. This "is an insult to the 450,000,000 people in China . . . and we refuse to be treated as a means to an American end, or to the end of any other country, and thereby help push the world into another war."

The Federation also reports the cloaking of religious freedom in combination with the maneuvering of questionable leadership in the American missionary churches. "Contrary to what the Kuomintang and its missionary spokesman like you to believe there is no religious freedom in the Koumintang area. We appeal to your sense of justice and your Christian love with respect to the words and deeds of certain politically ambitious or politically motivated leaders in the American Churches. In gearing their thinking and policies about China to the interests of the United States and to the fate of the unpopular and hopeless Kuomintang regime, they are inviting the enmity of our people towards Christianity and western culture. Because of what these American mission leaders outspokenly stand for, those of our colleagues who are Christians feel that they have been put in a very embarassing position."

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Further information available by addressing any of the above at

20 Exchange Place **New York 5, N. Y.**

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Service for Assembly Opening

Norwich, N. Y. — (RNS) — Five local congregations united to sponsor an ecumenical service of praise and worship on August 22, in which Eastern Orthodox, Episcopalian, Lutheran, and Congregationalist churchmen participated. Coinciding with the opening of the first assembly of the World Council of Churches at Amsterdam, the service was the first of its kind to be held here. It took place at Emmanuel Episcopal Church.

Father Athanase Devedjakis of the Greek Orthodox church of Endicott was the guest of honor, reading the Gospel and singing a part of the Liturgy of St. Chrysostom in Greek. He also brought a few words of greeting from the Eastern Orthodox Churches.

The Rev. Lloyd S. Charters, rector of Emmanuel Church, escorted the honored guest and brought a welcome from the host church, the Rev. David Jensen, pastor of Christ Evangelical Lutheran Church, was the liturgist. The Rev. Lawrence L. Durgin, minister of the First Congregational Church, preached.

Statement Approved

London— (RNS) —The Episcopal Church's statement on faith and order was approved by the Lambeth Conference of 1948 for use in negotiations toward organic union with the Presbyterian Church or with any other interested church body.

It was agreed by the conference that the statement was in "complete harmony" with the Lambeth Quadrilateral, which contains the four foundations of Anglican faith and order; Scriptures, Nicene and Apostles Creeds, baptism and holy communion, and the three-fold ministry of bishops, priests and deacons.

The statement on faith and order was prepared by the joint commission on approaches to unity of the Episcopal Church at the request of the General convention of 1946, to be used as a basis for current negotiations with the Presbyterian Church in the U. S. A.

Dean Stark to Washington

Sioux Falls, S. D.—Dean Leland W. F. Stark of Calvary Cathedral here has accepted the rectorship of the Church of the Epiphany, Washington, D. C., succeeding the late Rev. Charles Sherrin. Dean Stark, 41, is a graduate of the University of Minnesota, the Chicago Theological Seminary and Seabury-Western Theological School. He was the rector of the Ascension, Stillwater, Minn., before coming here as dean in 1940. He has served on a number of commissions of the diocese and of the province.

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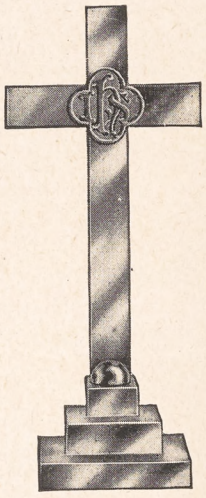
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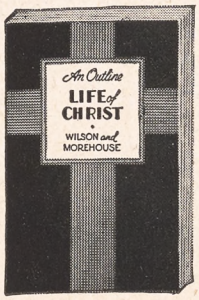
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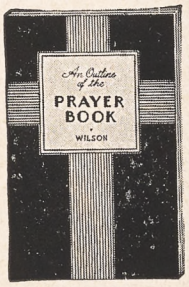
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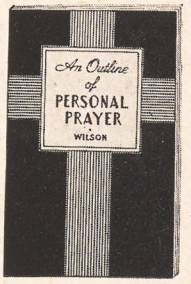


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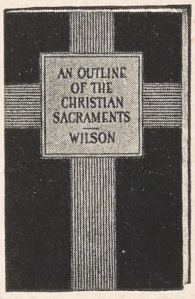
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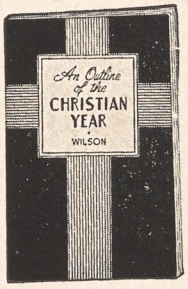
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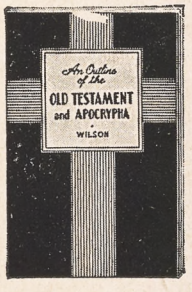
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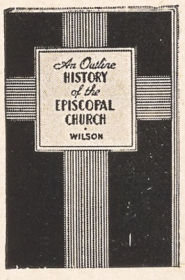
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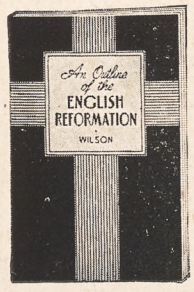


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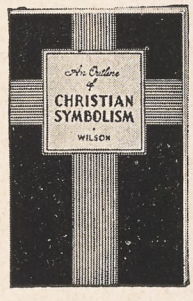
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Talking It Over

By W. B. Spofford

THE Anglican Bishops throughout the world, who released the report of their deliberations at Lambeth on August 18th, probably did not realize that they would be given an opportunity to act upon several of their own resolutions in less than a week. On the 23rd of August Dean Hewlett Johnson of Canterbury announced that he had been denied a visa to enter the U. S. for a lecture tour. In announcing the fact to the press in London the Dean stated that he had lectured in America two years ago under the auspices of the National Council of American-Soviet Friendship, the organization that had extended the invitation this time. He was well received then, speaking before large audiences throughout the country. One of the meetings he addressed was held in Calvary Church, New York, which was jammed with churchmen of high and low degree and from conversations I had with many who attended I gathered that there were none present who were not impressed with the Dean's honesty, integrity and charm. He also on that visit was invited to the White House by Mr. Truman; he spent an hour and a half closeted with Mayor LaGuardia and he conferred with many other public figures. All of which now prompts the Dean to say that "America has changed tremendously. The country was not hostile to Russia then. Now there seems to be a deliberate antagonism. There seems to be no desire whatever for friendly relations or friendly understanding with Russia. England and the United States and Russia all have a lot to learn from one another. Contributions to liberty of all three powers are complementary. Amercia has been proud of maintaining freedom of the press and freedom of speech. Now I am not so sure."



Which prompts a suggestion. From a careful reading of the Report of the Lambeth Conference, I find that the Conference as a whole is responsible for the formal resolutions contained therein, agreed to after discussion. Resolution six states:

"The Conference declares that all men, irrespective of race or colour, are equally the objects of God's love and are called to love and serve Him. All men are made in His image; for all Christ died; and to all there is made the offer of eternal life. Every individual is therefore bound by duties towards God and towards other men, and has certain rights without the enjoyment of which he cannot freely perform those duties. These rights should be declared by the Church, recognized by the State, and safeguarded by international law."

Resolution seven states: "The Conference declares that among such rights are security of life and person; the right to work, to bring up a family, and to possess personal property; the right to freedom of speech, of discussion and association, and to accurate information; and to full freedom of religious life and practice, and that these rights belong to all men irrespective of race and colour."

Resolution twenty states: "The Conference affirms that the Church must be free to order its worship and fellowship, to teach and to evangelize. In view of a tendency of the State to encroach on the freedom of individuals and voluntary associations, it urges Christians in all lands to guard such freedoms with vigilance and to convince public opinion that their preservation is essential to the maintenance of true democracy and personal and national well being."

THE U. S. government, in less than a week after this statement was officially made on behalf of the Anglican Bishops throughout the world by the Archbishop of Canterbury, encroached on the freedom of an individual, Dean Hewlett Johnson, and of a voluntary association, the National Council of American-Soviet Friendship.

The American Bishops who voted

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for these resolutions, and from the Report I take it that all present at Lambeth did, are therefore, I think, morally bound to write or wire immediately to the President of the United States and to the Secretary of State, demanding that Dean Johnson, the individual, be granted a visa, and that he be allowed to lecture under the auspices of a voluntary association, the National Council of American-Soviet Friendship.

Our Bishops have directed that the Encyclical Letter of the Conference shall be read in all the churches. It says, among many fine things, that "Security and peace have still to be won in the face of national selfishness and the menace of war. The peace of the world is threatened by suspicion, fear and hatred."

Well Dean Johnson states (and I am sure nobody is prepared to say that he is anything but an honest man) that "the only reason I travel to any country is to try to increase understanding. When I go to Eastern Europe or Russia I try to get them to understand the West. The only reason I wanted to make this tour of America was to tell the people about my eight weeks' trip last autumn in Eastern Europe. I just travel to create understanding."

Just one further Lambeth quote. The committee on the Church and the Modern World states that "there are the rights of freedom of speech, discussion, and association. This group includes freedom of the Press and of information from different points of view. It is important that the organs of publicity should be free and that the people should have access to reliable information, for they cannot reach a right judgment on current problems if they are left in ignorance by a rigorous censorship or unscrupulous propaganda."

The case of Dean Hewlett Johnson vs. the U. S. Government presents the American Bishops with an unprecedented opportunity to back up their own fine words. To ask them to picket the White House and the State Department would perhaps be asking too much. But it would be nice if they would write letters and telegrams, releasing them also to the public so that all may know that they meant exactly what they said at Lambeth.

———

EDITOR'S NOTE: The heart of the Lambeth Conference Report is the Resolutions, passed by the entire conference, numbering 118. These Resolutions are now available from THE WITNESS. See announcement on this page. The pamphlet will be sent by return mail.

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The Encyclical Letter of the Lambeth Conference has been sent by the Presiding Bishop to all of the clergy, to be read in churches October 10th. Of equal, or greater interest and importance are the Resolutions which were passed by the entire Conference. There are 118 Resolutions, dealing with (1) Christian Doctrine of Man; (2) Church in the Modern World; (3) The Unity of the Church; (4) The Anglican Communion; (5) The Church's Discipline in Marriage; (6) Baptism and Confirmation; (7) Ordination of Women; (8) Administration of Holy Communion (Intinction).

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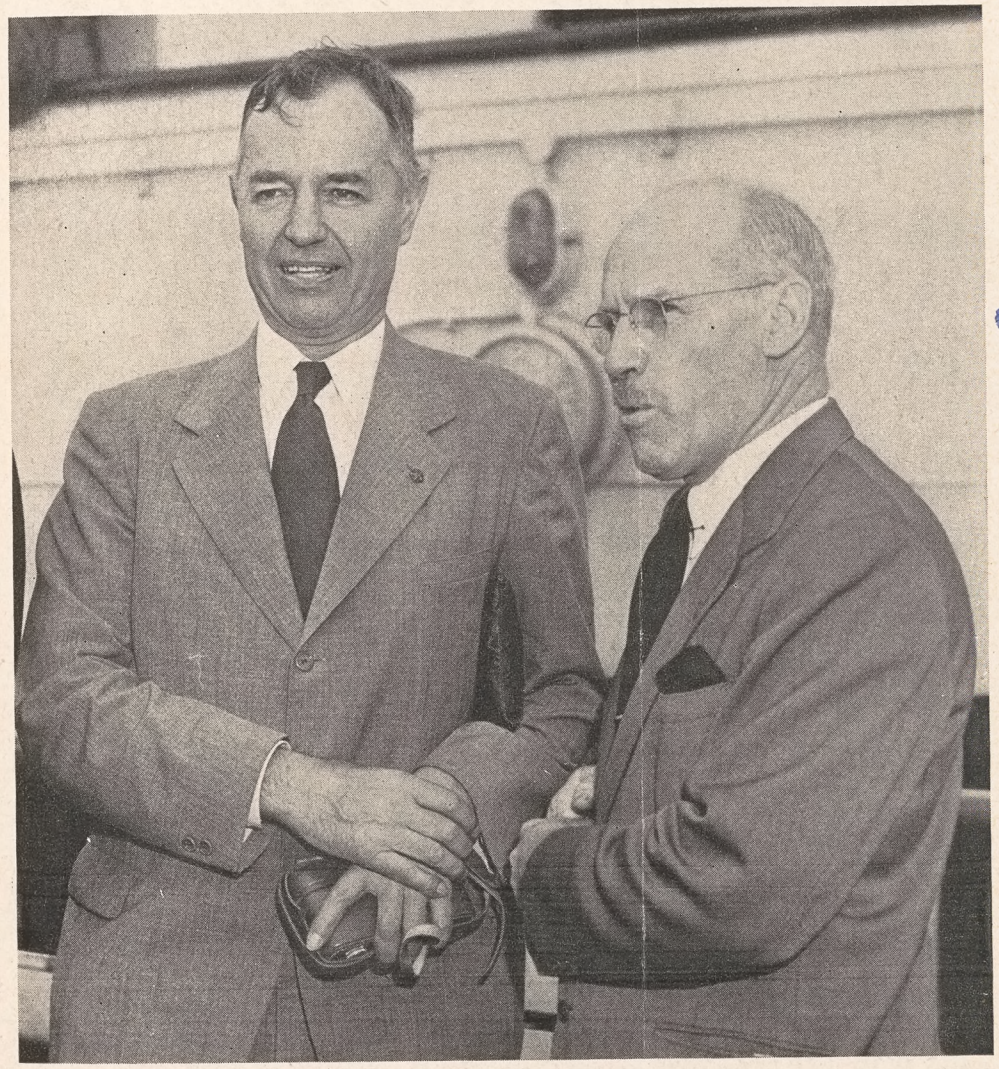
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The WITNESS

For Christ and His Church

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STORY OF THE WEEK

Americans Meet Indians At World Assembly

The Bishops Declare Union Has Conserved Contributions of All the Churches

BY
KATHERINE C. PIERCE

Bishop Cherakarotta Korula Jacob of Central Travancore and Bishop James Edward Lesslie Newbiggin of Madura, the United Church of South India, were the guests of honor at a small luncheon given at Amsterdam by Bishop Lane W. Barton of Eastern Oregon, Witness correspondent at Lambeth and the World Council Assembly. Bishop Jacob is the Deputy Moderator of the Church, in effect the Presiding Bishop and an Anglican.

He has been interested in the plan since it was first suggested by the American traveller and lecturer, Sherwood Eddy. He told us that the plan was put before the Anglicans in Calcutta in 1920. They approved it and referred it to the Lambeth Conference which met that year. Lambeth told them to go forward and repeated that encouragement ten years later, since the plan was based on the Lambeth Quadrilateral.

The major issue was the ministry. They recognized that the Holy Spirit had blessed the ministry of all Churches and, as Bishop Jacob said: "Who are we to set ourselves apart?" They prayed constantly for God's guidance and moved as they received it. In 1944 the Methodists accepted the plan, followed the next year by the Episcopalians and then the Congregationalists and Presbyterians. They were sure then that the United Church of South India could come into being in September, 1947.

An inaugural service was held that seemed to be a second Pentecost. People went into the service belonging to Churches and came out belonging to the Church. They believe that the union of the Churches and the freeing of India, occurring about the same time, is part of the wonderful plan of God.

Bishop C. K. Jacobs came from the Mar Thomas Church founded certainly as early as the 4th century and possibly earlier. For 1700 years God waited to work, then in 1860 a chaplain made a survey of the Syrian people, as they were called, though they are really Indians. This survey began a revival of the Church that had merely continued to exist during all these centuries. The Bible was translated and people began to come in. There are now 45,000 people in Bishop Jacob's Church and 1,000,000 in the United Church of South India.

Bishop Newbiggin of Madura before the union was a Scotch Presbyterian. He said that the union had conserved the great contribution of each Church. He went on to say that it is a temptation to treat bishops as great administrators but as the constitution of the Church leaves all financial and administrative matters to the council of each diocese, he is able to give most of his time to pastoral work which is of the greatest importance—pastoral work with lay people and not only the clergy. He tours around the diocese and always holds open air meetings, preaching on the power of Christ to reconcile differences. He too believes that God guided the Churches in forming the Church.

When the constitution was written no votes were taken. It is the result of agreements reached after full and long discussions. It is never to be used to override the conscience of anyone. There are now 14 dioceses each with a bishop of whom 7 were formerly Anglicans and 7 from the other Churches.

Their great need is for ministers, doctors and teachers. There are theological seminaries in South India where the clergy can be trained, but the people are poor and financial help is needed for scholarships. There was discussion about whether missionaries should go to India as a life work or for some fixed term. Both are useful but those who go for a fixed term should stay long enough to learn the languages in addition to the time they plan to work.

Bishop Barton's other guests were Mrs. Harper Sibley, Mrs. Charles Taft, Mr. Samuel Thorne, Miss Mary Gowan, Mr. Philip Zabriskie, Mr. William Parsons and myself. We were agreed in the hope that Bishop Jacob and Bishop Newbiggin should be invited to our 1949 General Convention in San Francisco to tell of the history and of the work of the United Church of South India.

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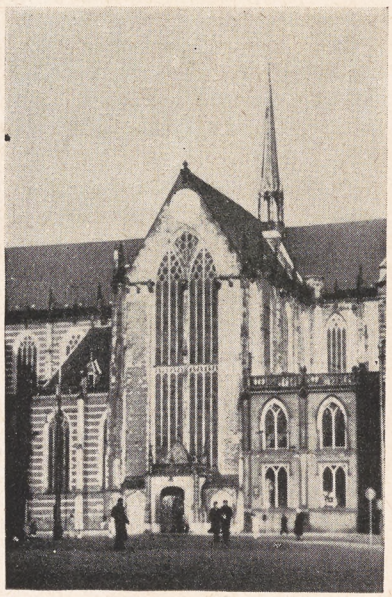
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World Council Assembly Hears Many Notables

Famous Churchmen from Various Countries Speak on the Crisis Facing World

By LANE W. BARTON
Bishop of Eastern Oregon

Probably the biggest thing to happen at Amsterdam took place at the first business session of the Council — the unanimous adoption of the resolution formally creating the World Council of Churches. It represented the culmination of years of labor. It was made all the more impressive by the fact that the Council has, due to the war, operated on a provisional basis. This action, or rather the emotional quality attached to it, was all the more remarkable because it might have been an anti-climax, a sort of delayed-action bomb. But the Archbishop of Canterbury who was in the chair at the time rose to new heights as a presiding officer in his handling of this deeply stirring event. Instead of letting the delegates and visitors show their feelings of joy and relief and gratitude in a burst of applause, or in singing the doxology, he called for a period of silence. All arose and stood for one minute. There was a general consensus of opinion that the silence was as potent an expression of gratitude to God as could have been expressed, and that it was one of the high points in this gathering to be remembered long after other actions have been forgotten.



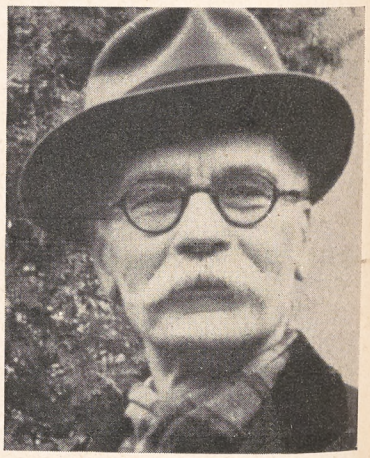
The Nieuwe Kerk where the opening service of the World Council of Churches was held. It is the heart of religious life in the Netherlands and was built in 1648.

The visit of Princess Juliana, who occupied a seat on the dais for most of one of the opening sessions, was a highlight. She was escorted to the dais by Dr. Marc Boegner of France who also commented upon the interest the royal family has taken in every Christian work. She is very attractive and charmed the Assembly quite as completely as the English royal family charmed the members of the Lambeth Conference. For the benefit of the women members of The Witness family it should be recorded that she wore a light grey suit. For the benefit of the male members I report that her eyes are very blue and her complexion just what one would expect of the Netherland's reigning house—fair! Interest in her and her visit was heightened by the fact that she is about to be made queen at the retirement of her mother.

★ **Secretary W. A. Visser 't Hooft and Karl Barth** gave notable addresses. The former was a report of the provisional committee, a lengthy document, dealing with the function of the World Council; its membership; its structure; its specific tasks, such as Reconstruction and Interchurch Aid; the training of leaders; the commission on International Affairs; the work of the department of evangelism, and the relationship of the Council to other organizations. It was a masterful report but hardly one to interest any but those concerned with the technicalities of the Council's set-up.

Dr. Karl Barth presented an interpretative address on the theme of the Assembly "Man's Disorder and God's Design" and it was about what one would expect from Barth. So far as I can gather it was not well received and not at all in the spirit of the Assembly. He said in effect that we were presumptuous in trying to effect the unity of the Church. God will do it in his own good time and, specifically, we should thank God that Rome and Moscow are not with us, because it indicates "that it pleases God to stand so clearly in the way of our plans." I wish I could accept his theology. If I could I should cease all my exertions and give myself completely to fishing in Eastern Oregon. For his theology would simplify even fishing —if God wants me to catch fish it will be unnecessary for me so much as to dig worms—just dangle a naked hook in the stream. Indeed, even a hook would be superfluous — just hold an open creel at the bank and let the fish jump in.

No more now. Why do I bother to write you news of Amsterdam: if God wants you



President Marc Boegner of the Protestant Federation of France, one of the most colorful and venerated leaders at Amsterdam, was elected one of the six presidents.

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to have the news he will get it to The Witness without all this bother on my part.

★ **Dulles and Josef Hromadka** gave us what might be called a double feature. We have had some very good addresses here but all were overshadowed by these two of political importance. The photographers took more pictures of John Foster Dulles but everyone sat up and blinked when Hromadka spoke. Mr. Dulles said for the most part what was expected and people in the great concert hall



Jean Fraser is secretary of Youth Department of the World Council and is an astive English Churchwoman.

listened, but as if they were in a college lecture hall. When the theological professor from behind the iron curtain (He is a Czech and a professor at Jan Hus Theological School) began the audience took to the edges of their chairs.

I am not saying that the audience gave approval to what he said. But they were aware that they were listening to a great address—certainly one of the finest to be delivered at this historic conference, as Witness readers may see from reading it in this number. A press conference followed after the session and it was clear then that violent exception was taken to some things he said. But I can say this: he got the keenest of attention.

★ **Mrs. Kathleen Bliss and Bishop Neill** also ought to get special flowers for their addresses, both of which created favorable impressions. The latter, who is I am sure a comer in the Church of England, spoke on evangelism as the co-chairman of the study department of the World Council. Mrs. Bliss, also of the Church of England, deplored the modern tendency to blame all of our troubles on modern technology. She pointed out that a technical society has many benefits and that the Church's main failure is its failure to understand that society and apply its message to it. She asserted that the Church has failed to see that the fundamental problem of the technical society is power and the control of power.

She also asserted that an even more subtle and pervasive division exists in the churches than that between denominations, namely that between professional clergy who may know theology but not have a complete understanding of society, and laymen who know something of society but have an inadequate understanding of Christian doctrine. These lay people have a desire to live in the world as servants of Christ but few regard themselves as the spearhead of the Church's activity in society because their conception of the Christian battle within society is so vague and ill-defined. "If with the blinkers off we could look anew at the tragedy of our society, which is going to live in disorder perhaps for decades, we might see that the renewal of society come from one source, from the healing power of the love of God operating through men in open and courageous encounter with the world."

★ **Prof. Jacques Ellul** of the school of law at the University of Bordeaux criticized Church leaders for too easily diagnosing society's ills in general spiritual terms, such as sin, pride, separation from God, and not giving a definition of the disorder of this present world. The answer to the question must also be sought, he said, in the realms of the intellect, economics, psychology, politics, and other fields. He challenged the Church to reach into society in its work without becoming identified with a particular type of secular order. He outlined the Church's tasks as that of making an inventory of the present world and its values and to create out of her resources factors necessary for the new civilization. The Church, he declared, must initiate new institutions and pioneer the way.

★ **Prof. Georges Florovsky** of the Russian Orthodox Seminary in Paris, a veteran of ecumenical meetings and joint studies, deplored the divisions of Christendom that exist despite all the recent developments toward ecumenical fellowship, and the handicap that such disunity gives Christian forces in their efforts to combat modern problems. But he said that unity should not be sought just in order to make a united front in social and political statements. The main failure in this effort at applied Christianity, he said, is "that we face the challenge of the world instead of challenging the world ourselves.—What we miss here is the spirit of the true Christian initiative."

He went on to say that no

(*Continued on Page 16*)



The Westerkerk was the scene of the closing service on September 4th. It was built in 1620-30 and its tower is the highest in Holland.

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NEWS OF THE EPISCOPAL CHURCH

FIFTIETH NATIONAL CONVENTION

★ **The largest gathering** in 1948 of Episcopal laymen was called to order by President Samuel S. Schmidt of York, Pa., as the fiftieth national convention of the Brotherhood of St. Andrew met in Oxford, Ohio. Mr. Schmidt, who had just returned from visiting European chapters of the Brotherhood addressed the meeting on the importance of world-wide evangelism. The keynote speaker, Bishop Tucker, reported on the proceedings and decision of the Lambeth Conference. Other church leaders who spoke were Bishops Clingman of Kentucky, Barry of Albany, and Heistand of Harrisburg, the Rev. Frederick McDonald, the Rev. John Heuss, and the Rev. Francis B. Sayre, Jr. The convention was also addressed by C. A. W. Brocklebank, coordinator of economic education in the religious field for the American Economic Foundation. After explaining that the Foundation had managed to spend ten years and $2,000,000 in locating economic causes of national disunity, Mr. Brocklebank said that we can't logically hate capitalists since they supply the tools of production and tools do "nine-tenths of the work and make the workers' prosperity possible. Tools," said Mr. Brocklebank in a play upon the Bible, "are worthy of their hire. There should not be hatred of men who make a fair profit." The laborer was apparently not discussed.

U. C. Y. M. CONVENTION ATTENDED BY 5,000

★ **Over eighty delegates** from the Episcopal church between the ages of fifteen and twenty-five attended the Christian Youth Conference of North America, held recently in Grand Rapids, Michigan. About five thousand young people attended to discuss the problems of inter-church cooperation. John Booty, chairman of the National Youth Commission, was a member of the planning committee. Robert Taylor of Brockton, Mass., also a member of the Commission, served on the general committee.

A special feature of the conference was a debate broadcast on the Town Meeting of the Air. Gil Dodds, "the Flying Parson," a minister as well as one of America's outstanding track heroes, participated. The UCYM is a cooperative agency of 40 denominations. It represents 10,000,000 youth in the United States and Canada.

BISHOP SANFORD DIES IN CALIFORNIA

★ **After a short illness** Bishop Louis Childs Sanford died on August 10, two weeks after his 81st birthday. The funeral was held in Trinity Church, San Jose, California. Bishop of San Joaquin since 1910 he was succeeded by Bishop Walters in 1944. He was President of the Province of the Pacific for fourteen years. His contributions to the life of the church on the Pacific coast cannot be measured.

COLLEGE OF PREACHERS SESSIONS LISTED

★ **The Fall schedule** as announced will include the following sessions: September 20, Bishop Moyes of Armidale, N. S. W.. Australia, "The Church and Its Educational Task"; Sept. 27, "Preaching the Old Testament," The Very Rev. H. E. Fosbroke; Oct. 4, "Pastoral Ministry and Preaching," The Rev. Rollin J. Fairbanks; Oct. 25, "The Bible Within," The Rev. A. G. Hebert, S. S. M.; Nov. 8, "Problems in Systematic Theology," Dr. Paul Tillich; and Nov. 15, "The Great Controversy About the New Testament," The Very Rev. William H. Nes, Dean of Nashotah House.

YOUTH SUNDAY OBSERVATION

★ **October 17th** is Youth Sunday this year. Young people of the Church will share in services dramatically showing youth's part in the life of the Church. The Youth Offering which will be presented has been designated for aid to AUJE—Acion Unida de la Juventud Episcopal—infant youth movement in Puerto Rico. It will help provide a Church School and recreational center for the young people.

YOUNG PEOPLE DO SURVEY

★ **Prison, hospital and labor union Chaplaincies** were the subjects of an intensive survey conducted by thirty young people of the Diocese of Michigan in a summer work project. Under the supervision of the diocesan department of Christian social relations, it was found that spiritual needs of people in health and correctional institutions are not being met. The response of union heads also indicated the advisability of a full-time labor chaplain for the Detroit area, and it was suggested that another clergyman be added to the staff of historic Mariners' Church for that purpose. The summer project was undertaken as a joint project by the Bishop Page Foundation and the Detroit Episcopal City Mission Society.

EPISCOPALIAN PARENT ENTERS SUIT

★ **The Released-time controversy** is being entered by a parent whose child is enrolled in an Episcopal Sunday School. In cooperation with another whose child receives Hebrew education, the suit has been entered in Brooklyn supreme court against released-time religious instruction. Both are being supported by many groups, among them, the American Civil Lib-

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erties Union, the United Parents Association, and the American Jewish Congress. The strategy of this move apparently is to take the issue out of the "freethinker" or "agnostic" category by having a suit brought by religious parents.

LIBERIAN SCHOOL TO OPEN

★ **Good progress** is being made on construction of Cuttington College and Divinity School. It is planned to open next February. Bishop Harris says there will be no courses below college level nor will students be accepted in the Divinity School who "are not prepared to do the work."

BISHOP ON OVERSEAS INSPECTION TOUR

★ **Bishop Bentley,** vice-president of the National Council and director of the Overseas Department, plans to spend most of the winter visiting the church's work in Japan, the three districts in China, the Philippines and the Hawaiian Islands. Mrs. Bentley will accompany the bishop on the trip.

LAYMEN'S RETREAT IN VIRGINIA

★ **Conducted by laymen alone** a retreat for the Men's club of St. Augustine's, Newport News, Va., was held at the Bishop Payne Divinity School, Petersburg. Lieut. Lawrence A. Oxley, of the Department of Labor, and a member of St. Luke's, Washington, conducted the retreat and guided the meditations on church activities and private devotional life.

EPISCOPALIAN TAFT PROTESTS

★ **Communion** was condemned, and as first reported by the World Council's section dealing with the disorder of society, so was capitalism. This original report said "The Christian Churches should reject the ideologies of both communism and capitalism." However Episcopal Charles P. Taft, president of the Federal Council of Churches, led a fight on the floor of the Assembly for an amended version qualifying the sort of capitalism being condemned as "laissez-faire capitalism." This revision was rushed through in the last minutes before adjournment, with the tired delegates raising no objections when the amendment was presented by the Rev. Pit Van Dusen, U. S. delegate. However word from Amsterdam is that a number of delegates were heard to remark: "We condemn communism, a current ideology, and then very courageously condemn laissez-faire capitalism which has not existed for fifty years."

N. Y. CATHEDRAL HONORS QUEEN

★ **The Golden Jubilee Celebration** of Queen Wilhelmina of the Netherlands was observed at the Cathedral of St. John the Divine on September 5 at the 11 A. M. service. The Consul General of the Netherlands in New York was present together with diplomatic figures and other members of the consular corps. Canon Edward N. West, Sacrist of the Cathedral, made the address, and the Service music included the national anthems of the United States and the Netherlands. Labor Day Sunday was observed later in the day at the 4 P. M. Service when the Rev. Leland B. Henry, executive director of the diocesan commission on Christian social relations preached the sermon.

DUTCH YOUNGSTERS GET GOSPEL

★ **Charles P. Taft,** Episcopalian president of the Federal Council presented 10,000 copies of the Gospel of John to 1,000 children representing students of Amsterdam's Sunday School children. The gospels were a gift from 10,000 American children of the daily vacation Bible schools conducted by the Protestant Council of the City of New York.



Two notable leaders at the Amsterdam Conference are Prof. Georges Florovsky of the Orthodox Seminary in Paris, and Archbishop Germanos of Thyateira. There is concern among leaders of the World Council over the absence of most of the Orthodox leaders.

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ECUMENICAL NEWS

CONDUCTS CRUSADE FOR UNITY

E. Stanley Jones, president of the Association for the United Church of America, is conducting a coast to coast crusade for a united church. He aims "to bring out the latent desire for union on the part of the people in the pews. We met a hesitancy on the part of some of the strong denominationalists . . . but their fears were dispelled after Mr. Jones had presented plans for church unity without sacrificing any of the contributions of the denominations to the development of Christianity in America." Mr. Jones is urging a federal union of denominations.—(RNS)

RELEASED-TIME OUTLAWED

It is illegal to use public school buildings or time for religious training in the state of Kansas, according to a ruling by Attorney General Edward F. Arn. The attorney for the state held two practices to be violations of the U. S. Constitution: (1) religious instruction held within a public school building; and (2) religious training given outside school premises where children are released from the regular school routine for given periods. His opinion was expected to have a wide effect, since released-time schools are an established custom in most Kansas communities. School officials said the issue would probably be reopened at an official meeting of the state board of education.—(RNS)

STUDENT FAITH REVIEWED

Seven out of every ten students at two Eastern Colleges "regard themselves as actually or potentially religious." This conclusion was reached after a research group questioned 412 students at Harvard and 85 students at Radcliffe. In reply to the question: "Do you feel that you require some form of religious orientation or belief in order to achieve a fully mature philosophy of life?" 68 percent of the Harvard men answered yes. Nineteen percent replied in the negative and 13 percent said they were doubtful. Radcliffe percentages were 82 yes, 12 no, and six doubtful. One part of the questionnaire showed considerable dissatisfaction with present-day organized religion.—(RNS)

URGES PERMANENT COMMISSION

The Civil Rights Report of President Truman was called a landmark in American history by Henry J. McCarthy, speaking at the first anniversary of the dedication of Touro Synagogue, Newport, R. I., as a national shrine. At the ceremony, which also commemorated Geo. Washington's letter on religious freedom to the Hebrew community of Newport in 1790, Mr. Carthy declared, "we need the continuing scrutiny by a responsible government body of the status for civil rights and an annual re-appraisal of what has and has not been accomplished."—(RNS)



Ecumenical leaders, all playing an important role at Amsterdam, are Bishop Arne Fjelibu (center) of the Church of Norway, Bishop Andrey of the Bulgarian Orthodox Church (left) and Methodist Bishop G. Bromley Oxnam of New York who was elected one of the six presidents.

FILM PREVIEWED BY CHURCHMEN

"Mary Reed," a motion picture sponsored by the American Mission to Lepers, Inc., was given a special preview in New York before a group of churchmen and film technicians. The movie is based on the life of Mary Reed, famed Methodist missionary, whose work among lepers in India was often compared with the efforts of Father Damien, noted R. C. leper missioner. Premiere showing of the film will be given in Chicago on Oct. 22 during the annual convention of the American Mission to Lepers.—(RNS)

AID FOR CONSCIENTIOUS OBJECTORS

To help conscientious objectors under the new Selective Service Law two committees have been formed in Philadelphia and Seattle. Both are preparing to help anyone who registers as an objector or who by principle refuses to register.

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NEWS OF OTHER CHURCHES

UNITED CHURCH REPORTS MEMBERSHIP GAINS

United Church of Canada now has a membership of 780,334, representing a gain of about 180,000 over 1925 when the Church was formed. The yearbook of the denomination stated however that there are 1,839,895 persons "under pastoral oversight", which makes it the largest Protestant Church in Canada. The Church has 3,215 ministers whose salaries last year totalled $4,376,418.

APPROVE ORDINATION OF WOMEN

A recommendation that the United Church of Canada continue to ordain women for the ministry has been made to the Church's general council by a commission appointed two years ago. "Women are the equal of men," the report states, "but equality of status is too often confused with identity of function. A man may be the father of children, yet fulfill his duties as a minister. A woman minister who marries and becomes a mother must ordinarily make the duties of home her chief concern." The United Church is a pioneer in the ordination of women, the report points out, adding that other churches are watching to see how the experiment works out. A total of 15 women have so far been ordained, with 8 settled in pastoral charges with satisfactory results.

CATHOLICS HEAR PLEA FOR STEPINAC

Archbishop Stepinac of Yugoslavia is again in the news: this time through an appeal made at the convention of the Catholic Women's Union, held in Milwaukee. His former secretary, Rev. Steven Lackovic, now of Gary, Ind., told the women that the archbishop was in jail for opposing the attempt of Communists to "destroy religion and take freedom from the people." He thinks the U.N. ought to investigate the case. About 600 R.C. women from 22 states attended the conference.

URGE BOYCOTT OF NEWSPAPERS

Sensational news calls for a boycott of newspapers by all Christians, it was decided at the general conference of Seventh Day Baptist meeting in Nebraska. Such news was described as "stories of divorce, sex abuse and abnormalities, and general domestic discord." They said that reporting such incidents "serves no useful purpose but actually tends to encourage the things reported." The conference also described intolerance, prejudice and bigotry as sins and urged members to demonstrate Christian brotherhood interracially "by sharing fully in fellowship, worship and service."

LUTHERAN CHURCH REPORTS GAINS

The total membership of the United Lutheran Church is now 1,880,628 through the addition of 41,144 last year. About a third of the additions are people who previously had no church affiliation.

WIVES SHOULD STAY HOME

Women who don't believe their place is in the home should not marry. So stated a resolution condemning the employment of married women passed by the National Catholic Women's Union, meeting at Milwaukee. "A wife's place is in the home and preparing for the prime purpose of marriage, sacred motherhood," the resolution said. "The man whose wife continues her work gets only half a wife, if that. Manhood, and the dignity of a husband, suffer in most cases where men allow or even desire their wives to continue work to increase family finances."

CHILDREN MUST ATTEND PAROCHIAL SCHOOLS

Ex-communication of parents who fail to send their children to parochial schools is the warning given all Romanists in the Mobile diocese, which includes Alabama and a part of Florida. The letter, read in all churches, states: "All Catholic parents who do not send their children to Catholic schools are denied the sacraments and the priests of the parish have no power to absolve them or permit them to approach the altar rail. Excuse from this law is in the hands of the bishop only."

THE WITNESS

135 LIBERTY STREET NEW YORK 6, N. Y.

— ★ —

I am glad to cooperate with the "new" Witness by placing this order for ten copies each week, at 7c a copy, payable quarterly.

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EDITORIALS

This Is It

WHEN we jumped the price of The Witness from three to four dollars a little over a year ago we stated that we did so regretfully and we hoped in time to do something about it. A few more months of our inflationary spiral rolled by and we got another stiff increase from the printer. This required us to reduce the number of pages from twenty to sixteen, and again we said we hoped to do something about it.

Well, this is it. We have added eight pages, making it a twenty-four page magazine; we have a new layout which has had the OK of experts; we have new departments which we hope will prove interesting and serviceable; we are using more pictures. It is done without increasing the price.

Whether this "new" Witness will bring a response from people of the Church remains to be seen. We have long since stopped kidding ourselves about the constituency of the Protestant Episcopal Church. The bishops meeting at Lambeth can say piously that "the Church should be the central fact in the lives of Church people" but it is anything but with all but a tiny handful. We do know some—one out of a hundred maybe. The fact is reflected in the circulation of all of our Church papers. There is not one of our national Episcopal papers that has a decent circulation for a Church with a million and a half communicants. This in spite of the fact that experts in the field of journalism declare that the quality of our magazines, both in content and format, is tops in the religious field. There are magazines devoted to stamp collecting with several hundred thousand circulation; the same goes for those devoted to the breeding of dogs and other special interests. The reason, obviously, is because people who collect stamps or breed dogs take these hobbies seriously. They also, many of them, hope to make money out of it and of course there is nothing more important to the average American than making money. They are not going to make any out of the Church. Rather they are going to be taught that "it is more blessed to give than to receive" — no comfortable words those, even for most church-going Episcopalians.

All of which is by way of saying that we are not expecting too much in the way of circulation increase. We do think that there are a few people in each parish who are glad to have the news of the Church and who will read serious articles about the life and teaching of the Church. It is our hope that rectors will therefore have a few copies on hand to supply this demand. Some time back, when we planned this "new" magazine, we sent a letter to a considerable number of rectors asking if they would not "cooperate with the plan by taking a bundle of ten copies at 7c a copy, payable quarterly." Many kindly did so. Others perhaps will, so we print an order form on page nine for their convenience — or just send us a postal.

In any case we hope you like this number, and we ask too that you help make it better. Circulation is but one way to help. It is important because the larger the circulation, the more money we have for halftones, articles, news coverage, etc. But we also want your ideas on how to improve the paper, both in content and format; we want pictures, and particularly candid shots; we want you to tell us about some idea that has been put to work in your parish with good results so that we can pass it on; we want news from your diocese and parish; we want the cooperation of everyone in making a go of the Lend-Lease and Get-Together departments; also bits of information about people — not merely clergy changes, but also the sort of information about lay people that you will find this week on pages 21 and 22.

We have had a lot of fun planning this number.

"QUOTES"

THE most violent and savage breach of God's order in the relationship of nations today is war. War is sin. The world has suffered from the cruel effects of the second world war, unparalleled for its cruelty and destruction through use of modern weapons of indiscriminate warfare. A third world war is by no means impossible, and the suffering and destruction caused thereby would bring still greater catastrophe, unpredictable in its scale and extent.

—BISHOP BELL
OF CHICHESTER
At the Amsterdam Conference

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It has been the work of those whose names you find listed as the Editorial Board on page two, with the generous help of others. Each editor is now taking the responsibility for one of the features: Religious Press, Good, Idea, People, Lend-Lease, Get-Together, New Books, the several news departments. We hope to do better as we go along. We are sure that we can, with your help.

Challenge to the West

An Address at the Amsterdam Conference

By JOSEF L. HROMADKA
Professor at Jan Hus Seminary, Prague,
and formerly on the faculty of
Princeton Seminary, U.S.A.

NO kind of curtain, be it gold or silk or iron, must separate us one from another; all national and class obsessions must be removed; all treasures of culture and civilization must disappear, until we see nothing "save Jesus alone". Let us ardently pray, at this very moment, that, standing at the foot of the Cross and close to the empty tomb of the Risen, we see, by faith, the reality as precisely as possible.

What we are witnessing is—speaking in secular and political terms—the end of Western supremacy within the realm of the international order. It is in itself something new in the history of our civilization. The repercussions of this appalling upheaval are noticeable everywhere: in politics as well as in trade and business, in literature as well as in spiritual and moral life. I am not speaking about the fall or decline of the West. What I have in mind is simply the fact that the Western nations have ceased to be the exclusive masters and architects of the world. The era of the Western man is approaching its end under a terrific storm which is sweeping through all humanity. For several decades many a deep and responsible observer has been pointing to the portentous omens of the forthcoming crisis. At the peak of the political and economic prevalence of the West, many indications of moral, spiritual and political decay had been observed: a malady of spirit, a growing lack of self-commitment and self-dedication, a mood of sceptical indifference and pessimistic frustration, and absence of strong faith and convictions. All that could hardly be counterbalanced by the increase of wealth, comfort, prosperity and technical achievements. Somewhere deep under the ground one could hear a resounding echo of the millions of the underprivileged, the under-dogs of society, marching, and claiming a full share in the material and cultural goods of modern society. The many forebodings and apprehensions about the days to come, expressed by some prophetic and spiritually sensitive minds, were either ignored or minimized. The prosperity and the relative political and international security under the flags of the Western nations had made the leaders and the rank-and-file citizens of the West either self-complacent or reliant increasingly on material power, either economic or military, rather than on moral and spiritual resources. The last ascendancy of Western prestige came after World War I, when the Western democracies appeared to be, for a moment, the unchallenged, unrivalled masters of the world's politics, and when what we call liberal democracy seemed to have become the universal pattern of social and political organization.

Alas, this ascendancy was rapidly followed by a terrific breakdown and failure. The Western nations, victors in the war, lost, in a depressing and lamentable way, the peace. The grave and perilous nature of this calamity was for some years camouflaged by the prestige of the victory of 1918. Nevertheless, the situation was growing worse and worse. The Western intelligentsia had succumbed to a mood of defeatism and scepticism, the Western statesmen and politicians were either crippled by the old diplomatic routine, and the status quo way of thinking, or paralyzed by the horror and fear of the great social revolutionary process which had started in Russia in 1917 and which was irresistibly breaking through the walls of the liberal, bourgeois Western society. By 1930, it became obvious that the West was incapable of performing the enormous task of reorganizing peace, let alone saving and re-invigorating the precious heritage of Western civilization. The failure of the German intelligentsia, and also of German Church members, to understand the signs of the times and to offer a constructive scheme for incorporating Germany into the European family of nations, had only made the situation more dangerous, and, in the end, catastrophic. The convulsive efforts of the Euro-

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pean bourgeoisie to turn the clock of historical development back by organizing, or at least conniving at, the fascistic social and political remedies, brought Europe and her civilisation to the edge of an abyss, if not to the abyss itself.

Situation More Serious Now

AT this moment, three years after World War II the situation is, in many ways, more serious than it was ten years ago. Western man has not yet recovered, and is losing more and more the last remnants of his world leadership. Even the enormous wealth, the military and atomic power of the American nation must not deceive us. I am not saying that the West is irrevocably and incurably condemned to a final collapse or decay. What I have in mind is Western man's apparent fear, frustration and helplessness in dealing with the great issues of our times. The anxiety about the advancing social transformation under the leadership of the Soviet Union is depriving the average Western citizen of a real grasp of the situation, of an adequate understanding of what is actually going on. What he has taken for granted is slipping out of his hands; and that makes him confused, restless, scared, nervous—or disillusioned and apathetic. He has not much to offer along the lines of moral, philosophical or spiritual leadership. His political decisions are not free of cramps and uncertainty. He is losing the trust and confidence of the former colonial nations which—rightly or wrongly—are looking to Soviet Communism and the Soviet brand of democracy as being a more reliable and trustworthy guide through the labyrinth of this world. To make the situation worse, the official Western policy is inclined to rely on those elements and groups within what we call the "Eastern orbit" which are politically dead or moribund and which lack any capacity to be creative architects of the future.

It is not my contention that the Western nations have lost all chance of saving and remoulding the great heritage of European civilization, (e.g. the subordination of man and society to the God-Creator and Saviour; the subordination of human instincts and passions to the clarity of intellect and to the majesty of an awakened conscience; the norm of justice being superior to power; the commandment of love being the transforming force of justice and social life; the freedom of a responsible personality as against the claims of any human authority to rule the human soul). My contention is that the enormous challenge of the present historical situation has found the Western nations either morally and politically exhausted, weakened or misguided as to a right understanding both of the state of affairs and of the adequate remedies. There are groups and movements within the West that are aware of the existing perils and maladies. They have yet, however, to break through the wall erected by the status quo elements, conservative die-hards and disillusioned liberals, and thus to liberate and rejuvenate the very substance of the Western heritage. Much of the Western weakness is due to a social or class greediness, but also to an almost metaphysical horror before the new approaching world—and to the enervating decay of social and family morals.

The German Problem

HERE we have again to touch upon the problem of Germany. Nobody can deal with the present international issues unless he takes the German situation into his most serious consideration. Germany is like an open bleeding wound on the body of Europe. Her catastrophe is beyond our grasp. We are tempted to describe it in apocalyptical or metaphysical terms. Let us, however, confine ourselves to some few remarks. The German problem is without question a German problem. Only the Germans can carry through the enormous task of de-nazification and the spiritual re-incorporation into the living family of Europe. . . . Germany is lying prostrate on the ruins and debris with a sore soul and shaken to the deepest depth of her moral heritage and political responsibility. She is undergoing an agony and helplessness surpassing our moral imagination. Without her genuine willingness to cooperate in the comprehensive regeneration and restoration of the European family of nations (and of the whole world) we are, humanly speaking, doomed to perish as a civilized community of nations.

Great and untransferable as the responsibility of Germany for the days to come may be, the rest of the world in general, and Europe in particular, is even more responsible. Have the victors any constructive scheme to offer into which German people might be induced to fit themselves? Are we morally and politically capable of understanding the German issue and of helping the German people on to their path to recovery and soundness? Let us not forget our negative, but also positive, failures during the critical period between the two wars.

"The German issue" reminds us, again, of what we had to say a moment ago. The crisis of the world is serious, it goes far beyond the realm of politics and economics. What have we to offer to overcome the confusion and chaos of our times? Who is our Lord? What have we to offer against the often denounced "atheism"? A lib-

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eral without convictions? A freedom without faith? A tolerance without self-commitment? Political rights without a social substance? A nostalgia for the old decaying order of political and economic privileges? An economic welfare without a soul? Freedom—for what, to what end?

The international crisis in which we find ourselves cannot be overcome and solved by material means and military weapons. There are politicians, military men, statesmen, and even ordinary citizens who predict, and perhaps even hope for, a new clash of arms as the only possible way out. Everywhere in the world you may find here and there an atmosphere of a killing fatalism. Now, what would be achieved if a new war broke out? Let us not deceive ourselves. The victory of the West must not be taken for granted. The horror of destruction would be unspeakable. And even if the West, in the end, militarily prevailed, the Western powers would be morally and politically unable to cope with the area now under the Soviet government—for thirty years shaped and integrated by the Communist Party on the basis of a socialistic order—that area would defy any effort of the present Western rulers to bring it back to the pre-Soviet state of affairs. The world cannot be organized on an anti-Communistic, anti-Soviet basis. I do not believe, just using my commonsense and sober judgment, that the bourgeoisie which for more than 100 years was the master of Western and Central Europe possesses at present political skill, wisdom and strength of convictions to rule our countries and to overcome the terrific chaos that would follow the breakdown of the Soviets. Individually the bourgeois people may be decent and honest, but as a class (excuse the term "class"!) they lost their prestige and forfeited, in the era of 1918-1938, their chance to be the political architects of the world. If the history of the last 30 years teaches anything it is exactly that. What would happen if the Soviet regime and the present governments in the so-called people's democracies were crushed? All the elements responsible for the catastrophe of 1939-45 would revive; and, on the other hand, the most ruthless, destructive revolutionary groups, both in the East and in the West, might overrule and destroy what would remain of the old civilization. Even a stalemate would cause a situation beyond our imagination and capacity to cope with.

Dangers in Communism

IT is here that you may stop me and ask: "Very well, but how can we hope for a restoration of the world order and peace if the East rejects any overtures and offers of a reasonable compromise? If it is committed to a permanent revolutionary crusade or even to an expansionistic drive? It is not the socialistic and communistic enterprize that we are opposed to—you may say—it is rather the power of expansion and domination, the combination of both, the revolutionary dynamism of the masses and the political imperialism of the East that we feel we must oppose, if necessary even with the prospect of a new war."

I am ready to listen to what is being said. It is, to be sure, distressing and depressing that radical socialism, long regarded as a dream of all freedom-loving people, has been, by the unprecedented international tension, driven into a military camp, and is absorbing so much of the old, pre-revolutionary nature of the Russian empire. Moreover, dialectical or historical materialism, established as an official philosophy of the state, of culture and education, although in many ways a salutory antidote to modern subjectivism and morbid ego-centrism, carries in itself many perils for the sacredness of human personality and for the majesty of justice and love. A tendency to totalitarianism, a certain disregard for the individual life of man, is inherent in the philosophy that to a great extent has reduced man to a by-product of the historical process and deprived him of his responsible freedom. Equally, the peril of the lust for power may grow without inward inhibition and moral restriction.

And yet, one must not forget that Communism in its nature, activity and ultimate goals, cannot be understood without the background of Christian history, of its dynamic progress from slavery to feudalism, bourgeois capitalism and so on. It lacks culture of heart, it has destroyed very much of liberal tolerance and refinement. The masses organized and integrated under the leadership of Marxian philosophy show much rudeness, crudity and primitivism. Moreover, vast sections of the area now under Communist leadership have never enjoyed a political democracy such as has for many centuries been growing under specific Western circumstances. Hence it cannot be expected that they should possess the same forms and institutions of civil rights and freedoms as we know them from the history of some Western nations.

Nevertheless, Communism represents, although under an atheistic form, much of the social impetus of the living Church, from the Apostolic age down through the days of the monastic orders to the Reformation and liberal humanism. Many barbarians are, through the Communist movement, coming of age and aspiring to a place

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in the sun. The perils of Communism cannot be overcome by equating it exclusively with totalitarianism and by marshalling all the possible and impossible groups against it. It is our great task to understand our own failures, omissions and intangible selfish motives, to acknowledge the right of the new barbarians "to become the co-builders and heirs" of the treasures that were accumulated through the centuries and enjoyed only by some few nations of Europe and America. Let us, again, remind ourselves of our possibility: what appears as a ruthless imperialism may be —at least in measure—a precaution and self-defense against efforts to deprive the Soviet people of the fruits of victory and to bring the great socialistic experiment to its fall.

The Task of the Church

THE perils of the East can be mastered only if the West will live by what has been the glory of its civilization, if it lets the dead bury their dead. And the Church of Christ, standing on the ruins of the old international, social and political order, has to come down where her place is: to the bottom of the human abyss and there, by proclaiming the judgment, forgiveness and redemption, start to bring the nations together, patiently, to show them their wounds, failures, blunders, crimes and disease, but also what has been "true, honest, just, pure, lovely, of good report" in their history, in the history of their neighbors and of their real or potential enemies.

The Church of Christ has got to go beyond the present national, political and "block" divisions. She cannot, if she be loyal to her mission, identify herself with any group of people. She sees more clearly (or ought to see more clearly) than any statesman, politician or philosopher where present humanity finds itself. Without illusions and self-deception she is aware of the terrific dangers present at the bottom of the Western and the Eastern heart. All has become fluid, all categories of justice, freedom and political rights have to be rethought, redefined and reinterpreted, all institutions of political and international life reconstructed. The very terms of "liberty," democracy," justice" have become vague, uncertain and dubious. There are people who in the name of freedom and democracy are backing groups and parties which are responsible for the breakdown of freedom and democracy; there exists movements and tendencies which understand under liberty and justice something very different from what we understand by them. There are also people who—imprinted with the terrible destruction of everything they had possessed, and standing with empty hands on the ruins of yesterday—have no use for our freedom of wealth, comfort and luxury. The confusion of minds, hearts and tongues goes beyond anything the preceding eras of history have witnessed. The Church realizes and fully understands the gravity of the moment.

However, the Church of Christ, being free of illusion and of cheap optimism, is equally free of hysteria, panic and despair. She summons all of her members, and, indirectly, the people beyond her boundaries, to "the work of faith, and labor of love, and patience of hope" (yes, patience of hope!). (I Thess. 1, 3), to make a new beginning, to start from the bottom and to work for a new society, a new order, that will stand in some continuity with the past, but which, however, will in a more adequate way respond to the real needs of the present moment and reflect more genuinely the invisible glory and majesty of the Crucified and Risen. There is no real freedom, no real justice without a total submission to Him who has come to give us life and give it more abundantly. In Him may the West and the East understand one another better, in the spirit of humility and repentance. To Him, with God the Father and God the Holy Spirit, be glory for ever!

ED. NOTE: A number of people attending the Assembly at Amsterdam have informed us that this address was the highlight of the conference, and urged that we print as much of it as possible. We are glad to print the entire speech, in spite of its length, except for minor deletions.

A Good Book on Marriage

This Man and This Woman by Frederick W. Brink. Association Press, $1.50

Too many of our books on marriage preparation are lop-sided. Their writers approach the subject with a strong, dominating bias. Although they may touch upon most of the issues at stake they neglect many of them in an effort to stress their own particular interests. As a result, one is driven to recommend as many as three books to couples planning for marriage. "Try these," he says. "This first book will give you a Christian interpretation of Holy Matrimony. This next booklet carries a sound account of premarital and marital relations. The third books deals with the fundamentals of a Christian home." A very conscientious couple may study all three books, but more often than not they will read one carefully, page through another and forget the third.

All of which is a preface to Dr. Brink's recent book entitled, This Man and This Woman. It is

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a brief, comprehensive study on preparation for Christian marriage. You will find some opinions expressed that will provoke discussions, and some will even call out downright disagreements. But apart from such objections the book is a healthy guide to marriage.

Certain sections of this book are particularly helpful simply because they are so obvious as to be generally omitted from such studies. Dr. Brink deals with the engagement period as a time for practical preparation rather than a testing-time to be endured. "It is the time when last misgivings are removed," he says, "or when those misgivings are allowed to halt the consummation of the marriage. It is the safety valve between the first infatuation and the marriage itself." This is a time, the author suggests, to study together such practical considerations as budgets, household essentials, in-law relationships. Courtship is also a time to clear up misunderstandings about sex life; to eliminate thoughts of shame and indecency which have confused such issues and overclouded this gift of God to his married creatures.

The chapter on "The Marriage Ceremony" may sound strange to Episcopalian ears because the phrases used in this chapter are taken from the Presbyterian marriage service. But this does not detract from the essential value of the chapter; it casts new light upon the considered subject.

The chapter on mixed marriages was written for Christian and Hebrew as well as for Protestant and Roman Catholic. This particular section belongs in every book on marriage preparation. Every couple planning for marriage should have the information this chapter provides whether they encounter its problem or not. They should be able to share its contents with their friends who may be up against it. If more Episcopalians understood the obstacles and sacrifices involved in mixed marriages there would be fewer marriages and divorces between Protestants and Roman Catholics.

—BISHOP C. F. HALL

Don't Suppose

BY

GEORGE I. HILLER
Rector of Trinity, Miami

IN ALL the relationships of life there is the ever recurrent danger that we do not possess what we have taken for granted. The valuable things have a habit of slipping away. We suppose that what we once possessed is still ours, but sometimes it is not.

Mary and Joseph as they journey back from Jerusalem suppossed that the Christ was still with them, but he was not—rather he was in the temple with the doctors "both hearing and asking them questions."

The necessity of checking up on our possessions is ever present in every sphere of life. We cannot take it for granted that we still possess the love that was once ours. We cannot accept, as a matter of fact, that the relationship of the individual soul with God is the same as it once was.

We cannot take for granted that what we once had we still have, either in religion or any other sphere of life. Only as with care we treasure the love, enthusiasm, or attachment we have for Christ, or other individuals, can we hope to continue that relationship for long.

We can take nothing for granted. Only what we continually nurture can be ours.

Continued Story

BY

PHILIP H. STEINMETZ

EVENTS make easier reading than arguments. The gospels are crowded with events and so is the Acts of the Apostles written about the year 61 by St. Luke as a continuation of his gospel.

Events are more convincing than arguments too. There is not much you can do but reckon with accomplished facts. Jesus appeared. Scared and scattered men were bound together in a strong fellowship, fearless in the face of persecution. Agents travelled about the world and aroused interest and made converts. Here and there people were healed. Organized but unsuccessful attempts were made to stamp out this new fellowship of believers now called Christians.

These and other events are historic facts. What are we to make of them? Are they to be explained as the acts of visionary and impractical idealists? Are they the work of radicals, trouble-makers, rabble-rousers out to advance their own interests? Or is this the record of the finger of God directing mankind into the only way of life?

Read the book and decide what you think about it. Remember that if you find it is true, you must reckon with these facts in your life today.

With this number THE WITNESS returns to an every week basis. We urge rectors and parish organizations to order a Bundle so that the newsmagazine may be available each Sunday at the church. Send your order to **THE WITNESS, 135 Liberty Street, New York 6, N. Y.**

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WORLD COUNCIL ASSEMBLY

(Continued from Page 5)

real Christian reunion will be fully achieved until Rome is included. "I don't mean the present Rome," he said, "but the truth and heritage for which Rome stood and is still standing, in spite of all that should be said against it."

★ **Reinhold Niebuhr,** delegate of the Evangelical and Reformed Church, warned the allied powers against regarding their triumph in war as "proof of their virtue." He cautioned them against plunging the world into a new conflict by their vindictiveness in victory, which he characterized as "nothing but the fury of self-righteousness." Stating that "there is no social evil, no form of injustice of the feudal or capitalist order which has not been sanctified in some way by religious sentiment and thereby rendered more impervious to change," the American theologian stated that "the Church must, by prayer and fasting, extricate itself in some degree from its embarassing alliance with this or that class, race or nation so that it may speak the word of God more purely and more forthrightly to each man and nation and also to each generation, according to the peculiar needs of the person or the hour."

★ **Emil Brunner,** noted Swiss theologian, charged that the Western nations, notwithstanding their democratic institutions and convictions, "are on the way to totalitarianism." He said that this trend prevails because "wherever social evil is to be cured, people in the Western nations appeal to the state for help instead of mobilizing non-state institutions and associations." He described the totalitarian state as "the real social evil of our time, by far overreaching in perniciousness any other social evils, not omitting capitalism." He contended that nationalization of any part of economy is legitimate only in those spheres which by their very nature are monopolistic and said that "once economy is nationalized the totalitarian state is there whether wanted or not."

★ **Karl Barth** seems to be causing most of the sensations here. His opening address certainly did, but it was mild compared with the sensation caused by his paper on "Women in the Bible" which he prepared in order to give the committee on Life and Work of Women in the Church something to chew on. The paper has all the women here thoroughly aroused and ready to do battle, and by the time the women of the various branches of the Christian Church learn what he deducted from the Bible he will be involved in controversy as he has never been before. No sooner had he finished his paper than the deluge began. The chairman of the committee, Miss Saroe Chakko, Methodist of India, a bright and attractive woman, said with a twinkle in her eye but with a tone of voice which every married man has learned to be aware of, "Professor Barth does not seem to like women." The final outcome of this Barth-Women-of-the-World controversy has yet to be decided but I am betting on the women.

★ **Elections:** John R. Mott of the U. S. was elected honorary president of the World Council, and another American, Methodist Bishop G. Bromley Oxnam, was elected one of the six presidents. The others elected are Marc Boegner of France; the Archbishop of Canterbury; Archbishop Germanos of Thyateria; Archbishop Erling Eidem of Sweden; Dean Tsu Chen Chao of China. Bishop Angus Dun of Washington and Mr. Charles P. Taft, Episcopalian and president of the Federal Council of Churches, were elected to the central committee. Mr. Taft was also made chairman of the permanent press committee.

★ **Youth delegates,** with about 100 delegates from many countries, are holding their own conference at Amsterdam, and the other day came up with the charge of "muddled thinking" on the part of their elders next door. Specifically they say that the Church has degenerated into a middle-class institution; that the elders do not know what they are talking about usually when they deal with communism, and said the Church better do something about the evils communism seeks to eradicate: economic injustice, racial inequality, social prejudices. There is too much "country club" atmosphere in churches and not enough attention paid to the working classes, these young people state in resolutions.

★ **Women in the Church** are to be made the subjects of further study by the formation of a commission, composed of both men and women; this in spite of the fact that this assembly had before it a lengthy report based on reports gathered by committees set up in 50 countries and collated over the past two and a half years. It seems to be agreed here however that improvement in the standards of women's training is called for; better pay, more dignified status, security of employment. The committee stated that the Churches are not agreed on the admission of women to full ministry and so suggested that "this whole subject requires careful and objective study."

★ **Organization** of 12 Council departments was approved, consisting of general secretariat, faith and order, study, reconstruction and interchurch aid which will include a refugee division, youth, ecumenical institute, international affairs, finance and business, prison-of-war, promotion and publicity, women's work, evangelism. On the matter of jobs, the general secretary is to nominate for staff positions to the 90-man central committe, the Council's policy-forming body.

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THE NEW BOOKS

***Excellent **Good *Fair

* * **Saint Francis of Assisi, The Legends and Lauds,** edited by Otto Karrer, translated by N. Wydenbruck. Sheed & Ward. $3

Everyone loves and admires St. Francis, even those who would find it utterly impossible to live his kind of a life, or who think they would find it so. This scholarly and beautifully translated volume of selections from the earliest sources makes St. Francis stand out before us as an individual, a man completely and utterly devoted to religion. The work is really scholarly and the notes and bibliography are very useful. A word should be added in praise of the format, printing and price.

—F. C. G.

A **Greater Generation.** By Ernest M. Ligon. MacMillan Co. $2.50

The experiments in character education made at the Union College research project will doubtless throw light on the learning mechanism and may even give some guide to those who would teach character training at the YMCA. As far as the Churches are concerned, there seems to be little to learn here, though fourteen years of study were needed, we are told, to state the precepts of the Sermon on the Mount in modern psychological terms in order to deal with them scientifically. The philosophers would have a religion without a truth content, so it is not surprising that the educators are suggesting religious teaching without any content.

—S. A. T.

* * * **Religion and the Rise of Capitalism** by R. H. Tawney. Penguin Press. 35c

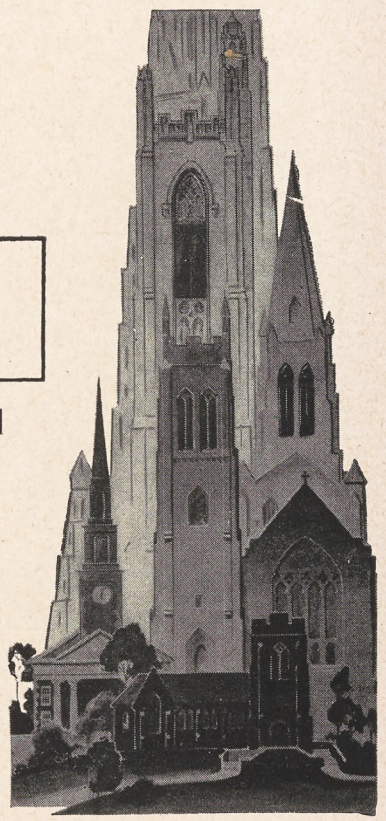
This classic, first presented as the Holland Lectures in 1922, is here made available for every reference shelf. Discussing the Reformation and the shift from a feudalistic to a capitalistic economy, Prof. Tawney produced what has now become a standard, but still brilliant, historical work. The book is mandatory for anyone truly interested in religion as a social force and institution today. The big news here is, of course, the price. You might write a letter of appreciation to the publishers for printing this cheap edition.

—W. B. S., Jr.

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CHURCH AND DRAMATIC ARTS

BY
W. B. SPOFFORD, JR.

LEO McCAREY, who has made a good box-office thing out of "Going My Way" and "The Bells of St. Mary's", is facing a dilemma. His new projected film is "Adam and Eve". The dilemma? Well, the Bible says that the two main characters didn't wear clothes and the Hollywood censors say they had better.

Having received reasonable assurance that Ingrid Bergman will be willing to play Eve, McCarey is going ahead with the picture anyhow, confident that the sartorial problem will be ironed out. He states that he is attempting to be authentic in the plot but is handicapped because the fundamental script, the Bible, only gives the barest details. Therefore imagination is being used to fill in the gaps. He states that representatives of all faiths will get a look at the shooting script but is sure that none will totally approve of it.

As far as we know the folk-myths and parables of the Old Testament have been dealt with in only one picture, "Green Pastures," and they were compounded with the folk-lore of the southern Negro as interpreted by a Caucasian writer. It was of course a great and sensitive drama but, actually, it was not an attempt to play the Old Testament straight.

There is no doubt that McCarey is both pioneering and sticking his neck out. The Bible is crammed with dramatic material which can be treated with both sensitivity and power in the movies. The drama of the prophets, as Dorothy Wilson presents Amos in her novel, "The Herdsman," could be a great movie (that is, if the Un-American Committee could countenance its social virility). But the stories of the Book of Genesis bring the producer into the realm of higher Biblical criticism. Are Adam and Eve to be real, historical characters; are they to be prototypes or are they to be attempts of Hebrew historians and theologians to explain certain realistic facts about human nature through the realm of poetic simile? Whichever way is chosen by McCarey, he is certain to win condemnation.

Since McCarey is a Roman Catholic who has stuck close to Roman Catholic interpretations in the past, it is a reasonable assumption that higher criticism will be ignored in this film. In which case a lot of faulty and unscientific teaching is going to be spread through the theatres in the guise of entertainment. The Protestant Film Commission had best be as concerned with this venture as the Legion of Decency is certain to be. Otherwise an awful lot of good Sunday School teaching will go out of the window in eighty minutes of appreciation of Miss Bergman.

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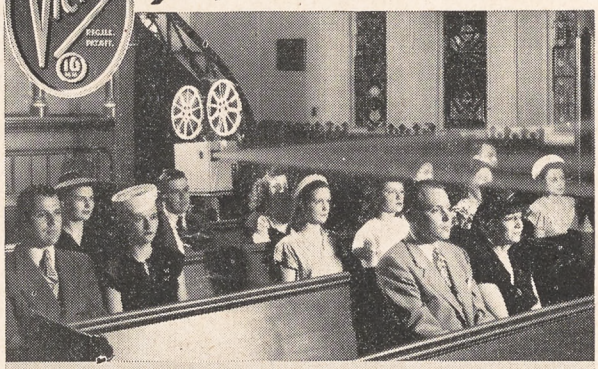


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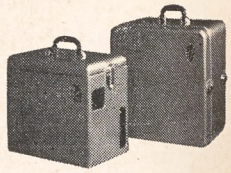
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THE PRESS

The Record (C. of E.): It would be fair to say that the Report of the Lambeth Conference is, on the whole, a conservative document: the bishops were not in an adventurous frame of mind. The policy of "holding tensions" is likely to lead to maintaining the status quo at all costs.

Living Church (P. E.): Such witch-hunting as the Thomas committee is now engaged in is, accordingly, a subsersive activity in the most direct and specific meaning of the word. It strikes at the very foundation of American life by providing a channel for unsupported accusation to instill the poison of suspicion into men's minds. If Congress continues to permit it to operate as it is doing now, the committee will pave the way for the psychology of the police state in which every man is guilty until he is proved innocent.

Christian Evangelist (Disciples): There is no such thing as a cold war any more than there is such a thing as a hot iceberg. The more we talk about wars at any time, the likelier we are to make them incarnate in actual experience. . . . The term "cold war" should be erased from our vocabularies and in its place should be inserted some expression like "partial" or "approaching" peace which would anticipate what we want instead of attempting to make real the thing we all especially dread. To talk about the cold war is the worst kind of psychology on the part of those who really desire that the world shall remain at peace."

Christian Century (Un-Denom.): There are many churches which desperately need the support of a World Council of Churches, but they do not need it more desperately than the World Council needs the full support of all its constituent churches. The Council is the Churches.

Churchman (P. E.): What alarm clock did it? The fact that last year the Methodist Church took in over 1,000,000 new members, while the Protestant Episcopal took in 15,000? We have no inside information, but the Church has waked up to the fact that there are millions of un-churched people in America. . . . We refer to the radio program which will be launched October 1 of this year. And if Americans don't rub their eyes with amazement at the professional program they will hear, and enquire, "Can a church do this?" we're admitting that we are no foretellers.

Watchman Examiner (N. Baptist): When the editor of a Nevada newspaper was hard up for matter with which to fill his columns, he had his compositor set up the Ten Commandments and ran them without editorial comment. After the paper was published he received a letter: "Cancel my subscription. You're getting too personal."

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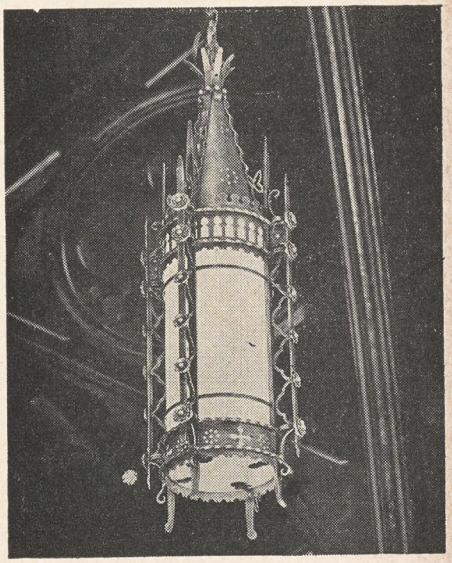
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THE RESOLUTIONS
OF THE 1948 LAMBETH CONFERENCE

The Encyclical Letter of the Lambeth Conference has been sent by the Presiding Bishop to all of the clergy, to be read in churches October 10th. Of equal, or greater interest and importance are the Resolutions which were passed by the entire Conference. There are 118 Resolutions, dealing with (1) Christian Doctrine of Man; (2) Church in the Modern World; (3) The Unity of the Church; (4) The Anglican Communion; (5) The Church's Discipline in Marriage; (6) Baptism and Confirmation; (7) Ordination of Women; (8) Administration of Holy Communion (Intinction).

A Pamphlet Containing these Resolutions in full is IMMEDIATELY Available at

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THE WITNESS

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GOOD IDEA

Episcopal School of Savannah is the name of a day school for kindergartners and first-graders at St. Michael's Church in that city. Rector Theodore Patton states that religious training is a vital part of the program with chapel services daily. The school is housed in a fine new two-story brick parish house and accommodates 30 kindergartners and 16 of their seniors. Dorothy Rayburn, assisted by Mary Paschal, is in charge of the younger children and Jeanne Morrel, a graduate of Sweet Briar, is the first grade teacher. All of them are Episcopalians. Parents are naturally enthusiastic with a considerable number of them attracted to St. Michael's by this service to children.

LEND LEASE: An eastern parish has 25 copies of the old hymnal with music which it will be glad to donate to a mission that can use them.—A New England rector writes that he has a lectern Bible in fairly good condition that his parish will be glad to send to a parish or mission.—A small mission is anxious to receive an altar Prayer Book to replace one that is badly worn.

GET TOGETHER: A downtown midwestern city parish seeks a rector. He must be a moderate churchman, middle age, preferably married. The parish offers $3,500 and rectory.—Clergyman now serving a thriving parish in a mid-west city seeks a parish in the east of importance. The reason for the change is because physicians say that one of his children needs a change of climate because of a bronchial condition. The clergyman, in his forties, has served a number of parishes well and can supply the best of references. Moderate churchman, good preacher, civic minded, a believer in parish calls. Salary must be minimum of $5,000 and rectory.

HELP WANTED: Cooperation is asked in the conduct of this department. We will be glad to receive "Good Ideas" that work in parishes; information about church goods, no longer used, but which might be welcomed by a parish or mission; also word from parishes and missions that would be glad to receive discarded supplies. We want also to be of service to clergymen seeking positions, and bishops and vestries having positions to fill. We ask that all communications be sent to THE WITNESS, 135 Liberty Street, New York 6, N. Y. We further ask that personal calls at the office not be made and that those writing do not ask for unnecessary correspondence. We promise to serve to the best of our ability by mail. We are too busy to promise more.

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PEOPLE

CLERGY CHANGES:

Thomas (Gargoyles) **Barrett,** who has been National Council's top man on college work, has gone back to Kenyon College as chaplain, a position he held 1938-43.

Theodore T. Johnson becomes rector of the Redeemer, Sayre, Pa., October 1. He has been rector at Webster, Mass., and vicar at Oxford.

Percy D. Jones, formerly assistant at St. John's, Detroit, is now rector of Trinity, Niles, Mich.

William S. Hill, formerly assistant at Christ Church, Bloomfield Hills, Mich. is now rector of St. Peter's, Uniontown, Pa.

George D. Clark, formerly rector of Trinity, Detroit, is now assistant at Christ Church, Bloomfield Hills, Mich. **Alvin H. Hanson,** formerly assistant at St. Paul's, Chestnut Hill, Pa., is now rector of St. Jude's, Fenton, Mich.

Early W. Poindexter, for the past two years chaplain at the University of the South, Sewanee, Tenn., has joined the staff of Christ Church Cathedral, St. Louis. No successor has yet been named for the Sewanee post.

John E. Daley, formerly the rector of Grace Church, Baldwinsville, N. Y., is now rector of the Good Shepherd, Belmont, Cal.

Lesley Wilder Jr., formerly the assistant at St. Thomas, New York, is now rector of St. Matthew's San Mateo, Cal.

Robert A. Tourigney, formerly assistant of St. Matthew's, San Mateo, Cal., is now assistant at St. Andrew's, Ann Arbor, Mich.

Edward A. Groves Jr., formerly assistant at Trinity, San Jose, Cal., is now canon at St. Michael's Cathedral, Boise, Idaho.

Charles H. Washburn, formerly vicar of the Chapel of the Advent, Baltimore, Md., becomes rector of St. Stephen's, St. Louis, on October 1.

Paul F. Hebberger, formerly rector of Holy Trinity, Oxford, Md., becomes rector of churches at St. James, Cuba and Sullivan, Missouri on October 1.

CONSECRATIONS:

Theodore N. Barth is to be consecrated bishop coadjutor of Tennessee on Sept. 21 at Calvary, Memphis, where he was rector. Consecrator: Presiding Bishop Co-consecrators: Bishop Maxon, retired, of Tenn., and Bishop Dandridge of Tenn. Presentors: Bishop

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—*Luke 14:23*



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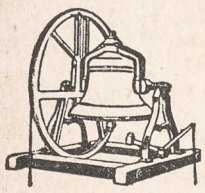
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PEOPLE

Gravatt of Upper South Carolina and Bishop Carpenter of Alabama. Preacher, Bishop Powell of Maryland. Attending presbyters, Thorne Sparkman of Chattanooga and William Shearer of Catonsville, Md.

Stephen Hai-Sung Tsang was consecrated bishop of Hankow on Sept. 15 at the Holy Nativity, Wuchang. Bishop Gilman, retired of Hankow, consecrator and preacher. Co-consecrators: Bishop Craighill of Anking and Addison K. S. Hsu, assistant bishop of Kwangsi-Hunan.

DEATHS:

Bishop Thomas C. Darst, 73, bishop of East Carolina from 1915 until his retirement in 1945, died on Sept. 1. He was always in demand as a preacher and speaker; he headed the Bishops' Crusade of 1926. He was closely identified with The Witness, serving on the Advisory Board from the founding of the newsmagazine.

Bishop John L. Jackson, 64, bishop of Louisiana since 1940, died on Sept. 3. He was taken ill at the Lambeth Conference and died at Winchester, Virginia.

T. Edgar Shields, died this summer at Bethlehem, Pa. He was organist and choirmaster at the Cathedral Church of the Nativity for 48 years and for 43 years was the organist of the famous Bethlehem Bach Choir.

John A. Carey, 50, assistant vice-president of the Church Life Insurance Corp., died suddenly in New York on August 28th. He was associated with the Church Pension Fund and its affiliated companies since 1928.

MARRIAGES:

J. Robert Nicholas, vicar of the Price Valley Mission in Utah, was married to **Miss Barbara Baer,** graduate of St. Margaret's House and recent worker at Trinity, Toledo, Toledo, Ohio. The service was at St. Michael's Cathedral, Boise, Idaho. Residence: Kenilworth, Utah.

ANNIVERSARY:

Charles C. Burlingham, often described as New York's first citizen, celebrated his 90th birthday quietly on August 31 by taking the day off from his law practice. As warden of St. George's and a member of various diocesan committees he continues to be one of the Church's most active and intelligent communicants.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief We reserve the right to abstract and to print only those we consider important.

MRS. FRANCIS B. RIGGS
Churchwoman of Cambridge, Mass.

I have been told that chaplains are so much under the thumb of the military that they would not refuse to wear a uniform nor insist on serving the wounded under any organization separated from the army. Can we think of Christ wearing a military uniform and kowtowing to superior officers? If not, why should not his followers also show moral courage?

MRS. JOHN HAMILTON MOORE
Churchwoman of San Antonio, Texas

I am writing to comment, not on an editorial or article, but on the letter of Mr. C. C. Burlingham in the issue of June 24th. Mr. Burlingham refers to an article appearing in June third number on the reforms in the Episcopate. He suggests that the author does not include the matter of translation of bishops from one see to another. Some may argue that this might be a "reform" but any who have been members of a large parish where rectors hold short pastorates know that the Bishop's permanence is the only tie in the church family.

I am a member of St. Mark's, San Antonio, and Mr. Wright left to become Bishop of East Carolina after only two years; Mr. Hunter to become Bishop Coadjutor of Wyoming after a little more than two years and now we are having another new rector. The membership is something over 2500, and it is almost impossible for a rector to know his congregation in so short a time. However, since the change of rectors is inevitable there is consolation in the fact that our bishop will not leave us.

MR. PERCY HAMILTON
Churchman of Newark

Don't tell me that Bill Spofford has gone humble on us? Why the small type in Talking It Over of Sept. 2 when he usually blasts with the largest type the paper owns? In any case since he is still telling the bishops how to run the Church—and by defending the notorious Red Dean of all people—I take it that the small type was merely an oversight on the part of the printer.

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THE

Witness

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September 23, 1948

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PHOTO BY PAT SANFORD

CHAPLAIN NAT ACTON & STUDENT

Student Government Prexy at Maryland is Puzzled

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FOR CHRIST AND HIS CHURCH
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STORY OF THE WEEK

Amsterdam Report Hits World Divisions

World Council Puts Blame Upon Both East And West for Threat of World War

★ Mutually suspicious and antagonistic blocs are the greatest threat to world peace according to the report presented to the World Council by the committee on international affairs.

"There are elements in all systems," the report said, "which we must condemn when they contravene the first commandment, infringe upon basic human rights, and contain a potential threat to peace.

"We denounce all forms of tyranny, economic, political, or religious, which deny liberty to men. We utterly oppose totalitarianism wherever found, in which the state arrogates to itself the right of determining men's thoughts and actions instead of recognizing the right of each individual to do God's will according to conscience. We resist all endeavors to spread a system of thought or economics by unscrupulous intolerance, suppression, or persecution.

"Similarly, we oppose aggressive imperialism, political, economic or cultural, whereby a nation seeks to use other nations or peoples for its own ends. Therefore, we protest against the exploitation of non-self-governing peoples for selfish purposes, the retarding of their progress toward self-government or discrimination against any race."

The report called for "a positive attempt" to "ensure that the competing systems of Communism, Socialism, or free enterprise, may co-exist without leading to war." Meanwhile, it said, Christians must critically examine all actions of governments which increase tension or arouse misunderstanding, even unintentionally.

At the same time, the report urged, unless nations surrender a greater measure of national sovereignty in the interest of the common good, "they will be tempted to have recourse to war to enforce their claims."

The section on the disorder of society presented a report which strongly condemned both Communism and Capitalism. It stated that the points of conflict between Christianity and atheistic Marxian Communism were: the promise by Communists to bring about complete redemption of man in history; stress of the virtue of one class; materialistic and determinist teachings which do not jibe with the Church's teaching that man is made in God's image and is responsible to him; methods used by Communists in gaining their ends.

As for capitalism, the report stated that it conflicts in the following ways with Christianity: produces serious inequalities; developed a practical form of materialism in western nations, with its greatest emphasis upon success in making money; periodic social catastrophes, such as mass unemployment.

The report stressed that men are often disillusioned when they find that changing a particular system does not bring unqualified good, but often fresh evils.

"New temptations, greed, and power arise even in systems more just than those they have replaced because sin is ever present in the human heart," the report declared. "Many therefore lapse into apathy, irresponsibility and despair.

"To find ways of realizing personal responsibility for collective action in large aggregations of power in modern society is a task not yet undertaken seriously."

"In the light of Christian understanding of man we must say to advocates of socialization that the institution of property is not the root of corruption of human nature," the report said.

"We must equally say to defenders of existing property relations that ownership is not an unconditional right. It must be preserved, curtailed, or distributed in accordance with the requirements of justice.

"The coherent and purposeful ordering of society has not become a major necessity, but centers of initiative in economic life must be encouraged to avoid placing too great a burden upon centralized judgment and decision."

As to the Church, the report asserted that the greatest contribution it can make to the renewal of society is to be "renewed in its own life in faith and obedience to the Lord."

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LIVELY PROGRAM FOR BOSTON STUDENTS

BY

THEODORE P. FERRIS
Rector of Trinity Church, Boston

★ There are more students per square mile in Boston than in any other place on the face of the earth. They are registered in world famous schools like the Massachusetts Institute of Technology and in schools of varying degrees of obscurity, right down the line to the New England Institute of Embalming. Fifteen thousand of them live within walking distance of Trinity Church. They are in themselves a young, mobile and responsive congregation to which it is the privilege of the church to minister.

During the war, the student work at Trinity Church sagged. The reasons for it were obvious —accelerated programs, unusually heavy schedules and the constant movement of the men in the armed forces. When the war came to an end three years ago, our ministry to the student congregation began in earnest. There were two principles which we set before ourselves from the beginning. The first was that whatever we did must be done on a big scale, on a scale at least comparable to the number of students involved. The second principle was that our ministry to students was primarily and basically a religious one. We made it clear from the beginning that we were not an extension of the U. S. O. While we recognized the validity of social relationships and recreational activities as a by-product of Christian life and worship, we put these things in a secondary place.

To put these principles into practice we moved from the small room in the rectory where the meetings had been held to the largest room we had in the parish house. We started with sixteen at the first meeting and now the attendance is somewhere between two and three hundred every Sunday night. We then made the evening service the center of the evening's activity. Each year at the opening meeting we have stressed the fact that the church's object in ministering to students is not to make them comfortable, but to make them better and more active Christians by incorporating them into the life and fellowship of a parish church. The program gradually evolved is the same Sunday after Sunday. It begins at six o'clock with supper consisting of sandwiches, coffee, ice cream and cake, for which the students pay a quarter. Meals had never been served in Trinity Church on Sunday inasmuch as the dietician has Sunday off. It was not hard, however, to find a group of women who were glad to do this important work as a part of our ministry to students. The number of sandwiches they have made in the last three years is somewhere up in the millions!

After supper there is a speaker who begins at quarter before seven and stops at seven-twenty. The subject of the talk is some aspect of the Christian religion or related to some field in which Christian principles are involved. The whole group then attends the evening service in a body. Incidentally, they have revived the evening service which was steadily declining in attendance and morale to such a degree that it had almost reached a complete quietus. They have learned the congregational responses in choral evensong so that the service is no longer a duet between the clergy and the choir.

After the evening service they all go back into the parish house an divide into groups. One group goes downstairs to the kitchen and washes the dishes and leaves the kitchen clean for the next day's work. One hundred and ten go to the choir room for an hour's choir rehearsal under the direction of a volunteer, Samuel Walter, the organist at Trinity Church, Newton Center, and director of the choir of Boston University. A large group goes into the library for the discussion period. A seminarian from the Episcopal Theological School in Cambridge, Bruce Cooke, has been largely responsible for the increased interest in the discussion group. Another group goes upstairs and prepares one-act plays which are presented at the monthly dances. The dances are the sole social activity of the



The Student Vestry at Trinity, in Boston, is composed of attractive young women and men.

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students. We find them extremely important inasmuch as most of the students we deal with are from schools and colleges which do not have the normal campus facilities for social intercourse.

On Tuesday there is a tea at the rectory which is small enough to make it possible for new-comers to be personally welcomed and introduced to the group. The most recent undertaking is the appointment of a students vestry made up of



Thomas V. Barrett, former head of college work at 281, returns to Kenyon as student chaplain. He is writing regularly for The Witness on college work.

young men and women who will have the responsibility for keeping the activities of the group before the attention of their various schools and colleges. A four-page newspaper called Canterbury News is published every two or three months and mailed not only to our contemporary members but also to those who have been associated with us in previous years.

The fruits of the work are great. There are, of course, many baptisms and confirmations. Young people from all parts of the country are introduced to our particular form of worship and to all the unique contributions of the Anglican communion. Already there have been several good marriages contracted between men and women who have met at the church.

Last year there were a considerable number of students who were graduated from college and who chose to settle in Boston. They did not want to give up their Sunday night activity in Trinity Church, so another group, called the Phillips Brooks Club, for all such people, was started. It meets at the same time and follows the same general program, with its own speakers. They, like the students, attend the evening service, after which the two groups unite for the various activities in the parish house.

The credit for whatever success we have had with students goes entirely to the Rev. Norman Spicer who is in charge of the work. The rector has always been on hand and has supported the work, but he can claim no share in its success. All he can say is that it is one of the most exciting and encouraging aspects of the total ministry of the church in Trinity Church, Boston.

THE PICTURE ON THE COVER

★ One of the chief jobs of Chaplain Nat Acton at the University of Maryland, College Park, is counselling with students in his study. In this instance it is Bill Holbrook, president of the student government association, who came to the chaplain with a problem that had him badly baffled. He was soon put straight by the smiling Nat Acton.

HARVARD STUDENT PRESENTS VIEWS

BY

HUNTINGTON WILLIAMS, JR.

A Junior at Harvard University

★ I answered the knock on the door and found myself facing the last person in the world I expected to see, the minister. During the last two weeks since I had come to Harvard, the Church had not entered my mind, so absorbed was I with the business of being a college man. I invited him in, and he told me that he was Mr. Kellogg, the chaplain to Episcopal students. I asked myself why I had not gone to Church since I had been in Cambridge and, what seemed more to the point, why I had felt no particular incentive to do so. Before the answer could reach my somewhat guilty consciousness, I heard it come from Mr. Kellogg when he implied in a genial way how many students get so wrapped up in the newness of college life that the habit of going to church seems just one more thing that the freshman has left at home. He seemed to take this as a matter of course, no frowns of disapproval or insistence that I must turn up next Sunday. Here was a regular guy; I was going to like him.

The following Tuesday, I found a postcard in my mailbox from the Bishop Rhinelander Foundation, the Episcopal student organization at Harvard and Radcliffe, inviting me to tea that afternoon over at the chaplain's house. When I showed up I was introduced to the group and immediately I felt at home. Here were people just like myself who were willing to share their thoughts and interests, so different from the people I had passed on the street a few minutes before who had made such a point of being impersonal.

During the several months



J. Clemens Kolb, chaplain at Pennsylvania University, is the president of the Church Society for College Work.

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that elapsed before I went into the army, I spent a lot of time over at the chaplain's house. The student communion service on Sunday was always followed by breakfast there, with a good chance to get to know some of the other students. On Sunday night there was a speaker who came in to the Canterbury Club. He was usually stimulating, but the discussion that followed was really the interesting part for me. However, these provoking thoughts were forced into a rest area during my two-and-a-half years in the army. In combat especially there was little time and no inclination to think at all.

When I got back to college I was challenged to find a meaning for the life which, before the war, I had taken for granted. That challenge, I think, is responsible for my share of the widely publicized "post-war seriousness among students." The challenge extends to people like Mr. Kellogg and to all who call themselves Christians. My interest in religion, dormant on the intellectual level during the war, was revived. I saw Mr. Kellogg when I returned and found him trying to do the tremendous job of being chaplain to some 2500 Episcopal students at Harvard University and Radcliffe College. His program had grown since 1943 when there was a fraction of that number. The Tuesday teas and the Sunday breakfasts seemed the same. But in the discussions following the Canterbury Club speakers, questions were asked which showed a new urgency. These men, like me, were searching — some for justification, some for apology, and some for the very substance of belief in God.

The chaplain approached me one day, asking me if I would be interested in attending a conference on the ministry sponsored by the New England commission for college work. Before I had a chance to tell him that I knew practically nothing about the life and that I really believed myself quite unqualified for whatever it entailed, he explained that the purpose of the conference was not to convince anyone that he should become a minister, but instead, merely to present the vocation objectively. I was dubious about the value of spending a whole week-end finding out about the ministry, but I said I would go. The conference was fun. Besides finding out the objective facts of the job, I got a hint of the real meaning of Christianity from being a part of a community of men whose chief interest was learning about God through prayer and thinking out the possibilities of entering the ministry of his Church. I received a spur at the conference that has been continually reinforced and augmented since then by my increasing activity in the student council of the Bishop Rhinelander Foundation.

The chaplain and his staff has guided the council's work. The staff includes two theological students, Samuel M. Garrett and Ward McCabe, and the wife of a third student, Mrs. Tom T. Edwards. Their friendly interest and mature suggestions have proven invaluable in our ever-recurring problems of organization and technique.

Working with individual students and with the council has, as much as anything else, given me the understanding of the meaning and purpose of my faith.

STATE UNIVERSITY WORK PRESENTS PROBLEMS

BY

DAVID R. COCHRAN

Episcopal Chaplain at University of Washington

The University of Washington, Seattle, is a good example—perhaps "horrible" example would be better—of a current pattern in large state universities. With an enrollment of 16,000, nearly double the prewar figure, it is planning for an eventual enrollment, after the present G. I. influx has been digested and spewed out, of 25,000. Physically, it is blessed with a campus spacious enough to expand in, and is currently engaged in putting up $200,000,000 worth of new buildings—University Gothic, replete with the latest in ceramic gargoyles. It is a metropolitan university, in that two-thirds of the students live in Seattle or the immediate vicinity, but it also draws extensively from the northwest at large. Academical-



Chaplain David R. Cochran of the University of Washington, Seattle, pictured here with officers of the Canterbury Club, writes of the problems of college work.

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ly, it is in tune with the times, with its intense specialization and departmental autonomies. The anthropologists do not speak to the psychologists, and the psychologists do not speak to the sociologists, and the engineers, not talking the same language, do not speak to any of them. In fact, this swarming anthill on close inspection loses all semblance of a real community of thought and purpose. It has ceased to be a university, and has become, instead, a diversity.

At least, that is how it looks from the outside, and outside is precisely where all religious workers are and must be. We have to operate under laws separating religion from public education as stringent as the laws of any state in the union. Which means that the university administration, which is now sympathetic towards religious agencies, has it hands tied in giving those agencies any real assistance. and that fewer courses related to religion are offered than in any comparable university that I know of. And what is more to the point, it means that non-religious philosophies have complete freedom in the university, while religion has no freedom.

What is the mission of the Church under these conditions? At a minimum level, it means operating on the outer fringes of the university, ministering to students who have an "Episcopal preference" and who can be interested in the Canterbury Club, offering them a "Church home away from home," and guidance when troubled. This is what the Church's program has been in the past at the University of Washington, and, to a large extnt, what it still is.

What is accomplished? Probably more than we realize. Some students do find in the Canterbury Club a fellowship that gives their academic life meaning and real zest. Some students are challenged to look beyond the suppositions of the accepted student mores and the professional quips into the deeper strata of life and their purpose within it. Some students do find a unity and comprehensiveness at the altar that gives the lie to the university's diversity. Some students do succeed in finding a moment of quiet in the chaplain's office to air a troubled mind or conscience. And all that is vastly better than nothing at all.

But how much more could be done with more help and better facilities! A place where students can drop in for a talk or study, a place they can call their own, a center for the very real corporate life that a Canterbury Club develops. And above all, the chapel—again, not large and certainly not pretentious, for it should not compete with the regular services of neighboring parishes. But a chapel where the liturgy can be practiced fully and freely, which is open day and night for prayer. A chapel which looks like it has something to say to the modern world, whose simple structural unity stands as a challenge to the diversity and confusion of the campus beyond. But again, I'll settle for almost anything —as long as it doesn't have gargoyles!

The point is, with additional personnel and adequate facilities, I think we can begin to tackle the Church's mission to the university on a deeper level. And that mission is to challenge, transform, convert the university itself. An impossible task? It is no more impossible than converting the world, a task to which we are all committed.



Bishop Gilbert of New York dines in Washington with President Mordecai John on of Howard University, Chaplain John Burgess and officers of the Canterbury Club.

ARCHDEACON HIGLEY ELECTED BISHOP

★ **On the first ballot** The Venerable Walter Maydole Higley, for the last five years archdeacon of the Diocese of Central New York, was elected Suffragan Bishop of the Diocese, Wednesday, September 15.

A special convention was called for the election; it was held in Trinity Church, Syracuse, N. Y.

EPISCOPAL RADIO HOUR LARGEST COVERAGE

★ **The largest hookup ever** used to carry a Church message on the air will broadcast "Great Scenes From Great Plays", new radio program sponsored by the Episcopal Chuhch. Friday, October 1, marks the first in the series which will be heard on every station of the Mutual Broadcasting Company in addition to a number of independent stations. (RNS)

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ECUMENICAL NEWS

COUNCIL WARNED ABOUT POLITICAL PARTIES

★ **Condemning Church ties** with any one political group the World Council's committee on the Disorder of Society pointed out the dangers of Christianity confused "with the inherent compromises of politics" and Christians "cut off from other parties which need the leaven of Christianity". The report defined the hazards of 'Christian' political parties now existing in several countries. "They tend to consolidate all who do not share the political principles of the 'Christian party', not only against that party but against Christianity itself". (RNS)

HAIRCUT STIRS UP CONTROVERSY

★ **Refusal of YMCA barbers** and other tonsorialists in Grand Rapids to take care of John Akar, young West African delegate to a recent U.C.Y.M. Conference, was termed "a regretful incident" in a resolution adopted by the Conference's steering committee. City manager Frank H. Goebel said Akar's experience was "an isolated case" and pointed out that the city's hotels, restaurants and amusement places make no racial discrimination. The local YMCA secretary protested that it "could not force barbers to cut anyone's hair, white or Negro, against their will". The Conference, in its resolution, regretted "the embarassment which our fellow delegate experienced."

RANK'S "OLIVER TWIST" DRAWS CRITICISM

★ **As a vehicle of race-hate** this film is being denounced by the New York Board of Rabbis, who have urged Eric Johnston, president of the Motion Picture Producers Association of America to keep the movie out of the U. S. The Board specifically objected to the characterization of the Jew, 'Fagin', as a horrid sterotype certain to stir up in the public mind hatred and prejudices. The showing of this film in one American theater", they said, "will undo all the splendid work of such American films as 'Gentlemen's Agreement', 'Crossfire', and others. We respectfully urge that you do everything possible to keep "Oliver Twist" and its patent prejudices out of this country". (RNS)

COUNCIL HEARS PLEA ON LAYMEN

★ **The laity are disappointed** by the church. It is not a "source of strength and light, but a place for the satisfaction of a religious need which is isolated from everyday realities. This is in flat contradiction of the fact that Jesus Christ claims the whole of life." In a report to the first assembly of the World Council a committee on lay responsibilities asserted that the church must see the "great significance" of giving guidance to the laity on how to apply the Christian faith to economic, social, political and cultural realities. The committee commended the proposal of lay leaders of the Ecumenical Institute in Bossey, Switzerland, for the convening of at least three area meetings to enlist internationally the full lay power of the Church. It proposed that the policy-making Central Committee of the Council. now headed by the Bishop of Chichester, approve and make plans for the meetings. (RNS)

YOUNG PROGRESSIVES PICKET CONFERENCE

★ **Many pro-Wallace youth** were also present at the U.C.Y.M. cenference held recently in Grand Rapids. They handed out Progressive party literature and invited Conference delegates to their rallies and to "get on the band-wagon". Street corner speeches and heated discussions were heard by most of the Conference delegates. Unworried by the political developments officials of the Youth Conference received a letter from the Young Progressives to be circulated at the meeting. One official said, "A Christian must be democratic about these things, whether one agrees with the Wallace movement or not". (RNS)

RELIEF CONTRIBUTIONS BEING HINDERED

★ **"Putting too many strings"** on their contributions of goods and money, some denominations participating in Church World Service relief and reconstruction have actually hampered the flow of goods to needy countries. According to Kenneth Wentzel, CWS representative, denominations which specify certain areas as destinations for their relief contributions are tending to create a problem of oversupply for some recipients and undersupply for others. (RNS)

SCHOOL FACILITIES DENIED CHURCHES

★ **Prohibiting religious** groups from using school buildings or fields has been established as permanent policy by the Grand Rapids, Michigan, Board of Education. John F. Livingston, school board attorney, ruled the school code provides for community and recreational use only of school facilities, at the discretion of the board. He said that, consistent with state law, the buildings cannot be used for holding religious meetings or for purposes of teaching religion and that religious groups cannot use school buildings when the organizations will directly benefit from such use. (RNS)

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NEWS OF OTHER CHURCHES

ASK RECALL OF MYRON TAYLOR

A demand that the President recall Myron C. Taylor (Episcopalian) from the Vatican was made at the annual meeting of the National Baptist Convention, meeting in Texas. The demand came from the Rev. J. M. Dawson of Washington, D. C., who is the executive secretary of the committee on public relations of the Church. He stated that Taylor's presence in Rome was a special advantage for a single Church. Mr. Dawson also denounced the application of public tax funds to sectarian and Church schools.

METHODIST CHURCH MAKES GAINS

The Methodist Church reports an upward trend in membership and finances, according to their director of statistics, Rev. Albert C. Hoover. Fifty-four conferences reported a gain of 65,737 members; world service rose from $5,770,000 to $6,152,000 and other benevolences increased from $8,969,000. Church school enrollment showed an increase of about 125,000.

LAY TEACHERS STAFF DIXON SCHOOLS

Laymen have been hired as teachers in the two public grade schools and the public high school in Dixon, N. M., which has been in the news since the filing of a suit to ban garbed Catholic clergymen and nuns from teaching there. Announcement of the employment of lay teachers for the current term was made by Henry H. Kramer, president of the Rio Arriba County board of education.

The high school building, owned by a Roman Catholic order, was loaned to the board of education rent-free. This action followed the refusal of five nuns —all teachers in the school—to sign 1948-49 contracts. Meanwhile, J. T. Reece, state school bus transportation director, said that public school buses would carry all students into Dixon, whether they attend the public schools or the new Catholic parochial grade school which has been opened there. The new school is staffed by Dominican nuns.

RACE RELATIONS CONSIDERED

Southern Baptist social service commission is to call a meeting of outstanding leaders of Negroes and whites to explore the field of race relations. "The commission feels that the problem of race relations is being treated too much as a political football and that the time is ripe for a thorough and vital Christian analysis of the problem," said the Rev. Hugh A. Brimm, executive secretary of the commission.

URGES CHRISTIANITY IN DAILY LIVING

Sunday teachings should be put to work during the week, according to Findley B. Edge, member of the faculty of the Southern Baptist Theological Seminary at Louisville. Setting forth what he called "an experiential philosophy of religious education," Edge called for a vital connection between "what goes on in the church on Sunday and what takes place in the lives of the people during the week."

"We reject the liberal theological view which holds that there is no need for a conversion experience," Edge said, "but the weakness in the traditional approach of our churches lies in an emphasis on the conversion experience almost to the exclusion of the development of Christian personality and character. True evangelism includes both the initial experience with Christ and the development of Christian character. A drunkard who is won by the church will readily understand that he must give up drink, but he must also be led to see that embracing Christianity means giving up shady business deals, the paying of starvation wages, and everything else not in harmony with the teachings and the spirit of Christ.

"It is the responsibility of the church to make clear the meaning of the conversion experience and also to help converts to develop into active and aggressive Christians."

BODILY ASSUMPTION OF THE VIRGIN

Archbishops, bishops and theologians of Ontario and Quebec, together with the mayor of Montreal, have sent a petition to the Vatican asking the Pope to proclaim as dogma the bodily assumption of the Virgin Mary into heaven.

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NEWS OF CHURCHES OVERSEAS

PRESBYTERIAN YOUTH TO MEET

A world conference of Presbyterian youth will be held in August, 1949, probably either in Switzerland or France. Youth in that church means 30 years old or younger.

SECOND VATICAN RADIO STATION

The Holy Year of 1950 will see the construction of a second Vatican radio station. Spokesmen also announced recently that the number of programs carried by the present station has been increased. News bulletins in several languages have been added as well as more evening programs of lectures and sacred music. The present station was planned and built by Marconi.

ITALIAN PROTESTANTS ISSUE PROTEST

Reconstruction of war-damaged non-Catholic churches in Italy have had limitations imposed upon them by the government, according to the Federal Council of Italian Evangelical Churches. A protest has been sent to Premier De Gasperi which states that it is the "first clear violation" of the new constitution's guarantee of equal rights for all faiths. A note to the Premier also asks that non-Catholic pupils be unconditionally released from public school sessions in which Roman Catholic religious instruction is given.

EUROPEAN CHRISTIANS URGED TO UNITE

Enslavement will be the lot of Christians of Western Europe unless they are on their guard. The warning was given at Cologne by the Rev. Konrad Adenauer, leader of the Christian Democratic Union of Germany, who declared that "In France and Italy strong Communist parties are doing everything to extend their powers and their influence to such a point that Christian forces risk being unable to stem the Soviet tide." The German politician spoke of the need for Christians to unite in order to be more effective in what he called the struggle "for democratic, human and Christian liberties."

DEAN INGE VIGOROUS AT NINETY

The retired dean of St. Paul's, London, Dean Inge, now over 90, told the conference of Modern Churchmen that "The few who still go to church do not want changes and would resent them because they feel an affection for symbols which are really dead. Some of them have petrified, others have evaporated; either process is fatal. Christianity is cluttered up with these dead symbols, which yet cannot be abandoned. Preaching is at best unsatisfactory business. It is like throwing a bucketful of water over a row of narrow necked vessels. A drop or two may find its way in here and there."

WORLD CONGRESS OF OLD CATHOLICS

Friendly relations between Old Catholics and Anglicans was stressed when 140 delegates of 5 European countries met at an international congress of Old Catholics, held at Hilversum, Holland. The delegates urged an intensification of ecumenical efforts on the part of Old Catholics and asked that further material and spiritual reconstruction work be accomplished in Europe.

CZECH PROTESTANT TO VISIT U.S.

President Joseph Krenek of the Church of Czech Brethren will soon visit the U.S. and Canada on invitation of several Protestant groups. He was at the Amsterdam Conference, accompanied by Prof. Joseph Hromadka, whose address at the World Council Assembly stirred the delegates with his charge that "the convulsive efforts of the European bourgeoisie to turn back the clock of historical development by conniving at fascistic social and political remedies has brought European civilization to the edge of an abyss."

INDIA UNITY ESSENTIAL

The Christian Church in India, faced with a clash between resurgent Hinduism and Islam on the one hand and Christianity on the other, must heal its "unhappy divisions" if it is to give an effective witness, according to Rajah B. Manikam, secretary of the National Christian Council of India, Burma and Ceylon.

ROUEN CATHEDRAL BEING REBUILT

The war-devastated cathedral at Rouen is being rebuilt and repaired slowly and with infinite care and pride. It will take thirty years before the ancient structure is completely restored. It is being rebuilt exactly in the same way that its medieval designers made the original; of the same stone, with the same tools, and by hand.

CHRISTIAN ENCYCLOPEDIA IN CHINESE

The Christian Writers Fellowship, meeting at Kuling in conference, planned two projects. One is the revision of a "Chinese Dictionary of Religious Terms", now 15 years old, and the other is the production of a comprehensive Christian encyclopedia in Chinese. This is expected to take five years, though the dictionary is expected to be ready next year. Both projects will be directed by William R. Leete of Nanking Seminary, a missionary in China for 40 years.

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EDITORIALS

Put First Things First

THE active season for parishes has begun. Clergy and lay folk are home from summer holidays, the Episcopal wanderers have returned from Lambeth. Plans of many sorts are being made, some of Church-wide scope, some diocesan, some parochial. Organizations will be foraging for new members; every member canvass preliminaries will be in action. In not a few parishes schemes are already being worked out for money-raising drives to supplement the always-inadequate income from weekly pledges. It is all part of the familiar picture of the Episcopal Church at work. As we look at it again this year it impresses us with no thrill of admiration, but rather with a deep feeling of sadness. We wonder whether the Protestant Episcopal Church in the U. S. A. isn't being well nigh organized to death. We have come to take all our societies, guilds, drives, bazaars and "movements" quite for granted as something that is of the essence of ecclesiastical life. Even a spiritual objective like evangelism takes on an outward semblance of machinery.

We are, presumably, bold to the point of rashness in suggesting that most of our national, diocesan and parish machinery is a hindrance rather than a help to the cultivation of the spiritual and moral life in individuals and groups on every level of our ecclesiastical fellowship. But we happen to know, here and there, of parishes which have more or less set themselves apart from the prevailing machinery of our Church life and whose priests have devoted themselves almost exclusively to teaching the Church's faith; to showing its applicability to contemporary problems, personal and social; to giving intensive pastoral care to individuals and taking the Prayer Book at its face value, using all—not just some—of its offices and sticking heroically to its varied directions. And we know enough about these parishes and missions to say quite confidently that they are among the strongest, happiest and most useful in the Church.

Some thirty years ago there was a little book published which depicted in fictional form an extraordinary transformation of the whole Church of England because a young, revolutionary archbishop insisted that all parochial organizations be suspended in their activities for a period of two years and that the Church confine its parish activities to living up to the spirit and letter of the Prayer Book. At the end of the two years test, nobody, high or low, was willing to go back to the old ways. Parish organizations remained suspended, congregations increased in number and the moral and spiritual tone of the entire Church was raised almost incredibly. A romance, of course; a rosy dream and nothing more. The fact that we actually picked up a copy of this book in a second-hand shop a few months ago for just ten cents would indicate plainly enough how much stock the rank and file of Church folk took in the notion. So it is not our intention to suggest any such Church-wide revolution, but the much more modest purpose of urging such parish clergy as have felt keenly the burden and the fruitlessness of much of their parish machinery to have a try this year at really putting first things first. Why not look with critical and skeptical eye at every existing organization you have before the season gets underway? What ones, if any, are worth the effort that goes into them, from the standpoint of helping to produce Christian character? How many of them are definitely working to extend the Christian fellowship in the town and in the world? We venture to guess that in many parishes the Women's Auxiliary will prove to be the only outfit that passes muster by either of these standards and that in not a few branches of this excellent organization, raising money for "missions" is about as far as they get and the actual

"QUOTES"

CHRISTIANITY has not failed. It is we who have failed to put it into practice in daily life because we have been unwilling to pay the price. We have failed to practice it in our homes, that is why we have one divorce in three marriages and why juvenile delinquency is such a problem. We have failed to practice it in our churches, that's why there is disunity and ineffectiveness. We have failed to practice it in politics and government and that is why we have dishonesty and corruption. We have failed to practice it in our treatment of minority groups and we have reaped the harvest of race riots, intolerance and bigotry. We have failed to practice it in our international relations and that is why we have war.

LUTHER YOUNGDAHL
Governor of Minnesota

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nature of the fellowship they are working to extend is little known and still less made an integral part of the members' daily life and character.

* * * *

Old-fashioned Churchmanship

SO WE would like to suggest, to those parish priests who feel that the burden of "serving tables" is an intolerable one, that the spiritually unproductive parish organizations be ruthlessly suspended for one season and that a program of religious teaching and worship be the one emphasis for this season of parish life. There will be no need to look to "281" for such a program; the Prayer Book has it all, ready for use. For religious study and prayer groups the Prayer Book catechism is an all-sufficient basis for any spiritually-minded teacher to use for the enlightening and inspiring of his people in Christian principles and practices "as this Church hath received the same". And the offices of the Prayer Book are our challenge to make common worship a vital part of the daily experience of our people,—not the Sunday experience only. The Holy Communion, the daily offices of Morning and Evening Prayer, the offices of Instruction,—all these might easily be made the warp and woof of a parish's daily religious life. There was a time when a little group of Anglo-Catholic parishes had a monopoly of daily services, but one of the happier signs of the times is that today this is by no means the case. In most of the larger cities, parishes of every sort of churchmanship are providing daily services for their people and for the community. This custom ought to spread into every city and town in the land where the Episcopal Church has an established parish. There are difficulties, of course, just as there were difficulties a couple of generations ago in getting our generally locked-up houses of worship finally opened seven days a week. But daily services can be provided wherever there is a full-time priest on the job.

We are just old-fashioned enough to believe that the slogan "a house-going parson makes a church-going people" expresses a profound truth. This truth is not that mere systematic door-bell ringing and a continual round of social visits has any important spiritual value. But a "house-going parson" who makes every pastoral visit a religious event is something else again. This doesn't mean necessarily formal prayer and exhortation, but it does mean bringing intimately to the attention of each household at every visit the vital reality and practical importance of the Church's basic doctrine and common worship for the solving of the manifold personal and social problems of today's bewildered and desperate world. We are even inclined to feel that without this kind of pastoral ministry all the daily services and all the systematic teaching that we can manage to provide will be futile, so far as any transforming of the spiritual quality of the parish and the community is concerned.

So we repeat, at the risk of boring even those clergy who are longing to escape some of the tyranny of parish machinery: Time and energy invested in patient, systematic teaching of the Church's basic doctrine, in providing daily services of worship and in the kind of pastoral visiting that sets forth simply the meaning of such doctrine and worship to every household, will pay dividends of spiritual renewal of parish life which his efforts in running or supervising most parish organizations can never succeed in producing.

A Word With You

By HUGH D. McCANDLESS
Rector of the Epiphany, New York

WHAT IS COLLEGE FOR?

EDUCATORS should know the answer to this question. The fact is, they don't. The report of the Harvard committee, entitled "General Education in a Free Society" admits that the variety of aim and method among colleges, and within any one college, has robbed liberal education of any meaning. They speak wistfully of the Incarnation as a source of ultimates, of the Summary of the Law as a basis for democracy; but they say that such bases are not for them, and therefore they cannot inculcate general agreement on ultimate realities.

Parents have an answer to the question: College gives Junior four more years of not-entirely-wasted growing up before he makes his decision about his job. In my opinion that's a good enough answer. College did something for me.

I cannot say that my attitude was entirely serious. I took biology because it entitled me to the permission to maintain an ancient car in New Haven for scientific purposes. However, biology converted me from agnosticism.

By the most amazing luck, I came to know George Trowbridge, Jack Crocker, Elmore McKee, and Grant Noble. Through them I met men like Tui Kinsolving and Les Glenn. These men were college chaplains, mere extra-curricular excrescenses on the noble structure of higher education; but for the subsequent happiness of my life they were the most important of all my educa-

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tors. They converted me to Christianity of the thinking sort. A child can be incurably attracted to Christianity by his parents and pastors, no doubt; but a young man needs the testimony of thoughtful strangers to justify the attraction intellectually.

A casual conversation with an assistant professor of English resulted in the train of thought I feel was my call to the ministry. It was more than a train of thought; someone was speaking to me. This man was not a full professor; he never lectured to crowded halls about how frightfully important the study of Smollet's novels would prove. From the point of view of the university authorities, my religion was probably none of this man's business, and certainly not part of his job. Without the chaplains, I wonder if any conversation would have borne such fruit in my happiness.

If this column seems too autobiographical to be in quite good taste, please excuse me for using a bit of personal testimony to blurt out my gratitude.

Correspondence regarding this column may be addressed to the writer at The Church of the Epiphany, York Avenue and 74th Street, New York 21. Do not waste postage telling me that one purpose of college is to keep people from ending sentences with a preposition. "For What is College?" seems to me like a question by Hitler: rather disapproving and very gutteral.

Church Cooperation

By GEORGE A. WORKMAN

Episcopal Chaplain at Duke University

A VERY important and somewhat unique feature of the work at Duke University is the close relationship of the Church with other denominations. Though often referred to as a "Methodist school", the Duke University Church (Interdenominational) is actually governed by a church board consisting of faculty members, student representatives and the student workers. All denominational and religious groups are represented. Thus we have delegates on this church board, and our students participate in the endeavor to make a united presentation of the Christian faith to our student body. Episcopal students are members of the magnificent Duke University choir; our lay-readers take part in the weekly vesper services and other special observances. They work with the campus YMCA and YWCA and participate in interdenominational as well as denominational conferences. In such manifold ways, our young people are thereby induced not only to loyalty as Episcopalians but also to harmonious action with the whole of Christ's Church.

The Living Liturgy

By MASSEY H. SHEPHERD, Jr.

CHURCH WORSHIP FOR COLLEGE STUDENTS

IT IS sometimes assumed that in the work of a specialized ministry to limited, specific groups of common backgrounds and interests, such as the ministry to college students, a well-rounded program requires some special type of corporate worship adapted to the needs and tastes of the particular constituency. Such an assumption is, I believe, a snare and a delusion. There is not one liturgy suitable for the educated and another for the uneducated, anymore than there is one Prayer Book for the white man and another for the colored, or one for the business man, another for the housewife, another for the industrial worker, and still another for the farmer. The liturgy is the Church's greatest instrument of unity, the bond of all sorts and conditions of men and women within its fold.



We do assume that the college student is sufficiently mature to be confirmed and a regular communicant of the Church. The question then is not so much one of adapting the liturgy to his particular taste, as it is of adapting the student himself to a normal and full participation in the wholeness of life afforded by the Church's liturgy. At the least, the student's education should enhance his appreciation of the historic and artistic richness of the Church's liturgical heritage. At best, he should find the liturgy a wide portal through which he leaves the protected isolation and selective experience of the campus for the broad arena of human life aspiring and struggling to make sacrament of God's world.

For this reason it is my own conviction that the student should normally find his participation in

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the liturgy in the context and framework of a parish church rather than in chapels reserved primarily for student services. I am well aware that the lack of vitality in many of our parishes deters and repels many youth of lofty idealism and sweet romanticism. They would prefer to worship with "their own kind," if not in their own chapels, at least at some "student corporate communion" at an hour other than that of the regular parish worship. But right here is the rub. The spirit of exclusiveness, of segregation, of distaste for rubbing shoulders with "all sorts and conditions" in common acts of offering and communion is the very negation of the true meaning of liturgical worship. It is sectarian. No, it is worse,—an exhibition of snobbish pride. The student should learn in college, if not before, that discipline of Sunday as a holy day of obligation when all the faithful of the community, irrespective of age, status or culture, assemble together in the give and take of sacrifice.

In many instances, of course, the college campus is not located in a parish neighborhood. But the college itself is a community, embracing more than students and faculty. Perhaps not many of the workmen and maids are Episcopalians—but so many as there are, they too have an offering to make with the learned at the Sunday assembly, a contribution to make to that worldwide mission of the Church of which the liturgy is the celebration. In other words, we should be on our guard lest the full inclusiveness of the liturgy degenerate into a club affair, an extra-curricular "appreciation course," or a conventional appendage to those interminable discussion groups of religion which some students, I fear, use as a substitute for the real thing. By all means the liturgy should stir students out of their inveterate absorption in their personal problems, whether intellectual or moral, and evoke a sense of responsibility to society and to the missionary work of the Church in all its various spheres.

Frankly I do not know where other than in the liturgy the modern college student will find that which he desperately seeks—a whole view of man and of the world in which he lives. Certainly he does not find it in the departmentalized, specialized collections of facts and theories amassed in his college courses. Even the rage now for "general education" courses for a "free society" is devoid of a unifying common philosophy. It is certainly not founded on a living, Christian faith. If the Bible is taught at all in the college, it is surveyed as history or literature, as folklore or a source of iconography in art. Its theological meaning is passed over, presumably since that is "private opinion" and not science. The students' minds are not opened to see the awful depths of human sin, the mystery of our creation and redemption, or that vision of "the glory which shall be revealed in us." The chaplain should constantly bear in mind this fact if the liturgical offices are not to become for the student one more academic exercise. For the liturgy, through the ordering of its lectionary according to the mysteries of the Christian Year, exposes the particular, historical facts of the Bible in the light of their universal, theological significance.

Travels of a Gargoyle

By THOMAS V. BARRETT
Director of College Work, National Council

ON my way home to the Cathedral of Bureaucrats I made one more stop at Plumbline to see the Rev. John Goodman. I might as well not have stopped because Goodman was really behind the eight-ball when it comes to operating on the grass-root level. He hadn't even thought of a new wing for his parish house. He said there were so many human needs the parish house would have to wait. I asked him if he had a radio program so that he could meet people where they were, and he said he met them "at the post office, the drug store, and the super-market. That was where they were most of the time anyway if they weren't at the movies." I found out he'd never marched in a picket line, he thought parsons ought to spend half their mornings studying books, and that he figured Sorengard would have been better off if he'd seen the Dodgers play the Giants more often.

The fellow was pretty impossible. I asked him why he didn't install a shower in the sacristy for after-sermon use, and he said he took his showers on Saturday night, and most preachers didn't need a shower as much as they needed a bolt of lightning. After that our local-level planning went from bad to worse. I told Goodman about sauerkraut juice but he replied he wouldn't drink it while he was conscious; and when I saw the old pipe organ he had in his church, I suggested he should get a Fakyorgan like the one Van Shyster had. Goodman said he'd heard one once and it sounded like a duet between a harmonica and a calliope, and he'd rather wait a hundred and fifty years for a real pipe organ than to buy something that looked like an organ and wasn't. He said it was a matter of honesty.

I could see Goodman wasn't well oriented to modern life. Something wrong with his motivations I guess. I asked him how about an hour of

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prayer and meditation with his sexton, but he said his sexton had a mind of his own, and never had anything to do with a church service except on Thanksgiving Day.

"I'll pray for him", said Goodman, "but I'm not going to pray with him until I know he wants me to. And right now I'd hate to interrupt him anyway. He's doing a good job of washing those steps."

After a day and a half of bumping my head against a blank wall I decided to leave Plumbline and wait until Goodman caught up on some real living experience before I ever visited him again. So far as I could find out all he did was to preach, and visit people in hospitals, and take small children fishing and big children to baseball games, and conduct two small mission stations in the country. The man had no organized play, or planned summer projects, and hadn't urged any of his Sunday School tots to come to confession since he'd been in the ministry. I was pretty disgusted and had him drive me to the airport. I wanted to get back as soon as possible to other levels where things were really channeled and integrated into living experience. Goodman was way below the grass-root level.

ON the plane I started to open my Bible to find out what they did about people like Goodman

On the plane I started to open my Bible to find out what they did about people like Goodman back in the old days. But I was tired and my head began to nod before I got the right passage. It was about then, I think, that we crashed. There was a period of wonderful silence and then a fearful whirling, screaming confusion.

"This is it", I hollered as we plunged toward the grass-roots. Then there was a crash and a time of nothingness.

After that I was astounded to find myself sitting upon the ground in a curious land. I was surrounded by other clergymen, though I did not remember seeing them on the plane. They looked apprehensive.

"We must be in hell", quavered one with a broken chest-tone. I looked and saw Greatvoice clutching a gallon jug of sauerkraut juice.

"It is only purgatory", said a thin man who seemed to be choking on a clerical collar. I recognized him as Father Chancel-Bell. "You must all confess to me immediately", he piped.

"Nonsense. There is no such place", said Honneydo sweetly. "This is only part of living experience".

Hardway appeared from behind a neo-rock. "It's all a paradox", he began. "We crashed existentially, but the nominalism of. . ."

"Pardon the interruption", growled Fermenting, "I knew this was coming. It's part of a capitalist plot . . . or else it's the first impact of the revolution. We're obviously in a crisis."

"If you don't mind my saying so", said Sitwell who was perched comfortably behind a flat rock which he was using as a desk. "It's more than a crisis. It's damned uncomfortable too. The unions have had too much freedom. I hate to say this, but I think its these Jews. Of course some of my best friends are Jews but . . ."

"There must be a way out of this place", remarked Van Shyster crawling out from under a stone. "If we only knew the right people we could sell them on the idea that we're not as bad as we look."

I was myself writing down some notes for later Gargoyles when Wangelist interrupted me.

"This is no time for writing", he said bouncing a fist off my back. "Let us have a quiet hour, and witness together". He backed me up against a rock. "When you were adolescent did you ever become curious about the birds and the bees?"

It was at that moment that a man appeared, followed by a small boy carrying a fish pole. I saw the man was Goodman. The small boy I did not know, by name that is. But I remembered once seeing him kicking a tin can around paradoxically.

We were all silent as they stopped in the midst of us. Then Greatvoice banked a deep chest-tone off a mountain into a ravine. "What are you doing here, my good man? This is private property, and while we do not mind . . ."

"Shush", snorted Van Shyster. "Let's sell him on the idea of getting us out of this mess."

"We were about to go fishing", smiled Goodman interrupting Van Shyster, "but I guess we must change our plans. Maybe we can help".

He nodded to the small boy who opened a fat black book and began to read: "Wherefore the Lord said, for as much as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men; therefore, behold, I will proceed to do a marvellous work among this people . . . for the wisdom of their wise men shall perish and the understanding of their prudent men shall be hid. . . . Now will I rise, saith the Lord; now will I be exalted; now will I lift up myself. Ye shall conceive chaff, ye shall bring forth stubble . . . and the people shall be as the burnings of lime; as thorns cut up shall they be burned in the fire . . ."

The whole reading didn't make much sense. But immediately the sky darkened to an ugly red,

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and a terrible wind rose among the barren canyons. A bolt of lightning shattered the jug of sauerkraut juice. Greatvoice opened his mouth, choked, and began to perspire. No shower bath was around.

"I can't speak. My preaching", he exclaimed in a light natural voice.

Van Shyster stood with his hands full of advertisements, a stricken look upon his face as a wind ruffled through the papers. Then they disintegrated in his hands. The small boy continued to read through the confusion. "He shall feed his flock like a shepherd . . ."

Poor Honneydo stood up, spun around twice, and sat down with his back to us. A book of theology appeared as if by magic in his hands, and in a moment he was surrounded by book shelves, so that he could not possibly escape. Sitwell got up to flee but before he had run ten feet a Negro appeared from behind a bush, caught him and led him off in the opposite direction—gently but firmly. They passed the wing of a parish house jutting out of the rock. As they did so it crumbled to the ground.

Goodman walked over to Fermenting, took his pamphlets away and smiling a little satirically, led him over to Wangelist. "Here, you two; you must get to know each other. But not in front of everybody."

The little boy put down his book and fish pole, and going over to Chancel-Bell took away his clerical collar and his maniple. Chancel-Bell objected until Goodman said, "You were stifling yourself. You can have them back after you're humanized a little".

Then the boy went to Hardway and said, "Come with me". Hardway frowned and resisted, but Goodman said, "It's a paradox", whereupon Hardway followed the little boy off over the barren landscape. As for me Goodman shook his head and took away my pen.

At that moment I woke up. The plane seemed to be coming down over La Guardia, and as far as I could tell my spirit was still incarnate. The voice of a small boy persisted in my ears as though he were still reading from the black book.

"Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

The plane bumped along the runway. The travels of a Gargoyle were over.

Children Do Listen

By KATHERINE C. PIERCE

ONE day during a recent visit to their grandmother the two cousins Bess (five..... and Kitty (eight), marched in carrying a forked stick and singing Onward Christian Soldiers and announced that we were to have "church".

The service was conducted entirely by the little girls without suggestions from the two adults who composed the congregation. They were however asked to join in the Lord's Prayer and the hymns which were limited to two repeated several times as the children had only Onward Christian Soldiers and Silent Night in common.

The service was well arranged with prayers, several short spontaneous prayers as well as the Lord's Prayer, hymns and "sermons". They apparently did not distinguish between sermons and notices. These were the most interesting part of the service.

Bess' first sermon was a declaration of her love for God and Jesus and an exhortation that we should love them too. Her second expressed her pleasure that there were so many children in church this morning. Then she asked that all the children give their names to her as they went out and that any parents who were present should give the names of their other children or children of their friends "because we want all children to come to Sunday School."

Kitty's first sermon was the Christmas story beginning" "An angel came to a lovely lady named Mary" and ending with explaining the word Christmas "Christ-mass." Her second was an appeal for money "We need money for this church but beside that there are lots of places where there is no church and the people need them—we must have money for them too. And don't forget the people in Europe need clothes. Bring them and leave the min the back of the church at any time. The clothes must be clean and not have any holes. Remember that they need everything."

The children had included prayer, praise, teaching, preaching, concern for the education of children, support of the parish, missions and relief in "church" which lasted an hour and a half and concluded because supper was ready.

Rectors and parish organizations are urged to order a Bundle so that THE WITNESS may be available each Sunday at the church. Send your order to 135 Liberty Street, New York 6, N. Y.

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DON'T FORGET YOU HAVE AN IMPORTANT DATE

Friday Evening — October 1st*

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"Great Scenes from Great Plays"

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THE STARS: Walter Hampden *with* Ann Seymour
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THE NETWORK: Over 500 Stations of the Mutual Broadcasting System

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Of course, all Episcopalians who know about this program will want to listen to it. But it is important for you to remember that the most important objective of the program is to reach the millions in the United States who are completely unchurched. That is why the efforts of each of us are vitally important in making sure that the opening program and all subsequent programs reach the widest possible audience. That is why you will be doing a very great good when you do everything in your power to encourage others to listen to the program.

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Special Note to Clergymen . . .

The value of this program to your parish or mission will depend to a very great extent on YOUR understanding and support. That is why you received, well in advance, a folder containing suggestions and written materials to help you understand and promote the program in your parish.

***IMPORTANT NOTE.** In spite of the large number of stations in the Mutual Broadcasting System's national network there are parishes not covered by Mutual stations. Most of these parishes are being specially covered through local stations not part of the Mutual System. In some cases this may mean the "Great Scenes from Great Plays" program will be heard on Thursday or Saturday evening rather than Friday—or at a time other than the times shown above. All clergymen will receive a complete list of stations and times well in advance of this program.

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YOUNG PEOPLE OF THE CHURCH

By WALTER N. WELSH

PARSHAD awards are college scholarships given to Christian young people annually by the United Christian Youth Movement. The awards are made by this interdenominational youth agency to those who can prove active Christian leadership in school study interests, and in parish and wider Church activities. There is a 1500 word essay also required. This year the subject of the essay was, "Youth in the Community; Our Christian Responsibility." Out of hundreds of young people, thirty-five from twenty states and Canada received scholarships. None of them were Episcopalians.

Episcopal young people were invited to take part. Our own united movement of the Church's Youth sponsored it through literature sent to thousands of parishes. Even if the degree of participation were small, the record cannot be changed. Our batting average was .000. There is some possibility that our youth are not in need of scholarships. We also have a right to suspect that the information about this Parshad contest was distributed among the pipe ashes of many clergy waste baskets. Then too there is some reason to believe that the requirements for leadership were too extensive to permit our youth to qualify. But most of all the subject itself must have presented a major barrier to countless numbers who belong to the "All-American Guild of Acolytes", or who "fellowship" all over the parish and diocese with the "right set".

There is paltry evidence of any activity among our Episcopal youth which would demonstrate that they might know what the wording of the essay subject implied. If there is any one who knows of an Episcopal group of young people so engaged in taking Christian responsibility in the community, this correspondent would like to know about it any time. Reports to date seem to indicate that even a little harmless "service" in a youth fellowship is a chore only a few will engage in. Fellowship, rather than having anything to do with "community" working together, is just a word which sanctifies cake, soda and recreation. Who would expect them to write an essay on "Youth in the Community; Our Christian Responsibility?"

Somehow, youth of the Protestant Episcopal Church ought to be especially aware of "Community". Their whole catholic heritage is quite in contrast to the do-well individualism being practiced today by the large majority of all present day Churches-in-good-standing, Romanism not excepted. Unfortunately the Church is not revealed to them apart from the symbol of an edifice of brick, stone, or wood. The action within that building doesn't make sense. They are scene shifters in a mystery drama that apparently has no practical application.

How can our young people write on "Youth in the Community; Our Christian Responsibility" when sin for them is some personal peccadillo. Sixty young people at a conference this last summer almost without variation said that sin was lying, stealing, and swearing. They further avowed that even these by and large did not apply to them. Granted that these are anti-social acts, yet youth has been led to see them only as a few things the Ten Commandments tell them not to do.

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The Encyclical Letter of the Lambeth Conference has been sent by the Presiding Bishop to all of the clergy, to be read in churches October 10th. Of equal, or greater interest and importance are the Resolutions which were passed by the entire Conference. There are 118 Resolutions, dealing with (1) Christian Doctrine of Man; (2) Church in the Modern World; (3) The Unity of the Church; (4) The Anglican Communion; (5) The Church's Discipline in Marriage; (6) Baptism and Confirmation; (7) Ordination of Women; (8) Administration of Holy Communion (Intinction).

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THE WITNESS

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THE PRESS

United Presbyterian:—We live in an hour when the oft-quoted lines of Kipling are no longer true—East is East and West is West and never the twain shall meet! Modern discoveries and inventions have limited space. What happens anywhere is quickly known everywhere. Irrespective of race, creed, language, customs, religions there is a oneness not hitherto known. Mankind is now destined to rise or fall together. The need of one is the need of all. Co-operative fellowship must prevail or discord and disaster are inevitable.

Watchman Examiner (Bapt.): As in the days of Noah "the earth is corrupt before God and filled with violence." Brazen corruption is in the political realm. Our children have to breathe a licentious social atmosphere. There is the unmitigated villainy of Communism—and nations are falling within the orbit of Moscow. Moreover, there is an undisciplined liberalism that goes nowhere so fast it arrives out of breath—having talked more and more of less and less. In some places, church forums and discussion groups are replacing the preaching of the gospel under the illusion that they are ministering to the needs of the world. Never before in human history has the earth been so crammed with menace as now.

Christian Evangelist (Disciples): The desolations of two world wars call for reformation or, failing reformation, for revolution which shall go to the center of the maladjustment which make the cruel chasms between the over-rich and the over-poor; between the privileged few and the under-privileged many; between the happy and the hopeless. It is already clear that atheistic communism roots and thrives on human misery, fear and despair but that it does not bear the fruits of personal security, happiness and worth. Christian democracy decays and dies in conditions which are favorable to communism.

Federal Council Bulletin (Inter-Church): It is high time to challenge the prevailing indifference to what people do on the Sabbath Day. Basic values are at stake for individuals and communities. Pride in what is called broad-mindedness may distort our perspective and confuse our judgment. Commercialization of the Sabbath is to be deplored and opposed a disregard of the law of God and as a dangerous undermining of the foundations of American community life. It is an aspect of secularism to which many people—some of them in churches—have yielded out of a misguided inclination to "tolerance".

Christian Union Herald (Pres.): In America we have glorified success until it has become almost a god. The world has come to think of our country as a place where a boy can raise from errand boy to president of a company or of the United States and a girl can go from poverty of the slums to the glamorous (?) life of a rich film star. Just that has happened. But we are likely to get so obsessed with the idea of success that we try to get it at any price. Many have found it only to let it defeat them for they could not take it. The reason was that in the purpose of their life there was only personal ambition. They had won success according to men's standards, but they had not learned how to live.

Christian Century (Unden.): Marx is not Marxism and Marxism is not Stalinism. Only dishonest propaganda can identify them. We must approach Marx as he is, free from the connotations that have distorted his picture. Thus we shall find truth in him—scientific truth, situational truth, ultimate truth.

THE SYMBOL OF THE FAITH

By George Hedley

Dr. Hedley has written an interpretation of the Apostle's Creed in terms both of its history and of modern thought. It will help both those who have accepted the creed without much pondering, and those who have rejected it because it seems incompatible with modern thought. The author drives his point home with vivid illustrations from history and from present-day life.

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GOOD IDEA

St. Michael's, China Lake, California, combines pleasure with business by holding a parish meeting at the time of the annual picnic. This year there were over 100 persons attending. The ladies' guild prepared a swell meal and after everyone had enjoyed that, two of the young people took the children aside to play and the Rev. **Paul E. Langpaap,** in charge of the mission, presided at the parish meeting. He first gave a brief outline of the history and place of parish meetings in the life of the Church, and then related the achievements of the mission during the past year. This included a new vicarage; a growing Sunday School; fifty members pledging over $3,000 to the budget whereas there had been but sixteen the previous year. Not the least achievement was the pledging of $500 for missions. Addresses were also given by the treasurer, Maurice Clifton; the superintendent of the Sunday School, Arthur Pfeiffer; the head of the altar guild, now called the Guild of St. Michael's, Mrs. Amy Griffen. It was a great picnic and the best parish meeting the mission ever had.

LEND LEASE: Apparently there are a lot of unused lectern Bibles in existence. In any case the first week of the revived Lend-Lease department has brought in letters from four rectors informing us that they have Bibles they will be glad to send to a mission or parish in need of one. —There is still listed on our books the need for an Altar Prayer Book. —Likewise nobody has yet asked for those 25 copies of the old hymnal with music.

GET TOGETHER: A large parish of middle class and poor people, in the east, wants an assistant priest, single preferred. He is to be a Prayer Book Catholic, and a man who prefers to be an assistant and who will stay over a period of years if everything is satisfactory. In writing give experience, age and salary required.— A middlewest clergyman, about 50, is anxious to return east, preferably either New York or New Engand. He is interested in administrative work as well as in a parish. His salary before the war, in which he served, was $4900 and a rectory, but the matter is open. He states that he can adapt himself in churchmanship to the standards of the parish. He gives two bishops as references; a dean; an army officer; wardens of two parishes he served.—An eastern clergyman, with an enviable record as a hardworking assistant, is looking for a parish of his own. His present bishop gives him the highest of references.

HELP WANTED: We do need your help to make this department useful. If you have supplies that you want to give to some parish or mission in need, write us. If you have needs of your own, without the funds to buy them, write us.

Is there a plan in your parish or mission that has proved successful? Let us know about it for Good Idea.

If a vestry is looking for a rector, or a rector is looking for a parish, write us.

And, please, write, do not call. We will do the best we can by mail but we are so limited with staff workers, and there is so much work to be done, that we have no time for interviews. But if you write The Witness, 135 Liberty Street, New York 6, N. Y., we promise to do the best we can by mail.

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PEOPLE

CLERGY CHANGES:

Lemuel J. Winterbottom, assistant at Trinity, New Haven, Conn., and an instructor at the Berkeley Divinity School, becomes rector of St. John's, Yonkers, N. Y., on Oct. 1.

Donald W. Greene, formerly rector of St. Paul's, Wallingford, Conn., is now diocesan missionary of Connecticut.

Frank L. Shaffer, rector of St. Alban's, Cleveland Heights, O., becomes vicar of St. Luke's, Cedar Falls, and St. Andrew's, Waverley, Iowa, Oct. 1.

Appleton Grannis, retired, is serving as locum tenens at Clifton Forge, Fincastle and Eagle Rock, Va.

Edward B. Harris, formerly in charge of churches in Nelson County, Va., is now assistant at St. Alban's, Washington, D. C.

George B. Gilbert Jr., rector of St. Mark's, Lake City, Minn., becomes rector of St. Andrew's, Minneapolis, Oct. 1.

Guy D. Christian retires as rector of of Christ Church, Wayside, Md., on Sept. 30.

Frederick W. Phinney, recently ordained, is curate at St. John's, Waterbury, Conn.

Robert H. Manning, who has spent the summer in England, is now student worker at Tulane University, New Orleans.

Thomas L. Rimmer, formerly of the diocese of Olympia, is now assistant at St. James', La Jolla, Cal.

Melbourne R. Hogarth, formerly of Minneapolis, is now in charge of St. Martin's, Watts, Cal.

Hale B. Eubanks, formerly of Oregon, became rector of St. Michael's, Montebello, Cal., on Sept. 1.

ORDINATIONS:

Wilbur C. Woodhams was recently ordained deacon by Bishop Block at Trinity, Concord, Mass., and is now assistant at St. Luke's, San Francisco.

Elmer A. McLaughlin was recently ordained priest by the late Bishop Sanford of San Joaquin at St. Cyprian's Mission, San Francisco, where he is vicar. Rector Lewis A. Baskervill of St. Augustine's, Oakland, preached.

Howard B. Scholten was ordained deacon on Aug. 1 at Trinity, San Jose, Cal., where he is assistant.

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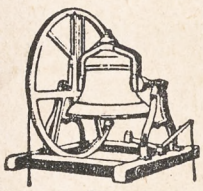
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PEOPLE

CONSECRATION:

E. Hamilton West will be consecrated bishop coadjutor of Florida on Oct. 4 at St. John's, Jacksonville. Consecrator: Bishop Sherrill; co-consecrators: Bishop Juhan, Florida, and Bishop Barnwell, Georgia. Presentors: Bishop Clingman, Kentucky, and Bishop Carpenter, Alabama. Litanist: Bishop Gravatt, Upper South Carolina. Attending Presbyters: A. B. Clarkson and E. M. Claytor, both of Augusta. Preacher: Bishop Juhan.

LAY WORKERS:

Miss Frances Young, formerly of the staff of dept. of religious education at 281, is now advisor in Christian education at the Redeemer, Baltimore.

Sister Daisy Kitchens, recent graduate of the Church Army Training School, has been appointed worker at St. Elizabeth's Mission, Whiterocks, Utah, among the Ute Indians.

Karen Euland and **William Gray** were married at Christ Church, Middletown, N. J., on September 11. Mr. Gray, artist, is designer of the new WITNESS cover.

DEATHS:

William Harison, 77, died August 25, in New York. He was treasurer of the Protestant Episcopal Society for Promoting Religion and Learning, and also held the same office for the Corporation for the Relief of Widows and Children of Clergymen of the Protestant Episcopal Church. He was treasurer of the Church of St. Matthew and St. Timothy, N. Y.

William H. White, 26, senior at General Seminary, died by suicide on August 30 at his home in St. Joseph, Mo. A graduate of the U. S. Naval Academy, he had an outstanding record in the war as commander of a landing craft unit in the South Pacific.

John W. Hyslop, 87, retired priest of Utah, died August 4 at Salt Lake City. His last parish was the Good Shepherd, Ogden, where he served as rector for 17 years.

Edward R. Rogers, 72, rector at Hot Springs, Va., died August 26th. Following his graduation from the University of Virginia in 1902 he served as an educator for a number of years. In 1917 he became head of an institution for underprivileged boys at Charlottesville. He was ordained deacon in 1927 and priest two years later, continuing as rector of this diocesan institution until his retirement a year ago.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief We reserve the right to abstract and to print only those we consider important.

MRS. PETER W. SQUIBB
Churchwoman of Boston

The story of the student strikes in China by Paul Denlinger was excellent and I am delighted that THE WITNESS is to give us stories regularly from this country. I have a number of Chinese friends, mostly students in Boston, who read Mr. Denlinger's account and it caused rather lively discussion. Generally speaking I got the impression that they thought he was too kind to the Kuomintang, rather than the reverse.

MR. G. H. JONES
Churchman of New York

It is a great satisfaction to me to be receiving the lively WITNESS regularly once again. The last few numbers have arrived on Tuesday whereas previously it was sometimes even the following week when I got my copy.

ANSWER: We are making every effort to get the newsmagazine to readers the day it is dated, or before. We will be glad to hear from any who may be receiving their copy late.

REV. JAMES A. MITCHELL
Rector of St. Paul's, Englewood, N. J.

To amuse your readers this hot weather, I though I might send you two rich selections from last year's Confirmation examination which I happened to run across today. On the other hand, they may not be so amusing to parents and teachers who are concerned about the poor spelling of modern 13-year-olds.

"The religion of Jeuses was a fath spred by his Jeausish apolicels after he was cursuphied. They were very spicharl peupul like the men of the vesorie in a Eposal church today which you join by severce calld babtisumn."

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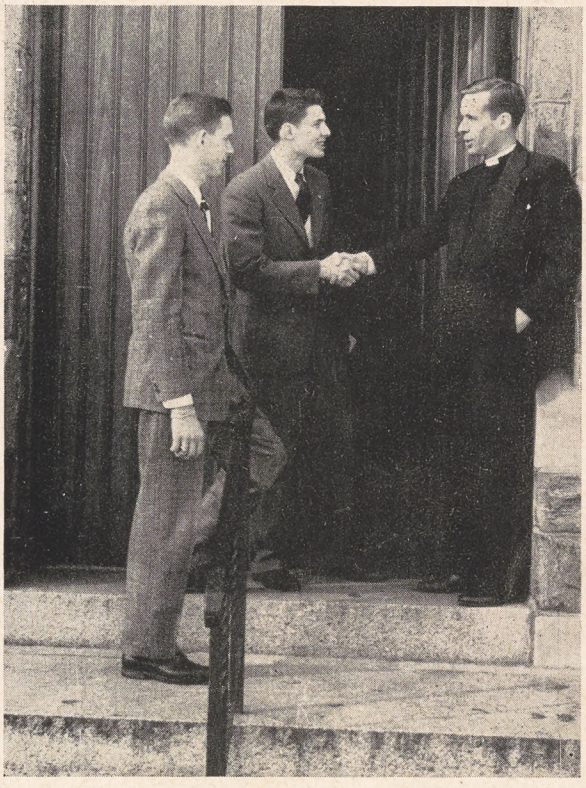
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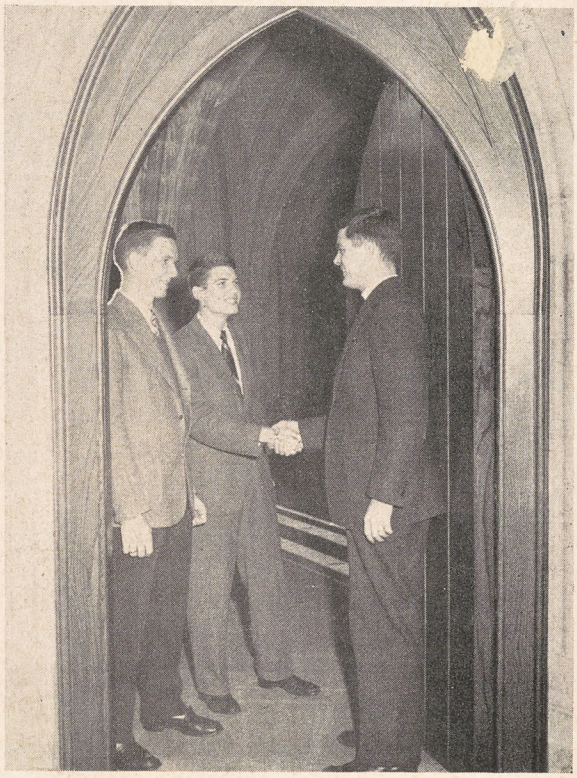
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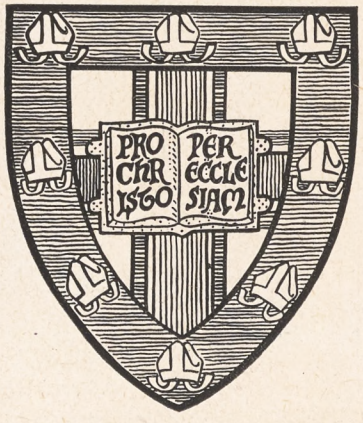




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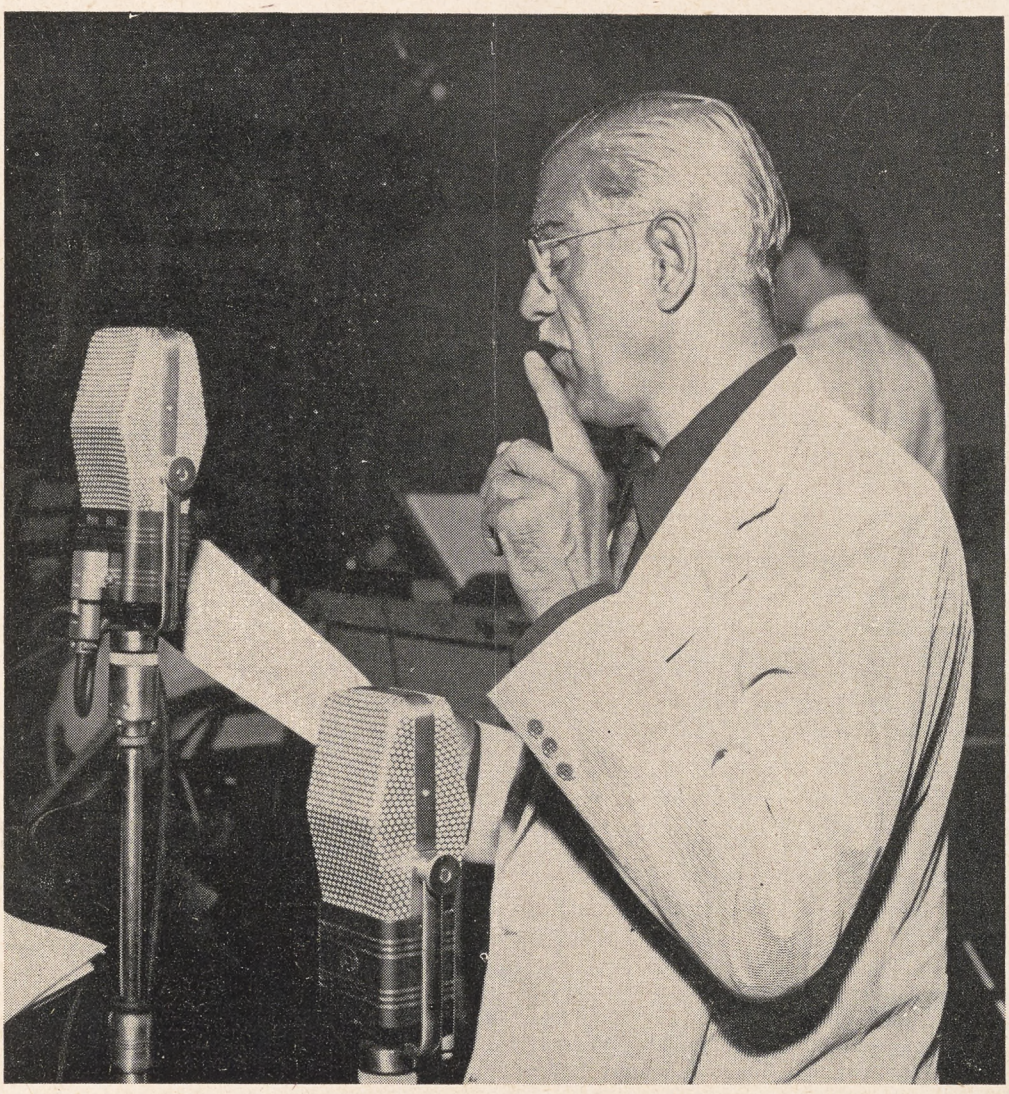
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THE

Witness

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September 30, 1948



BORIS KARLOFF

To Star in Great Scenes from Great Plays

(STORY ON PAGE THREE)

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For Christ and His Church

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VOL. XXXI, NO. 27

The WITNESS

FOR CHRIST AND HIS CHURCH

September 30, 1948

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STORY OF THE WEEK

Church Going on the Air With Plays Tomorrow

Great Scenes from Great Plays Launched October First With Notable Casts

You have a date with yourself and your friends. That is the message of the National Council to all of the people of the country, and particularly to Episcopalians. For tomorrow evening, at eight o'clock, the first of a series of half-hour broadcasts will go on the air over the more than 500 stations of the Mutual Broadcasting system, plus. It will present scenes from "Cyrano de Bergerac" with Walter Hampden and Ann Seymour the stars.

The "story of the week" angle lies in the fact that it is the first time in radio history that any Church has presented such an array of stars in a series of broadcasts; and also in the fact that there will be no sermon, no hymn, no Bible reading, no prayer.

The second play, October 8th, will be "The Corn is Green," with Jane Cowl; that of October 15th will be "The Barretts of Wimpole Street" with Basil Rathbone. Other stars who will appear in subsequent programs are Celeste Holm, Joan Caulfield, Brian Ahearne; also the famed actor of horror roles, Boris Karloff, who plays the part of "Death" in the play "On Borrowed Time." Our cover this week pictures Mr. Karloff before the mike in a preview of that broadcast.

The plan for the series originated with Mr. Robert D. Jordan, the director of promotion of the National Council, following the extremely successful nation-wide broadcast earlier this year when considerably more than a million dollars were raised in four hours for world relief.

The "no conventional religion" angle of these programs is explained by Mr. Jordan by his remark that "the people we want to reach would be scared away by religion." The broadcast aims to reach the 70,000,000 Americans who do not attend church regularly, but they are definitely not designed to win people away from other churches.

This does not mean, however, that there will be no message from the Church. At the conclusion of twenty-two minutes of scenes from great plays, a voice will ask the radio audience: "How can we make sense out of this troubled and confused world?" The voice will refer to Cyrano's "lifelong self-denying love for Roxanne." Cyrano achieved this self-abnegation, the voice will continue, "by making something out of himself." The voice will then suggest to listeners that they may win the battle with themselves if they have the encouragement and guidance provided by the Church "through an experienced clergyman."

The voice will invite those who don't belong to a church "to discover just how much richer your life can be" when you "receive that which only a church can give." Listeners will be asked to write for a booklet called "Finding Your Way" which tells what the Protestant Episcopal Church stands for and how it offers a faith to live by.

On stations in comparatively small communities containing no more than two or three Protestant Episcopal Churches, a local clergyman will add a personal message like this: "I am the Rev. John Williams, of Christ Church, on West Elm Street. Speaking for all the members of my parish, may I welcome you as a listener to the program you have just heard. And may I extend to you a very friendly invitation to be with us at our 11 o'clock morning service next Sunday.

Some bishops and clergy within the Church, Mr. Jordan said, were opposed at first to the idea of a radio program almost bare of the usual religious accompaniments, but withdrew their objections when they heard transcriptions of the first program.

Mr. Jordan explained that exhaustive surveys were made before deciding upon the type of program to be offered. The most popular programs were found to be those of the comedy-revue type. "But obviously we couldn't sponsor somebody like Bob Hope," Mr. Jordan said. Dramatic presentations were found to be the second most popular type, he added.

CLACQUEURS

Nobody in the Church has been hired to applaud the actors who are performing in the Episcopal radio broadcasts. We can be certain that the quality of the drama as well as the talent of the distinguished actors will need no involuntary applause. But, on the other hand, the whole purpose of the program is to atttract non-church members.

If your local Church is a clique, turn it into a clacque by letting others outside the church hear your applause.

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NEWS OF THE EPISCOPAL CHURCH

'LITTLE CHURCH' MARKS 100TH ANNIVERSARY

★ **The first Episcopal** Church in this country to be named the Church of the Transfiguration, New York City's famous Little Church Around the Corner will observe its 100th anniversary on Sunday, October 10. It got its nickname from an incident concerning George Holland, an English actor who died in 1870. When Holland died, a close friend asked the minister of a Madison Avenue church to conduct the funeral, but because he shared the prejudice of the day against the theatre, the minister refused. Then he added, "There's a little church around the corner where they do that kind of thing." Holland's friend, elated, said, "Thank God for the 'little church' around the corner", and hurried off to be met by the Rev. George Hendric Houghton, founder and first rector who agreed to hold the service. Newspapers took up the story and soon popular songs were written on the theme, as was the operetta "Sally". The present rector, and for the past twenty five years, is the Rev. Randolph Ray. During his tenure 50,000 ceremonies have been performed at the Little Church. Active contact with the theatrical profession is maintained by the church through the Episcopal Actors' Guild which has headquarters in the raftered Guild Hall of the church. Mr. Ray is also the author of "Marriage Is a Serious Business".

(RNS)

DUN'S COMMITTEE HELPS JEWS

★ **Churches must denounce** anti-Semitism as "absolutely irreconcilable with the profession and practice of the Christian faith", according to the World Council committee on the Christian Approach to the Jews. Headed by Bishop Dun of Washington, the committee said: "Churches in the past have helped foster the image of Jews as sole enemies of Christ, which has contributed to anti-Semitism in the secular world". As regards mission work among Jews, the report proposed that all unworthy pressures or inducements be scrupulously avoided. Bishop Dun's committee also recommended that churches provide relief for war victims in Palestine and to work and pray for a just order there.

(RNS)

CATHEDRAL BUILDING RESUMED

★ **The Patriot's Transept** of the Washington Cathedral is now again in the process of construction. The first stone was swung into place during a brief outdoor service on September 29 conducted by Bishop Dun and Dean Suter. The date marks the forty-first anniversary of the laying of the foundation stone of the cathedral in 1907. Within the transept will be the War Memorial Chapel where the national Roll of Honor, recording names and service records of thousands of men and women who served their country in wartime.

SEEK TO CHANGE SEX RATIO

★ **Women are ahead,** as usual, and the Diocese of Southern Virginia is trying to remedy the situation. The sex ratio of church participation in America is 65-35 in favor of women, and Episcopal laymen of Southern Virginia have a feeling that the same condition may exist around home. At a recent meeting 125 male representatives of 30 counties decided to modernize parish educational methods; encourage revival of family devotions; organize physical participation for men in church repair and renovation; further the work of lay readers; and hold a corporate communion for men on Advent Sunday. In church circles this is said to mark the first inroad of the streamlined age on Southern chivalry.

SISTERS CELEBRATE FOUNDING

★ **The Sisters of St. Margaret** celebrated the 75th anniversary of establishment of their American House in Boston. On September 12, a solemn votive mass



Officers of the Auxiliary at St. James' Cathedral, Fresno, California, discuss the success of recent bazaar.

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was sung for them by the Rev. Oliver D. Dale and the Rev. Granville M. Williams preached. The sisters have occupied their present house in Louisburg Square since 1881. They pioneered in district nursing, and particularly in the care of sick negro women and children. For the latter purpose they still maintain St. Monica's Home in Roxbury, in the old homestead of William Lloyd Garrison, the "Liberator". One of their major industries is making altar bread which is used in Episcopal churches the length of America, in South America, Liberia, and in many other places.

SCHOOL OF RELIGION IN PITTSBURGH

★ **"The Good News of God"** is the general theme of a school of religion sponsored by Calvary Church of Pittsburgh, through the months of October and November. The list of speakers: October 4, The Rev. M. Bowyer Stewart; October 11, The Very Rev. H. E. W. Fosbroke; October 18, Professor John S. Marshall; October 25, The Rev. Norman Pittenger; November 8, the Rev. Alan W. Watts; November 15, The Rt. Rev. Austin Pardue.

ST. BARNABAS GUILD TO MEET

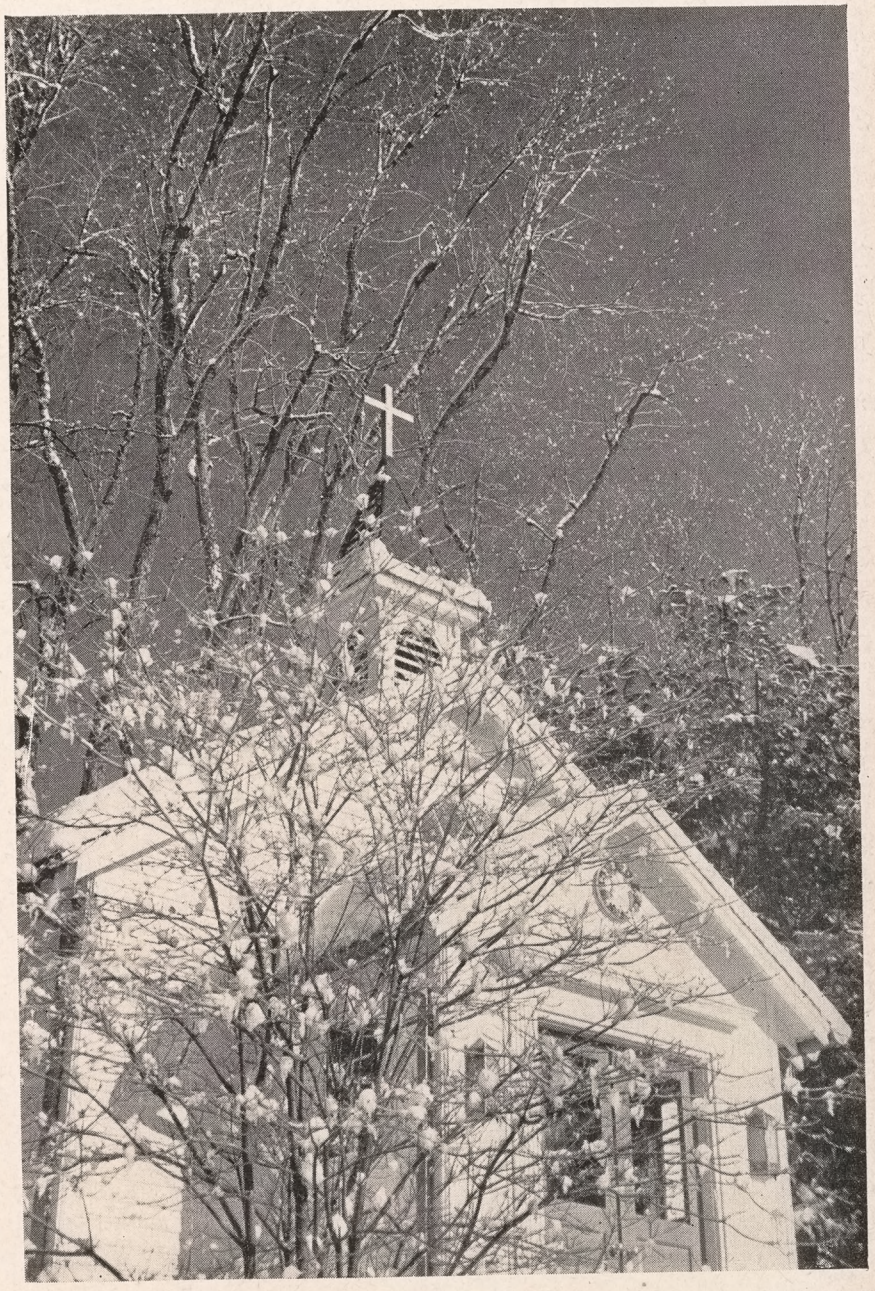
★ **The Biennial Council meeting** of the Guild of Saint Barnabas for nurses will be held in Boston, Mass., on Saturday and Sunday, October 30 and 31, 1948. The group will be addressed by Bishop Nash on Saturday and on Sunday at the evening Florence Nightingale Service will hear a sermon delivered by the Rev. Theodore P. Ferris.

PARSON MARCHES WITH LABOR

★ **Rev. W. B. Spofford, Jr.,** who is rector of St. Thomas' church, Detroit, as well as executive secretary of the Episcopal League for Social Action, marched in the Labor Day parade in that city. He did so on the invitation of a vestryman of the parish who is a member of the United Automobile Workers, a C.I.O. affiliate. The young rector reports that "as far as I could tell I was the only representative of religion in the day's doings. After the parade I went to the union party while they fought over Truman vs. Wallace.

JAPANESE BISHOP ON RADIO

★ **Japan's Bishop Yashiro,** presiding bishop of the Episcopal church in that country, discussed "Christian Fellowship" on CBS "Church of the Air," Sunday, September 26. He was in New York on his way home after attending the Lambeth Conference.



St. Peter's School, Peekskill, N. Y., recently celebrated its tenth anniversary. The school, founded by the Rev. Frank C. Leeming in 1938, has grown to the place where it has a campus of 70 acres and buildings to house 75 boys. Graduates of the school are in 19 colleges where they are all doing well. A graduate of St. Peter's is also at the Cambridge Seminary and another enters General this month. The Founder is still the headmaster and conducts services daily in this beautiful chapel.

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MRS. SIBLEY ON AIR

★ **The radio guest** of Ted Malone, Mrs. Harper Sibley, Rochester church woman, will speak on World Community Day, November 5. In cooperation with the United Council of Church Women, Malone will devote his broadcast that day to prayers for peace. His program is heard daily over the ABC network. The United Council of Church Women will ask all who are able to listen to the program and join the prayer. Mrs. Sibley will lead the prayer for world peace. Organized seven years ago and with ten million members in the U. S., the council is now building on the principle that "ten million women working together can change the world." Women members are sponsoring a "Pack-a-Towel" campaign in which cloth, socks, soap and toothbrush will be sent to teen-age DP's in Europe. Bundles will be collected in churches on November 5th.

LEADS CLERGY RETREAT

★ **The Rev. Bonnell Spencer,** Order of the Holy Cross, conducted the annual clergy retreat in South Florida during the last week of September. His meditations concerned the "Spiritual Life." The Diocese of South Florida is also planning the annual convention of the Young People's Service League for October. A special feature of the conference will be the dedication of a chapel diocesan conference center, Camp Wingmann. The chapel is a memorial to diocesan youth who died in World War II.

URBAN WORKERS UNITE

★ **"Great urban and industrial areas** are not being served adequately by our or any other church, and there is little coordinated effort in the planning, staffing and financing of work in such areas . . ." So runs the plan of action of the recently formed Episcopal Fellowship for Urban Workers, a group open to any clergyman or lay worker who is serving in the urban field. The purpose of the group is to inform the church of its urban opportunities; provide exchange for information; and to arrange means of increasing knowledge and skill of personnel in the urban field. The steering committee is composed of the following clergy: Howard P. Kellett, H. A. Berngen, Leland B. Henry, W. B. Spofford, Jr., Joseph G. Moore and Almon Pepper. With an Urban Workers group as well as a Rural Workers Fellowship, the church now lacks only for a fellowship of Suburban Workers. Or perhaps they don't need to unite.

JORDAN AND FOSBROKE ADDRESS CLERGY

★ **Promotion and Doctrine,** as well as Bishop Nash's report on Lambeth were the main topics at the annual clergy conference of the Diocese of Massachusetts. At an afternoon session Robert D. Jordan of the National Council explained the plan for the series of national broadcasts beginning October 1st. The final session was devoted to "The Doctrine of God in the Old Testament" under the leadership of the Very Rev. Hughell E. Fosbroke, dean emeritus of the General Theological Seminary.



Brinkley Snowden, an agricultural missionary to India for some time, is now in the United States to study medicine. He is much in demand by Church groups as a speaker on the work of the Church in the diocese of Dornakal.

PARISH SENDS OUT FIVE WORKERS

★ **Trinity parish, San Jose,** California, has sent during the last few years five women into the work of the Church. Olive Meecham, first sent to Cape Mount School in Liberia, is now working in Oregon and San Joaquin Valley. Wanda Porter went to Buffalo, N. Y., as secretary to the Dean of the Cathedral. In interdenomination work, Frances Tuttle assisted in Student Christan work at San Jose College. Alicelee Caulfield is secretary for the Provincial College Commission (Southern area). And Donaldine Bridges is at present secretary for the Cathedral parish of St. Michael's, Boise, Idaho.

ENROLLMENT LARGEST IN HISTORY

★ **The Church Divinity School** of the Pacific opened its Fall session with the highest number of students in its history, according to Dean Henry Shires. Some students are forced to live off-campus, the school's dormitories being too small. Additions to the staff are Mr. George Daunton, from England, tutor in Greek, and Ann Elizabeth Shields, assistant librarian.

CHICAGO CHURCH TO BE CONSECRATED

★ **The Church of the Atonement,** Chicago, which completed payment last June of the final $32,000 of its original $75,000 debt, will be consecrated October 3rd.

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PENNSYLVANIA DIOCESE TO HEAR HEUSS

★ **"Our Church Schools** Today —Tomorrow" will be the subject of the National Council's Christian Education Director, the Rev. John Heuss, as he addresses the 78th Annual Church School Institute of the Diocese of Pennsylvania, meeting October 4. The Institute precedes the opening of six weekly sessions of the Diocesan School of Christian Education, held October 12th - November 16th. The school's roster not only includes courses on Church doctrine, teacher-training, the Bible and the Liturgy, but also reports on the Lambeth and Amsterdam Conferences. On the Lambeth Conference Bishops Hart and Ludlow will be heard, as well as the Rev. Louis A. Haselmayer. The Rev. Erwin E. Aubrey, President of Crozier Theological Seminary, will speak on Amsterdam.

PRESIDING BISHOP HONORED

★ **"For worldwide service** to the Bible Cause and with deep appreciation" Presiding Bishop Sherrill learned upon his return from Europe that he had been elected an Honorary Life Member of the American Bible Society. The certificate of election recalls that Bishop Sherrill was sometime vice-president of the Massachusetts Bible Society and refers to him as "a friend of the cause of effective circulation of the Scriptures."

FINDS EPISCOPAL CHURCH MORE DEMOCRATIC

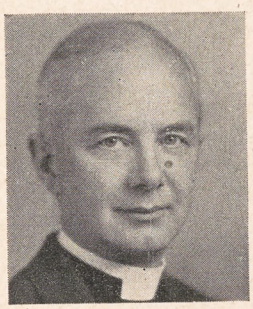
★ **At least one parson says so.** Said the Rev. Frederick W. Kates, of Oswego, N. Y., "the Episcopal Church is becoming progressively more democratic, that it is becoming more and more American and that it is rapidly getting over its fear and reluctance of fraternizing with other churches." He added that its leadership, alertness, and its passion to do the Church's job in this generation are stirring it out of complacent lethargy and that it is on the march. Which no doubt sounds good to those who can figure out where the Episcopal church is marching. But it must be reported, Mr. Kates began with a very big "if." "If," he said, "we can link up our lot with the fortunes of all mankind and make their interests our own . . ."

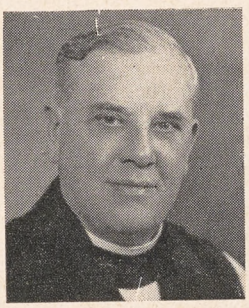
LAYMEN GIVE DINNER FOR BISHOP BLOY

★ **Episcopal Laymen of Los Angeles** sponsored a dinner on September 15 to welcome home their bishop, the Rt. Rev. F. Eric Bloy, from the Lambeth Conference. A reception was held prior to the dinner which was attended by approximately 400 clergy and laymen from the diocese. The Los Angeles Diocese runs from Santa Maria and Santa Paula in the North, to the Mexican Border and across the state of California.

MARK DAWBER HITS MILITARISM

★ **"People who claim** military training offers a chance to build character are either propagandists for military or political interests, or are just ignorant of the facts." As one of four church leaders conducting classes at the annual Institute of World Missions, Dr. Mark A. Dawber, secretary of the Home Missions Council of North America, said that immorality, demoralization, and social degeneracy always have been the consequences of militarism and military activity. In another speech at the Institute, Dawber said the pressure of underfed, over-crowded populations is one of the major causes of war. That same pressure is also one of the major causes of the depletion of natural resources. Hungry and ignorant peoples destroy their own lands.







Dean John W. Suter of Washington Cathedral conducts service as first stone is placed in the Patriots Transept; Bishop Wallace leads in a series of conferences with clergy and key laymen in preparation for a vigorous year in New Jersey; Bishop Eric Bloy is honored by diocese of Los Angeles on his return from the Lambeth Conference.

HOW TO ADDRESS THE CLERGY

★ **The innocent, untold suffering** of thousands of clergymen subjected daily to the improper title, "Reverend," was recently decried in his diocesan paper by Bishop Stephen F. Bayne. "Reverend" as title is wrong. "It is sinful. It is against Emily Post. It is ungrammatical. It is an adjective always prefixed by 'the', and never used with the last name alone."

NEW YORK STUDIES CARE OF AGED

★ **Under professional guidance** a study is being planned in the Diocese of New York for a more competent ministry to the aged. Under the direction of the Rev. Leland B. Henry, head of the Diocesan Commission on Social Relations, needs of aged parishioners will be studied as well as new techniques to meet those needs. He looks forward to the formation of an Episcopal Service to the Aged, with counselling and psychiatric service, a foster home division, a cooperative apartment with housekeeping and nursing service, and one or more institutions in the upper end of the Diocese.

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ECUMENICAL NEWS

OVERSEAS RELIEF GOODS STILL NEEDED

Clothing, food and soap are still urgently needed for the war-devastated peoples in Asia and Europe, according to Benjamin G. Bushong, director of material aid for the Church World Service center at New Windsor, Md. Clothing most needed is for men and boys—heavy clothing which can be worn for outside work; next, clothing for women and girls; and followed by blankets, sheets, shoes, yard goods, plain and colored feed sacks, sewing kits. Food stuffs needed: canned meat, fats, dried fruit, powdered and canned milk, flour, rice, sugar.

AFTER-SCHOOL PROGRAM IN ST. LOUIS

Religious education for public school students will be conducted in St. Louis after school hours, 3:35 until 4:35, at church centers. This is in accordance with a court decision here last spring banning released-time education. The religious program is conducted by an inter-faith committee, and last year some 22,000 children were enrolled. (RNS)

CANDIDATES' OPINIONS OF VATICAN ENVOY

Dewey, Truman and Wallace have given their official pre-election views on the appointment of Myron C. Taylor as diplomatic representative to the Vatican, in response to a query by Associated Church Press. Truman's secretary, Charles G. Ross, said that Taylor's mission "would be terminated when peace is made," and that this would "remain the President's policy, and will be strictly adhered to so long as he is in office." Gov. Dewey's reply stated "there are many questions of administrative policy which an incoming President cannot and should not decide until after he takes office." Henry Wallace said he opposed the appointment of a personal ambassador to the Vatican. "It seems to me," he said, "that a country like the United States, which has taken a very special stand with regard to the separation of the church and state, should hardly give this kind of recognition to one church without giving similar recognition to all churches." (RNS)

MOVIE ON WORLD COUNCIL AVAILABLE

A 20-minute sound movie showing the activities of the First Assembly of the World Council of Churches will be available for distribution to American churches in October. The 16mm motion picture includes the opening service of the Assembly, the principal speeches, summaries of Assembly actions and the closing service. It was made by Religious Films Limited, a subsidiary of J. Arthur Rank, British producer. (RNS)

CITY MANAGER CHIDES CHARITY GAMES

Gambling in the name of charity was called to a halt by Miami's city manager, O. P. Hart. Hart and the city's Police Chief warned that racket elements were infiltrating the bingo and slot machine games, and even though the games were conducted by reputable groups, they tended to create the gambling instinct among young and old. Hart suggested the staging of entertainment in place of gambling and offered the use of the city's football stadium and other municipal centers. (RNS)

VILLAGE BANS CHURCH BUILDING

Refusal to issue a building permit for an Evangelical United Brethren Church has brought a storm of protest over the heads of the village council of Robbinsdale, Minneapolis suburb. Minnesota state Protestant leaders took the action "as a dangerous precedent which, if allowed to stand, might place the missionary activities of the Christian Church under political control. If Robbinsdale can ban an Evangelical United Brethren church today, why can't some other community ban a Roman Catholic church or a synagogue tomorrow?" The matter will be brought before the courts. (RNS)

MINNEAPOLIS SHOWS INCREASE

★ **Church membership** in relation to the population of Minneapolis has increased 18 per cent over what it was 22 years ago.

A recent survey revealed that 303,191 persons are members of some church body. This figure represents more than 53.5 per cent of the area's residents. A 1925 canvass, made for the Minneapolis Church Federation by two New York church sociologists, placed church membership at 188,538 or 35 per cent of the area's population.

Lutheran churches are most numerous. The 11 divisions of Lutheranism have 109 churches with 91,801 members. In second place is the Roman Catholic Church, with 52 churches and 104,360 members. There are 40 Methodist, 32 Presbyterian, 31 Baptists, 21 Congregational churches, and nine Jewish congregations.

HORSE MEAT USED FOR RELIEF

Idle horses and mules into food is a campaign project of the Christian Rural Overseas Program (CROP), sponsored by Church World Service, Lutheran World Relief, and the Catholic Rural Life Conference. Horse meat has high food value and its use is accepted in Europe. Processing will be done in the U. S. under strict government inspection. Only the best grade animals will be used.

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NEWS OF OTHER CHURCHES

SPAIN PROTESTANTS PERSECUTED

John Sunderland Bonnell, noted Presbyterian of New York, declared that "the saddest spot in Europe with respect to religious freedom is Spain." He made the remark when he arrived in London following a tour of ten European countries. He said that in Spain, where there is a tiny minority of about 30,000 Protestants in a population of some 25,000,000, he talked with a score of Protestant clergymen, and in a single Sunday attended services at six Protestant churches and visited churches both in Madrid and outside the capital.

Bonnell said that he had obtained photographs of destruction wrought in two churches by groups of Catholic Action youth and copies of literature left by the attackers, warning the Protestants to close their churches and Protestant ministers to leave Spain. These pamphlets, Dr. Bonnell said, quoted the pastoral letters of two Archbishops in which Protestant ministers were branded as "fomenters of atheism, and disloyal to Spain." Protestant clergymen told him, he said, that the persecution of Protestants was inspired by the Roman Catholic Church and that the government itself is somewhat friendlier to the Protestants.

Two government policemen were posted at every Protestant church he visited during the services, Bonnell reported. The policemen were ostensibly there to protect the worshippers, he said, but their presence marked the churches and intimidated some Protestants.

The New York clergyman also reported that Protestants have been obliged to close their schools and to take down the nameplates from their churches. They often were forbidden to hold public funeral services, except as a "dumb show" under police supervision, and were barred from printing new hymn books, although some had been published secretly.

On July 25, he reported, 11 Protestants who, meeting for prayers and Bible study in a Catholic home in Medina del Campo, were arrested and fined a total of 13,000 pesetas on a charge of holding a clandestine meeting.

The Spanish Protestant ministers, he said, thought that the only hope of easing persecution was for "liberal-minded Roman Catholics and Protestants outside the country to bring pressure on the government."

METHODIST BROTHERHOOD OF ST. LUKE

Methodist ministers have their Brotherhood of St. Luke which is modeled on the Holy Club of Wesley's day. There are seven "rules of life and service" — (1) to magnify the place of the sacraments in worship; (2) to discourage the use of home-made and sometimes over-dressed orders of worship and to encourage the use of time-honored forms; (3) to make church membership meaningful; (4) to stress the pastoral office of the minister; (5) to encourage a systematic prayer life among the clergy; (6) to encourage the use of distinctive garb in the worship service and on the street; (7) to be intensely loyal to the Methodist Church with an outreach to all other Protestant denominations.

REMEMBER MAN'S STOMACH

The Roman Catholic Archbishop of San Antonio told the national convention of Catholic Women, meeting at New Orleans, that "the pastor who ponders man's blessed immortality and forgets his stomach is doomed to failure. Even the Son of God needed food and clothing and a place to lay his head. Some Catholics find it easier to accept the doctrines of the Blessed Trinity and the Immaculate Conception than the doctrine of the living wage."

PUBLIC SERVANTS ARE HONORED

Municipal public servants, headed by Atlanta's Mayor Hartsfield, were honored recently at a special service held at the Druid Hills Baptist Church, presided over by the Rev. Louie D. Newton. It was attended by several hundred city employees with the school department having the largest number of representatives. The cops were there in uniform. The heads of a number of the city's departments gave addresses in addition to Pastor Newton. (RNS)

THE WITNESS

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NEWS OF CHURCHES OVERSEAS

INTER-RACIAL HARMONY URGED IN AFRICA

Inter-racial cooperation is needed in the South African churches and educational institutions, it was agreed by 125 Christian leaders who represented a large number of denominations at a non-European Christian conference at Johannesburg. At the same time, the conference declared that non-Europeans should attempt to change the opinions of others toward them by a convincing demonstration of Christian love.

Dr. A. B. Xuma, president of the African National Congress, declared that the Church had lost much support because it did not have the "courage of its convictions and had compromised with power." He said that non-Europeans in South Africa were disgruntled and frustrated because they felt they were being denied opportunities on account of their color. He urged the Church to function according to the spirit of Christ and to assume a leading role in the social and economic spheres. (RNS)

NATIVE PRIEST OFFICIATES

A native priest officiated at a wedding of two Europeans recently held in Johannesburg. It is the first time in the history of South Africa. The clergyman was Anglican William Duiker of the Koster mission. All races were represented at the reception which followed the ceremony.

BULGARIAN EXARCH RESIGNS

Exarch Stefan has resigned as Bishop of Sofia and head of the Bulgarian Orthodox Church. The churchman, 71, gave "difficult health conditions" and "important reasons of a purely Church character" as his reasons. Well-known for his outspoken pro-allied stand during the Nazi occupation of his country, Stefan got headlines last fall when he sent a pastoral to the clergy expressing approval of communism. Later he praised the constitution adopted by the new Bulgarian regime as "a vital political necessity for our people, liberated from a fascist regime, and free to choose a new form of state government." He also described Georgi Dimitrov, communist premier, as "a worthy and untiring leader of the Bulgarian people."

SCHOOLS REOPENED IN HUNGARY

Parochial schools of the Roman Church have been reopened in Hungary as state schools. Parents are being urged by Church leaders to strengthen the religious faith of children by creating the "right atmosphere" in the home and by making life "more impregnated with Christian devotion."

The Reformed Church is being allowed to retain four of its oldest boys' high schools and two high schools for girls. The Lutherans also continued to operate two high schools, and an exemption has also been granted the Jewish community to retain a high school and a technical school. However these exemptions have been accorded only to high schools, the state claiming exclusive rights over elementary and grammar schools, made up of children between the ages of 6 and 14.

COMMUNISM CONDEMNED BY CYPRUS CHURCH

Communism was condemned as "the most deadly enemy" of the Christian Church in an encyclical issued by the synod of the Church of Cyprus. The letter was read in Cyprus churches which has a membership of 320,000 Orthodox, about four-fifths of the population. The letter urged members to avoid any cooperation with communism.

SEMINAR ON CHURCH AND ISRAEL

Forty-five Protestant pastors, missionaries and students from ten countries attended a two-week seminar on "The Church and Israel" at Boldern, near Zurich, in Switzerland. New developments in an understanding between the German churches and the Jews were described by Prof. K. H. Rengstorf, from Muenster Germany. He told of the opening of an institute on Christian-Jewish relations, known as the "Delitzshianum", which had been liquidated by the Nazis. Participants in the conference urged a permanent institute with a program correlated with the Ecumenical Institute of the World Council. (RNS)

PALESTINE CHURCH PROPERTY

All Soviet citizens in Palestine are being required to register by order of the newly-opened Russian legation at Tel-Aviv. It is considered to be the first step toward taking over extensive landholdings of the Russian Orthodox Church in Palestine, formerly controlled by the Czarist government. Estimated to be worth about four million dollars, the properties include the Russian compound in Jerusalem and large monasteries on Mount Olivet and at Ain Kerem.

ITALIAN WALDENSIANS MOVE OUT

Emigration has caused an alarming decrease in the Waldensian population, it was disclosed at the annual synod held at Torre Pellice, Alpine capital of Italian Protestantism. The Waldensians are the oldest Protestant sect in the world. Pastors attending the synod said that a real estate agency had been set up in Torre Pellice "with the special assignment of selling to Roman Catholics the properties of emigrating Waldensians."

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EDITORIALS

Mr. Burlingham Writes a Letter

THERE are not many men singled out by metropolitan newspapers as subjects for laudatory editorials. But this has happened a number of times to Mr. Charles C. Burlingham, the last being a few weeks ago when he celebrated his 90th birthday. That he should be so honored is not strange to those who know him for this noted churchman has spent his long life battling for justice and human betterment, and the fact that the fight was often for an unpopular cause has never prevented him from entering it.

We are therefore particularly pleased, though of course not surprised, to find Mr. Burlingham filing his protest in the form of a letter to the New York Times over the State Department's refusal of a visa to the Dean of Canterbury. This distinguished lawyer declares it to be a "flagrant and fooling violation by our government of the constitutional right of freedom of speech."

He writes: "An elderly clergyman, who holds one of the most distinguished ecclesiastical posts in the world, who loves peace and ensues it, is forbidden to enter the Land of the Free and the Home of the Brave to tell us what he saw on a recent visit to Russia and to urge us, as he has urged his own countrymen, to do all in our power to maintain good relations with the Soviet Union!

"Who is responsible for this fantastic business? Certainly not the American Consul in London. It is incredible that he would refuse a visa for a peace-loving cleric without first consulting his superiors.

"A year and a half ago the President issued an executive order directing the Attorney General to prepare and publish a list of subversive organizations. This list was to be used, although without finality, in considering suitability for federal employment. That was its sole purpose.

"The National Council of American-Soviet Friendship is on this list, and that body is one of those which invited the Dean to visit the United States and took part in arranging his lecture tour. Why the Council is listed does not appear. It received no notice and was given no opportunity to show that it is not subversive. However, it may be on some other list—the Attorney General, like Koko in The Mikado, has a list of his own, I am told. Thus the poor Dean must suffer for the sin of subversiveness on the part of some of his American friends.

"So it comes to this—the ultimate authority to exclude or admit is vested in one man, the Hon. Tom Clark, Attorney General of the United States. Does he know what is dangerous and what is safe for the American people to hear? Perhaps he consults officials of the State Department if he is ever in doubt. Where do they get the right in time of peace to tell the citizens of the most powerful nation in the world what is or is not 'in the public interest'?

"What is most shocking is the fact that there is scarcely a voice raised in protest. One important New York newspaper had a severely critical editorial on Aug. 25. That is the only one I have seen or heard of. The press, the bar, the church all are silent. In 1735 Peter Zenger, publisher of The New York Weekly Journal, was prosecuted for criminal libel by the Colonial Government of New York. The Chief Justice refused to allow his lawyers to plead his cause, holding them in contempt of court. They secretly retained Andrew Hamilton of Pennsylvania, the most eminent lawyer in the Colonies, and Hamilton faced the judges down, insisting that a jury was the sole judge of the facts. Zenger was acquitted and Hamilton established freedom of the press in New York.

"Is there no modern Hamilton to defend freedom of speech now? From Andrew Hamilton we have descended through A. Mitchell Palmer to

"QUOTES"

THE main reason for going to Church, I suppose, is because of personal need. But why go to Church for reasons of personal need? Because the preacher is there? Yes, partly. Because the sacraments may be there? Yes, partly. And what else? Why because other people are there. It is because other people are there that we seem to touch, we do touch, the hem of His garment. Christ can be everywhere — in every solitude. But nowhere is Christ more likely to be seen by you and me than where other people are—other people with the same needs and yet other needs. And this is the inexpressible truth of our faith—that the more of "otherness" there is in Christ's flock, the more all the "others" and you and I become one in Him.

—PEYTON R. WILLIAMS,
Rector, Christ Church, Nashville

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Tom Clark and from Thomas Jefferson to Harry Truman. God save the State!"

We are informed that a citizens' committee is now in the process of being organized which will request the Department of State to grant the visa to the Dean of Canterbury. We hope that this silence on the part of the Church, referred to by Mr. Burlingham, will at least to some degree be corrected by the acceptance of many churchmen to membership on this committee. Also you can do your part by urging the State Department to allow the Dean to visit this country once again.

Many Thanks

WE'VE had some nice letters about the added pages, new format and features, for which we are grateful. The Christian religion, we believe, is the most exciting thing in life and should be represented by journals that are lively, enjoyable and serviceable. We are not satisfied with The Witness and we hope we never will be. We know it can be made better and we again ask your help in making it so. We want news; good pictures; help in making the departments serve you and the Church.

We hope too that you will pardon us for again asking for help in building circulation. There are people in every parish who would want the magazine if they were once made familiar with it. We do what we can to reach these people, but, like every other promotional job in the Church, we have to count mainly on the clergy for their help. There are two plans that are practical: one is for parishes to take Bundles. So we again print the form on page nine with the hope that it will be used.

The other is to ask your key people to enter a trial subscription for ten weeks. These we will enter for a ten week period for $1. And to each of these subscribers we will send free a copy of the Resolutions of the Lambeth Conference which sells for fifty cents. Merely send names and addresses, with $1 for each person, and we will send the pamphlet the day the order is received and we will start the subscription just as soon as we can cut and file the stencil.

Your help, all along the line, is solicited and we assure you will be appreciated.

Forerunners of the Faith

By Robert Hatch

Rector of St. John's, Waterbury, Connecticut

IN THE history of the far west there was a group of men who formed the vanguard of the frontier. Known as "mountain men", they were beaver trappers who struck west of the Missouri River long before the wagon trains assembled. Travelling in small bands, they ranged from the Platte to the Sacramento, explored the mountains, crossed the deserts, and opened the trails and passes which became the arteries of immigration. They were the trail blazers, the first pioneers. Others followed. Farmers, miners, missionaries and army personnel all took part in subduing the frontier. But the forerunners were the "mountain men".

In the outreach of the Church's mission there are both followers and forerunners. Every genuine Christian is a follower. He promises to follow Jesus Christ as his Lord and Saviour. But it is also true that certain Christian workers must be forerunners, going to places where our Lord is either not known or not understood and preparing men's hearts for his redemptive power. It is a ministry of preparation. It means going beyond the ordinary, well-traveled paths into areas that require both vision and resourcefulness. It opens a field of operation to which there are no boundaries.

In every field of the Church's work there is a ministry of preparation, but it is greatly intensified in certain special fields. The work of our foreign and domestic missionaries, of our hospital and prison chaplains, and of our chaplains in the armed forces is to a large extent a ministry of preparation. Some of this work, to be sure, is with convinced members of the Church. But much of it is with unchurched people or with people whose affiliation is very tenuous. It is pioneer work, out on the frontier of the Church's life where the land must be plowed before the seed can grow.

College work is in this category. The college chaplain can usually count on a nucleus of strong churchmen—young men and women who were brought up in the Church, who took an active

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part in parish life before going to college, and whose interest continues during the college years. But on most campuses such young people are in the minority. The work cannot stop with them; it can only begin with them.

A large part of the work must be with those who do not know the first thing about the Church, with those who cannot square their understanding of the Christian faith with what they learn at college, and with those who regard the Church as outmoded and irrelevant. To work effectively in this field a chaplain must be resourceful to a marked degree. He must avoid hackneyed answers. He must be something more than a mere official. He must be spiritually persuasive as well as intellectually alert. He must reveal the strength of his position in the quality of his life as well as in the substance of his teaching. In a word, he must be as gifted a representative as the Church can find. No work is more important in its implications for the future. No work makes a greater demand on the quality of its leadership.

THE task of the college chaplain is so varied and extensive that it has no boundaries. Sometimes he must begin by correcting wrong ideas of Christianity. Although perhaps not as numerous as a generation ago, there are still many young people who are confused about the relation of science and religion. They need to be shown that the latest discoveries of science are not incompatible with a religious understanding of the universe and that scientific knowledge can fortify and not weaken a man's faith in his creator. There are also students whose conception of Christianity is limited to a system of moral platitudes. They think of Jesus as nothing more than an ethical teacher and of present-day Christians as people who live by hackneyed phrases. They need to be shown the immensity of the Christian faith, its place in the highest realms of thought, and the fact that Christianity is not a set of rules at all but a relationship to God.

Often the college chaplain must show how some of the things which Americans cherish are undergirded by the Christian faith and how they are in danger of collapse when they are separated from the faith. Many people today are engaged in the precarious experiment of trying to keep alive the moral and social teachings of Christianity without retaining any active religious faith. They believe in the golden rule. They are anxious to preserve such Christian teachings as the value of the individual human being, the sacredness of the human soul, the right of all men to be free, the need for justice, and the desirability of world brotherhood and lasting peace. But they forget that these teachings are rooted in Christian doctrine and that they have meaning only when related to a religious understanding of man's fate. Take away the Christian faith, and the golden rule is empty. Take away the Christian conception of human destiny, and the social teachings of the New Testament lose their final meaning.

Frequently the college chaplain must counteract some of the thinking which has become widespread in our time. He meets young people who have forsaken the organized Church for what they call their "private religion". They may talk about finding God in nature, while hiking or skiing or gazing at a sunset. They are apt to think of God as an easy-going friend to whom they can turn when they feel the mood and on whom they can count in time of crisis. They are not apt to think of him as one who makes a serious claim on the quality of their lives and who requires disciplined worship if they are to deepen their understanding of him. The college chaplain must show that it is in Christ that we see God's nature, through Christ that we know the reality of God's companionship, and by means of Christ that we are enabled to see the signs of God's love in the highest mountains and the most distant stars.

Finally, the college chaplain must stand for the affirmations of the Christian faith at a time when great numbers of men have abandoned all hope for humanity and all faith in God. Today's despair has left its impact on many phases of our national life, but nowhere is it more important to combat this despair than in the places where tomorrow's leaders are being trained. At a time when one of America's foremost writers has called Ecclesiastes "the truest of all books" our college work has a significance that transcends all of its immediate objectives. It crosses the frontier of the future and makes its imprint on the shape of things to come.

Bringing Others to Church

By WILLIAM B. BARNDS

Rector of St. Matthew's, Lincoln, Nebraska

WHEN we like something very much we are apt to tell other people about it. If we see a picture show which impresses us we tell our friends about it, sometimes at great length. If we have a favorite radio program we are apt to tell our friends about it and urge them to listen to it too.

Now we ought to tell people about our church. Some of us do, and we all should. The church means much in our lives. It would be hard for us to imagine what life would be like without

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the church. Suppose you had never heard of Jesus; that you had never seen the symbol of the cross; that you had never heard any of the carols and hymns of the church; that you had never in your life said a prayer. We are inclined, sometimes, to take the church for granted without stopping to think about how much it really means to us.

But when we do think about the joys that are associated with our church, it makes us want to tell other people about the church. Our Lord sent people out to tell others the good news of the Christian religion. We can tell people about our religion and the church.

We send missionaries to other countries and that is fine, but there are people right in our own neighborhood who do not go to church. They do not appreciate what the church can really mean in their lives. They need the church as much as some people in distant lands. You can be a missionary, in a way by inviting them to go to church with you. Why not do that?

A Layman Views His Prayer Book

By Earl Bowen

Vestryman of St. Paul's-by-the-Lake, Chicago

LIKE the Bible, the Book of Common Prayer has grown from age to age. It was not written by a single author nor by a given group but is instead our heritage from the host of reverent souls who have preceded us. Through this medium they share with us their faith—their understanding—their experience—and their expression of that faith and understanding. Unlike the Bible however the Prayer Book is not a finished book in the sense that it will not have changes made in it from time to time. For instance, after the Revolutionary War the Prayer Book of the Church of England was no longer wholly appropriate to the Church in the United States. As a result of the independence of the States certain changes became necessary particularly in the prayers for our civil rulers. Such changes are not made lightly nor at the whim or instance of any individual or group, be they clergy or laymen. Changes must be ratified by the General Convention of the Church which is composed of the bishops, the clergy and the laity. If you have not read the preface and the ratification of your Book of Common Prayer you will find them interesting.

The Book of Common Prayer is, as its name implies, a Prayer Book common to all—it is a people's Prayer Book in which the rector leads but in no sense worships for the people. It dramatizes man's responses to God's love. These responses are magnificient in their order—their beauty—their reality. They serve to unify us in our public worship of God. As good churchmen and women we ought to learn how to use our Prayer Book—not simply to find and follow the service but to recognize ourselves as sharers in the loftiest of human acts—the worship of God. Its praise is your praise—its prayers are your prayers and its instructions are your instructions.

The Prayer Book is definitely not a style book of ceremonial. It does not teach nor prescribe the use of any particular vestments or any of the other embellishments by which reverence, love of beauty or a sense of fitness has sought to make the worship of God glorious. Such things may be classed as "pious opinions"—helpful, satisfying and inspiring to many and supported and sanctified by age long usage.

The simplicity of its service fits the Prayer Book for use in cottage, castle, church or cathedral or as the Rev. Joseph Moore described to us on the battlefield or in army camps. A remarkable feature of the Prayer Book is that every order of service teaches the essential truths of the Christian religion—the fatherhood of God—the saviourhood of Christ—the work of the Holy Spirit and the brotherhood of man in Christ.

In the twenty-three orders of service the prayers, scripture readings and ceremonial all witness plainly to the plan of redemption. When God became man in the person of his son Jesus Christ lost humanity was found. When Christ died upon the cross humanity was brought to justice. When he arose from the dead dying humanity was given back the eternal life it had forfeited. When he ascended into heaven degraded humanity was restored to its divine destiny. These are the essential truths of the Christian religion—the plan of redemption—which is so beautifully expressed in each of the orders of service.

There is perhaps some slight danger that we may at times become so absorbed in the beauty of the service that we lose sight of these essential

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truths. In that connection I am reminded of an incident that is supposed to have happened on the Pennsylvania railroad. When one of their deluxe trains stopped at a station for a few minutes a traveller got off for a bit of exercise. As he strolled on the platform he noticed an elderly man tap each car wheel with a small hammer. He asked the old man why he did that. The old fellow replied "Man and boy I've been doing this for forty years and, do you know, I've often wondered." Let us not be like that old man—let us not just go through the motions and repeat the responses parrotlike but let us participate in each service with our whole heart and mind.

Our Prayer Book is not only an outline for our public worship of God but in the Psalms and lessons for the Christian year it provides a splendid outline for our daily and private devotions. If faithfully followed they afford us the strength and courage that are so essential in these troublous times. In the days of a simpler mode of life the Church was the social, cultural and spiritual center of the community. The people could and did come to the Church for daily morning and evening prayer. Today with the many demands upon our time most of us would find that custom very difficult. In a material sense perhaps we have come a long way since those early days when the spiritual welfare of the community and of their family was the major concern of our forefathers but it is debatable as to whether our spiritual progress has kept pace. And yet the human need for divine guidance and the sustaining power of prayer was never greater.

The terrific tensions created by two world wars, the ten year depression and the dread of a possible depression or war to come are too great for us to cope with unaided. No thinking person who has lived through this period and who intelligently observes the trend of world affairs can fail to feel the need for divine help and guidance both for himself and for the world.

Not long ago I had the pleasure of reading a book entitled "On Being A Real Person" by Dr. Harry Emerson Fosdick. Dr. Fosdick in addition to being a clergyman whose influence is nationwide is also noted for his success in personal counselling. He has written a number of books each one dealing with a facet of the true Christian mode of life interpreted in terms of contemporary living. This particular book was written after twenty years experience in personal counselling during which period he had the opportunity of observing at first hand the maladjustments and neuroses which are largely the result of our present so called civilization. Dr. Fosdick quotes an unnamed modern Quaker: "Strained by the very mad pace of our daily burdens we are further strained by an inward uneasiness, because we have hints that there is a way of life that is vastly richer and deeper than all this hurried existence—a life of unhurried serenity, peace and power. If only we could slip over into that center! If only we could find the silence which is the source of sound! We have seen and known some people who seem to have found this deep center of living—where the fretful calls of life are integrated—where 'no' as well as 'yes' can be said with confidence. We've seen such lives—integrated—unworried by the tangles of decisions—unhurried—cheery—fresh—positive. These are not people of dallying idleness nor of obviously mooning meditation—they are busy carrying their full load as well as we, but without any chafing of the shoulders with the burden—with quiet joy and springing step. Surrounding the trifles of their daily life is an aura of infinite peace and power and joy. We are so strained and tense with our burdened lives—they are so poised and at peace."

HOW does it happen that people such as these enjoy such peace of mind? Peace of mind is fundamentally a matter of power. Plenty of people who do not need to worry about finances do worry about them. Plenty of people with average health are hypochondriacs, worrying over imaginary illnesses. Such people constantly suffer from a feeling of skating over thin ice and expecting to go through. The real reason is within themselves. They have no interior resources of power —no margin or reserve around their daily needs —no sense of available backing that sends them into each day's tasks and difficulties sure that what they ought to do they can do and that what they must endure they can endure. They have never learned the day-by-day secret of interior reinforcement concerning which Dr. Alexis Carrel said: "When we pray we link ourselves with the inexhaustible motive power that spins the universe. We ask that a part of this power be apportioned to our needs. Even in asking our human deficiences are filled and we arise strengthened and repaired." As St. Paul said "In him who strengthens me I am ready for anything."

To again quote Dr. Carrel, "As a physician, I have seen men after all other therapy had failed lifted out of disease and melancholy by the serene effort of prayer. It is the only power in the world that seems to overcome the so-called laws of nature. The occasions on which prayer has dramatically done this have been termed 'miracles' but a constant, quieter miracle takes place hourly

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in the hearts of men and women who have discovered that prayer supplies them with a steady flow of sustaining power in their daily lives."

And that, in the judgment of brilliant men who have had ample opportunity to observe, is the secret of peace of mind which is so sadly lacking in the world today. The disciples said to Jesus "Lord teach us to pray." His reply was the Lord's Prayer. Every prayer in our Prayer Book is modeled on the Lord's Prayer but varied according to individual needs. In any prayer you may take you will find every petition growing out of some phrase of the Lord's Prayer. Thus following the perfect model the Book's prayers teach us how and what to pray for according to the will of our Lord and the Prayer Book becomes a perfect manual for our private devotions.

It only remains for us to dedicate a very small portion of our day to prayer—and who will deny that the rewards are great? Peace of mind—the very phrase itself conjures up a vision of a goal well worth striving for. There is no peace—no serenity—except in the grace of our Lord.

Sometimes in the arrogance of their seeming material success men lose sight of that fact and incline to the belief that their will alone is sufficient to supply the strength that they need. We have all seen many examples of the fallacy of that belief. It is not a question of performing our duty in our daily private devotions—it is a question of our not being able to afford not to do so. We all need that inward feeling that can only come as a result of knowing that we are the children of God and that if we will do our part and rely upon him we will be supplied with the power to meet our daily problems.

Back-Road Religion

By PHILIP H. STEINMETZ

WE all know and love back road routes by which we avoid the pressure of heavy traffic and often gain the beauty of fine views or shady woods. They are quiet and restful, but they cannot take the place of the main highways for the important traffic of buses and trucks.

There are back roads in our lives where we retreat for rest and recreation before returning to our main work. We treasure them.

For some of us religion belongs on these back roads. It is an enrichment of life rather than the foundation of it. We think of God and make an effort to catch and reflect his love when we are not busy doing something else. But we are startled when we hear of someone like Stephen making a real stand on religious conviction. Why be a martyr?

Martyrs are main-road Christians. For them nothing matters so much as being true to the will of God. They have found the great joy of being utterly without fear even in the face of death. They are really alive. They show us religion no longer only on the back roads but also in the thick of the heavy traffic of life. Thank God for martyrs and be ready and willing to be one, unless you wish to be a back-road Christian.

Watch Out for Yammer

By GEORGE I. HILLER
Rector of Trinity, Miami

A YAMMER (says Webster) "is one who querulously complains; to peevishly cry aloud; whine." A yammer in the Church or any of its organizations has about the same effect as a termite in a building. Perhaps not so quietly but with the equal and regular persistence of that animal. Your yammer gnaws away at the very vital support and frame work of your organization.



"We have done that before and it did not work," says the yammer. "It will cost too much money, our people can't afford it" - "Let us quit" - "Why should we do that, no body else does it" - "We do all the work and they take all the credit" - "I know they cannot come" - "Our people just won't be sociable" - "No body supports me" - "It is always an appeal for money" - "It's too hot" - "It's too cold" - "I am not well and cannot do that," etc. We could go on for another page.

The only thing the yammer says with which I agree entirely, is "I can't accept office." When you elect a yammer to office you have a major repair job, or your building will fall down.

I do not know the cure but I do know we must be careful. We need the spirit of faith, hope and militant effort. We need to be thoughtful in our efforts and to see to it, that pessimistic individuals, and those whose feelings are continually ruffled, do not by the power of their yamming, kill the enthusiasm of others. Energy, inconvenience and some disappointment, must go into anything we would accomplish, don't let the yammer tell you otherwise.

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THE NEW BOOKS

***Excellent **Good *Fair

* * **Church, Law and Society,** by Gustaf Aulen. Charles Scribners. $2.00.

The Bishop of Strangas, Sweden, sends a work in the spirit of Visser t'Hoof's "The Kingship of Christ." The two introductions which begin respectively, with the words, "Unquestionably" and "There can be no doubt" show a confidence in answering "The question about . . . the devastation of the European Church which is the presupposition of all such books. The Bishops of the Lutheran and state Churches are best able to rise in these times to a positive doctrine of reconstruction at a time when individualistic Protestantism has been struck so destructive a blow.

Justice, which is sought by all who must find some meaning to life in a period in which such meaning is not evident, must be based upon "the law of God as a dynamic, creative force in all of history." Bishop Aulen speaks not of a law of justice which can be assumed from a recognition of the dignity of man, nor which can be arrived at by some sort of value judgment. It is a law which makes history real, as a drama where God's agape fights against the evil forces opposed to the will of God. Men who have tasted the bitter reality of history in the making can warn the Church (in words that need to be heard especially in America) against two temptations: "The first is a temptation to passivity and indifference, the second to false presentations and to embracing Utopian and illusionary ideals."

The growth of the emphasis on the Church idea in Europe is turned "as well against an isolating and self-sufficient individualism as against an enslaving collectivism." The Church as the divine society is the only place in which the value of personality can be kept, while the universality of God's law for society is recognized. The Church is the means by which Christians can make the move from concentration on distant supernaturalism, to an appreciation for the law of God in immediate supernationalism.

— S. A. T.

* * **Hollywood on Trial** by Gordon Kahn. Boni & Gaer. $2.

The story of Mr. J. Parnell Thomas' expose of Hollywood which resulted in the citation of the men responsible for such pictures as Crossfire, Gentleman's Agreement, None Shall Escape, Kitty Foyle, Our Vines Have Tender Grapes, etc. A story of confusion, character assassination and Congressional posturing. If this kind of shenanigans is not unconstitutional it very well should be, since it represents a stiletto-stab at democracy. Christians should read it because it has a direct reference to our sacred subject, "freedom of the pulpit."

— W. B. S., Jr.

A highly important study of the person and work of Christ
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THE PRESS

Church News (Anglican, Australia): —The job of an editor is never easy. It is very hard to be High, Low and Broad at one and the same time. If the editor puts in much teaching, he is reminded that 'we don't want sermons'; if he prints articles of general interest, he is told that his tone is too secular. If he includes long accounts of parish strawberry fetes and debutante balls—with full lists of names — the general reader is bored; if he leaves them out, parish subscriptions drop off. If he fails to publish all the angry letters he receives, he is accused of stifling public opinion; if he does publish some of them he is accused of indiscretion by those who have never seen the letters he didn't print. All the budding poetesses of the diocese send him their verses, sometimes with a covering letter from the rector. And all the time he knows that the Episcopal axe may fall and another editor will have joined his too outspoken predecessors in oblivion.

America (R. C.): (Commenting on the report of The Church and the Disorder of Society at the World Council Assembly) — While the authors probably had no such intention it is possible to interpret their text as equally condemnatory, from a Christian viewpoint, of both Communism and Capitalism. Most Catholics, while heartily concurring with Papal strictures on capitalism, would stress Communism as by far the greater evil. The Church cannot resolve the debate between those who feel that the primary solution is to socialize the means of production and those who fear that such a course will merely lead to new and inordinate combinations of political and economic power. Catholic social thinkers feel that the Church has already resolved this debate.

Advance (P. E., Chicago)—Amid all the seriousness of the Lambeth Conference there were the usual amusing incidents, which sometimes broke the tension. There was the bishop, who as guest at a London house, went up to bed to find his chimere laid out for him to sleep in. The maid who unpacked, not finding pajamas, thought it was a night-dress. And there was another Bishop, who having no hair at all on the top of his head, just a smattering around the edges, like the surrey with the fringe on top, went to a London barber for a hair trim. When asked if he should remove his coat the barber eyeing his shining pate replied: "No, milord and you may leave your hat on too."

Anglican Outlook (C. of E., Canada) —Christians are often puzzled as to how they can love their neighbors as themselves in any real way. The practical solution of this problem is the primary concern of the Christian, not for his own welfare, but for the welfare of all people. The Christian must fight for an order of society in which his neighbor has the opportunity of getting a standard of living which he would consider satisfactory for himself. Money rights must no longer dominate human rights. We must fight for an order of society wherein a man's ability to outdo his neighbor no longer decides the education of his children, the extent of his medical care, whether he will live in a shack or a mansion.

THE RESOLUTIONS
OF THE 1948 LAMBETH CONFERENCE

The Encyclical Letter of the Lambeth Conference has been sent by the Presiding Bishop to all of the clergy, to be read in churches October 10th. Of equal, or greater interest and importance are the Resolutions which were passed by the entire Conference. There are 118 Resolutions, dealing with (1) Christian Doctrine of Man; (2) Church in the Modern World; (3) The Unity of the Church; (4) The Anglican Communion; (5) The Church's Discipline in Marriage; (6) Baptism and Confirmation; (7) Ordination of Women; (8) Administration of Holy Communion (Intinction).

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Friday Evening---October 8 *
Tune in the second program in
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THE PLAY: "THE CORN IS GREEN" by Emlyn Williams

THE STARS: Jane Cowl with Richard Waring and a large cast

THE TIME: 8 pm [EST] 7 pm [CST] 8 pm [MST] 7 pm [PST]

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AS a loyal Church member it is important that you hear each radio program in the series "Great Scenes from Great Plays." It is doubly important that you invite non-church members to hear each program. Many are arranging listening-in parties in their homes. Others are going through their personal address books and systematically telephoning friends to be sure to tune-in the Episcopalian programs broadcast every Friday evening.

On Friday evening, October 8, the beloved American star of "Smilin' Through" and "Lilac Time"—Miss Jane Cowl—will play the difficult role of Miss Moffatt in Emlyn Williams famous drama "The Corn Is Green." A good woman's courageous thought conquers stubbornness and bigotry, overcoming all obstables so that she is enabled to bring the light of learning to a little coal mining town in North Wales.

The play was selected to dramatize the importance of teachers and teaching, and how, going a step further, teaching the simple truths of Christianity is one of the most important functions of the Church.

***IMPORTANT NOTE:** There are still some Parishes not covered by the 500 stations of the Mutual Broadcasting System's coast-to-coast network. Most of these Parishes are being specially covered through local stations not affiliated with the Mutual System. In some cases this may mean that "Great Scenes From Great Plays" program will be heard on Thursday or Saturday or at a different time than that shown above. All Clergymen will receive a complete list of stations and times of broadcast well in advance.

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GOOD IDEA

LEND LEASE: A midwest parish has two large gas candlesticks; eight feet high and they burn gas. They will be glad to give them to any church that can use them. — St. Stephen's, Wyandotte, Mich., needs 12 or 15 second-hand pews. The church has made extensive repairs, including a new addition to the seating capacity that requires more pews. — A number of used lectern Bibles are available but to date no mission or parish has asked for one. — Copies of the old Hymnal, with music, in fair condition, are also offered to a church that will pay the express.

THE PARISH PENCE PLAN was started a year ago at St. Matthew's, Seat Pleasant, diocese of Washington, with the young people of the parish placed in charge by the vestry. It has the two-fold purpose of re-establishing grace before meals and the giving of thanks after meals in the homes of parishoners; also the raising of added income for the church in a painless way. "Three times each day these prayers I say; three times each day my pence I pay." The committee recently reported $331.80 received so far from this graceful way of giving thanks for the county of our tables.

An organization for boys called Trail Blazers has been started in Grand Rapids, Michigan. Canon Pink, in charge, says that "for years I have wanted to link the interest which all small boys have in cowboys and Indians and western lore generally with the work of our western Episcopal missionaries." The program offers a western program, with weekly meetings, and donations for the work of our Church in the west.

GET-TOGETHER: A large eastern city parish is looking for an assistant minister. — A young evangelical clergyman, studying in New York, would welcome opportunities to do supply work. — A midwestern city parish seeks a rector; a man who will build the congregation to the size the vestry thinks is possible. The Sunday School also needs to be built up. There are 100 active pledges. The pay is $3,000 and a five room apartment with all utilities. — A small suburban parish in the east seeks a rector; Prayer Book churchman; young man, preferably unmarried, who wants to grow with a church which has real possibilities. Salary to start, $3,000 and living quarters, with increases as growth justifies it. — A clergyman, evangelical, who has served ably as an assistant, seeks a parish of his own, preferably in the east. In the early fifties and in sound health. Minimum, $3,500 and house.

HELP WANTED: We are anxious to receive plans that have worked successfully in parishes and dioceses so that we may pass them on to others. Also believing that there is a real need in the Church for a bureau that can help in bringing clergymen seeking positions and parishes seeking rectors, we propose to do what we can in that capacity. We merely ask, please, that everything be done by correspondence. The staff of The Witness is extremely limited and we simply haven't the time to give interviews..

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PEOPLE

CLERGY CHANGES:

John W. Hildebrand is now in charge of All Faith, Huntersville, Md. He was formerly in the army.

Edward L. Merrow, formerly in charge of the Ascension, Silver Springs, Md., is now curate at St. Thomas', Washington, D. C. He is also to do graduate work at Virginia Seminary and be instructor of speech.

Berry B. Simpson, formerly rector at Indian Head, Md., is now rector of the Holy Communion, Washington, D. C. He was a navy chaplain in the war.

James A. Rockwell, rector of Grace Church and chaplain to Episcopal students at Syracuse University, becomes rector of St. Stephen's. Rochester, N. Y., on Nov. 1st.

Henry B. Moore, formerly of Morenci and Clifton, Arizona, is now vicar of St. Paul's, Crescent City, and St. Mary's, Ferndale, Calif.

T. L. Ludlow, formerly rector of St. Agnes, East Orange, N. J., is now rector of St. Thomas, Newark, Del.

John B. Fort, formerly rector of All Saints, Springfield, Mass., and director of youth work in the diocese of W. Mass., is now rector of St. John's, Bangor, Maine.

Norman L. Kellett, formerly rector of St. John's, Gloucester, Mass., is now rector of Holy Trinity, Southbridge, Mass.

Walter R. Strickland, recent graduate of Virginia Seminary, is now vicar of All Saints, Whalom, Mass.

Sidney W. Goldsmith, Jr., recent graduate of Virginia Seminary, is now assistant at St. John's, Williamstown, Mass.

John G. Shirley, associate rector of St. Mary's, Daytona Beach, Fla., will become rector of St. Philip's, Coral Gables, Fla., Nov. 1st.

David Loegler, former pastor of the Evangelical Church in Cleveland, and later in charge of pastoral ministry of the Cleveland Church Federation, who graduated from Bexley Hall in June, is now director of the chaplaincy service of the diocese of Ohio.

CONSECRATION:

Charles A. Clough was consecrated bishop of Springfield (Illinois) on Sept. 21 at St. Paul's Cathedral, Springfield. Bishop Ivins of Milwaukee was the consecrator, with Retired-Bishop White of Springfield and Bishop Loring of Maine the co-consecrators. Bishop Essax of Quincy and Bishop Gardner of New Jersey were the presentors; the Rev. Frederick Arvedson, Pekin, Ill., and

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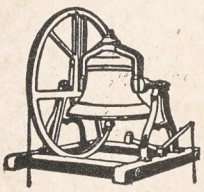
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PEOPLE

Canon Charles E. Whipple, Falsmouth Foreside, Maine, the attending presbyters. Bishop Whittemore of Western Michigan preached and Bishop Horstick of Eau Claire was the litanist.

M. George Henry is to be consecrated this week, Sept. 29, as Bishop of Western North Carolina, at Trinity, Ashville, N. C. Henry St. G. Tucker, former Presiding Bishop, is the consecrator, with Bishop Phillips of Southwestern Va., and Bishop Carruthers of South Carolina the co-consecrators. Presentors: Bishop Colmore, retired bishop of Puerto Rico, and Bishop Wright of East Carolina. Attending presbyters: Boston Iackey of Lenoir, N. C., and Wilbur Leach of Valle Crucis, N. C. Preacher: Bishop Penick of North Carolina. Litanist: Bishop Gunn, co-adjutor of S. Virginia.

LAY WORKERS:

Edward H. Dunn, M. D., resident physician at the Veterans Hospital, Jefferson Barracks, Mo., has been appointed missionary at Fort Yukon, Alaska.

Given R. Galbraith, M. D., of Los Angeles has accepted appointment as a medical missionary in Shanghai, China.

ANNIVERSARY:

Bishop Malcolm Endicott Peabody celebrated the tenth anniversary of his consecration as Bishop of Central New York recently. A tribute is paid him in the Sept. issue of the diocesan paper which states, among other things, that "from the smallest mission to the largest parish his presence is one of quiet dignity, serious purpose and the job of wholehearted religion."

HONORS:

Charles W. Wood, Jr., rector of St. Paul's, Rock Creek, D. C., has been named a member of the American committee on Japan, which will study economic, social and political questions of that country. Episcopalians William R. Castle and Joseph Grew are co-chairmen of the committee.

DEATH:

Claude E. Remick, 72, senior canon of Christ Church Cathedral, St. Louis, died on Sept. 14th. He was widely known for his work with underprivileged boys which he carried on at the cathedral where he served for 44 years.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief We reserve the right to abstract and to print only those we consider important.

REV. CHARLES D. KEAN

Pres. Episcopal Evangelical Fellowship

"Those of us who reject the doctrine of the Church and the ministry set forth in 'The Apostolic Ministry' reject it, not on grounds of minute difference on points of archaeological interpretation, but because we cannot recognize as Christian the doctrine of God, which seems to underline this imposing theological edifice." The above statement was written by Bishop Stephen Neill, assistant to the Archbishop of Canterbury, in the little book he edited, "The Ministry of the Church."

Because the Episcopal Evangelical Fellowship shares Bishop Neill's convictions, our reaction to the recent recommendation by the retired Bishop of New York that everyone study "The Apostolic Ministry", edited by Dr. Kirk, the Bishop of Oxford, is to point behind these alleged issues of scholarship to the area of religious convictions. In a recent letter, Bishop Manning suggested that everyone read "The Apostolic Ministry" and Dr. Cirlot's "The Apostolic Succession—Is it True," as a means of understanding the ecumenical issue. We believe these volumes confuse the issue, not just because of differences in theory about the early Church but because they misunderstand the issue of faith. It so happens that the authors of the books concerned and Bishop Manning were in general agreement in this area before the books were written. One cannot separate between presuppositions and findings.

In order that Episcopalian readers may realize that there is a wide variety of literature available today on this subject of the Church and the ministry, and that not all scholarship comes out at the same place, no matter how able and conscientious it may be, the EEF would counter Bishop Manning's recommendation by suggesting three other books, all of them written by competent authorities: "The Ministry of the Church," edited by Bishop Neill, and including an article by the Rev. Frederick W. Dillistone of the Episcopal Theological School; "The Reunion of the Church," by the Rt. Rev. Lesslie Newbiggin, Bishop of Madura, the United Church of South India; and "The Coming Great Church," by Canon Theodore O. Wedel. The presuppositions of these volumes on the nature of the encounter of God and man are thoroughly evangelical, and in the Anglican tradition. They are also works of great and recognized scholarship.

The Episcopal Evangelical Fellowship believes these three books to state pretty well what we believe to be the real tradition of our Anglican Communion in the area of Church and ministry with particular reference to our relationships with other churches.

WILLIAM R. HUNTINGTON

Formerly of THE WITNESS editorial board and now commissioner of the American Friends Service Committee in Europe

From the perspective of Europe the refusal of an American visitor's visa to Dean Hewlett Johnson of Canterbury on the apparent grounds that he and the National Council of American-Soviet Friendship, who invited him for a lecture tour, are in fact interested in making Americans more friendly to the U. S. S. R. appears as one of the stupidest blunders our government has yet made. It appears as a flagrant denial of our profession of belief in freedom of speech. It appears as a deplorable use of the visa as a means of restricting freedom of ideas as well as personal freedom — a use Americans find shocking when employed by countries over here.

It appears as bitter disillusionment to those who want to believe in America's faith in democracy, and most unfortunately, as confirmation to those already cynical about our practice of freedom. As propaganda it will do incalculable harm to the reputation of the United States and to its relations with other countries.

MISS EDITH M. TUTTLE

Churchwoman of Paterson, N. J.

Congratulations, Mr. Spofford, on Talking It Over for Sept. 2. Dean Johnson travels to create understanding, of which we are sadly in need. For nothing less would this fine old gentleman leave the comfort of Canterbury.

MISS RUTH BISHOP

Churchwoman of Brooklyn

From your report in the Sept. 2 number I cannot agree with Bishop Barton that the Lambeth Report is "bold". Bold in what? It seems to me that our Anglican bishops straddled every question to come before them—and this at a time, certainly, when forthright speaking is called for.

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THE

Witness

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October 7, 1948

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MEMBERS OF PARISHFIELD COMMUNITY

Story on Page Three of an Alternative to Futility

MICHIGAN LAUNCHES A NEW COMMUNITY

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SERVICES
In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE
NEW YORK CITY
Sundays: 8, 9, 11 Holy Communion; 10, Morning Prayer; 4:00 Evening Prayer; Sermons, 11 and 4.
Weekdays: 7:30, 8 (also 9, Holy Days and 10, Wednesdays) Holy Communion; 8:30 Morning Prayer; 5:00 Evening Prayer.
Open daily 7 a. m. to 6 p. m.

GRACE CHURCH, NEW YORK
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Sundays: 8, 10 and 11 A.M. and 4:30 P.M.
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Sundays: Holy Communion, 8 and 10 A.M.; Morning Service and Sermon, 11 A.M.
Thursdays and Holy Days: Holy Communion, 11 A.M.

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8:00 A.M. Holy Communion.
11:00 A.M. Morning Service and Sermon.
Weekdays: Holy Communion Wednesday at 8:00 A.M.
Thursdays and Saints' Days at 10:30 A.M.
The Church is open daily for prayer.

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Madison Ave. at 71st St., New York
Rev. Arthur L. Kinsolving, D.D., Rector
8:00 A.M. Holy Communion.
9:30 A.M. Church School.
11:00 A.M. Morning Service and Sermon.
4:00 P.M. Evening Prayer and Sermon.
Wed., 7:45 A.M., Thurs., 12 Noon Holy Communion.

ST. THOMAS' CHURCH, NEW YORK
Fifth Avenue and 53rd Street
Rev. Roelif H. Brooks, S.T.D., Rector
Sundays: 8 a.m.—Holy Communion; 11 a.m.—Morning Prayer: 1st Sunday, Holy Communion.
Daily: 8:30 a.m.—Holy Communion.
Thursday and Holy Days: 11 a.m.—Holy Communion

THE CHURCH OF THE ASCENSION
Fifth Avenue and Tenth Street, New York
Rev. Roscoe Thornton Foust, D.D., Rector
Sundays: 8 A.M. Holy Communion.
11 A.M. Morning Prayer, Sermon.
8 P.M. Evening Song and Sermon; Service of Music (1st Sun. in month).
Daily: Holy Communion, 8 A.M. Tues., Thurs., Sat.; 11 A.M. Mon., Wed., Fri.
5:30 Vespers, Tues, through Friday.
This church is open all day and all night.

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Church School at 9:30
Morning Service at 11
Evening Prayer at 8

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ATLANTA, GEORGIA
435 Peachtree Street
The Rev. J. Milton Richardson, Rector
9:00 A.M. Holy Communion.
10:45 A.M. Sunday School.
11:00 A.M. Morning Prayer and Sermon.
6:00 P.M. Young People's Meetings.

The WITNESS

For Christ and His Church

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★

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SERVICES
In Leading Churches

CHRIST CHURCH
Grand at Utica
WAUKEGAN, ILLINOIS
Rev. O. R. Littleford, Rector
Rev. David I. Horning, Associate
Rev. Walter Morley, Assistant
Sunday: 8, 9:15, 11. Wednesday and Thursday, 9:40. Holy Days, 9:30.
Evening Prayer daily, 5:30.

ST. JOHN'S CHURCH
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BUFFALO
Rev. Walter P. Plumley
Rev. Harry W. Vere
Visit one of America's beautiful churches.
Sunday: H. C. 8:00; Church School, 11; M. P. 11—Tuesday, Holy Communion, 10:30

CHRIST CHURCH
RIDGEWOOD, NEW JERSEY
Rev. A. J. Miller, Rector
Sunday: 8 and 11.
Friday and Holy Days, 9:30 a. m.

ST. PAUL'S CATHEDRAL
BUFFALO, NEW YORK
Shelton Square
The Very Rev. Edward R. Welles, M.A. Dean
Sunday Services: 8, 9:30 and 11.
Daily: 12:05 noon—Holy Communion.
Wednesday: 11:00 A.M. — Holy Communion.

ST. JOHN'S CATHEDRAL
DENVER, COLORADO
Very Rev. Paul Roberts, Dean
Rev. Harry Watts, Canon
Sunday: 7:30, 8:30, 9:30 and 11 — 4:30 p. m. recitals.
Weekdays: Holy Communion Wed. 7:15, Thurs. 10:30.
Holy Days: Holy Communion at 10:30

SERVICES
In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.
Weekdays: Holy Communion — Monday and Thursday, 9 A.M.; Tuesday. Friday and Saturday, 8 A.M.; Wednesday. 7:00 and 11:00 A.M. Noonday Service, daily 12:15 P.M.

CHRIST CHURCH
CAMBRIDGE
Rev. Gardiner M. Day, Rector
Rev. Frederic B. Kellogg, Chaplain
Sunday Services: 8:00, 9:00, 10:00 and 11:15 A.M.
Weekdays: Wed. 8 and 11 A.M. Thurs., 7:30 A.M.

TRINITY CHURCH
MIAMI
Rev. G. Irvine Hiller, S.T.D., Rector
Sunday Services 8, 9:30, 11 A.M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
Services
Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 P.M.
Weekdays: Holy Communion Wednesday and Holy Days, 12:00 noon, Friday 8 A.M. Intercessions Thursday, Friday, 12:10; Organ Recital Tuesday, 12:10.
The Cathedral is open daily for Prayer.

ST. PAUL'S CHURCH
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Rev. Calvin Barkow, D.D., Rector
Sundays: 8 A.M, Holy Communion; 11 A.M., Church School; 11 A.M., Morning Prayer and Sermon.
Wednesdays: 10 A.M. Holy Communion; 10:45, Rector's Study Class.

THE CHURCH OF THE ADVENT
INDIANAPOLIS
Meridian St. at 33rd St.
The Rev. Laman H. Bruner, B.D., Rector
Sunday Services: 7:30 A.M. Holy Communion; 9:30 A.M. Church School; 11 A.M. Morning Prayer and Sermon.

CHRIST CHURCH
NASHVILLE, TENNESSEE
Rev. Payton Randolph Williams
7:30 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
6 P.M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion, 10 A.M.

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ST. LOUIS, MISSOURI
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Holy Communion — Daily at 7:30
Fridays at 7:00 A. M.
Holy Days and Fridays 10:30 A. M.

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The WITNESS

FOR CHRIST AND HIS CHURCH

October 7, 1948

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STORY OF THE WEEK

Diocese of Michigan Opens A Unique Community

Clergymen and Families Launch Parishfield Similar to European Centers

By FRANCIS O. AYRES, Jr.

Brighton, Mich.—Parishfield, recently established here, is a place at the service of people who are concerned with the Christian task in the world today. It has been founded in a deep conviction, shared by all those who have had a part in its founding, that the Church is, at present "unequal to her task" and that if men of God are to "rise up and make her great" something more than goodwill is needed—the power of the Holy Spirit working through new men and new channels. In general then the purpose of Parishfield is to provide a center as one new channel through which the Holy Spirit may work toward the redemption of men and women, our society, our culture. More specifically its purpose is threefold—each aspect, of course, dependent on the other two and each designed to meet a deep-felt need in the Church.

First, the purpose of Parishfield is to increase the manpower of the Church—that is on the one hand to increase the number of men who offer their lives to God that he may work through them and, on the other, to help develop the abilities and deepen the consecration of men who are already working in the Church. Laymen are, today, constantly urged to become more active in the Church. From the Presiding Bishop's committee on laymen's work down through the dioceses to the programs of specific parishes, laymen are told they ought to take a larger part in the life of the Church. The point is well taken, for laymen will become increasingly active—or the Church will perish. Yet the Church has not, by and large, given laymen an adequate opportunity to deepen their faith and to prepare themselves for the work they are urged to do. A job that is worth doing demands serious preparation equal to its demands. Parishfield is designed to provide laymen (this term is meant always to include laywomen) with an opportunity to go deeper into the knowledge and love of God and to help prepare them for specific jobs in their own parishes such as parish-callers, teachers, and Christian witnesses and prophets within their own vocations.

Second, the purpose of Parishfield is to serve as a center through which various individuals and groups may unite to work on the meaning and strategy of the the Christian gospel in the modern world. Or, to put it another way, the purpose of Parishfield is to help sharpen and strengthen the cutting edge of the Church and to aid in developing her knowledge and skill so that every blow will strike directly against some manifestation of evil. Dissatisfaction with the Church as it is only abets the evil around us and within us unless its leads to constructive thinking and action. How is the Church to reach those who remain indifferent to the Christian message? How is the parish life to be revitalized so that the very nature of that life makes it impossible for men and women to continue to ignore it? How is a man along with other Christians in his particular vocation to give a living witness to Christ? How can the Christian fellowship redeem the culture in which we live? These and many other questions must be answered before laymen or clergymen can perform adequately their Christian task. Parishfield is a place to which various groups of laymen and clergymen may come to discuss, correlate and develop their ideas along some such lines and from which the permanent staff may go to aid these groups in their work.

Third—and most important—the purpose of Parishfield is to provide the means whereby men can share a life of worship, work, study, and recreation thus experiencing and at the same time giving witness to the reality and true foundation of the Christian fellowship. The best witness to Christ is a group of Christians whose fellowship one with another is grounded in a common faith and a common task. Indeed there can be no true witness to Christ apart from such fellowship, nor can there be, nor has there been, any great advance in Christianity apart from one. The main reason why the Church is failing to win converts today in any appreciable numbers is because of the failure to establish truly Christian fellowships. Those who come to Parishfield will already share a common faith and a common will to serve

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God. By sharing in a life of worship, work, study, and recreation, they may enter into a real Christian community. Therefore when they return to their own parishes it is hoped that they will have experienced and be ready to help create a true Christian fellowship wherever it does not exist and to deepen and strengthen it wherever it is found.

Before the program can be fully developed a good deal of work needs to be done on the place and much equipment must be obtained. There are at present a large house, a small one and five good-sized farm buildings, all of them completely unequipped. Immediate needs consist of beds and bedding, farm tools, kitchen equipment and housing for the permanent members of the community. In time it is hoped that a large dormitory, accommodation for married couples, a library, a chapel and other possibilities may be developed. In the interim, the program will be started in so far as is possible.

Although the program at Parishfield will differ somewhat with each group that meets there the general outline will remain the same and will consist of worship, study, and recreation. The worship will be of such a type that it can be continued in home and parish. There will be morning and evening prayers with hymn and psalm singing. These will be along the lines of informal family services rather than the more formal kind spelled with capital letters. Holy Communion will be celebrated on Sunday mornings and occasionally on other days with some special intention. There will be a ten-minute period of intercession at noon with each person pausing where he is to offer prayers for "the whole state of Christ's Church." As a rule, there will be silence from the close of evening service until the opening of the morning service.

Work at Parishfield cannot claim the hours that it does in everyday life. On the other hand no full Christian life nor any real Christian fellowship is possible without it, and so a part of each day will be spent in doing the tasks necessary for the running, upkeep and development of a place like Parishfield. These will run from weeding a garden to painting a barn or from washing dishes to building a chapel. Study is the part of the daily life which will differ most from week to week. The subject and method will depend entirely on the purpose for which the group has gathered. In general however it will have to do with the Christian faith in thought or in action and it will demand a share of the time of all those who stay at Parishfield. A good part of each afternoon will be left free so that each person may do whatever he chooses — from such quiet pastimes as napping to such strenuous pursuits as trying to run down rabbits. There is a tennis court on the property and Parishfield is surrounded by 5000 acres of a state recreation area which includes many lakes.

People will come to Parishfield for varying lengths of time —some for a few days or a weekend, some for a full week, and eventually it is hoped, some for two weeks or even longer. As we have already indicated, they will come for many reasons but with a common faith and a common will to serve God. Inquiries are invited and should be addressed to Parishfield, Brighton, Michigan. A speaker will be available after the first of September and will be glad to speak to groups of men and/or women.

Parishfield was originally developed as a pony farm by Mr. James M. Teahen. The state, exercising its right of eminent domain, bought the property from Mr. Teahen who sold his prize-winning Shetlands and all the farm equipment. In the fall of 1947, the diocese of Michigan, through the efforts of Mr. Teahen, was able to purchase the property as a conference and retreat center. Bishop Emrich appointed a committee of which the Rev. Harold Towne is chairman to develop plans for and to supervise the running of the center. Through Bishop Emrich the committee was put in touch with a group of three men and their wives who had planned to form a community patterned after some of the centers which have been developed in Europe. The members of the community had studied, in so far as possible, these European centers and two of them had visited the only American counterpart, Kirkridge, in Pennsylvania. A meeting between a member of the community and the members of the committee in charge of the property took place in December of 1947 and was followed by another meeting in March with more members of each group present.

The committee decided to develop the center and the offer was joyfully accepted. The members of the community are Gibson and Blair Winter, Francis and Florence Ayres, and Charles and Mary Berger (along with many children too numerous to mention). The Ayres family is now living at Parishfield and the Winters and Bergers will follow in the later Spring of 1949.

The name Parishfield has been chosen for two reasons. First, it is hoped that the center will in itself be a parish in the fields. Second the members of the community and those who come to the center will be working in the field of parish life seeking to strengthen the life of a particular parish or to find new ways by which the life of the Church can be reinvigorated. The community will be known as the Parishfield Community. Eventually it hopes to have associate members who will live according to its discipline and purposes.

COVER PICTURE

☆ The leaders at Parishfield, pictured on the cover are, standing, Gibson Winter and Charles Berger; seated, Mary Berger, Blair Winter, Francis Ayres and Florence Ayres. Mr. and Mrs. Ayres are now in residence, with their children. The other families join the community next spring.

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NEWS OF THE EPISCOPAL CHURCH

COMMITTEE TO WELCOME DEAN JOHNSON

★ **Prominent Episcopal clergy** are serving on a recently formed ad hoc commmittee of welcome to the Very Rev. Hewlitt Johnson, dean of Canterbury Cathedral. The many bishops include: Bishop Haines of Iowa, Bishop Hall of New Hampshire, Bishop Lawrence of Western Mass., Bishop Parsons of California (Ret.), Bishop Peabody of Central New York, and Bishop Stoney of New Mexico. Professors Vida Scudder, Joseph Fletcher, and Fleming James; Editor Guy Shipler; the Very Rev. John W. Day; and the Rev. Dr. Charles B. Ackley represent other prominent clergy and laity. Under the leadership of Ralph Barton Perry, Harvard University, the committee has formed "in order to assure this distinguished British Churchman the extension of our traditional American hospitality and courtesy." It has invited Dean Johnson to come to the United States in November and early December, at the same time notifying the State Department and reminding it of its press pledge that it had no objection to the Dean's coming to the United States for a speaking tour under auspices other than those of the American-Soviet Friendship council. The committee in a letter to the Secretary of State, said "In the words of one of us we are 'not wholly convinced that Dr. Hewlett Johnson has the whole story of eastern Europe, but he has an important part of it, and should have every encouragement within our hitherto remarkably free society, to express his views and to supplement what our newspapers are daily emphasizing'."

LEARN HOW TO BE CLERGY WIVES

★ **The Church Divinity School** of the Pacific is conducting for the third year a weekly seminar "What a Clergyman's Wife Ought to Know." Married students' wives are offered the course which has been developed in a three year cycle. Clergy wives who have not had the advantage of such a course will rejoice to hear there is at least one objective source for this sort of information in the country.

sions of what we learn of Jesus through the parables. The Rev. Joseph Patterson gave three talks explaining methods used in parishes in relating the liturgical movement to parish life. The Rev. Samuel Shoemaker addressed the clergy twice on the laymen's share in the program of Evangelism. Bishop Washburn and Bishop Ludlow led meditations. Mr. Robert Jordan was present and was in charge of a pre-vue of the new radio program "Great Scenes from Great Plays."



Bishop Emrich ordains the Rev. Richard T. S. Brown to priesthood. Mr. Brown is the first full-time priest of St. Augustine's Mission, Detroit.

DIOCESE OF NEWARK CLERGY MEET

★ **The annual clergy conference** of the Diocese of Newark met recently in Delaware, N. J. The Rev. Fr. Hebert delivered three lectures on the connection between the Old and New Testaments, and their use in the services of the Prayer Book. The Rev. Charles W. F. Smith spoke on three different occa-

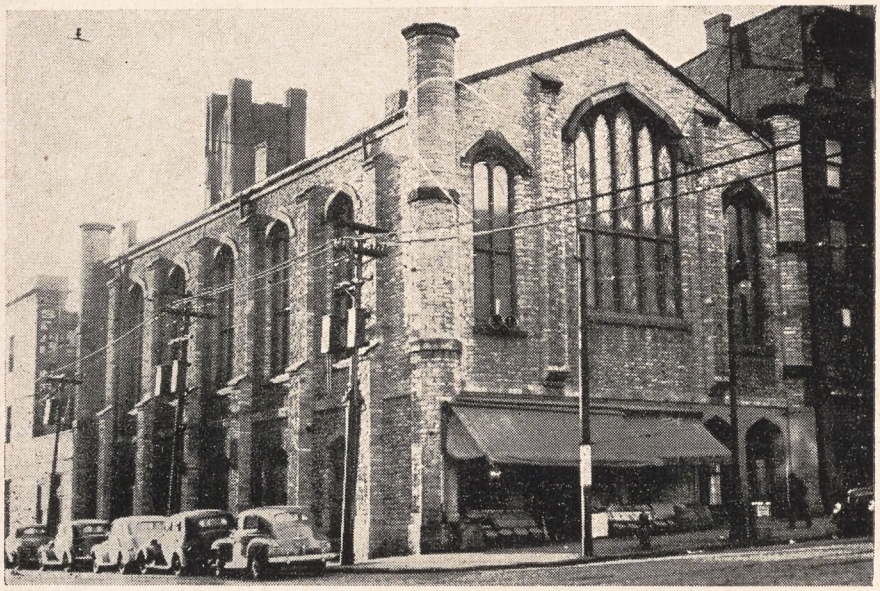
WILMINGTON CATHEDRAL GETS NEW DEAN

★ **The Rev. J. Brooke Mosley,** for the past four years director of the Department of Christian Social Relations in the Diocese of Washington, will become Dean of the Cathedral Church of St. John, Wilmington, Delaware. He will take his post there in November.

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LAYMEN'S CONFERENCE IN DELAWARE

★ **Laymen of Delaware met** for their fifth annual conference recently at St. Andrew's School, Middletown. There they heard their Bishop, the Rt. Rev. Arthur R. McKinstry, review the findings of the Lambeth Conference; after which they were divided into groups to discuss the various topics assigned by the bishops at Lambeth.



Mariners' Church in Detroit, oldest in the city, may have to be moved because of the development by the city of the civic center plaza. Hundreds of letters however have come from people asking that one of the city's few remaining landmarks be not destroyed.

Many of the men agreed to urge the local clergy to inaugurate further discussion of the Lambeth conference in their local parishes by means of seminars and group conferences. The group was also addressed by Lieut-Gen. John C. L. Lee, U. S. Army, Retired.

SEVENTY-FIVE STUDENTS ENTER GENERAL

★ **The Michaelmas Term** began at General Theological Seminary, Chelsea Square, in New York, on Wednesday, September 22, with a record entering class of Juniors, holding degrees from thirty-five different colleges and representing 24 dioceses of the church. Less than a week later, at a chapel service, The Most Reverend Michael H. Yashiro, Presiding Bishop of the Nippon Seikokwai (the Holy Catholic Church in Japan) preached and received the honorary degree of Doctor of Sacred Theology. The degree had been voted to him at the May meeting of the Board of Trustees of the Seminary. One of the seminarians, now registered at General, Mr. Raymond De Corneille, recently figured in nation-wide press dispatches concerning litigation over the will of the late Eleanor Medill (Cissy) Patterson, owner and editor of the Washington Times-Herald.

BOSTON RECTOR TEACHES BUSINESS MEN

★ **"Talks to Boston Businessmen"** by the Rev. Theodore P. Ferris is one of the 11 courses given in the Massachusetts Diocesan School which begins its nine Thursday evening sessions on October 14 in the Cathedral Church of St. Paul. The course is an innovation in the school and is intended for men only. It will be given in the cathedral, centrally located in the business district, at 5 p. m. as offices close. The course will deal with basic problems and realities of our time. Later in the evening there will be an open forum, "Facing National Issues." Authoritative speakers will cover the various party platforms, the House Committee on Un-American Activities, the Taft-Hartley Act, and other like issues. Another feature of the school is instruction in country dancing, which will be given at the close of each session. Extra-metropolitan schools will also be held throughout the diocese.

N. Y. PREACHING MISSION BEING PLANNED

★ **A Diocese-wide preaching** mission culminating in a week of preaching at the Cathedral of St. John the Divine is being enthusiastically supported by clergy and laymen of that diocese's convocation of Westchester. Weekly preaching services will begin at the Westchester County Center, November 7, 4 p. m. Services will follow on successive evenings at St. Andrew's, Yonkers; Trinity Church, New Rochelle; and St. Mark's, Mt. Kisco. Massed choirs of all congregations are planned. The purpose of the mission was described as "trying to reach the 'casual Christians' and the 'fringers'." The Missioner, the Rev. Bryan Green, is expected to arrive from England next month.

VALLEY FORGE RECTOR DIRECTS SERVICES

★ **The Rev. John Robbins Hart,** rector of the Washington Memorial Chapel, Valley Forge, served as state chairman of religious activities during the 1948 observance of Pennsylvania Week. General church participation in the observance, the week of September 26, was arranged by a committee of more than 100 clergy and laymen drawn from various denominations. (RNS)

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NEW WORK OPENED IN LOUISVILLE

★ **Bishop Clingman of Kentucky** opened, with services on Labor Day, the new St. Matthew's mission in the east end of Louisville. The congregation met in the new St. Matthew's Womens' Club building, and were greeted by their new Vicar, the Rev. Wilfred B. Myll. Having petitioned the bishop only six months ago for the formation of the mission, the congregation is already considering locations for a new church building, in this fast growing suburb. Bishop Clingman feels that the opening of this new work is in line with the program of the whole church for the coming year, the widespread project of Evangelization.

LAYMEN'S DIRECTOR TO HAWAII

★ **The Rev. Arnold M. Lewis,** director of the Presiding Bishop's Committee on Laymen's Work, will travel to Hawaii for a two-week trip to help Bishop Harry S. Kennedy organize laymen's work in the missionary district of Honolulu. On his way back and forth between "281" and the coast he will confer with various laymen's groups in the states. He will be back in the middle of October.

LOWRY CITES PARADOX OF SECULAR ERA

★ **Scepticism and the "im**pulse of faith," indicated by the loss of religious faith and neocaesarism, combine to form a true paradox of our times. So said the Rev. Charles W. Lowry, Washington rector, as he addressed the Diocese of Bethlehem's annual clergy conference. These attributes of the age, besides a sense of impending doom and the spiritual disunity of a physically united world, make modern man "the prey of fear, anxiety, despair, and new compensatory superstitious idolatries." Through the 'impulse of faith,' there has arisen "a willingness to believe dictators' promises. America is not sealed off from political messiahs . . . Wallace is significant as an example of the holy-leader type. Dewey," he went on to say, "reiterates, as a political aside, the modern heresy that every man is divine, sharing the congenital optimism of Americans generally and their difficulty in realizing the revolutionary character of the new age." He concluded, "Belief in one God is the only way out."

OVERSEAS DEPARTMENT LISTS NEEDS

★ **The Rev. Frank L. Titus,** Overseas Department of the National Council, is looking for at least twelve priests, eleven teachers, one doctor and one nurse to answer immediate personnel needs for church work overseas. Vacancies exist in Alaska, China, Japan, Liberia, South America and the Pacific Islands. Need is urgent because of world-wide expansion plans.



Robert D. Jordan, as the able director of promotion of the National Council, knows what printers mean by the word "bugs"—errors that show up in a publication when it is too late to do anything about them. One of the most embarrassing errors we ever made was in the September 30 issue when we captioned his picture with the name of another person. We apologize to him and to our readers, with a salute to Mr. Jordan for the great job he is doing, particularly in giving to the people of the United States the broadcasts of "Great Scenes from Great Plays."

NAMES SUBMITTED FOR ELECTION

★ **Among the names sub**mitted for consideration for the office of Suffragan Bishop of Long Island are three members of the editorial board of The Witness: the Rev. Roscoe T. Foust, Church of the Ascension, New York City; the Rev. George W. MacMurray, St. Phillip's Church, Brooklyn; the Rev. Joseph H. Titus, Grace Church, Jamaica, L. I. The list also includes the Revs. Theodore Ferris, Charles W. MacLean, Harold Olafson and Jonathan Sherman. The special Convention called for this purpose will be held at Garden City, L. I., on October 12th.

Young people in college, seminary or training school, or who are anticipating such study, are urged to write for information about contemplated missionary careers to Mr. Titus at the National Council headquarters.

BISHOP NASH GIVING LECTURES

★ **Exceptional teaching ability** should be utilized wherever it is found. Such is the premise of the department of Christian Education of the Diocese of Boston which is sponsoring two lectures by Bishop Nash to his laity on October 3rd and 17th. The lectures, "What is Man? A Christian Answer" and "How Our Christian Worship Began" are being delivered by the former seminary professor at the Cathedral Church of St. Paul.

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ECUMENICAL NEWS

RELEASED-TIME CLASSES STILL MEETING

Despite various court rulings, which cast doubt on the constitutionality of religious instruction in the public schools, mainly the U. S. Supreme Court ruling in the Champaign, Ill., case, week-day religious instruction classes have resumed in all parts of the nation. On the basis of a survey, Dr. Erwin L. Shaver, of the International Council of Religious Education, said: "Public school educators and church leaders have interpreted the Supreme Court decision of last March to forbid only sectarian classes in public school buildings and other uses of 'public school machinery', and schools therefore are continuing to release pupils for classes in churches and other buildings or to dismiss school grades early for these classes." In some states, he pointed out, state attorneys-general and other officials have ruled that the practice may continue, namely: New York, California, Indiana, Minnesota, Maine, Virginia, West Virginia, Oregon, Pennsylvania, South Carolina and Iowa. The only states where there are definitely unfavorable rulings are Vermont, Michigan, Kansas and Illinois. St. Louis is the only major city discontinuing classes during school hours. "Thus," he said, "release of pupils for classes in other buildings and independent of the public school is, for the present, considered legal." (RNS)

WORLD MISSION GROUP TO ASSEMBLE

Thirty-five hundred Protestant leaders are expected to attend a World Mission Assembly at Columbus, O., October 6-8, it was announced there by the Foreign Missions Conference, an interdenominational group composed of 108 foreign mission boards in the U. S. and Canada. The secretary of the conference, Dr. Wynn C. Fairfield, said the assembly was called "to challenge Protestants in North America with the need to undertake a greatly increased expansion in foreign missionary work." Following the meeting a campaign will be launched in 36 key cities of the U. S. and Canada. Among the speakers will be Harold E. Stassen, president of the University of Pennsylvania; Bishop Oxnam; Dr. C. Oscar Johnson, Baptist World Alliance; Congressman Walter H. Judd of Minnesota; and the Rev. Henry P. Van Dusen. A feature of the Columbus meeting will be a demonstration of radio and mass communication techniques being developed for use in missionary areas. (RNS)

WORLD COUNCIL PUT IN OPERATION

The newly-constituted World Council is now set up in operating organization, following a meeting of the Council's Central Committee in Woudschoten, Holland. The committee, headed by Anglican Bishop Bell of Chichester, is a ninety-man group elected from the first assembly at Amsterdam to deal with the general issues of policy until the next assembly, scheduled for 1953. Dr. Franklin Clark Fry, president of the United Lutheran Church in America, was named vicechairman and Dr. W. A. Visser 't Hooft as general secretary. Five other men were chosen to serve as associate general secretaries. They are: Dr. Henry Smith Leiper and Dr. O. Frederick Nolde, with headquarters in New York; the Rev. Oliver S. Tomkins, London, England; and Bishop Stephen C. Neill and the Rev. Robert C. Mackie, both with headquarters in Geneva. Leiper, a Congregational minister, will assume the portfolio for promotion; Nolde has been offered the portfolio for international affairs; Tomkins has "Faith and Order" and relations with the Eastern Orthodox churches; Neill, assistant to the Archbishop of Canterbury, will assume the portfolio for study and evangelism; while Mackie was assigned the secretariat for reconstruction and youth. Several staff members were elected to positions they held when the World Council was a provisional body, and other officers of departmental committees elected were: The Rev. Henry P. Van Dusen, Youth Department; and Bishop G. Bromley Oxnam, finance. Dr. Reinhold vonThadden-Trieglaff, delegate of the Evangelical Church in Germany to the Council, was named chairman of the Ecumenical Institute at Bossey. The six presidents of the World Council are: Pastor Marc Boegner, French Reformed Church; Archbishop of Canterbury; Bishop Oxnam of New York; Greek Archbishop Strenopolous Germanos, London; Dr. Erling Eidem, Primate of the Swedish Lutheran Church; and Dr. T. C. Chao (Anglican) of China.

CHURCHES PROVIDE PROBATION AID

Volunteer probation counselors—who were organized by the Louisville Council of Churches—are taking some of the strain off an overloaded Criminal Court program there. The volunteers are taking charge of juvenile lawbreakers who were set free under suspended sentences. Previously, no provision was made for such offenders because of a lack of state funds. The volunteers take one youth at a time and have no authority to arrest probation violators.

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NEWS OF OTHER CHURCHES

HOW MEN SHOULD TREAT WOMEN

Catholic women meeting in New Orleans at the convention of their National Council got a lecture from President E. A. Blaes of the National Council of Catholic Men on how they ought to be treated by the other sex. He told the 2,000 women attending that "the electrical engineer has taken woman's hands out of the dish-water. The chemist has made the scrubbing brush obsolete. The delicatessen has outmoded the cook book. The ready-to-wear shop has relegated her needle and thimble to oblivion."

But, he continued, "psychological techniques are being employed to divert the feminine mind from her natural vocation of motherhood; feminists cry for rigorous equalities between the sexes, forgetting that such spurious equality runs against the grain of sex differences legislated by Almighty God.

"Pressures such as these," Blaes said, "account for numerous pathological symptoms. Most abhorrent is the widespread abuse of the natural processes of procreation by unnatural and sinful interference —the murders of unborn children, the voluntary inflicting of sterility, the callous disregard of the legitimate, extra economic demands entailed by family life. Woman's duties can be discharged only by a woman herself." (RNS)

KINSEY REPORT CONDEMNED

An insult to the American people was the condemnation given the Kinsey Report in a resolution passed at the convention of Catholic Women, meeting in New Orleans. The resolution said the Kinsey report "can only add greatly to the unspeakable moral conditions that already exist due to unwholesome volumes and publications that flood the land, to the amoral or degrading pictures, to the preachment of birth control, and to the moral let-down that was one of the unfortunate products of the recent war."

In another action, the women urged the inauguration of a "clean literature" drive, with emphasis on "so-called comic magazines."

Reconsideration by the Supreme Court of its decision in the Champaign, Ill., case barring religious instruction from the public schools, was also asked.

Other resolutions called for the passage of state and federal laws increasing the minimum wage, equal pay for equal work for women, and support by the United Nations of fundamental human rights, including God as the source of these rights. (RNS)

CONGREGATIONALIST MAKES PROTEST

Pastor Charles Manker of the Congregational Church in El Paso, Texas, moved his pulpit into court to defend the right of Negroes and whites to sit in an unsegregated meeting. The test came over a proposal to require segregation at a Wallace meeting. Manker said that he was not a supporter of the presidential candidate but that "the issue of segregation should not be raised here."

EYEGLASSES FOR EUROPEANS

Pastor Clarence F. Avey of the Methodist Church in Athol, Mass., is collecting eyeglasses for Europeans, and since starting his campaign a few weeks ago has received hundreds of pairs of glasses from people in 23 states and Alaska. Fact is, he has received all required for the present, so don't send him any.

NEW CHURCH SCHOOL CURRICULUM

The Presbyterian Church introduced a new church school curriculum throughout the nation on October 3, the result of many years of work on the part of its board of education. It presents the Bible, the life of Christ, the history of the Church, the contents of doctrine and other related subjects, with stress on life-centered material. Printing matter for the first quarter of this year includes 488,000 bound books, 9,000 sets of teaching pictures, 215,000 activity packets, 175,000 work books and 202,000 teacher-parent magazines. The curriculum will involve an investment by the Church of over $2,000,000.

THE WITNESS

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NEWS OF CHURCHES OVERSEAS

YMCA WORKER ARRESTED IN SHANGHAI

T. H. Liang, YMCA secretary in Shanghai, has been arrested and detained at police headquarters. Three plainclothes men entered his office and requested him to take a "walk" in order to have a "little talk." When he refused he was forced out of the building at the point of a gun, placed in a jeep, and that evening his family was notified by the police that he was under arrest, but no reason was given. Also other "Y" officials have been unable to see him. Liang, a graduate of St. John's University, an Episcopal institution, has been particularly interested in international affairs and was one of the organizers of the International Cultural and Service Society.

RUSSIAN ORTHODOX IN FINLAND

The Russian Orthodox Church has proposed that the Orthodox Church of Finland be placed under its canonical jurisdiction, with the proviso that the Finnish Church have its own spiritual head. The Church comprises 80,000 persons, with about 17 per cent Russians and the others Finns. It was formerly under the jurisdiction of the Moscow Patriarchate but transferred allegiance to the Ecumenical Patriarchate (Istanbul). Religious News Service says that "informed opinion is that the Russian proposal will be rejected."

WORLD COUNCIL APPEAL FOR REFUGEES

An appeal for action on behalf of refugees has been issued from the Geneva office of the World Council of Churches. The appeal outlined four ways in which church groups can assist in the resettlement of refugees: (1) Helping to find jobs and living quarters in your community. (2) Organizing local refugee resettlement committees to bring the problem to public attention and to stimulate public action. (3) Relating local committees to national and international Christian agencies operating on behalf of the churches among refugees in Europe and elsewhere. (4) Supporting denominational agencies, councils of churches and other Christian organizations in the formation of united resettlement committees.

DISCRIMINATION DENOUNCED

Policies of the South African government which deprive native Africans of their constitutional rights were denounced in a resolution adopted by the general assembly of the Presbyterian Church meeting at Pretoria. It stated that the assembly "views with alarm and sorrow proposals by the government to deprive Africans of their present parliamentary representation and to take from Colored people their long-established and pledged right to vote."

NO RELIGION TAUGHT IN ROMANIA

Religion will no longer be taught in Romanian schools. The ban against teaching religion outlaws a practice of giving religious instruction to all grammar and high school pupils for one hour each week.

ROMAN CHURCH FORMS TRADE UNION

Labor leaders who claim to represent 600,000 Roman Catholic workers in Italy are setting up a new labor organization to compete with the Federation of Labor, which they declare is Communist led.

AUSTRALIAN CATHOLICS ENTER POLITICS

Roman Catholics will soon enter party politics in Australia, it was forecast by Brian Doyle, associate editor of The Catholic Weekly. Mr. Doyle's prediction came in an article written for the Sydney Morning Herald which described "growing dissatisfaction" among Catholics with the Labor Party's policy on socialization and other issues. Doyle explained in his article that he was writing as an individual and not as an official spokesman laying down Church policy.

Meanwhile, Jack Ferguson, president of the Labor Party in New South Wales, informed Doyle that the Church "has enough problems of its own without interfering in the body politic." Ferguson said his party was capable of "looking after its own affairs."

GERMAN CHURCHMAN HITS MATERIALISM

A call to German Christians to stand against "the spirit of naked materialism" was sounded in Berlin by Bishop Otto Nibelius of the Evangelical Church. Hitting at Communism, he asserted that "anti-Christian powers may remove the Christian faith from schools and educational institutions and force the Church back to the catacombs" but they "will fail to break Christ's cross."

JERUSALEM SYNAGOGUES ARE FILLED

Jews from all parts of Palestine ushered in the Feast of Rosh Hashanah, which started October 4th, with the most impressive observances witnessed for many centuries. Synagogues, both in towns and villages, were jammed with worshippers.

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EDITORIALS

The Vital Issues

WE hope that our Presiding Bishop was both misquoted and incompletely quoted in the reports that appeared in newspapers, based upon a press conference he gave on returning from Lambeth and Amsterdam. At least one of the country's most influential dailies quoted Bishop Sherrill as saying "that a number of the resolutions adopted by the Lambeth Conference will help to guide the policy of the Protestant Episcopal Church at its next General Convention a year from now." The report then goes on to speak of resolutions concerned with Church unity, marriage, intinction, ordination of women, commemoration of the 400th anniversary of the Book of Common Prayer, missionary strategy, a central college, and a congress of the Anglican communion. The reporters apparently got the impression that these were the matters to be "of vital concern to the Episcopal Church."

If so then two sections at Lambeth wasted their time in studying the Christian Doctrine of Man and the Church and the Modern World. The first 49 resolutions voted by the Bishops attending the conference came under these two heads, and we affirm, as did our Bishops, that the first resolution is an essential guide to the policy of the Church when it states "that man's disorders and conflicts are primarily due to ignorance or rejection of the true understanding of his nature and destiny as revealed by God in Jesus Christ" and the conference "affirms that man has a spiritual as well as a material nature, and that he can attain full stature only as he recognizes and yields to the love of God as revealed in Jesus Christ and to the influence of the Holy Spirit."

Likewise the resolutions concerning human rights, war, Palestine, communism, education, the modern state, the Christian way of life, are surely of more vital concern than most of the topics mentioned by Bishop Sherrill, many of which may well wait until we decide whether we are to have one world or two.

We are fully aware that newspapers, often because of space limitations, frequently misrepresent a man. They probably did in this instance. But we hope that the Presiding Bishop, and the many other Bishops who attended the Lambeth Conference, will deal with the vital issues that came before them as they present their reports to our Church people.

"QUOTES"

JUST because the Church of Christ must surround its members with the atmosphere of courtesy and good manners is the reason why we are patronized so often by the four hundred. But it is no reason why priests and vestrymen, should so often acquiesce in giving the church all the frigid dullness of a social function. We need to lose our self-consciousness in the consciousness of Christ. If we are putting on Christ we will unconsciously stop thinking of ourselves.

—The late BISHOP JOHNSON
First Editor of The Witness

Youth at Amsterdam

WE are glad to give you this week the report from Amsterdam written for us by one of the young people who represented the Episcopal Church, W. B. Parsons, Jr., a student at the Virginia Seminary. In doing so we report, because he fails to do so, that the youth delegates issued a statement at Amsterdam declaring that the Church has degenerated into a middle-class institution; that the elders do not know what they are talking about usually when they deal with communism, and said the Church better do something about the evils communism seeks to eradicate: economic injustice, racial inequality, social prejudices. There is too much "country club" atmosphere in churches and not enough attention paid to the working classes, these young people state in resolutions.

In other words, there is a dissatisfaction with the Church on the part of many young people which we think is wholesome, whether their appraisal is a just one or not, since it means that many of the evils they are so aware of will be corrected as they grow into position of leadership in the world-wide Church.

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A Senator Speaks

A mill in Nashua, N. H., the key one in the small city, was scheduled to close, throwing 3,500 workers out of jobs and inevitably disrupting the entire economic life of the community. The president of the company, located elsewhere, told the citizens that Nashua textile workers are unproductive when compared with Southern workers and that taxes, fuel, power and freight charges, compare so unfavorably with the South that "irrestible" economic tendencies compelled the closing of the mill.

Mr. Royal Little, the president, was then addressed by Senator Charles W. Tobey, Republican of New Hampshire, as follows: "Mr. Little, you are a capitalist and you have made a good deal of money and you are powerful. These people in this town, they spin and they weave and they try to earn enough to make a decent living. There ought to be some sweet reasonableness in our hearts . . . we ought to be ashamed of ourselves if we can't do anything about this situation. I am one who believes sincerely in the principles of free competitive enterprise and the profit system, when and if it gives just consideration to human needs as it carries on its operations. Business and finance and government are all important factors in our American life. But I also hold that even more important are people and that other equations are not an objective in themselves but should be judged, in the last analysis, as to their effect on the people's lives, fortunes and happiness."

We do not know, as we write, whether the efforts by Senator Tobey and others succeeded in keeping the Nashua mill open. We do say however thats remarks made by the Senator were thoroughly Christian and he is to be honored for his efforts to apply sound principles to a difficult situation.

Kids in a Baggage Car

By Thomas V. Barrett

Chaplain at Kenyon College

ON a holiday week-end some time ago, we found ourselves sharing a baggage car with half a dozen college students. Surrounded by brawn and indifference, we crouched in a corner like a character out of a Gluyas Williams cartoon, until we discovered the boys were from our school:- Brave Amherst. Since we've been the sort of old grad that gives the Alumni Secretary ulcers, we were glad of the opportunity to catch up on things. It turned out that Amherst had some new buildings, and a new President since we were there, but outside of that things were pretty much the same. Professor Eliot was still a communicant of Grace Church, the football team had a bad season, and the Alpha Delts had won some kind of an interfraternity cup. Songfest or something.

We asked if the Philosophy Department was Christian, Positivist, or Bhuddist, but our informants were not sure. But the time we got to Bridgeport we found out one of the boys was going to be a doctor, one wanted to go into the diplomatic service, and a third was headed for the ministry. The others didn't know what they wanted to do, but were considering business — preferably Big. It occurred to us that it would be a good thing for society if these men knew something about the Christian religion. They may look like models for Finchley now, we said to ourselves cynically, but along with several thousand other young men and women who have had the advantage of four years of college, they may be the leaders in our town in twenty years. They may even be the leaders of our country; and it is important that they lead us in the right direction.

We chewed on that thought between Westport and Darien, and came up with the idea that the men riding with us might turn out to be world scientists, statesmen, theologians, business men. It was an awesome idea to have in a baggage-car. Our muscular companions took on a new lustre in our eyes.

If there is anything that can "save" civilization (we told ourselves) it is a group of brawny young men and women coming out of the universities year after year, with wisdom, and virtue added to information. As we rattled through Stamford we began wondering what the Church was doing about this immense missionary task of interpret-

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ing the Christian faith to our baggage-car mates, and thousands, even millions of others like them. Where else, we asked ourselves, is there such an important group of human beings from the standpoint of world strategy? If there is any hope for justice, freedom, world peace, a humane civilization, it is bound up in these astonishing, yet precious youths who are becoming persons of skill, and learning.

WE have always felt that what we need on this earth is not simply more scientists, business men, diplomats and philosophers but a larger number of Christian scientists, business men, diplomats and philosophers. People who know something of the Christian religion, and act upon its commandments. We were forced to admit to ourselves, before we reached Greenwich, that although our Uncle Elmer, who has been a Church warden for forty years without having finished high school, is a sweet soul, and dear in the eyes of the Lord, he is not as urgent an objective for our missionary efforts as young Joe Doe in the baggage car. By this time Uncle Elmer should be able to take care of himself; and it is pretty clear he is not going to be an international statesman. But Joe may be the man of the hour, the statesman of the age; the peacemaker for years to come.

We have visited a couple of hundred colleges and universities since that eventful ride, and are glad of this opportunity to report some of the things our Church is doing on the campus. The division of College Work is grateful to the editors of this magazine for making this regular column available. Like us, they realize the kids in the baggage car may turn into the men the world needs—skilled, learned men whose devotion to the good for humanity grows out of their devotion to God.

fll

This is the first of a series of articles on work in Colleges. Future articles will present work at Purdue, Iowa, Missouri, Ames, Vanderbilt, South Carolina, Chicago, the work of faculty Episcopalians, G. I. students, and other phases of the work at various other colleges and universities.

The Church

BY PHILIP H. STEINMETZ

PEOPLE can form a club or design and erect a factory which will make washing machines. But people cannot make a church, any more than parents can make a baby. They can provide the conditions under which new life is given, but until it is given they do not have a baby. So people can provide the conditions under which a church comes, but without the gift of God, the Holy Spirit, they do not have a church.

The conditions on which God's gifts are given are faith and prayer. Faith is the confident knowledge of God's power. Prayer is the expression of our admission of need, dependence and obedience. Before we blame God for war, hatred, injustice and all evil we should stop to see whether we have provided the conditions under which God can give his gifts—faith and prayer.

Whether the newly constituted World Council of Churches "comes alive" by the gift of the Holy Spirit or turns out to be human machinery depends upon our meeting the conditions of faith and prayer and so opening the way for God's gift of himself. It is for each of us to do our part.

Christians in India Seek Unity

BY
ROBERT ROOT

WHEN fighting between the religious communities of India broke out last year, Christians everywhere rushed to help. In Pakistan, Hindus started to leave, Muslims began to flood in. A little group of doctors and nurses commenced to give medical aid to these refugees in the Pakistan city, Lahore. They were of different denominations, as the sick were of different faiths, but that did not bother them. They worked as a team.

Last spring that group opened a new united Christian hospital at Lahore. It will serve the general community, and the administration is planning a school of nursing. Two American denominations, the Presbyterians (USA) and the United Presbyterians, as well as mission organizations of two British Churches, are supporting the new work. In addition, the interdenominational agency, Church World Service Agency, has given it the boost of an initial grant.

All over India, old and new examples of interdenominational co-operation like that impress a visitor. There doesn't seem to be too much worry whether a particular Christian is a Baptist or a Presbyterian or a Methodist or something else. In fact, during the last year, Christian groups with five different denominational backgrounds joined forces to found the Church of South India.

All along the length of what Deccan Airways

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calls "the Backbone of India," interdenominational mission projects testify to the mood for unity.

At New Delhi, E. C. Bhatty, relief director of the National Christian Council, told me that all Christian groups except the Roman Catholic, "from Salvation Army to Lutherans," had cooperated in the council's interdenominational emergency effort. Over 400 volunteers, a fifth of them Americans of various denominations, took part in distributing relief supplies to refugees, doing medical work in camps and providing recreation and assistance to the uprooted. Not far from the Indian capital and from Agra, home of the famed Taj Mahal, Methodist and Presbyterian mission fields adjoin. On the borderland between the two, a new interdenominational work has gone far enough that the beginnings of success can be seen. This is the "Indian Village Service," sponsored by American Methodists and Presbyterians and British Baptists. Its head is an expert rural sociologist and Presbyterian missionary, William H. Wiser. Working with Dr. Wiser, I saw an Indian Methodist, R. N. Solomon, trying to remake one of several villages in the project, by helping the inhabitants learn how to help themselves.

Instead of merely passing out assistance and winning weak dependence, these village workers try during three years to get village leadership on the job, then move on. For example, Mr. Solomon, in one village, had got local people who could read to start little classes to teach others. Foreign missionaries could doubtless teach better, but enthusiasts of this experiment feel that change in the village will be more permanent under the new system.

SINCE last November, the famed Allahabad Agricultural Institute, the only all-India agricultural college, has also been interdenominational. The Presbyterians started this school early in the century, but now the Disciples, Evangelical and Reformed, and Methodists, as well as an Anglican society, are represented on the board, under a Disciple chairman. Traditionally, the Allahabad school, down the Ganges Basin from Agra, has tried to promote better agricultural methods so that small peasants, who make up most of India's vast population, will have a better life and be free of the threat of starvation. Now the new principal, Arthur T. Mosher, 37-year-old Presbyterian with an interdenominational background, and a British Anglican chaplain are experimenting with schemes for linking better Christianity and better farming, in the belief the two go together.

Southwest of Allahabad, on a main railway, is Jubbulpore, where the American Methodists started a theological seminary 25 years ago. During the 1930's, the United Church of North India (Presbyterian and Congregational), Mennonites, Disciples, Evangelicals and the United Church of Canada, began official co-operation in running it. Now, this school too is falling into step with the march to union. A constitution has been drawn up to make it a Union Theological College, and enough of the various supporting groups have already given approval to indicate that the change-over will be made within a year.

Steps toward the interdenominational support of another college are being made on to the south, at Guntur, in a Lutheran mission area. This is the United Lutheran board's Andhra Christian College, with 1,300 students. Here are the varied groups which have joined in its support: An Anglican society, 1937; American Baptists, 1946; British Methodist, who since have become part of the new Church of South India, 1947. Now the American Lutheran church is expected to come in, too. Lutheran President H. H. Sipes calls these moves toward "a union college."

Down towards the southern tip of India, at Vellore, is a famous medical work in what has traditionally been a field of the Reformed Church in America. The hospital here was founded by Dr. Ida Scudder, who became so famous that a letter addressed simply, "Dr. Ida, India," reached her. At the hospital, the doctors and nurses I talked with included representatives of the Baptist, Lutheran, Presbyterian and the Anglican churches and the Church of South India. A medical college has also grown during the last 30 years here, to train Indian women, and now men, to be doctors for various mission hospitals. Thirty-eight different Church bodies now support that work!

Then finally, at the port of Madras, there is another work that has blossomed since the war. In charge is an American Episcopalian woman, Dr. E. D. Mason. With her is Miss Dorothy M. Pearson, a nutritionist contributed by the United Church of Canada. Supporting their project is $10,000 from the American Churches through Church World Service. Fittingly, the project is carried on at Women's Christian College, the first school in India to be started by several denominations in co-operation. In Dr. Mason's phase of the project, caged rats are fed various foods to discover how the predominantly rice diet of India should be improved. Already a menu which is much better than rice, but just as cheap, has been developed. Miss Pearson's job is to

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teach Indian housewives the importance of better nutrition and then how to prepare healthful new dishes that their families will eat. Not only does this mitigate present famine conditions but it lays a road to better living by forming better eating habits.

All down the line, in short, closer co-operation among the different churches is bringing results in India. Doubtless there are many other examples which I did not see. What I saw, whether it was village welfare work or education, or medicine or ministerial training or relief or health, demonstrated that the churches are learning that by teamwork they can get things done!

Youth at Amsterdam

By W. B. Parsons, Jr.

Youth Delegate at World Assembly

THE youth section of the assembly was made up of 100 delegates from 46 countries invited by the arrangements committee to be their guests. It was felt that some young people should be present at such an important gathering, particularly as it had become customary to have some youthful representatives at large ecumenical meetings. We sat in on all the plenary sessions and when they separated into sections to discuss the four themes of Amsterdam, we did likewise. Thus in addition to sitting in on the main assembly we had a parallel "conference" of our own. When the assembly went back into plenary sessions for the last four days, we rejoined them. Another stated function of the youth section was to act as a prayer group for the conference. It was thought that since we would have a little more leisure time than the delegates and since we were a more closely knit body we could perform this function. This we were able to do, but only to a very limited degree, for we found that our days were so full of scheduled and unscheduled meetings that there was not sufficient time given to prayer. Most of us felt that this was a shortcoming of the assembly in general, for whereas there was a daily chapel service in the morning and prayers at night, there was no opportunity at either time for quiet meditation in which the whole group could hold up the assembly to God and allow our work to be "bathed" by the Holy Spirit. Many individuals did this, of course, but as a corporate body we did it very rarely if ever. Many felt this lack and some spoke about it. One can only hope that at the next assembly a definite amount of time will be allotted for corporate intercession.

In looking back over the words that were uttered or written in connection with the assembly, it is hard to find anything that was brand new. Of course the chance to be at a large ecumenical and international gathering was new to many of us, and it was very exciting to see such luminaries as the Archbishop of Canterbury, Bishop Berggrav of Norway, Pastor Niemoller of Germany, all in one place; to hear different points of view presented by Karl Barth, Reinhold Niebuhr, Emil Brunner, C. H. Dodd, and others from the same platform; these are opportunities one rarely gets. We were greatly impressed at the opening service with the long history and the great scope of the work which lay behind Amsterdam. When one considered what this meant in terms of long years of patient prayer and sacrificial labor by scores of Christians in all parts of the earth, it became a very moving spectacle, and when to render heartfelt thanks to him who had brought all this about, the more than a thousand voices were raised in the familiar strains of "O God our help in ages past," it suddenly became very difficult to swallow.

There Were Disappointments

There were other high points in the two weeks which will never be forgotten, but after the initial thrill of getting together was passed, most of us began to look expectantly at the content of the conference. I don't think we expected anything in the way of a miraculous statement which would act as a panacea for the ills of the world. We were warned against that in the opening service of the youth section when the Rev. Peter Fagel, youth director of the Reformed Church of Holland, told us in the words of John 4:48 not to expect "signs and marvels" at Amsterdam. But as the conference drew to a close and the reports of the commissions were made, I thought I detected a slight disappointment among the younger delegates. Maybe we did expect too much, but I rather think that we failed to find as much spiritual content in some of the talks and reports

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as we had expected and as much spiritual lift to the whole assembly as we had hoped for. Perhaps these were not possible in a meeting of this size. Perhaps the over-optimism of youth got the better of us. Disappointment was far from being the major reaction however. We were shown and were able to appreciate what a very significant thing it was that the World Council was at last formally constituted, and that the Churches were now officially responsible for it. But by far the most lasting part of Amsterdam will be the experience that we had together as a youth section. As a group we were much smaller than the adult part of the assembly. We were thus able to have more intimate and informal discussion in our commission meetings. People were able to engage in a real exchange of ideas and that far more frequently than was the case in the main assembly groups. We had another distinct advantage over our elders in that whereas they were scattered about in the various hotels of Amsterdam, we all lived together in one youth hostel. It might be more accurate to say we lived on top of one another.

Fellowship Basic

THE resulting fellowship was of a very basic and deep variety and the ecumenical aspect of our two weeks at Amsterdam was not limited to the conference hall, but pervaded the whole of our daily life. We now have the sense of a very close and real fellowship with our fellow youth delegates that stretches all the way around the world and hopefully will be a very firm basis for our continued participation in the World Church.

We were given a very vivid demonstration of the unity that we have in Christ, the unity which breaks down the barriers of nationality and nationalism, color, and race, when we were invited to take part in a youth rally sponsored by the Ecumenical Council of the Netherlands. To it came 6,000 Dutch young people, and 2,000 had to be turned away for lack of space, a significant thing in itself. Our youth delegation was placed on a stage at the front and acted as a sort of choir, leading the group singing and presenting a program of speakers and singers. Towards the end, Pastor Niemoller spoke. One might have expected that after the long war years of oppression and starvation at the hands of the Nazis that the audience would give the German pastor a polite hand at most. But in Christ the bitterness engendered by the basest sort of treatment can be wiped away, and the Dutch who saw in Martin Niemoller, despite his national origin, a great and fearless fellow Christian, rose as one and gave him an ovation that brought tears to the eyes. The meeting was brought to a close on the same high note by the blessing invoked by a doctor from Indonesia, the scene of the dreadful conflict between that people and the Dutch.

Our Urgent Purpose

We have left Amsterdam, and we have come away with a far clearer view and a far deeper experience of the Church, the world-wide Church, the one Church (Church as meaning the whole body of Christ on earth as opposed to the Churches) not primarily as something that is yet to come, though this is important, but as something that now exists, not only in the fact of a World Council, but in the experience of the fellowship we had together at Amsterdam, a fellowship which will always exist though some of us may never meet again. There were no bars to this fellowship. We were all one in Christ, and in the light of it, any less inclusive fellowship such as we might find in some of our home Churches can never satisfy any of us. We are constrained to give our utmost to the building of the one Church, but not for reasons of practical economy or joint defense against a common foe. We seek to be obedient to the will of our Lord, and it is clearer than ever before that we cannot be obedient and live in a divided Church. Nor can our Christian witness be nearly as effective in our split condition. We saw with greater clarity the supreme and urgent purpose in the prayer of our Lord in St. John's gospel, "That they all may be one . . . that the world may believe." I'm sure that this will be the heartfelt prayer of all of us in the years that lie ahead.

The Younger Churches

As a footnote of sorts I would like to say it appears that the younger Churches will need material help in most cases for some time to come, but in many cases they will supply some excellent personnel to the older Churches. Their greatest contribution, however, would seem to be in the tremendous vitality and freshness of their Christian lives. They are unhampered by the tradition and influence of our western society and witness to their faith with a straightforward clarity that makes many of us look sick. If the rot of our secular age invades the western Churches to any greater extent I think we can expect—rather we should hope—that any spiritual reawakening on our part will have as its source the lands to which we once sent missionaries.

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THE NEW BOOKS

***Excellent **Good *Fair

* * **Critics and Crusades** by Charles Madison. Henry Holt and Co. $3.50

American history, at its best, has always been the history of change and dissenting opinion. Mr. Madison here gives us the life-stories of some of our greatest citizens who, in the name of principle, became members of the 'out-group'. Included are William L. Garrison, Wendell Phillips, Edward Bellamy, Henry D. Thoreau, Emma Goldman, Henry George, Thorstein Veblen, John Peter Altgeld, Lincoln Steffens, Daniel DeLeon, John Reed and others.

—W. B. S., Jr.

* * **Great Shorter Works of Pascal.** Translated by Emile Cailliet. The Westminster Press. $4.50.

Pascal seems to be more than an author, he was an institution which continues to have a following. If you have read everything else by Pascal, here is some more. These selections are taken from personal letters, prayers, mathematical conjectures, and even from his will.

— S. A. T.

* * **Psychology for Pastor and People** by John Sutherland Bonnell. Harpers. $2.50.

All those who read and were helped by his former book, Pastoral Psychology, as well as many others who are seeking spiritual guidance and a Christian answer that is psychologically sound as they try to help people today, will welcome this new book. Dr. Bonnell writes from a profound experience in personal counselling and both clergy and laymen will find the book easy to read, yet one that adequately guides the reader through the many psychological terms and classifications which are increasingly appearing in popular literature.

Because the clergy are being called upon to counsel with many individuals, Dr. Bonnell recognizes the great need for adequate understanding and training on the part of the clergy, as well as the need of a more helpful cooperation between the clergy, psychiatrists, and physicians. But the clergy must never forget the patient is a person, not a body, and that the counselor is an instrument through whom God's holy spirit must work. God does the healing and although techniques are important the spiritual freedom and the emotional control of the minister is the important factor.

The reader will want to pay special attention to the qualifications necessary for the counselor, the importance of listening, asking questions, recognizing the importance of the experiences of youth, and of not taking anyone for granted. The chapter on "Ministering to the Sick," with its emphasis on the importance of scripture passages, should be challenging as well as helpful.

There is an appendix on "How to read the Bible" and a very adequate bibliography as well as a good index. The book is made up of lectures given at the Union Theological Seminary, Richmond, Va. If you are interested in helping people you will want to own this book.

—Ernest W. Churchill

* * **A Serious Call to a Devout and Holy Life.** By William Law. The Westminster Press. $2.00.

When the Presbyterian Press issues a reprint of the works of William Law, that's news. We've come a long way from the situation at the end of the eighteenth century when Law and Presbyterianism were considered to be at opposite poles. Perhaps this is a time when we need more mysticism; surely a little more of the Devout and Holy Life won't hurt any of us; his polemic against mediocre Christianity will ever be timely.

— S. A. T.

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CHURCH AND DRAMATIC ARTS

BY
WILLIAM B. SPOFFORD, JR.

THE first national radio program of the Episcopal Church has been inaugurated over the Mutual network. At this writing, of course, we can't judge what it will accomplish. But its presentation did live up to the ideas and planning that went into it.

Some have complained because there will be no good, old hymns or de-personalized sermons. But for most people, and certainly for the non-churched majority at whom the program is really aimed, this will be the greatest of blessings. Instead of the usual religious format, the show consists of great scenes from great plays . . . and, in such a setting, more real Christian dynamite should be coming over the air this winter than in some time past. Certainly Cyrano's anonymous wooing of Roxane for the manly, but dumb, Valentine put across the inner meaning of Christian self-sacrifice with more punch than most disembodied hymns.

The national department of promotion, under Robert Jordan, seems to have lined-up the best acting talent available and has engaged Walter Hampden to act as permanent host. As yet, I have seen no complete list of the productions. Since, now, we can dream, I hope that they have scheduled some of these great scenes with a religious message:

The meeting of Mio and Miriamne in Maxwell Anderson's Winterset; the defense of Bigger Thomas from Native Son; the opening of the tombs from Irwin Shaw's Bury the Dead; almost any part of the doctor's defense from Ibsen's Enemy of the People; Archbishop Beckett's sermon from T. S. Eliot's Murder in the Cathedral; any portion of any play by G.B.S. but, particularly, Saint Joan; the farewell scene in Lilian Hellman's Watch on the Rhine; the whole of The Terrible Meek by Charles R. Kennedy and every play in Dorothy Sayer's great production for the BBC and the Anglican Church, The Man Born to be King. As played by such actors as Burgess Meredith, Canada Lee, John Garfield, Paul Robeson, Jose Ferrer, Ingrid Bergman, Meg Mundy, Laurette Taylor, Bette Davis or Ethel Barrymore, the power of religion for our day can truly be portrayed through such drama.

As of now, the National Council only has enough money for thirteen weeks of radio evangelization. Each parish is asked to add three per cent of its annual budget to keep the work going. From my anxious seat in front of the domestic radio, it looks like one addition that is really worthwhile.

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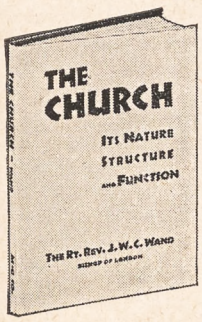
NEW BOOKS

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Its Nature, Structure and Function



By The Rt. Rev. J. W. C. Wand
Bishop of London

A scholarly book from the Bishop of London written especially for American churchmen. Bishop Wand covers a broad field of theology, touching on such universal subjects as the history of the Church, the four "marks" of the Church, origin of bishops and the fact of succession, the spirit of Scripture, the centrality of the sacramental.

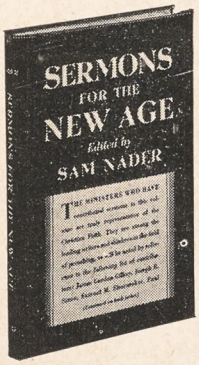
Bishop Wand says we must break down the superstition that Christianity is a mere sentiment. "We shall arouse them to the glory of membership in Christ's Body and the honour of continuing His Work." This book will stmulate its readers to a clearer understanding of the Church and its purpose in this world. Price. $2.15

WORSHIP AND LIFE

By The Rt. Rev. W. E. Conkling
Bishop of Chicago

A refrcshing spiritual message by the Bishop of Chicago. Bishop Conkling is against what he calls "chiropractic religion" or man-centered. He pleads for God-directed worship which is found in the Holy Eucharist. "In the Eucharist," says the author, "we see *the pattern for life* and in the Eucharist we find the power to live it." Bishop Conkling contributes much in this book towards the building of a new community—a project in which everyone must play a part. Price, $1.50

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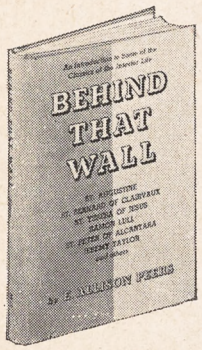
A magnificent selection of sermons, authored by 23 of our most gifted American preachers including Dr. Samuel Shoemaker of New York. Regardless of denomination, theirs is the single earnest aim of the right sort of world for humans. Together they sound a clarion call to a new age. The clergymen who have contributed to this volume are truly representative of the Christian Faith. They have set before all the true expression of the Christ—that the doctrine of love and brotherhood must become prevalent in this new era. price, $3.00.

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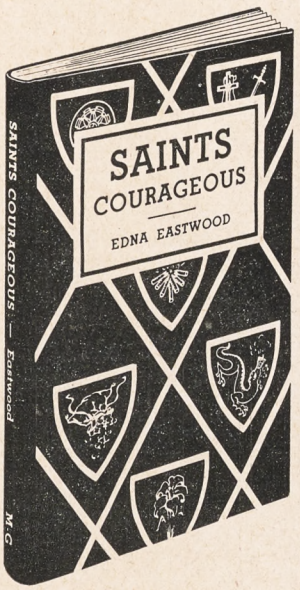


From the pen of Dr. E. Allison Peers, noted English author, here are brief, illuminating studies on the writings of truly great men and women. For the most part the author has allowed each classic to speak for itself. But there are pen-sketches of the authors that are exceptionally fine. There is something here for everyone who loves beauty and longs to have more of it or who feels the need of purpose and inspiration. Price, $2.50

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This is a fascinating and needed volume that will appeal to any age, and is so simply told even the youngest reader may enjoy it fully. *Saints Courageous* contains stories of 20 saints. Among these are the stories of St. Alban who gave his life for a stranger missionary and St. Nicholas whose desire to spread happiness began the Christian tradition of Santa Claus. Excellent as a teaching help and for the parish Library. *The perfect Christmas Gift Book.* Price, $2.75



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THE PRESS

Watchman-Examiner (Bapt.)—It is well for us to understand the peculiar nature of our Baptist fellowship and constitution. If our interchurch organizations are likely to swerve from our principles, we must expect a certain amount of disruption. The Baptists have ever believed in the absolute independence of the churches. By this is meant that every church of Christ, that is, every company of believers united together according to the laws of Christ, is wholly independent of every other; that every church is perfectly capable of self-government; and that, therefore, no church acknowledges any higher authority, under Christ, than itself; that with the church all ecclesiastical action commences and with it, it terminates and hence, the ecclesiastical relations proper, of every member, are limited to the church to which he belongs. A church owes courtesy to every other church, but it is under no obligation to take part with it in wrongdoings. Thus it is that Baptists not only preserve their churches from ecclesiastical tyranny, but they have preserved for the individual member the freedom to act according to his conscience with a minimum of injury or discomfort.

Christian Century (Un-den.)—Henry Wallace is nevertheless an American of great eminence, who has served his country for years up to the limit of his ability and has occupied the next to the highest office in the land. Few American laymen have shown equal determination to make their Christian faith demonstrate its relevance in their personal and public life. But if Wallace were not a man of such unblemished character, the case would not be altered. He would still be an American citizen, exercising his citizen's right to run for office, and entitled to free speech as he does so. If he cannot exercise that right because the howling of mobs and the hurling of eggs and the inefficiency of the police make it impossible, then our boasted democratic superiority to Russia and other "slave states" is a fraud and an illusion.

Churchman (Anglican, Canada)—We preach to our people about the need for evangelism. We tell them they should be better witnesses. We quote statistics. We point to empty pews. We attempt to rouse concern for the Church, or for the nation. We speak of duty. Suppose we also gave rein to imagination, picturing, in terms of living men and women, the frustrations and ultimate despairs of those outside the Church, beneath all the surface frivolity, the apparent unconcern. The story of one of the many miserable suicides in some of our large, modern cities might make a good beginning for a sermon on evangelism.

Union Magazine (Bapt.)—The general public does not know that every drinker is a potential alcoholic. That is, social drinkers become excessive drinkers and excessive drinkers become alcoholics. To be exact, about one out of every twenty users of alcoholic beverages becomes an alcoholic addict. Two-thirds of the chronic alcoholics begin drinking in high school, and one-third at college-age level.

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PEOPLE

CLERGY CHANGES:

H. Neville Tinker, formerly rector of St. Paul's, Kenwood, Chicago, is now rector of Gethsemane, Minneapolis.

Robert A. Reister, formerly rector of All Saints, Appleton, Wis., is now rector of St. Paul's, Kenwood, Chicago.

Francis W. Lickfield, Jr., formerly rector of St. Matthew's, Waukesha, Wis., is now rector of the Redeemer, Chicago.

George H. Jones, formerly rector of St. Paul's, Mount Vernon, Ohio, is now assistant at St. Paul's, Akron, Ohio.

Miles W. Renear, formerly assistant at St. Paul's Cathedral, Los Angeles, is now in charge of Galilee Navy Family Chapel, Long Beach, Calif.

Horace W. B. Donegan, suffragan bishop of New York, is now to be addressed at the Synod House, Cathedral Heights, New York 25, N. Y.

William E. Soule, formerly assistant at St. John's, Bridgeport, Conn., is now in charge of St. Peter's, Oxford, and Christ Church, Quaker Farms, Conn.

Carl R. Ericson, formerly rector of All Saints, Sterling, Colo., is now rector of All Saints, Denver.

Alexander B. Patterson, Jr., formerly chaplain at the University of Texas, is now chaplain at the University of Colorado.

Pomeroy H. Hartman, formerly chaplain of Margaret Hall School, is now the canon missionary of the Cathedral of St. George the Martyr. He is to live at Beattyville and have charge of St. Thomas Church, until quarters can be provided on the cathedral property.

Ralph D. Bonacker is now rector of Grace Church, Millbrook, N. Y.

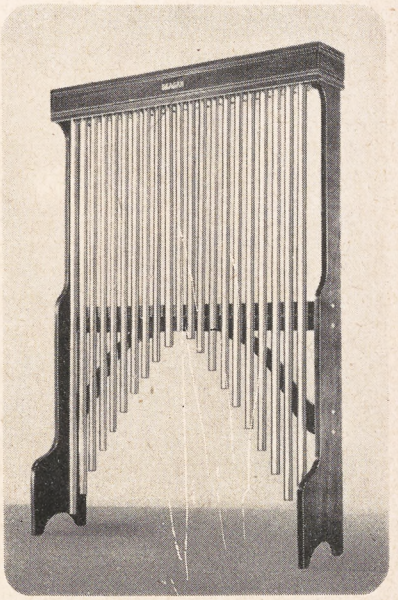
George F. Bratt, formerly rector of St. Paul's, Ossining, N. Y., and in charge of All Saints, Briarcliff, is now archdeacon of the diocese of New York.

William P. McCune, rector of St. Ignatus, New York City, for 30 years, resigned on September 30.

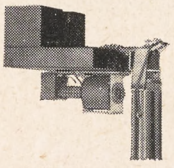
Oliver S. Newell s resignation as rector of St. John's, Yonkers, N. Y., became effective October 1.

Randolph Gall, resigned as rector of the Advocate, New York City, Sept. 30 and is now full time chaplain at Seaview Hospital, Staten Island, New York.

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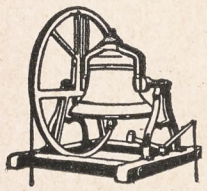
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DEATHS:

William M. Kearons, 70, retired priest of Mass., died on Aug. 13 at his summer home in N. H. He was known throughout the country for his work in solar photography. He served as rector of parishes in Fall River and Bridgewater for 25 years.

Charles Herbert Young, 80, formerly rector of Christ Church, Chicago, and later headmaster of Howe School, Howe, Ind., died Sept. 23. He had been a member of the famous South Omaha mission in the early days of his ministry.

LAY WORKERS:

Miss Letitia Croom of Jacksonville, Fla., is now religious education field worker at the National Town-Country Church Institute at Roanridge, Missouri.

Mr. Dwane K. Gramly, with many years of choir experience in the west, has been appointed organist and choir director of St. Mary's, Manhattanville, New York City.

ORDINATIONS:

Raymond C. Knapp was ordained deacon at St. Peter's, Sheridan, Wyoming, by Bishop Hunter. He is to return to Philadelphia Divinity School for his senior year.

MARRIED:

Rev. Paul Stadius, deacon in charge of Trinity, Thermopolis, Wyoming, married **Loraine McGrath** on Sept. 8. The ceremony was performed by Bishop Hunter, assisted by Rev. C. E. Wilson, warden of St. Michael's Mission, Ethete.

ANNIVERSARY:

Bishop Henry D. Phillips observed the tenth anniversary of his consecration as Bishop of Southwestern Virginia on Sept. 27. The executive board of the diocese adopted a resolution expressing appreciation of the way the diocese has been administered under his leadership.

VISITORS:

Bishop John S. Moyes, bishop in New South Wales, Australia, preached on Sept. 26 at the Cathedral and at Calvary, New York.

Bishop Andrew Y. Y. Tsu, general secretary of the National Council of the Church in China, preached Sept. 26 at St. James', New York.

Bishop Michael H. Yashiro, presiding bishop of the Church in Japan, was the preacher at General Seminary on Sept. 27th, when an honorary doctorate was conferred.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief We reserve the right to abstract and to print only those we consider important.

MRS. GRACE ELSTON
Churchwoman of Baldwin Park, Cal.

The article by the Rev. Edmund F. Souder "Is Moderation the Answer" (Witness, July 8) is the first voice raised in your columns, these past eight years, against liquor drinking. From our limited viewpoint it seems that our pulpits are equally silent. One gets the impression that a young person raised in the Church would have received no warning of the danger in alcohol, nor acquire any sentiment against drinking.

Just before Bishop Johnson retired as editor of THE WITNESS he published an article entitled "Unemployment". It dealt with unemployment among clergy and he listed five main causes. Third on the list was drunkenness. If that estimate was accurate it explains the general silence of the clergy on the subject.

Drinking has become an evil so great that its extent cannot be estimated. Superior court judges of Los Angeles state that more than half of the criminal cases coming before the courts are caused by drinking. Similar conditions doubtless exist in all large cities. The liquor traffic is not maintained by drunkards but by the great majority of moderate and immoderate drinkers who want liquor on sale and keep it there by their vote and patronage.

The great Protestant Churches both here and in England long ago abolished the use of fermented wines on their communion tables and set total abstinence as the rule for Christians. This represents the highest ideal of conduct. Why has the Anglican communion, maintaining high standards in other respects, lagged so far behind on the question of drinking?

STERLING S. LANIER, Jr.
Layman of Nortonville, Ky.

In the September 16th issue of The Witness under "The New Books," S. A. T. throws stones at Dr. Ernest M. Ligon, and his new book, "A Greater Generation." Having had the privilege of hearing many of Dr. Ligon's lecture, from which I believe and hope came much of the material for his new book, I now make haste to send in my order to his publishers for a copy of "A Greater Generation," knowing in advance that it should have been listed as a three star volume.

In the same issue, you quote from the Churchman "last year the Methodist Church took in over 1,000,000 new members while the Protestant Episcopal Church took in 15,000." No doubt most new members came by the Church school route. I wonder if the smug pride reflected by S.A.T. is some indication of the reason for our failure in religious education.

REV. WILLIAM TULLBERG
Rector of the Nativity, Mineola, N. Y.

Before I was made deacon by Bishop Griswold and ordained priest by Bishop Anderson I had to sign an affidavit that I had to be loyal to the "doctrine, discipline and rules of the Protestant Episcopal Church of America," which, of course, includes The Book of Common Prayer. There it says clearly on page 82: "Then shall the Priest first receive the Holy Communion in both kinds himself, and proceed to deliver the same to the bishops, priests and deacons, in like manner, if any be present, and then, after that to the People also in order, into their hands . . . and when he delivereth the bread, he shall say: The Body of our Lord Jesus Christ. . . . Take and eat. . . . And the minister, who delivereth the cup shall say: The Blood of our Lord Jesus Christ. . . . Drink this in remembrance . . . "

How then can "provincial regulation" or anyone force me, a priest in the Episcopal Church in good standing, to deliver the Holy Communion by "intinction" to my people against my own will?

ROLFE K. HUGHES
Layman of Nutley, New Jersey

I have read The Witness for probably 25 years and have never before raised my voice in protest to any article although many times I have felt like doing so. But when a crack is taken at so fine a Christian organization as the Brotherhood of St. Andrew I can no longer refrain. Frankly I think the last sentence in the article on the 50th National Convention on page 6 of your issue of Sept. 16, could very well have been omitted. The Brotherhood of St. Andrew is the finest group of men and boys in our Church and has for these fifty years rendered a valuable service. No one, in my opinion, familiar with this organization could conceive of them having a speaker unfriendly to labor. While I know no more about the talk than quoted by your article I regard the Brotherhood so highly I do not hesitate to write in this way.

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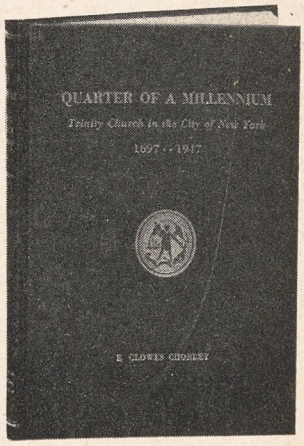
THE CHURCH HISTORICAL SOCIETY publishes books, because (1) church historical and biographical works are often, if not usually, unprofitable to commercial publishers; (2) historical truth should be propagated, whether or not it is justified from a financial standpoint; (3) historical and biographical truth, fairly and objectively presented, is in the long run the most effective propaganda. Some titles of current interest follow. A complete list mailed on request.

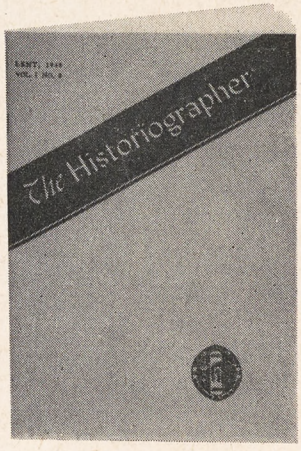
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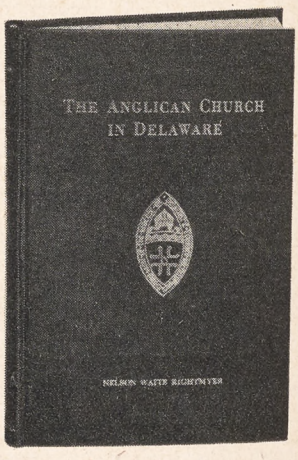
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THE

Witness

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BRIDGE AT WUSIN, CHINA

THE CHURCH IN CHANGING CHINA

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For Christ and His Church

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★

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PUBLICATION OFFICE, TUNKHANNOCK, PENNSYLVANIA — EDITORIAL OFFICE, 135 LIBERTY ST., NEW YORK 6, N. Y.

STORY OF THE WEEK

Leaders Give Their Views On Work in China

Group of Distinguished Chinese Christians And American Workers Reply to Letter

By W. B. SPOFFORD

★ Letters were addressed last month to thirty prominent Christians. Most of them went airmail to China; some to native Chinese and others to well-known missionaries. A few went to Church leaders in the U. S. and Canada who have recently come home after years of service to the Church in China.

We asked these people questions: should the Churches back U. S. government's policy in China; what, in view of the present situation in that country is the best thing for the Church to do; is there anti-American feeling in China, and are there indications also of anti-Christian feeling; should the Church try to work in the Communist areas; what is the attitude of Chinese Communists toward Christianity; what of civil liberties in Nationalist China; do you consider Generalissimo and Madame Chiang Kai-shek devout and practicing Christians?

We received replies from 25 of the 30, a surprising fact in itself and indicating the concern of these leaders with the questions asked. Several went to the trouble of commending The Witness for asking such questions in these days when so few facts are printed about China.

Another "story of the week" angle is that practically all of them cautioned us not to allow their names to appear in print. Some said, "the reason is obvious"; even some former missionaries now in either Canada or U.S., asked us not to reveal their names since "I still have many friends in China and I fear for what might happen to them."

So we are withholding all names. But that they are all leaders of distinction may be judged by the jobs they hold: director of a college in a China university; student secretary of the "Y" in China; an editor who is generally considered the foremost Chinese theologian and a person widely known throughout the world; an expert in religious education who was in China for years; five (three Chinese and two missionaries from America) are professors in China colleges.

Also in the group is the wife of a missionary bishop; a Chinese officer of the international YMCA; an officer of the Chinese Students Christian Association; an officer of the World's Student Christian Federation; a worker of the Friends Service Committee in China; a number of Chinese Christians who are serving the Church in various capacities in that country, and of course some whom we merely identify with the word "missionaries."

Now the most interesting angle to this story is that the answers of practically all of these people were, in effect, the same. Very few of those asked these questions were known to Witness editors. We knew simply that they were in China and that they were distinguished Christians. There were, naturally, differences in the intensity of their expressions. But these 25 people were unanimous in their answers to each of our seven questions.

The Churches in China should not support U.S. governmental policy.

The Church should not identify itself with the Kuomintang government or serve as its instrument. Christians everywhere, in China and elsewhere, should seek to bring about peace and to extend democracy. Several added that the Church should not be a party to the policy of supporting the Nationalist government as a bulwark against Russia.

Answers vary on whether there is much anti-American and anti-Christian sentiment in China. To generalize from the 25 replies I think it is fair to say that they agree that there is a great deal of anti-American government feeling, but not anti-American people. That is, people in China, particularly students and intellectuals, are making that distinction between government and people that we in the U.S. used to make between the Nazi government and the German people. As for anti-Christian feeling, opinions differ here also only in degree—all the way from a definite yes, to "not much yet but there will be if the Church

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continues to back State Department policy and thus make American imperialism and organized Christianity synonymous to increasing numbers of Chinese."

All are of the opinion that efforts should be made to carry on Church work in the Communist areas. Several point out that some Churches are successfully carrying on there without any opposition, and the Friends Service Committee came in for praise for doing likewise.



The cares and tribulations of life in China are marked on the face of this peasant as he treads his weary way through the streets of Kunming, a city that played such an important role in the world war.

One person, a professor, said that he believes at least eighty per cent of the stories about persecutions in Communist China are largely based on rumors and that most of them are "pure fabrications." He gives as his judgment that "if Christians were more flexible, more adaptable, less rigid, they and their institutions could carry on their work in most areas."

As for the attitude of Communists towards Christians, the opinion of these leaders is that whenever Christians were adaptable and understanding of the aims of the Chinese Communists they were tolerated and in many instances welcomed. A number stressed that Roman Catholics have trouble, first, because of their large land holdings which the Communists are determined to distribute to the people. Instances are given of Communist cooperation with missionaries, with two pointing out that the English Church is working successfully in a number of Communist areas, whereas missionaries from America would perhaps have difficulties because of the growing anti-American feeling.

All agree that anything that an American would call civil liberties simply does not exist in Nationalist China. A few say it is the same as Nazi Germany —spies, atrocities, murder. And three of the 25 do a bit of ribbing about the attendance of Ch'en Li-fu at the recent world conference of Moral Re-Armament in Riverside, California. They describe him as a gangster who is making a pretense at being a pious Christian because it serves the purposes of the Kuomintang government, while in reality he is the head of the ministry of education that is spying on students, kidnapping them, beating them, murdering them.

The sincerity of the Christianity of the Chiang Kai-Shek's is definitely questioned by some of these twenty-five leaders; "not judged" by others. This statement by one of the foremost leaders of young Chinese Christians, I would say, about expresses the opinion of them all: "I do not wish to make any judgment on their character or religious devotion. But I do condemn in the most damning terms their use of 'Christianity' as a cloak for the most vicious police-state and the most undemocratic, corrupt and anti-Christian regime that the modern world has seen." That may sound extreme, but here is the opinion of an American missionary: "I used to believe fervently in the 'Christianity' of the Generalissimo and Madame. I do so no longer. They and their colleagues have murdered, imprisoned, impoverished, uncounted numbers of the finest moral, intellectual, political and social leaders of China. Their minds are back in the middle ages."

That about covers the matter, unless you care to have a few direct quotes:

An American professor in China: "To support the present Kuomintang regime is sheer murder of the Chinese people and will win for us their undying hatred."

A Chinese professor: "The Christian faith will never spread in China so long as Christianity is identified with what is called 'the American way of life' or with American foreign policy."

A Chinese YMCA secretary: "Some Christians have been per-

(Continued on Page 9)

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NEWS OF THE EPISCOPAL CHURCH

BISHOP HARRIS URGES U. S. "LAMBETH"

★ **Establishment of an Episcopal** Congress in the United States along lines similar to the recent Lambeth Conference in England is being urged by the Rt. Rev. Bravid W. Harris, Bishop of Liberia. In an address at Geneva, N. Y., before the annual conference of the Diocese of Rochester, Bishop Harris said "A broader conception of the work of the Anglican Church could be gained by both clergy and members if it had a Congress in this country that could function along the same general plan as the Lambeth Conference." The Bishop, who has served in Liberia since 1945, declared that one of the outstanding accomplishments of the Lambeth Conference was its recognition that the church must face communism with a better way of life.

Bishop Harris, accompanied by the Very Rev. Edward R. Welles, dean of St. Paul's, Buffalo, will tour nine cities in this country to promote better understanding of Protestant missions. They will preach in a program known as the Advance in Foreign Missions. The program is sponsored by the Foreign Missions Conference of North America.

GERMAN PASTOR GETS EPISCOPAL RIDE

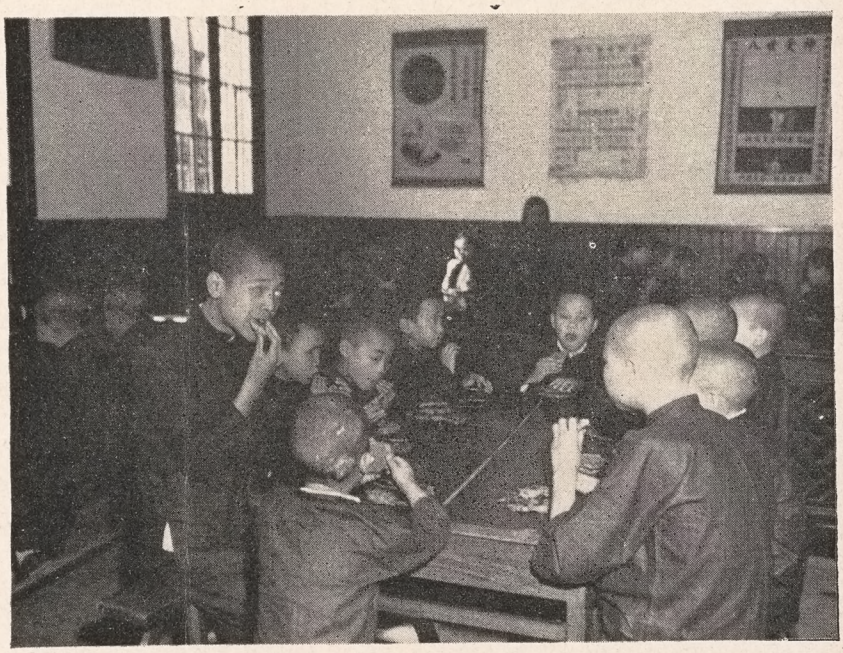
★ **Thanks for a motorcycle** have been received by the Presiding Bishop's Fund for World Relief. The machine was given to Pastor Schniertshauer of the Old Catholic parish of Ratisbon in Germany. He takes care of various parish stations located at considerable distances from Ratisbon. "Is it pure chance," he added with his thanks, "or a deposition of Providence, that a French motorcycle, put to the account of a former French prisoner of war and donated by brethren overseas, is to be used for lightening the work of the Kingdom in our homeland? Truly God's providence works for all men." And here's hoping the motorcycle works, too.

PHILADELPHIA CHURCH HAS MUSIC SERIES

★ **Christ Church, historic** worship center in downtown Philadelphia, is beginning an unusual monthly music series. In addition to the regular organ recitals by Francis Murphy, Jr., there will be choral presentations by the chorus groups of downtown business houses. Each month a different company chorus is being featured, and the final program will consist of a music festival with all the participating groups combined. Christ Church conducts an active and effective ministry to the people in the business houses which surround it.

HISTORIC CHURCH IS RE-DEDICATED

★ **Destroyed by fire in 1946,** the new building of St. Thomas' Church, Trenton, Michigan, has been re-built, dedicated and officially opened. Bishop Emrich dedicated the building on September 12 and preached the sermon, with former rectors of the parish guests of the present rector, the Rev. G. Clare Backhurst. Later in the week, the parish held open house for the community and the diocese. The Suffragan Bishop of the diocese, the Rt. Rev. Russell S. Hubbard made his first official appearance in Michigan. Another historic parish of the Diocese of Michigan, St. Matthew's, Detroit, celebrated its 102nd anniversary on September 19. This downtown parish exerts an influence similar to that of Trinity Church on Wall Street in New York.



Blind Chinese children enjoy their meal at the institution that the Rev. Kimber Den has opened for them. This is but a part of the great relief program being carried on under his direction. It is aided by many American Churchmen through the Episcopal League for Social Action.

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WYOMING CLERGY HEAR BISHOP HAINES

★ **The Fall Conference pro**gram in the Missionary District of Wyoming featured five lectures on "An Active Clergy" delivered by Bishop Haines of Iowa. In the spirit of the lectures all but one of the district clergy attended. The conference was held at St. Mark's, Cheyenne, where the Rev. Charles A. Bennett was host. The Woman's Auxiliary of the southeastern district of Wyoming also met in Laramie to hear Mrs. David R. West of Minneapolis, representative for the sixth province. Mrs. West, speaking about the U. T. O., quoted Roger Babson: "The United Thank Offering of the women of the Episcopal Church is the greatest single effort of any group in the world today."

N. Y. CLERGY MEET AT WEST POINT

★ **Presiding over the clergy** conference of the Diocese of New York, Bishop Gilbert introduced as leaders: the Rev. Samuel Shoemaker, the Rev. Shirley C. Hughson, Suffragan Bishop Donegan, the Rev. Grieg Tabor, Mr. Lewis B. Franklin, and Mr. Theodore Oxholm, Diocesan treasurer. The conference met for two days, October 5th and 6th at Hotel Thayer, West Point.

DEAN TAYLOR VIEWS CLERGY SHORTAGE

★ **With record enrollments in** seminaries the clergy shortage will not be overcome within ten years. Our church is short by 500 to 1,000 ministers. So said the Very Rev. Charles L. Taylor of the Episcopal Theological School in Cambridge. In the Boston area seminaries reported record enrollments. The Deans of the schools agreed that the unprecedented increase was due to a "spiritual renaissance" among World War II veterans, and to the aggressive efforts being made by the theological schools to provide clergymen to meet a nation-wide shortage in the Christian ministry. The Roman Catholic archdiocese of Boston, which has embarked on a program of "lend-lease" of priests in an effort to overcome shortages in other parts of the nation, finds its seminary facilities so over-crowded that a new building program is under way. Harvard Divinity School, a non-denominational institution, has twice as many students as last year.

MISSIONARY WINDS BLOW HOT AND COLD

★ **From Durban, Natal, to** Aklavic, Canada, is the shift being made by the Rev. Colin Montgomery, forty-six-year-old brother of Field Marshall Bernard L. Montgomery. Mr. Montgomery, formerly Vicar of Ladysmith, Natal, is on his way to serve under the Bishop of the Arctic, the Rt. Rev. Archibald L. Fleming. Mr. Montgomery attributes the change to "wanderlust," but says also, "it combines pioneering work with adventure, and I am still young enough to think those two are pretty good things."

—(RNS)

JORDAN WILL RUN CWS APPEAL

★ **Appointment of Robert D.** Jordan, director of promotion for the National Council, as director of the concerted appeal of Church World Service, was announced recently by the interdenominational relief agency. Jordan will help churches raise their relief and reconstruction funds in 1949 in a great united campaign which will include all churches cooperating with CWS. The drive begins next spring.

BP. EMRICH SPEAKS ON MISSIONS AND MONEY

★ **At the sixty-fourth annual** convocation of the Missionary District of North Dakota, the Rt. Rev. Richard M. Emrich was both preacher and speaker. At the opening service he said: "If a person understands the Christian faith he is a missionary, and if a person is not a missionary he does not understand the faith. The reason why the Church is inevitably missionary springs from the inner teachings of the faith." Speaking later on the "Spiritual Significance of Money" at the Churchmen's dinner which concluded the session he said: "It is equally true to say that when a person learns to give he learns to believe and that when a person learns to believe he learns to give. He deplored the fact that we are living in an age of 'easy money'."

REPORTS SHORTAGE OF CHURCH MUSICIANS

★ **Hollis E. Grant, organist** at St. Stephen's Church, Providence, R. I., and dean of that state's chapter of the American Guild of Organists, reports a shortage of trained church musicians so acute that on the average five appeals a week have come to the chapter for help in filling vacancies. The shortage stems from the low pay offered by most churches. "Current salaries are no inducement for musicians to enter the church field with the amount of time involved in study, preparation and actual service playing," he said. "In many instances the pay offered church musicians is not adequate to cover the expenses for such a course of study."

WENDELL PHILLIPS IS BROADCASTER

★ **Rector of Christ's Church,** Rye, N. Y., the Rev. Wendell Phillips, is broadcasting regularly each Tuesday over the New York area on an American Broadcasting Company station, WJZ. He is heard twice during the day, and the program is sponsored by the Federal Council of Churches.

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DIOCESE OF GEORGIA REPORTS ACTIVITY

★ **New building and renovation** is taking place in many Georgia parishes. At St. Michael's, which celebrated its patronal festival on St. Michael's and All Angels' Day, it was announced that a new addition had been made to the parish house to take care of the first grade of the parochial school. Christ Church, also in Savannah, was recently redecorated and renovated within and without; it was recently re-dedicated by Bishop Barnwell. Another Christ Church, Valdosta, Ga., is being built; the corner-stone was laid on September 10th by Mr. A. W. Goodwin, vestryman and former parish treasurer. Services are being held in the meanwhile in the auditorium of Georgia State Women's College. St. Mark's, Brunswick, has also undergone repairs made by the women and men of the parish. In Jessup, Georgia, St. Paul's Church recently made a $14,000 contract for the erection of a parish house.

PERIODICAL CLUB HOLDS MEETING

★ **Founded in 1888, the Church** Periodical Club marks its 60th year in operation with the meeting of its Executive Board at Seabury House, Conn., on October 6 and 7. CPC members send books, magazines and teaching materials to many parts of the world where they are urgently needed. The scope of the program is being enlarged to meet the many requests from missions, hospitals and schools for periodical and educational literature.

CHINESE WORKERS THANK HOSTS IN U. S.

★ **Expressing gratitude for** American church's hospitality to a team of Chinese visitors who traveled through the United States recently, the Rev. Jordan C. L. Liu writes "This is really the first time in the history of our Church that such a team of different kinds of Church workers, supported by the diocese of Hongkong and South China, has come together to America, since June 2, 1835, when the first American Missionary Bishop Boone sailed for China." Recalling with appreciation the kindness of many church families throughout the U. S. as well as many societies and institutions, the letter went on: "This 'Bishop Halward's Team from China' and its tour of America showed the importance of the real cooperation of the Chinese Church with the missionaries of both the American and the English Anglican Churches."

FAVORABLE PROGRESS IN CANADA UNION

★ **Union negotiations between** the United Church of Canada and the Church of England in Canada are proceeding hopefully, according to Dr. Gordon Sisco, secretary of the United Church. Addressing the denomination's General Council, Sisco said that "a spirit of mutual respect and understanding has been increasingly cultivated. After reading the Lambeth report it would seem apparent that the way is open to proceed with a consideration of the proposals now before us, and of all the other matters that will bring nearer the achievement of unity."

SACRED CHORAL MUSIC COMPETITION HELD

★ **Entries of original choral** works will be judged in the Ascension Day Anthem Competition being sponsored annually by the Church of the Ascension, Fifth Avenue, New York City. The Rev. Roscoe T. Foust, rector, announces that there will be an award of $100 for the winning work, which will be published by H. W. Gray Co. It will be sung on Ascension Day, May 26, 1949, at the New York Church. The judges will be Seth Bingham, Channing LeFebvre and Vernon de Tar. The text is to be that of Psalm 24, Book of Common Prayer version. Setting is to be for mixed voices with suitable organ accompaniment. Entries must be in not later than March 25, 1949.

BISHOP LARNED HEADS RECONSTRUCTION

★ **Bishop J. I. Blair Larned,** who is in charge of American Episcopal Churches in Europe, was named chairman of the board of managers of the World Council of Churches' department of reconstruction and inter-church aid. Under the constitution recently approved by the recent assembly, the board of managers will determine the policy for the reconstruction department. This department deals with problems of refugee work, scholarship aid, rebuilding of churches, health conditions and the dissemination of literature.

BP. SHERRILL DEPLORES LAW WITHOUT GOD

★ **In a recent press conference,** the Presiding Bishop was quoted: "There can be no solution to the world's crisis until people find a relationship to God, a moral law and a lawgiver." Attempts at the Nuerenberg Nazi trials to formulate a moral code had failed," he said, " because there can be no law without God. For the last hundred years," he concluded, "people have been 'losing their hold on God'."

ARMY POSTS TO HEAR "GREAT SCENES"

★ **By short wave to all army** posts, "Great Scenes from Great Plays" will be heard around the world. Arrangements have been made to send the program to all army posts and hospitals in the United States, in Europe and in Japan and Korea.

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ECUMENICAL NEWS

HIGHER EDUCATION TO TRAIN LEADERS

"During periods of change, Christian leadership—a dependable and creative minority—has always arisen from the universities." According to a report presented to the fifth annual United Student Christian Council meeting at Green Lake, Wisconsin, higher education must produce the Christian leadership needed at this hour. The report was made by Prentiss L. Pemberton, chairman of the committee on religion in higher education, which is charged with summoning Christian professors and students to provide such leadership. In other matters put before the meeting, delegates gave approval to the admission of displaced persons into the United States, but took no action on national political or other social issues, saying they were unable to speak "with a clear, united voice" on the relevance of the gospel to current disorders in the nation. (RNS)

UNITED NATIONS DAY SERVICES PLANNED

United Nations Day is October 24 and will be observed throughout the world in special church services. The resolution of the U.N. General Assembly which set the date declares that the day "shall be devoted to making known to the peoples of the world the aims and achievements of the United Nations and to gaining their support for the work of the United Nations. We the peoples of the United Nations — the first words of the charter—created the United Nations so we could learn to live and work together in peace with one another. Participation in the world-wide observance of this Day is an excellent way to contribute to the cooperative spirit." On this day, special prayers of intercession for the delegates and the peoples they represent will be offered in many churches. The Archbishops of Canterbury and York, in a special message quoting the Lambeth Conference, said the United Nations "will fail unless it is upheld by the conviction that nations as well as individuals are all members of the one family under the One God and Father of all . . . we ask that in all our churches special prayers may be offered. The Federal Council in this country is also urging special attention be given to the day.

PITTSBURGH PROTESTANTS FOUND WANTING

Protestantism is a minority faith in the Pittsburgh area even though nearly eighty per cent of 1,291 churches are Protestant. In a report by the Allegheny County Council of Churches it was found that while the Roman Catholics had increased beyond the population growth, the Protestant churches had not kept up to it. Roman Catholic membership in the area—469,706; Protestant membership — 444,821. About 500,000 people in the area belong to no church and the report added that the Protestant churches "show a deficiency in evangelizing vigor as well as in public relations skill."

MORE DENOMINATIONS NEARING UNION

The Northern Baptists and Disciples of Christ, it is reported, are making steady progress toward eventual union. Differences "once held irreconcilable" have been settled, and Dr. Roy C. Snodgrass, president of the Disciples, expressed hope that union would be accomplished within another year. Merger would mean that some 1,500,000 Baptists and 1,600,000 Disciples would be joined. (RNS)

STRESS VALUE OF CHURCH PAPERS

Three leading Protestant churchmen have issued statements emphasizing the value of church papers in the lives of Christian Americans. Charles P. Taft, president of the Federal Council; Dr. C. Oscar Johnson, president of the Baptist World Alliance, and Dr. Paul E. Empie, of the National Lutheran Council, all agreed on the importance of extending its influence by reader-support, since as Taft said, "people are eager for intelligent discussion on the basis of their religious faith." And as Dr. Johnson said, "one of the prime weaknesses of Christian endeavor is in the fact that so many in our churches have never seen the value of having a religious paper coming into their homes." Dr. Empie added: National and world-wide news of religion must be featured and events must be evaluated in the light of the Christian conscience so the Church may be strong and flourishing." (RNS)

GEORGIA CHURCHES FIGHT KLAN ACTIVITY

Renewed Ku Klux Klan gangsterism in Georgia has brought severe protest from churchmen in that state. Following a cross-burning in the negro section of Valdosta, the town's ministerial association went on record to condemn such occurrences as constituting a "real threat to democratic liberty and to the peace and decency of the community." Meanwhile the Georgia Council of Church Women, in a resolution, condemned the burning of the cross as the "desecration of the universally accepted symbol of love and mercy." They also urged Georgia newspapers "to educate readers as to the un-American nature of all such acts."

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Leaders Give Their Views

(Continued from Page 4)

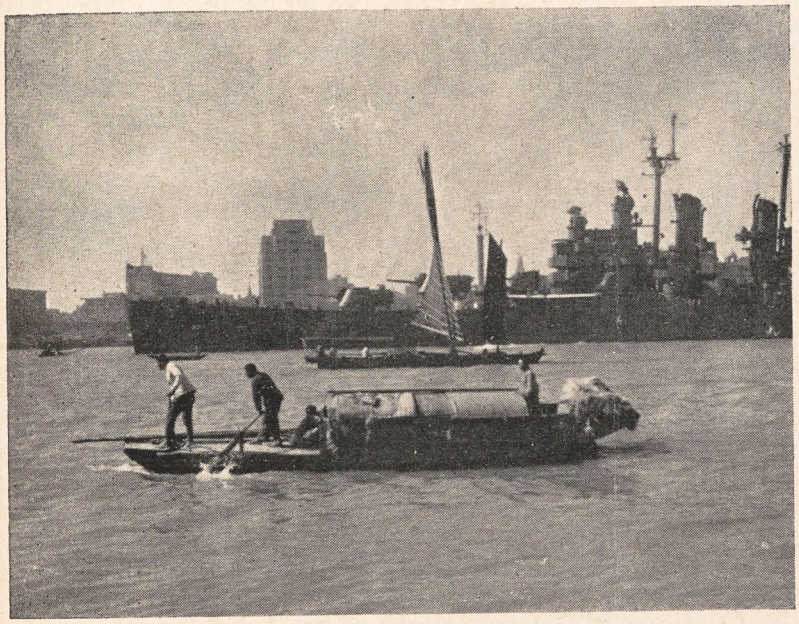
secuted in the Liberated Areas (Communist) but not because of their religious faith but because of their property and their opposition to reforms. Danish and British missionaries are carrying on, and so are the Friends, because they are sympathetic with the desirable reforms. Roman Catholics have trouble because they avowedly are not."

An American missionary: "Christians, Chinese and foreign, should support the side of the people, and make this moral support clear at once. This is both ethical and expedient—expedient, that is, if we desire to carry on Christian work in China."

An American missionary, until recently in China: "I was in the Communist areas in China and found them very friendly. They asked me to bring them a "Y" secretary to do Christian work, but we lacked both men and money. Now the Communists are more anti-American and more anti-Christian."

A leader of Chinese youth: "Church and "Y" leaders who have expressed themselves too openly against the evils of the Nationalist regime have been intimidated and arrested, in some cases, murdered. The latest arrest is of a well-known "Y" worker, Mr. Tsai, in Shanghai. The Church is free only to praise Chiang Kai-shek."

A Chinese professor: "Not only should the Churches not support the U. S. governmental policy, but they should demand the immediate cessation of such aid to the Chiang Kai-Shek government since it is a most immoral and unwise support of the forces of tyranny, intolerance and reaction in China."



Junks on the Famous Yangtze

A former Canadian missionary: "The most serious consequences can result from the failure of Christian missionaries to speak out against U. S. policy of supporting Chiang. Christians will be identified as spokesmen for a non-Christian foreign policy."

Another missionary: "There is no civil liberty under the Nationalist government. Christion groups are spied upon; there has been much intimidation and many secret arrests. Only those who support Chiang Kai-Shek have 'freedom'."

Well, perhaps that is enough to give you a general idea. We have many more similar quotes however in case you want them. Do you remember the old song, "That's where my money goes; to buy her everything and keep her in style"? It might be a good thing to meditate a bit on that theme the next time you read in the papers of the billions of American dollars being poured into the till of Chiang Kai-Shek and his colleagues, largely due to the propaganda efforts of Henry (Time-Life) Luce, Congressman Walter Judd, William Bullitt, Frank Price, whose manual on China is the text-book this year of the united Protestant Churches (reviewed elsewhere), John Foster Dulles, Protestant leader and Republican advisor to Governor Dewey—plus, the R. C. Church and the military, big and little.

We'll have more on China, since it is the subject of study advocated by our National Council and the Churches generally for this year: an article by Prof. L. E. Willmott of West China Union University, giving his appraisal of the situation; another by Prof. Bruce Collier on the crisis in China and what the Church should do; another on the student movement in China by Paul W. Moritz, a YMCA student secretary in China. So keep in touch with us if you want material to use along with that manual by Frank Price.

ADDRESS CHANGES

★ **In making changes of address** please send both the old and the new address. We ask also that changes be not made unless they are for an extended period. If you are to be away for a short time either arrange to have the numbers forwarded, or notify us and we will send an extra copy. A three-week-period is required for address changes.

All mail is to be sent to:

THE WITNESS
135 Liberty St. - N. Y. 6, N. Y.

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NEWS OF CHURCHES OVERSEAS

Former Missionary Speaks on China

Edith M. Lerrigo, at present a student secretary in the U. S. for the Intercollegiate Christian Council, was for a number of years a missionary in China. She returned from that country about a year ago and is therefore familiar with the present situation there. The Witness, in preparing this number on China, therefore, interviewed her with the following answers to our questions:

Question: Do you think under the present circumstances that the Churches in China and in America should support the American governmental policy of military aid to the Nationalists in the present conflict?

Answer: The Churches in China and America ought not to support the American governmental policy of military aid to the Nationalists because I am convinced that the large number of people in China in the peasant and student groups and the middle class groups have already lost their faith in the Chiang Kai-Shek government. They believe that our U. S. foreign policy is prolonging the civil struggle and strengthening the present corrupt regime. For us or the Churches of China to support this policy will be to discredit the Church in the eyes of the people.

Q.: In the light of the present political struggle in China, what course in the best interest of the future of the Church in that land should the Christians in China try to pursue? What should we, their fellow-Christians in America, do and refrain to do so as not to embarrass them but to help them in that course?

A.: It would be presumptious for those of us in America to tell the Christians in China what course would be best for the Church there to pursue, but it seems to me it is the same course the Christians must always pursue in their struggle for right. First, they must maintain that the Church is non-political but that the Church and Christians must speak out against injustice. They must support the rights of individuals and of groups to criticize what to them seems wrong in their government. In addition to this, the Church in China would be in a much stronger position if it would try to carry on its work in all of China, not just in a part of it. They would then be proving that the Church is not political but is concerned about all people. I think that Christians in America should speak out in protest against our foreign policy and should try to support the Church in China in any way that it can as it speaks out for truth and justice.

Q.: Under what circumstances do you think the present "anti-American" feeling among the students and intellectuals in China may take upon itself an anti-Christian characteristic? Are there indications giving you ground to fear that the present American China policy is a cause for skepticism and suspicion towards Christianity on the part of the Chinese youth?

A.: I fear that already the anti-American feeling among students and intellectuals in China is tending to take on anti-Christian characteristics because Christianity to so many of the people of China does seem like a foreign religion. Also the fact that many of our missionary and Church leaders in China have outwardly allied themselves with the Nationalist cause and with present American foreign policy.

Q.: Is the withdrawal of mission personnel and work from areas occupied by the Chinese communist troops the best we can do today?

A.: It seems to me that mission leaders ought to talk with Communist leaders in Hong Kong and find out whether some personnel could be placed in Communist occupied areas. We know that a Friends Service unit is at this time working in Communist areas. It seems quite possible that the right kind of mission personnel would be welcome in these areas. At least we ought to try.

Q.: Please comment on the situation of civil liberty in Nationalist China. From your knowledge have there been cases of curtailment of freedom for Christians and Christian groups?

A.: Civil liberty is denied to anyone who criticizes the Nationalist Government or who tries to work for democracy in China. Unfortunately, too few Christians in China are speaking out in criticism against the government or are working for democracy. When they do their freedom is curtailed, not because they are Christians, but because they are critical of the government. I do not know of any curtailment of freedom for Christians and Christian groups because on the whole, I do not know of many Christian groups who have had the courage to speak out against what they feel is wrong as Christians, although there are some shining examples of those who have done it as individuals.

Q.: Would you comment on the Christian character and religious devotion of Generalissimo and Madame Chiang and many top leaders of the Nationalist Party about which we hear so many divergent opinions?

A.: Students in China have said to me "It does not make Christianity appeal to me to know that some of our government leaders are Christians since they are so corrupt and are working for their own good rather than the good of the people. We do not feel that they are really Christians as you talk about Christianity".

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EDITORIALS

Church in Changing China

CHINA and the work of the Church in that torn country is the subject studied by Protestant Churches throughout the U. S. and Canada this fall and winter. Each year the Missionary Education Movement, an inter-church agency to which the Episcopal Church belongs, issues books and pamphlets on some great area, with the main source of information this year the manual by Dr. Price which is reviewed in this number by Prof. H. Bruce Collier, who is a brilliant philosopher and scientist who served for a number of years on the faculty of West China Union University. It is fitting that the Churches should give careful study to China and the work of the Church in that ancient nation, particularly since fast-moving events have created wide interest in what is happening there.

The American people have great admiration and sympathy for the Chinese people in their struggle for independence, democracy and peace. In addition, American Christians are especially aware of their responsibility to win these millions to the cause of Christ. This goodwill and sympathy and missionary concern has expressed itself during the past century, and is still expressing itself today, through generous support given the mission boards of the various denominations for work there.

However mere goodwill is insufficient; we need understanding. Nor is superficial and sentimental understanding enough; we need great humility and self-criticism; we need also to ask ourselves important questions. How can we as Christians best serve China and her people and enable them to accept Christ's gospel? What can we do so that we do not sin against God by making the acceptance of the gospel unnecessarily more difficult for them? How are we to determine our missionary policy there? Do we dare adopt policies that are independent of the current American foreign policy? Is our work there to be limited to the area ruled by the Nationalist government, or are we going to extend our work beyond this area? Are we to gear our policy to the needs of the Chinese people, apart from any political expediency, or is our policy to be determined by the wishes and needs of rulers, be they those in Nanking or elsewhere?

We do not minimize the difficulties of Christian work in Chinese Communist areas. Nevertheless if our predecessors had feared difficulties there would have been little Christianity in the world today. Certainly there have been a sufficient number of reports to at least encourage us to hope that Christian evangelism is possible in the areas occupied by the so-called Chinese Communists. It all depends, it sometime seems, on what one likes to believe. And churchmen, like other Americans these days, are prone to join the chorus of red-smearing and tend to paint an entirely black picture of the attitude of the Chinese Communists towards Christianity. We are apt to believe any atrocity story and then throw into the waste basket any story which may require us to revise our over-simplified prejudice. In so doing we blind our eyes to the facts and slam the door on evangelism in a large part of China.

"QUOTES"

I am convinced that if American Christians were to give moral support to the so-called "Communists," that is to the people of China who are fighting their "American Revolutionary War," they would: a) ensure the continuance of the Christian movement in China; b) prevent a war with Russia; c) improve conditions for U. S. business in China and the Far East; d) ensure the democratic stabilization of China, Korea, Japan and the Far East; e) immeasurably improve relations between China and the United States.

—A Professor in China
in a letter to
The Witness

Silence Being Broken

WE should not be so naive as to think that the silence of our fellow Christians there means their consent to what we are doing. Silence has been imposed upon them by political terror, so that even distinguished people in high places in Church circles, in replying to our requests for articles and answers to questionnaires, more often than not warn us that we should not use their names for "reasons that are obvious to

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you." But this imposed silence is beginning to break, ever so slightly, and we are being told by the more courageous Christians that what we do in the name of the Church is putting them in a very embarrassing situation. They tell us that the future of our work in China is too sacred to be a gamble and that we may be inviting trouble for ourselves, and for the Church in China, if we continue to follow U. S. governmental policy rather than having a policy that will meet the needs and aspirations of the Chinese people whom it is our task to serve. They assure us that there is no Church issue at stake in the present conflict there, unless we mean to align ourselves with one side in this conflict.

In this number we present articles and opinions by outstanding Chinese Christians and U. S. and Canadian Christians who have served as missionaries in that country. Insofar as we are able, we give the name of the person and the position he now holds. We repeat however that in many instances those replying to our questionnaire (reported on page three) asked us not to reveal their names—an important fact in itself, since these terrorized people are, without exception, important people in Christian communities in China.

Because of the wealth of material gathered during the summer months it is impossible to present it all in this one issue. But that perhaps is just as well since this study of China is to be promoted by our National Council and by the Missionary Education Movement during the months ahead. We will therefore present other articles on China from time to time, with the hope that it will be some small contribution to this inter-church study of what is perhaps the most crucially important country on the face of the earth.

China Church Faces Crisis

By Y. T. WU

Former Chairman of the Associated Christian Literature Societies of China

THE Christian Church in China is at the present time going through what is virtually a crisis. This crisis is created by the rapidly developing events of the past two years. Perhaps the Church is not even aware of the existence of the crisis, but it is there just the same. The political situation in the country is such that there is no hope of our returning to the status quo which obtained before the war. There will be a change, and a very basic one too. How and when that change will come, of course no one can prophesy, but that it will come in the not distance future, no one seems to doubt. In fact, the change has already come in vast sections of the country under the Communists now called "liberated areas." One of the most drastic reforms which have been carried out in those areas is the redistribution of land. The process of equalization is going on so that everyone who is entitled to a living, is supposed to have a fair share of the land he needs. This includes the landlords and rich farmers, a large part of whose land is confiscated in order to make possible this equalization for all. A hundred-and-one other changes along with land reform are being made in all spheres of civic and even private life. It does not take very much imagination to realize that these changes must have a profound effect on the Christian Church in those areas and the work which they carry on there.

What is happening in the "liberated areas" is destined to happen also in the rest of China in due time. If the Communists will win completely, then there will be no question what the trends of affairs will be. The main lines of action which are being taken in the "liberated areas" will be taken, with modifications of course, in the rest of China. It makes no difference whether the future government will be in name a Communist or a Coalition government; in either case it will be dominated by the Communists. We may not want to exclude entirely from our outlook the possibility of the present regime being maintained. Even if this possibility, which is exceedingly slight, is realized, we shall be confronted sooner or later with the same problem—the need for very drastic changes. The Chinese people are now in a desperate situation and the growth of Communism is an eloquent testimony of their plight. A government which is able to stand at all in such a turmoil and to maintain itself in the face of a strong and virile opposition party, the Communists, must be one which could satisfy the basic social needs of the people. That is to

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say, thoroughgoing reforms will have to be made either under the Communists or the present or a different regime.

If the above prediction of the course of events in the immediate future is anywhere near the truth, then we shall have to ask the question: how will the Christian Church fare in this new situation? Would it be better or worse for the expansion of Christian work? What should be the Christian attitude toward this development?

China has been going through a slow revolution during the last 25 years. I am afraid, however, the Chinese Church is unprepared at this time when the revolution is approaching its highest peak. We need not be surprised that this is so. Even up to the present time Christianity in China is still very much a movement informed and led by foreign missions. Its faith, its practices, its ideologies are all carried over to China from the West. Its leading personnel and its financial support also mainly come from the West. In regard to social problems, therefore, the Chinese Church has taken more or less the same attitude as that of the Church of the West. This attitude may be called the "liberal" attitude; which is of course different from the "radical" attitude which characterizes the revolutionary movement in China and other parts of the world under the influence of Marxist philosophy. This being true, it is not difficult to understand why the Chinese Church, like the Church in the rest of the world, has taken a markedly unfriendly attitude toward Communism, and why the Communists have taken a suspicious attitude towards Christianity in general.

Communist Treatment

WHAT is the actual situation that now obtains in the "liberated areas" as to the way in which Christians are treated by the Communists? The stories which we have heard from Christians themselves until recently have been decidedly unfavorable to the Communists. It has been reported that Christians have been persecuted or even killed; that Church properties have been confiscated or commandeered, and that religious services and instruction have been interfered with or even rendered impossible. Very often the stories were supposed to have been told at first-hand; when they were carefully checked, however, that was found to be untrue. Much of what was reported came through hearsay, and naturally, the stories became distorted or exaggerated, even if in the beginning, there is some truth in them. One of the stories, for example, which reported the crucifixion of three missionaries, was later known to be entirely false. On the other hand, we have also heard favorable reports of Communist behavior towards Christians. In one province, ninety percent of which is in "liberated areas," the Bishop of the provincial diocese was able to report that he could call conferences which Church representatives from all parts of the province could attend, with no interference and no difficulty in returning to their own stations. There are isolated cases where the Communists even went out of their way to help Christians. This was true with at least one Christian organization in the northeast. However, it could not be denied that many of the cases of reported atrocities to Christians by the Communists were true.

It is difficult to explain the occurrence of these events satisfactorily without first-hand investigation of the actual cases. But an attempt to make sense of the conflicting reports seem to yield the following tentative conclusions. In the first place, it is almost certain that it is not the intention of the Communists to persecute the Christians or to make their work difficult or impossible. We have seen announcements by Communist leaders saying that they intend to uphold religious liberty and would even welcome Christian work in their midst. In fact, one Church denomination actually received such an invitation. It seems these announcements on the part of the Communists were sincere. We are often misled by the thought that because Communists are atheists, they are necessarily antagonistic to Christianity. This is very far from the truth. At the present stage of the revolution, the Communists are concerned much more with practice than with theory. Their concern about the Christians is not what they believe but how they behave. For this reason, there is no doubt as to the attitude the Communists take towards the Catholics. The official policy of the Catholics is open hostility toward the Communists; therefore the Communists have adopted the same hostile policy towards the Catholics. This point must be made very clear if we are to understand the mind of the Communists in regard to Christianity in the new situation.

In the second place, in spite of what has been said about basic Communist attitude, excesses and extravagances in the execution of new policies still occur in Communist areas not only to Christians but to the people in general. This is due to the fact that the Communists have expanded very rapidly during the past two years, and are very deficient in personnel, both in numbers and in quality, for the management of newly "liberated areas." They are liable to have "black sheep" in their fold. Communist leaders openly

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admitted their shortcomings in this matter. They did not intend it, but they could not help it.

In the third place, most of the cases of persecution occur to Christians probably not as Christians but as ordinary citizens who happen to come into conflict with the new social legislation in operation with the advent of the Communists. This applies to such cases as ownership of land, possession of large properties, usury, profiteering and other forms of exploitation and oppression of the people. Unfortunately, many of these cases seemed to have been dealt with by what was virtually mob rule. A mob with grievances is liable to outdo the law or even make false accusations. When the cases are handled justly, it is hard enough on those who are affected, even though they may be sympathetic in general with the new regime; but when emotions are let loose and revenge is allowed to run rampant, then the reaction of the sufferer or observer can only be that of total condemnation or disillusionment.

In the fourth place, the connection between the Church and the United States is an outstanding factor in the situation. It is common now to regard the United States as an imperialistic country. This is true not only in the "liberated areas" but also among intellectuals in the rest of China. From the point of view of the Communists, American aid to the present government in China is the main cause of the continuance of the civil war. They believe that as soon as American aid is withdrawn, the present government will immediately collapse. For this reason they have looked upon the United States — or those who are responsible for American policy in China — as No. 1 enemy. The effect of this view on the attitude of the Communists towards the Church is plain. Even when they cannot actually find anything wrong with the Church and the Christians, they are still suspicious of them as either directly or indirectly supporting the cause of American imperialism in China. While this is unfortunate, considering the generally unfriendly attitude which Christians take towards Communism, it seems that Communists are not entirely without ground for their fear of subversive activities on the part of Christians.

Understanding Essential

IF the above analysis is correct, then we may draw the following conclusions: There seems to be no ground for the fear that the advent of a Communist regime in China would mean the end of Christian work or would render it very difficult if not impossible. The Communists have no reason for creating more enemies for themselves than they have to. Their present policy is to adapt themselves as much as possible to the situation which is peculiar to China and to go only as far as circumstances permit. Judging from what is happening, it seems there is no truth in the statement that Chinese Communists receive their orders from Moscow. In fact, what the Communists have proposed for China and what they are practising in the "liberated areas" is not Communism, and not even Socialism, but what they consider to be genuine "Three Peoples' Principles." While they are carrying out drastic reforms such as the redistribution of land, they would follow in general a much milder policy in other areas of life. For example, they repeatedly announced they would encourage non-monopoly private capital. If this is true, then it is certain that the Communists will not want to impose on Christians more restrictions than is necessary. What they will do to us will depend very much on what we shall do to them and what attitude we take toward social policies in the new regime. It is true that in the new situation the atmosphere may not be favorable to Christianity. The Communists always insist that if there is freedom for religion, there should also be freedom for anti-religious propaganda. We can expect a certain bias in favor of the latter; but on the whole, this would be very far from the situation in which Christian activities are forbidden or restricted.

In the light of the above discussion, let us consider what Christians should do in the new situation. First, a sympathetic understanding of the Communist movement is a pre-requisite. Communism has come into being as an answer to a desperate social need. This need has existed because of the evils and contradictions inherent in the present social system. As long as these evils and contradictions remain, Communism will prevail and grow. Unfortunately, Christianity has in a large measure been responsible for this social need. We have allowed social evils to exist and we have done nothing to grapple with them in a basic way. Communism, therefore, has come to us not as an enemy but as a challenge to a task which we should have performed but have failed to.

Second, I believe we have plenty of room in which to cooperate with the Communists in the sphere of social life with which the Christian faith is vitally concerned. China is a vast country and, as soon as the civil war ends, there will be a thousand and one problems of a social nature which the new regime will have to attend to.

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Under such circumstances, I believe cooperation of the Christians would be heartily welcome. The Church and the Christian organizations are experts in all lines of social services. Take, for example, the matter of medical work. There will be numerous opportunities for the establishment of new hospitals and medical centers, services in which spheres any government would be eager to have. Take again the matter of literacy. Over eighty per cent of China's teeming millions are still illiterate. If the Church can lead in a nation-wide movement for literacy, they will be sure to receive governmental as well as popular support. We may not have an entirely free hand in determining the content of a literacy program and the technique to be used, but I believe we can, within reasonable limits, make a valuable contribution in such a movement.

Third, the Church should make its prophetic voice heard in the new situation. It has often been said that a Communist regime is necessarily totalitarian, not only now, but also in the future. Personally I do not think this is true. What the Communists are undertaking is the herculean task of "unrooting" humanity — as one author years ago put it. In doing this, they have plenty of enemies both within and without. In such a situation a degree of vigilance, fear and suspicion is unavoidable, and some form of totalitarian control is the result. It is not easy for us Christians, who are used to "liberal" thinking, to see this and take a sympathetic attitude about it. We have been, therefore, very critical of the so-called Communist way of doing things, forgetting that it is the necessary accompaniment of the goal they are trying to achieve in a precarious environment. This sympathetic understanding, however, should not mean a justification of totalitarian control, whatever its degree and cause. As Christians we should protect against anything in the new regime which violates our Christian conception of personality and freedom of conscience. We may do it with a measure of understanding and sympathy, and perhaps also with a sense of our own involvement in a common guilt, but nevertheless we cannot absolve ourselves from the duty of proclaiming God's judgment on any infringement of basic human rights, whatever justification it may be given in the name of justice and political necessity. In doing this we shall of course have to pay a price, but that is the only way to preserve the life and vitality of the Church.

I have ventured far afield in suggestions which may become entirely invalid if the developments do not take the exact form I have predicted. However, even if they will be invalid, this discussion has started a line of thinking which may help us not only to get better adjusted to the new situation, but also to lead in it a more worthy and effective way. The future may be full of uncertainties and hardships, but it is also full of challenges and possibilities. Let us therefore face them with faith and courage, believing with Paul that all things work together for good and for them that love God.

A Study Manual on

China Today

Reviewed by
H. BRUCE COLLIER
Professor of Bichemistry, University of Saskatchewan, and formerly professor at West China Union University

CHINA—TWILIGHT OR DAWN? By Frank Price. Friendship Press, $1.50 (paper 90c).

DR. Frank Price was born in China and has served in China as a missionary of the Presbyterian Church U. S. A. since 1923. This book has been prepared primarily as a study book, and it is well equipped with notes, a reading list, index, and map. The author has acquired a reputation as an apologist for Chiang Kai-shek and the Nationalist Party. But with this limitation in mind the book can be studied with profit.

Of the eight chapters, the first four deal with the political, economic, social, and cultural situation in China during and since the Sino-Japanese war. The last four chapters "appraise the effect of the war upon the Christian Church."

The earlier portion of the book is a brief but good summary of the background of the present crisis, and of China's travail during the war years. No attempt is made to gloss over many of the evils that arose as the strain of war increased. It is made clear that China has been going through a many-fold revolution during the past half-century; and we must appreciate with sympathetic understanding that that great nation is trying to accomplish in decades the changes and reforms that have taken us centuries.

Many will disagree with the author's interpretation of how civil war broke out again between the Nationalists and Communists. It is difficult to believe that the government was forced to "reluctantly order an all-out military campaign" against the Communists (p. 58) when we know

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that Chiang was keeping many of his best troops for blockading the Communists during the war instead of fighting the Japs.

Nevertheless, "the crucial choices that confront the Chinese people" are well described. The choice is among fascism, democracy, and communism; and Mr. Price's hope is that a liberal and reformed government will evolve out of the present regime. It is difficult to visualize how this can come about as long as the Kuomintang maintains its hold through the dread secret police. Just before the recent national "election" the leaders of the Democratic League were assassinated and the party was outlawed, thus removing any effective opposition to the party in power.

The latter part of the book provides an excellent account of the great contribution made by the Churches in China during the war. Gains and losses have been assessed, and the Church has much to its credit. It is pointed out that there is an unparalleled opportunity for Christian work in China today; and it is a stirring challenge to the Churches of this continent that the author leaves with us in his final chapter.

The great weakness of the book is in its very serious omissions, thus creating a one-sided impression of controversial issues. Pious public pronouncements of Chiang Kai-shek are adduced as evidence of the sincerity of his Christian convictions. But we are not informed of the violently anti-foreign and anti-democratic tone of Chiang's book, "China's Destiny," which is the official exeposition of his philosophy and is used as such by all party members. Chiang's philosophy is reactionary and authoritarian, showing very little evidence of Christian influence.

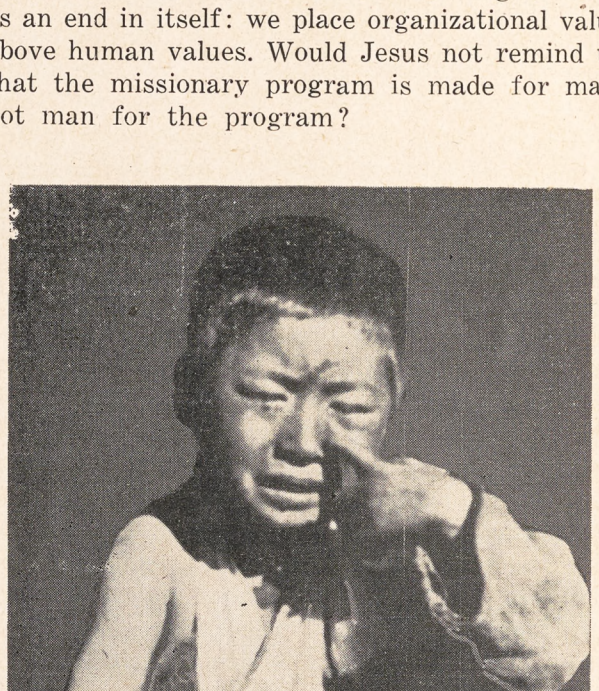
Nothing is said of the great student riots against the government, urging cessation of the civil war and denouncing illegal arrests and violence by the secret police. There is no hint of the extent to which the government has lost the confidence of thinking people in China, many of whom feel that any government would be better than the present one. (Anglican Bishop Neill is recently reported as stating that virtually every Chinese Christian under thirty tends to have a favorable attitude towards the Communists.)

Believe it or not, a discussion of future Sino-American relations does not even mention the highly controversial policy of arms shipments from the U. S. and Canadian governments to bolster the rotten regime in China. This policy alone can well wreck the whole Christian program in China if the Churches do not vigorously disassociate themselves from the traffic in arms.

Finally, why does the author, in common with so many missionaries, detail the "devious and cruel" methods used by the Communists in achieving their objectives (pp. 70-71), and say so little about the unspeakable horrors perpetrated over the past twenty years by the Nationalists? There is the record of labor leaders treacherously betrayed and shot; students tortured for liberal thought; liberal professors assassinated by the secret police; millions of conscripted soldiers, and of peasants in famine areas, starved to death by corrupt and rapacious officials.

The Kuomintang seems to understand well enough that as long as it does not interfere directly with Church work it will be supported, or at least its crimes will be overlooked, by the majority of missionaries. The Communists, on the other hand, have interfered to some extent with missionary activity, and so their acts of violence are magnified and often distorted.

Is that actually the moral standard that the Church in China has adopted? If so, it can only be because we regard the Church organization as an end in itself: we place organizational value above human values. Would Jesus not remind us that the missionary program is made for man, not man for the program?



There are millions of refugees in China. One of the finest of Christian works of our time is being carried on in that country by the Rev. Kimber Den who looks to Church people in America to support it through the Episcopal League for Social Action.

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THE NEW BOOKS

***Excellent **Good *Fair

* * **The Future of the American Jew** by Mordecai Kaplan. Macmillan. $6.00.

The author's interest would seem to be to preserve the American Jew for usefulness commensurate with his noble tradition. The disintegration of Judaism in America is causing concern not alone to the Jewish leaders but to many Christians as well, for if the Jew loses his sense of destiny, the world will be the poorer. The author has a bold concept of the part the Jew can play in our modern world. There are several significant chapters in the book, notably, those on "Significance of Being a People," "The Role of Eretz Yisrael," "Living in Two Civilizations," and particularly the chapter on "Judaism's Contribution to Education for Democracy."

The book is extremely valuable to Christians who are concerned at the plight of the modern Jew, not only because the true Christian appreciates how important Judaism has been to the building of so much that is good in our civilization, and how needed his contrbiution is today, but because many of the problems facing American Judaism are problems which face the Christian church. Not only is it essential to the survival of Judaism that it recaptures its sense of "community," but that same sense of "community" is essential to the survival of Christianity.

For all that is fine in the book, there seems to be something lacking in its message, a sort of weakness. The author gives the impression — which may be unfair — that he is a humanist — that God is a kind of convenience to explain and enhance moral and ethical conduct. He seems to belittle or underestimate the part which God has played in Jewish history. Quite rightly he condemns the arrogance born of an improper use of the "Chosen People" idea, but he does not do justice to what God can do —and in the case of the Jewish people has done—when a people is imbued with the conviction that they are called of God to serve him and his kingdom. He also seems to underestimate the value of sacred writings, the Bible, Torah, etc., p. 382.

On the whole, this book is timely and valuable. The author's words, p. 348, "Jews today show a great concern in defending the Jewish name from defamation. Such activity serves a legitimate purpose. But our fathers rose to a higher level of concern when they were afraid that reprehensible conduct on the part of the Jew might cause hillul ha-shem, the profanation of God's name. They looked upon scandalous behaviour as weakening men's faith in God. More important than any protective measures against the defamation of the Jew would be activity to offset the profanation of the Jewish ideal and the cheapening and vulgarizing of Judaism, and to restore the notion that to be a Jew means to be held to standards of honor and truth," are words to be taken to heart not by the Jews only, but by all who call themselves Christian.

—Lane W. Barton

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THE PLAY: "Dark Victory"
THE STARS: Celeste Holm and Walter Abel

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***IMPORTANT NOTE:** There are still some Parishes not covered by the 500 stations of the Mutual Broadcasting System's coast-to-coast network. Most of these Parishes are being specially covered through local stations not affiliated with the Mutual System. In some cases this may mean that "Great Scenes From Great Plays" program will be heard on Thursday or Saturday or at a different time than that shown above. All Clergymen have received a complete list of stations and times of broadcast.

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YOUNG PEOPLE OF THE CHURCH

BY WALTER N. WELSH

WE do have in our Church a "United Movement of the Church's Youth." This must be stated again and again because some parochial leaders have an uncanny dread of even National Council "collectivism." They won't read its subversive literature. There are also sectional Church youth organizations which have difficulty disassociating U.M.C.Y. from the latest "red" spy scare. There is a united movement of the Church's youth, and it is a youth program. Bill Crittenden and his youth division of the department of religious education of the National Council worry a great deal about technical details, but there are signs that in the national youth commission it is the youth who make the "movement."

There may be a debate about the direction in which it moves from time to time. However, being a sort of auxiliary of the national Church it is to be expected that there would be somewhat well defined limits to its activity. This year as its Youth Sunday (October 17) project it is reaching into an area which might be considered one of the sundry skeletons in the closet of United States affairs, Puerto Rico. The objective of the youth offering given on this day is the support of Acion Unida de la Juventud Episcopal; otherwise known as A.U.J.E. (pronounced ou-hay). This is the Puerto Rican youth program of the Episcopal Church. The project is exceedingly well chosen.

Unfortunately there is too much chance that this project will be like so many of our offering projects. The study program for it and the final report of results will be promotional.

Perhaps our young people are not prepared for more than this. Some one attending the Christian youth conference held in Grand Rapids, Michigan, this last August reported that in the Episcopal group meetings the issues were confused. Clyde Allison, reporting in the Christian Century, indicated that real action on social issues was conducted by six young people. These young people stood on the sidewalk in front of the meeting hall distributing "Progressive" literature, and seizing every opportunity to talk to the delegates on issues of "segregation" and other social ills. The conference, he reports, felt vastly superior to these "challengers." They tried to entice the six young people to come with them to a better way. To which the reply came, "O. K., but what are you going to do about these issues?" The conference members did not like it.

If there are limitations seemingly imposed by an official youth program, it is good to remember that the mission of youth is ever to startle the perspective of the status quo. The opportunities within the framework of the U.M.C.Y. program can be cut to "conference" size, or they can be stretched into some genuine "evangelization."

It was on "street corners" that the Incarnation breathed new life into a dying organism. Apparently it is only there today where, at least, the staid Church regulars find their consciences irritated and disturbed. The issues there are of "life and death." A Church revived by God through its youth should find these issues to be of slightly more concern than the normal "offering" will create.



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THE PRESS

Watchman Examiner (Baptist) — The dictionaries define home as "a place where one habitually resides with one's family." But, as a matter of fact, a home is not a place, or a house, or a collection of furniture. A home is made up of the unseen elements of love, loyalty, work, a bit of the moonlight left over from the honeymoon, memories, a view from the east window of hope—and the radiance that comes in through the skylight of religion. . . . A happy home can be achieved by average people, with an average intelligence, if they are willing to pay the price of continuous endeavor.

Evangelist (Disciples)—Any attempt to appraise Mr. Truman as a President leads straight into the field of controversy. However, certain facts are indisputable. In his family life the President has set a good example before the nation. Bess Wallace who was his sweetheart back in their school days became his wife soon after his return from World War I. From the Presbyterian Sunday school which both President and Mrs. Truman attended during their childhood in Independence, the former entered the Baptist church of which his mother was a member. Mrs. Truman and Miss Margaret are communicants of the Episcopal church. Few Presidents have attended public worship with greater regularity than has President Truman.

Christian Century (Unden.)—A reader calls our attention to an open letter written to American Presbyterians by Moderator Jesse H. Baird. Writing from Glasgow through Presbyterian Life, Dr. Baird says: "I have met with a horrible spectre for which America is responsible. It is the idea that America wants war with Russia. A reporter sought me out in Belfast yesterday to get my answer: Does America really want war? We understand that her decision is, Come on, let's get it over with. All say frankly that the fate of these islands lies in America's hands. And if America wants war—well, it sounds to them like the stroke of doom. God forgive our heartless, irresponsible politicians for their careless statements! And God give us grace to correct this tragic misrepresentation of America's attitude! And let us correct it soon. Isn't this a task for American Christians? Can't we do something dramatic to enable European friends and foes to sense our deep, sincere longing for peace?"

Evangelist (Disciples) — Billions for military training for defense against possible war and gravely inadequate provision for the education of children and youth. Yet the schools of America are the best national defense. General Eisenhower, now president of Columbia University, who knows as well as any American the necessities of safeguarding our democracy both against foes without, and foes within, has said, "Education is the most important factor preserving this country's democracy . . . teachers should be brought to think they are democracy's champions." Just now it is critically important that leaders in government and the citizens of America shall be brought to think of the public school teachers as democracy's champions and defenders.

American Friend (Quaker) — There are persons, who apparently feel that counselling civil disobedience, in itself, is a valid position. With that point in view we take issue. There is no virtue in civil disobedience, as such. The real issue that we face is one of conscience and obedience to its guidance. We should seek as Quakers and as citizens to improve government by every rightful, cooperative effort. That is the emphasis, positive and constructive, which Friends make. The focus is not "Civil disobedience" but positive obedience to the will of God, as we understand it, which may at times lead to the disobeying of a law believed to be wrong, but positively leading to a constructive, Christian citizenship.

Church Management (Un-Den.) — Some tell us that to be good Christians we must hate Russia and Communism. My answer is that I am too old to hate. I have seen, through the years, the same story repeated time and time again. It is the story of the rise of hate, the persecution of the scapegoat, the departure from justice and common sense, the crippling of the spirit of liberty.

The Record (C. of E.)—The trouble with the Lambeth Report is that it is already a classic. When the official Church would have incurred odium and hostility in high places by lifting up its voice it was silent. When it will gain applause it speaks. What a revolutionary, dangerously living Church! If ever it dies it will die in safety.

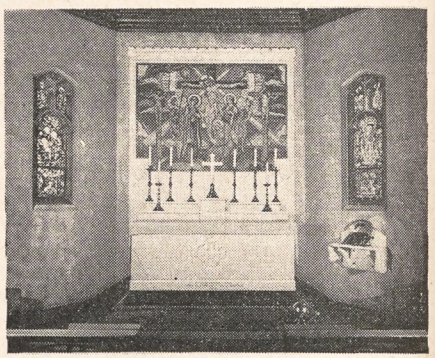


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PEOPLE

CLERGY CHANGES:

Stuart C. Cowles, formerly of Dunmore, Pa., is now assistant at All Angels, New York City.

William J. A. Barnett has resigned as chaplain of Warwick State School, which is in the diocese of New York.

Irving Anthony is now assistant at St. Andrew's, New York, on a part time basis.

Francis Campbell Gray, formerly a missionary in the Philippines, is now rector of St. Michael and All Angels, Cincinnati. His father was the late bishop of Northern Indiana.

H. R. Wiechert, assistant at Grace Church, Medford, Mass., becomes rector of the Epiphany, Urbana, and Our Saviour, Mechanicsburg, Ohio, on Nov. 5th.

Arthur D. Bridgers, formerly rector of St. John's, Hollywood, Fla., is now rector of the Good Shepherd, Wilmington, N. C.

William A. Wilkins, formerly rector of St. Luke's, Houston, Texas, is now rector of St. Cyprian's, New Bern, N. C.

J. Earl Gilbreath, formerly rector of Trinity, Clarkesville, Tenn., is now rector of Emmanuel, Athens, Ga.

William J. H. Petter, formerly of the diocese of Dallas, was instituted rector of St. John's, Camden, Ark., on Sept. 19th.

Harry R. Ziegler, formerly in charge at Au Sable and East Tawas, Mich., is no longer in charge of that field, but is non-parochial, living at East Tawas.

Eric J. Whiting, in charge of Trinity, West Branch, and St. Thomas', Omer, Mich., is also now in charge of St. Andrew's, a new mission at Rose City.

Sidney S. Rood, in charge of churches at Gladwin and Standish, Mich., is also in charge of All Saints, a new mission at Prunderville.

Harry L. Nicholson, formerly of Niles, Mich., is now rector of Christ Church, Henrietta, Mich.

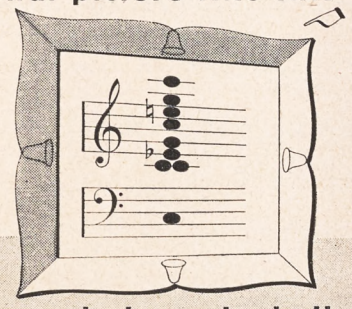
Henry B. Getz, rector of St. Peter's, Kerrville, Texas, becomes chaplain to Episcopal students at the University of Texas, Austin, Nov. 1st.

Charles R. Stinnette, Jr., former army chaplain, is now chaplain at the University of Rochester.

ORDINATIONS:

David R. Covell, Jr., was ordained deacon on Oct. 9th by Bishop Rein-

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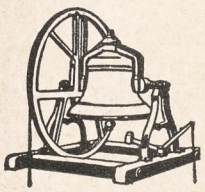
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heimer of Rochester in the chapel of Hobert College, Geneva, N. Y.

Johnson H. Pace Jr. was ordained deacon on Sept. 26 by Bishop Barnwell at St. Paul's, Augusta, Ga., where he is assistant.

Henry H. Rightor Jr. was ordained priest by Bishop Walker at All Saints, Atlanta, Ga., where he is assistant.

Paul Haynes was ordained deacon on Sept. 30 by Bishop Hobson at Holy Trinity, Madisonville, Ohio, where he is in charge.

Samuel N. Keyes was ordained priest on October 10 at St. Mary's, Waynesville, Ohio, where he is in charge.

DEPOSITION:

Harry R. Morgan, having renounced the ministry, was deposed on Sept. 30 by Bishop Hart of Pennsylvania. The action was taken for causes that do not affect his moral character.

HONORS:

Mr. Zipp Newman, one-time vestryman of the Advent, Birmingham, Ala., is one of 50 to be honored by the Amercian Hospital Association for his work in health education.

CONSECRATION:

Edward Hamilton West was consecrated Bishop Coadjutor of Florida on October 4 at St. John's, Jacksonville. Bishop Sherrill was the consecrator; Bishop Juhan and Bishop Barnwell, co-consecrators. Bishop Klingman of Kentucky and Bishop Carpenter of Alabama were the presentors. Bishop Juhan preached.

DEATHS:

Edwin A. Powell, rector of Christ Church, Indianapolis, for 17 years, died on Sept. 16 after a short illness. He served parishes in the diocese of S. Ohio, and was the rector of St. Paul's, Evansville, Ind., for 8 years before going to Indianapolis. He was a delegate to several General Conventions.

Mrs. Julia Benedict Walker, 58, wife of the Bishop of Atlanta, died on Sept. 28 after a short illness. She was active in parish work while her husband was rector of St. Luke's and was a leader in diocesan affairs following his consecration as bishop.

Wilbur L. Cross, 86, Yale professor and former governor of Conn., died on Oct. 5. He was an active Episcopalian and was warden of the summer chapel at Burkehaven, N. H., where he had a summer home.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief We reserve the right to abstract and to print only those we consider important.

REV. C. R. ELLIOTT
Rector at Bridgetown, N. S., Canada

Many people, concerned for the greater progress and glory of the Church, and putting confidence for this in foreign missions, have looked with great sorrow upon the Church's voluntary withdrawal from a golden opportunity. I refer to the withdrawal from the Communist areas in China and the cooperating with the Koumintang. Many Chinese Christians, devout, sacrificing and suffering souls also are of the opinion that this action has turned many prospective converts away because it seems like an action that is contrary to what they were told of the Church. To these Christians the advance of the Church in China has been dealt an irreparable blow. And all this because of an unwarranted refusal to assist areas dominated by Communists, and a completely ridiculous withdrawal to the protection of the Chiang regime.

My interest in the matter is an honest one regarding Christian advance. It is also for a more fundamental reason, for I believe if the Church will take the right step, adopt the right attitude, stand firm for her principles, the Church in every country will have a guide of no uncertain worth, and the experience will teach the world much. But if the Church does the wrong thing in China she will have compromised herself and wrought her own eventual downfall in every country of the world.

Let us do what we can to get the Chinese problem solved according to the principles upon which the Church is built, that it may be a guide and comfort to the Church in other lands soon to be faced with the same decision.

MR. ERIC KOO and Others
Chinese Student in the U. S.

We are a group of both Chinese and American students from different universities throughout the United States. We were employed at a factory which is manufacturing arms and some of us were working in the .50 calibre ammunition shop. It became a source of anxiety to us when it was discovered from the authorities that this ammunition which we were directly helping to manufacture was sent to the Kuomintang government of China. We gradually felt that we were not being true to ourselves by continuing to work in a factory which eventually killed the Chinese people. Consequently, the moral conviction of a number of us forced ourselves, after careful consideration, to quit our jobs. This decision has been fortified by the whole-hearted support of the rest of the group. However, some felt that continued contact with those in the shop would also further the cause. So they stayed on their jobs to explain our action to our fellow workers.

We have come to realize that the struggle in China does not lie between two political parties, but is a struggle of the people for freedom and democracy. Any demonstration by students, small merchants, workers, and some industrialists is branded as communistic action, although they have no affiliation with the Communist party. The situation in China is really a struggle between the people and the corrupt and reactionary elements in the Kuomintang government. United States military aid to China does not help to spread democracy but helps in keeping a fascist-like dictatorhip in power which consequently injures the friendship between the two peoples. In fact, the intervention of the United States government prolong the civil war, for much of the Communist war supplies are obtained from captured Kuomintang outfits as well as bribed Kuomintang officials. American arms are thus being used on both sides to help Chinese kill Chinese! Is this an example of the democratic principles and Christian brotherhood in which we believe? The Chinese people believe that a democratic coalition government is the best solution, a government in which all classes and parties (except the Kuomintang reactionaries) would be represented. Therefore, we oppose the policy of any American military intervention in China.

We feel that this is a vital question for the American people to think about. Every U. S. stamped bullet will create an everlasting hatred in the hearts of the Chinese people who are now being suppressed in a bitter struggle for democracy and freedom.

(Others to sign this communication were Penny Stillman, N. V. Le, Chentung Yen, May Wnog, Lucy Chung, H. C. Tang, Betty Watson, Louise Ostergren.)

MRS. M. A. HILL
Churchwoman of Philadelphia

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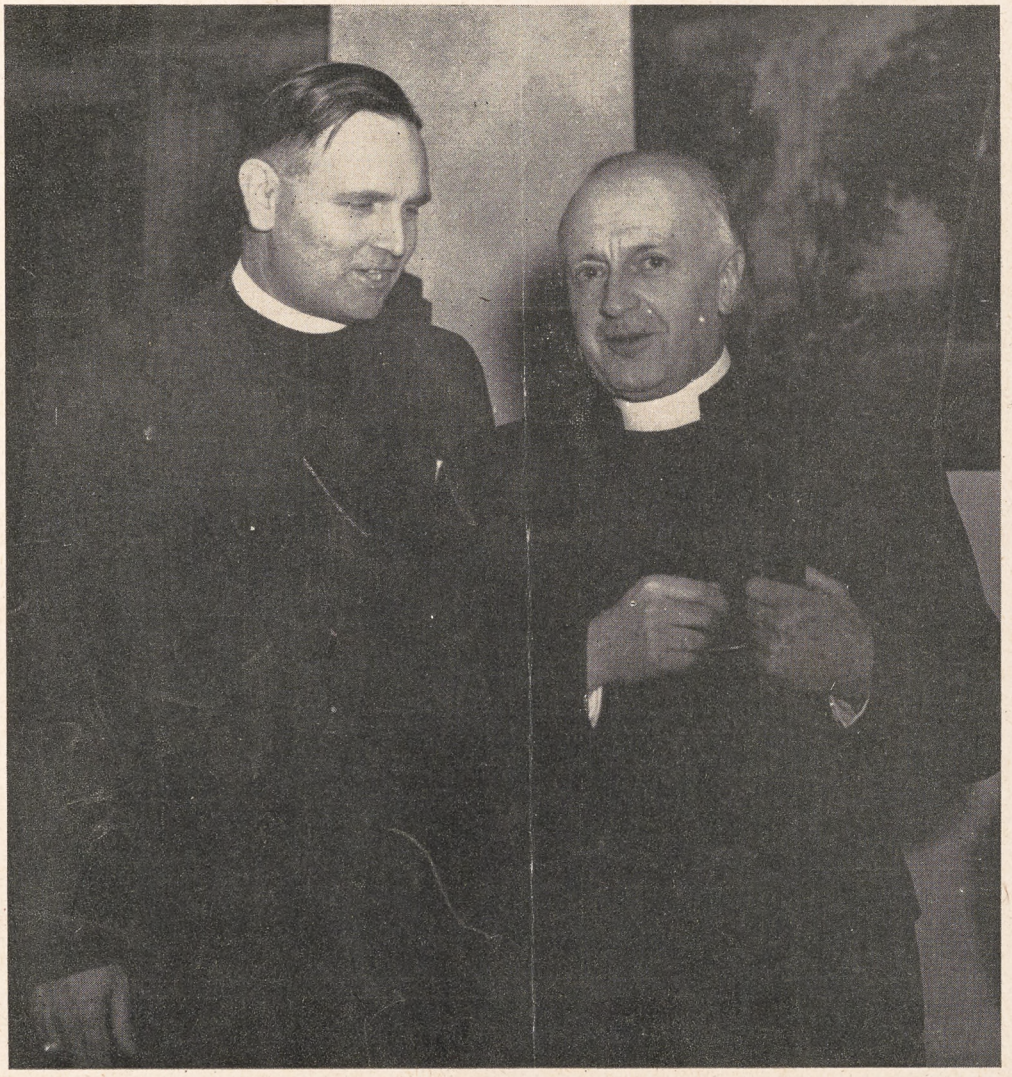
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For Christ and His Church

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Rev. A. J. Miller, Rector
Sunday: 8 and 11.
Friday and Holy Days, 9:30 a. m.

ST. PAUL'S CATHEDRAL
BUFFALO, NEW YORK
Shelton Square
The Very Rev. Edward R. Welles, M.A. Dean
Sunday Services: 8, 9:30 and 11.
Daily: 12:05 noon—Holy Communion.
Wednesday: 11:00 A.M.—Holy Communion.

ST. JOHN'S CATHEDRAL
DENVER, COLORADO
Very Rev. Paul Roberts, Dean
Rev. Harry Watts, Canon
Sunday: 7:30, 8:30, 9:30 and 11 — 4:30 p. m. recitals.
Weekdays: Holy Communion Wed. 7:15, Thurs. 10:30.
Holy Days: 7:15, 10:30.

SERVICES
In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.
Weekdays: Holy Communion — Monday and Thursday, 9 A.M.; Tuesday. Friday and Saturday, 8 A.M.; Wednesday. 7:00 and 11:00 A.M. Noonday Service, daily 12:15 P.M.

CHRIST CHURCH
CAMBRIDGE
Rev. Gardiner M. Day, Rector
Rev. Frederic B. Kellogg, Chaplain
Sunday Services: 8:00, 9:00, 10:00 and 11:15 A.M.
Weekdays: Wed. 8 and 11 A.M. Thurs., 7:30 A.M.

TRINITY CHURCH
MIAMI
Rev. G. Irvine Hiller, S.T.D., Rector
Sunday Services 8, 9:30, 11 A.M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
Services
Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 P.M.
Weekdays: Holy Communion Wednesday and Holy Days, 12:00 noon, Friday 8 A.M. Intercessions Thursday, Friday, 12:10; Organ Recital Tuesday, 12:10.
The Cathedral is open daily for Prayer.

ST. PAUL'S CHURCH
Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkow, D.D., Rector
Sundays: 8 A.M, Holy Communion; 11 A.M., Church School; 11 A.M., Morning Prayer and Sermon.
Wednesdays: 10 A.M. Holy Communion; 10:45, Rector's Study Class.

THE CHURCH OF THE ADVENT
INDIANAPOLIS
Meridian St. at 33rd St.
The Rev. Laman H. Bruner, B.D., Rector
Sunday Services: 7:30 A.M. Holy Communion; 9:30 A.M. Church School; 11 A.M. Morning Prayer and Sermon.

CHRIST CHURCH
NASHVILLE, TENNESSEE
Rev. Payton Randolph Williams
7:30 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
6 P.M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion, 10 A.M.

CHURCH OF SAINT MICHAEL AND ST. GEORGE
ST. LOUIS, MISSOURI
The Rev. J. Francis Sant, Rector
The Rev. C. George Widdifield
Minister of Education
Sunday: 7:30, 9:25, 11 a.m.—High School, 5:45 p.m., Canterbury Club, 6:30 p.m.

CHRIST CHURCH IN PHILADELPHIA
Second Street above Market
Cathedral of Democracy
Founded 1695
Rev. E. Felix Kloman, S.T.D., Rector
Sunday Services: 9:30 and 11 A.M.
Church School: 10:00 A.M.
Weekdays: Wed. noon and 12:30.
Saints' Days: 12 Noon.
This Church is Open Every Day

CALVARY CHURCH
Shady & Walnut Aves.
PITTSBURGH
The Rev. William W. Lumpkin, Rector
Sundays: 8, 9:30, 11 and 8
Holy Communion — Daily at 7:30
Fridays at 7:00 A. M.
Additional Wednesday and Fridays 10:30 A. M.

VOL. XXXI, No. 30

The WITNESS

FOR CHRIST AND HIS CHURCH

October 21, 1948

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STORY OF THE WEEK

Council Reports Progress In All Its Work

Dr. Lewis B. Franklin Resigns After 29 Years; Is Succeeded By Russell E. Dill

★ Substantial gain in all departments of the work of the National Council was reported at the first day of the meeting of the Council, October 13, at Seabury House, in Greenwich, Conn. Robert D. Jordan, reporting on the evangelistic campaign, stated that 8,000 requests had been received for the booklet, "Finding Your Way," as a result of the nation-wide Episcopal radio hour.

Dr. Lewis B. Franklin, treasurer of the National Council and the Domestic and Foreign Mission Society for 29 years, tendered his resignation, delayed for two years at the request of the church. Mr. Russell E. Dill, specialist in industrial efficiency, was elected treasurer after the Council voted to accept Dr. Franklin's resignation. Mr. Dill worked in the initial rationing program under Leon Henderson and also was sent to England to confer with Army authorities on confidential matters concerning aerial warfare.

Dr. Franklin was vice-president of the Guaranty Trust Co. of New York and supervised the national organization which distributed the five Liberty Loans in the period of the first world war. Presiding Bishop Henry K. Sherrill presented him with a silver inkwell as an expression of the church's appreciation.

Bishop Breasted Harris reported the building of $150,000 of buildings, including a college dormitory. Education in Liberia is superficial and the church is preparing to serve the country in that manner. Clergy are needed since none of the clergymen in Liberia are under 55 years of age. Bishop Robert J. Wilner, suffragan of the Philippines, reported that there are 17 native students in the new theological seminary and that two men were ordained recently.

In the domestic field, Bishop William F. Lewis of Nevada reported vigorous activity shown by 424 baptisms and 200 confirmations in a diocese numbering two thousand members.

Mr. Jordan also reported that the world relief in 1949 will be handled through the Church World Service. Twenty-three church denominations will cooperate in a radio series.

Speakers for the Department of Christian Education headed by Bishop Angus Dun told of extensive work in and plans for curricula development. The courses, "Successful Marriage and the Christian Family" and "The Prayer Book Speaks to an Uuncertain Age," for Epiphany and for Lent in 1949 have been prepared, stated Bishop Dun. Dr. Theodore Switz will remain until December in the division of audio-visual and adult education and after that time will act as consultant under a resolution passed by the Council. A resolution to create an editorial board was adopted.

Canon C. Gardner Monks told of the three emphasises in the work being done on curricula. They are: factual knowledge of the church and Christain literature, Christian character, and church fellowship. The report on the plans for curricula development will be sent it is hoped, in the first of next year.

The American Church Institute was reported on by Mr. M. M. Millikan, assistant to the secretary of the Institute. He told of the continuance of the work of the Institute in creating racial understanding through education. The Institute has reverted to a former policy of using student labor in school construction and to date has spent $230,000 of the $435,000 alloted to it in the Reconstruction and Advance program. A survey of 9,000 students revealed 16 potential ministerial candidates. The Institute has no money to give them necessary aid because it is already contributing to the Bishop Payne Divinity School.

The Rev. William J. Crittendeon told of the value of students from over the world living together for two weeks at the Amsterdam conference. There were two Episcopal youths among the 18 representatives from the U. S. Bishop Charles Carpenter disclosed that the United Youth Offering amount to $17,000 which went to build a conference center in Honolulu. This year's offering will go to aid the youth movement in Puerto Rico.

The National Council will meet next year on Feb. 8-10, April 26-28, Sept. 23-24 at San Francisco, and Dec. 6-8.

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NEWS OF THE EPISCOPAL CHURCH

BISHOP GILBERT IN GROUP FOR "NATION"

★ **Lifting of the ban on The** Nation, weekly magazine which was excluded from the library lists of New York public schools last July because it published a series of articles allegedly attacking the beliefs of the Roman Catholic Church, was urged by Bishop Gilbert of the Diocese of New York, with 106 other prominent citizens.

Among those signing the request for removal of the ban were religious leaders, educators, writers, publishers and radio commentators.

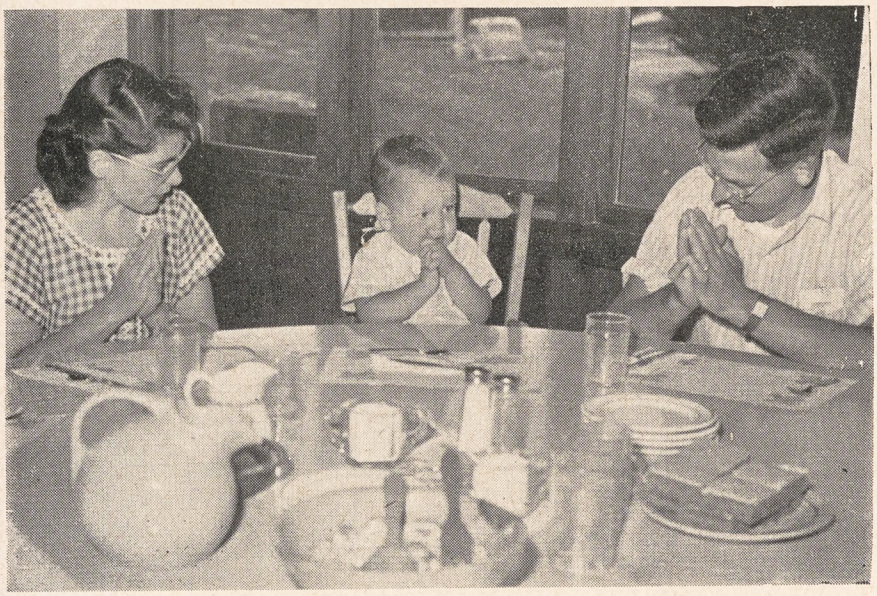
In a document entitled, "An Appeal to Reason and Conscience," they proposed the following five-point program as offering a basis for the development of a national policy in American education:

"1. No published material which is regarded or could be regarded as objectionable on grounds of faith or creed by any group in the community should on that score alone be excluded from the community's schools and school libraries.

"2. Publication of material of this kind in any publication does not justify the suppression in schools and school libraries of the publication as a whole.

"3. The premise that religion cannot be criticized in education should be rejected.

"4. The test as to suitability of books and periodicals should be an individual test and a decision reached in each case on its merits.



Mr. and Mrs. Thomas T. Turnbull of Oakdale, Cal., teach son Tommy to say grace before meals.

"5. In place of permissive lists of books and periodicals there should be substituted an advisory list for the use of public schools and libraries, drafted with the counsel of a group representing the best and most disinterested judgment available, chosen so as to avoid dominance by special interests and expressly protected from special influences, however exercised."

Among others signing the "appeal" were Dr. J. M. Dawson, executive secretary of the Baptist Joint Conference Committee on Public Relations; Dr. Harry Emerson Fosdick, pastor-emeritus of Riverside church, New York; Dr. John A. Mackay, president of Princeton Theological Seminary; Dr. Clyde R. Miller, chairman of the New York City chapter of the Methodist Federation for Social Action; Dr. Reinhold Niebuhr of Union Theological Seminary, New York; Methodist Bishop G. Bromley Oxnam of New York; and Dr. Stephen S. Wise, president of the American Jewish Congress.

CHURCH GIVES ORGANIST SCHOLARSHIP AWARD

★ **Grace Church, Sandusky,** Ohio, recently showed its appreciation of the 20 years' service of their organist and choirmaster, Wesley R. Hartung, with a special service and a scholarship grant. The organist's 20th anniversary was observed at a special service known as Recognition Sunday throughout the parish. The rector, the Rev. Hudson Cary, Jr., was assisted by the Ven. Donald Wonders, Archdeacon of the Diocese of Ohio and former rector of Grace Church; Dr. Henry L. McClellan, and the Rev. Franklin J. Klohn, a former member of the Grace Church choir and now rector of Grace Church, Galion, O. All men and women who sang under Hartung were invited to walk in the procession and sit together in the congregation. During the service Mr. Hartung received a scholarship award which makes it possible for him to have a month of study in New York during October.

DIOCESAN CLERGY ADOPT RULE OF LIFE

★ **Since Bishop Sherrill's in**auguration of the church's program of evangelization, clergy in various dioceses have made acts of renewal and dedication by adopting as a group some

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rule of life. At their annual conference clergy of the Diocese of Maryland gave consideration to various forms of a rule presented to them by the diocesan chairman of the commission on evangelism. No fixed rule was accepted for all, but the majority agreed to follow certain broad outlines that each man might adjust on the basis of his own need, previous experience and depth of conviction. By secret ballot and without nominations three presbyters of the diocese were chosen by the clergy to be spiritual directors. They are the Rev. Ernest V. Kennan, the Rev. Philip J. Jensen, and the Rev. Don Frank Fenn. To any of these the clergy choosing to participate will give the pledge of their rule and at each Ember Season will make a report of their efforts.

COLLEGIATE SUPPLEMENT WITH NEW FORTH

★ **Newest variant from the** established pattern of diocesan editions of Forth is Collegiate-Forth, which makes its appearance with this month's issue of that magazine. It is edited by the Rev. Thomas V. Barrett, chaplain of Kenyon College. It is an eight-page supplement bound with the regular edition of the magazine. Various articles appear concerning college work and student projects. Information is given about the national organization of "Faculty Episcopalians" and of a student work camp.

BISHOP HAINES OPENS $1,000,000 FUND

★ **The Diocese of Iowa is be**ginning a campaign for the Episcopal Advancement Corporation of Iowa with a goal of one million dollars. This is a result of action taken by the diocesan convention last May. The goal is expected to be reached in 1953, when the diocese will observe its centennial. In 1948 it is hoped that $500,000 will be raised with accent on youth indicated by a total allocation of $240,000 for the establishment of adequate student centers at the State University of Iowa, at Grinnell College, and at State Teacher's College. The remainder of the 1948 objective is allocated to St. Katherine's school in Davenport; to St. Monica's school in Des Moines; to the School of Nursing at St. Luke's Hospital, Davenport; to the Bishop Morrison Lodge, training center of the diocese; and for expansion activities to include new churches and the training of a native ministry.



Bishop Hubbard, suffragan of Michigan, pictured with his family at their new home near Detroit.

GRACE CHURCH STARTS INTERRACIAL SERIES

★ **The Interracial Fellowship** of Greater New York held the first of this year's series of eight monthly religious services at Grace Church, New York City. The Rev. Louis Pitt presided. The Rev. Shelton Hale Bishop, of St. Philip's, Harlem, which with a membership of more than 3,000 is the largest negro Episcopal congregation in the country, preached. His topic was "Fellowship in Action in the Meeting of the World Council at Amsterdam." A fellowship hour preceded the service.

CHURCHES HEAR ABOUT HEALING MINISTRY

★ **Recently returned from a** three-months' trip to Britain, the Rev. John Gayner Banks of the Fellowship of St. Luke reports surprising progress there. He spent ten weeks investigating the work of the various societies and centers of spiritual therapy in Great Britain, integrated through the committee of the Archbishop of Canterbury and known as "The Churches' Council of Healing." Fr. Banks says the greatest center is at Milton Abbey in Dorset, started by the Rev. John Maillard in 1936 and now conducted by the Rev. Geoffrey Harding, M. C., former R. A. F. chaplain, with a large staff to assist him. There are five other healing centers in Britain. The British Medical Association has recently endorsed the church's ministry of healing in Britain.

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It is hoped that the American Church will so integrate its work as to earn similar endorsement and cooperation from the A. M. A.

Banks is now engaged on a two-months' itinerary of healing missions. He will tell of the marked advance in Britain and offer a plan for extending this ministry in the U. S. and Canada.

RADIO, PRESS, CHURCHES BOOST PROGRAM

★ **The Democrat & Chronicle,** Rochester newspaper, ran an unsolicited editorial commending "Great Scenes from Great Plays," the Church's radio program. Rochester people who heard the first program are reported to be enthusiastic about it. St. Paul's Church in Rochester, has announced that it has included in its budget $1,569, which is 3% of the budget. Men of a mission in Rochester gave $100, an amount considered generous for a small mission without a resident priest.

One churchman said, "I can't help but feel that there will be a good response all over the country and that adequate funds will be put in the budgets of enough parishes to see this thing through. I have read 'Finding Your Way' with a great deal of interest. I hope it does a good followup job, and I am sure it will."

One of the responses which have come to the National Council is highly favorable comment from radio stations carrying "Great Scenes from Great Plays." One station director wrote: "I have been interested in religious broadcasting for many years. This particular idea intrigues me because I believe it could possibly have a greater impact on people and better promote the cause of real religion than the conventional type of religious broadcast. I believe the Protestant Episcopal Church will derive a great deal of publicity and benefit from this series of broadcasts, and my only regret is that my own Church did not think of it first."

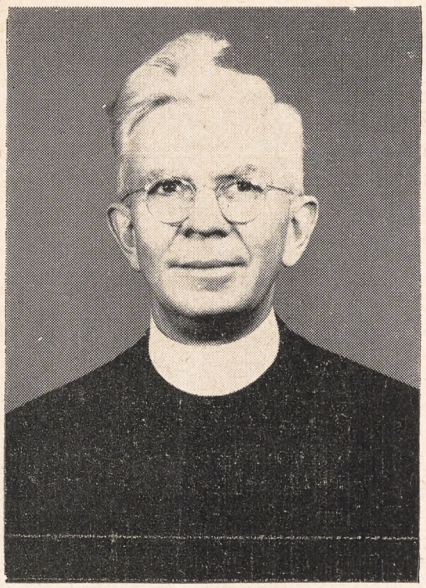
That came from the south. From the middle west came another letter from the general manager of an important radio station. He said that he is the son of a Congregationalist minister, and is especially interested in the new program. "It will be possible to reach and retain the interest of thousands of people who take their religion for granted. This is by far the best approach to the problem to date."

MINNEAPOLIS HOST TO BISHOP YOSHIRA

★ **The Presiding Bishop** of the Episcopal Church in Japan, the Most Rev. Michael Hinsuke Yoshira, celebrated the Holy Communion on October 10 at Gethsemane Church, Minneapolis, Minn. He also addressed a community meeting that evening at the YMCA.

TENTH ANNIVERSARY OF BISHOP BLOCK

★ **Two thousand people filled** the nave of Grace Cathedral in San Francisco at special services celebrating the tenth anniversary of Bishop Block's episcopate. Evensong was sung by the Very Rev. N. B. Lovgren, assisted by the Very Rev. Henry H. Shires, Dean of the Divinity School at Berkeley, and the Rev. John Leffler, rector of St. Luke's, San Francisco. A moving tribute was paid the Bishop by Dr. Rifenbark, president of the standing committee, citing the Bishop as "friend to all men, a true father-in-God to priests and people, and an executive of rare ability." After the service people greeted the Bishop in the "old crypt" of the Cathedral.



Rev. Pomeroy H. Hartman is Canon Missionary of the diocese of Lexington.

NEW YORK CHURCH GETS NEW ADDITION

★ **Dedication of the new ves**tibule at the Church of the Epiphany, New York, will take place on Friday, October 29th at 4 p. m. The Very Rev. John W. Suter will officiate with the present rector, the Rev. Hugh McCandless. Present plans for future expansion of the church include the erection of a chapel near the church and the lengthening of the nave when necessary. The style of the church's architecture is a successful, modern adaptation of French Gothic.

BISHOP BINSTED STATES NEED FOR WORKERS

★ **With unparalleled oppor**tunity for development of the church's work in the Philippine Islands, Bishop Binsted has issued a plea for several volunteers needed there. Among the personnel needed are: 6 priests, 4 women evangelists, 4 nurses, one doctor, one hospital administrator (man), 3 men teachers, 2 women teachers, one assistant treasurer (man), and 2 construction supervisors.

SHERMAN ELECTED IN LONG ISLAND

★ **The Rev. Jonathan Goodhue** Sherman, rector of St. Thomas', Bellerose, L. I., was elected suffragan bishop of the Diocese of Long Island on Oct. 12 after a day-long convention. He was elected on the third ballot.

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Connecticut Parson Gets Issue Aired

★ **The Rev. Robert W. Beggs,** minister-in-charge, St. Paul's, Waterville, Conn., questioned the daily "Waterbury American" on its war-like editorial policy regarding Russia and found himself publicly involved in the position taken by the Amsterdam Council on communism and capitalism. Concerned not only for the clarification of the Council's position (which condemned both communism and laissez-faire capitalism) but also for a Christian analysis of the present struggle, Mr. Beggs' letters to the paper evinced five lead editorials and stirred up community interest. As a result of his letters some groups in the city are planning to discuss the church in relation to peace and our economy. Apparently the Waterbury paper took the same stand as the Chicago Tribune a few weeks ago when it attacked the communism-capitalistic report by way of saying that religious leaders ought to be seen and not heard on such issues.

Rebuking the Tribune for its editorial attack, the Chicago Methodist Ministers' Association unanimously agreed that the Tribune had little to give in the way of moral leadership.

When the Waterbury paper took comfort in reproducing Dulles' World Council address on meeting the Russian challenge, Beggs asked that Dean Hromadka's address be printed as well. Quoted from the Witness, Hromadka's words appeared and an editorial as well which made a point of the difference between Soviet profession and performance, as such pieces generally do.

It commented: "After you've recovered from the shock of having communism cited as an exemplification of the Christian ethic . . . you'll understand why the conference arrived at some of its rather surprising general resolutions. But doesn't the gentleman (Hromadka) talk for all the world as if in Russia we had Marxism in its unadulterated form, and as if the economic accomplishments of a Marxist state had put the economic benefits of free enterprise capitalism on the defensive?" (Which is reminiscent of the remarks of John MacMurray, an English Christian, who pointed out some years ago, if that comparison is made then what about the differences between Christian profession and performance?—Ed.). Beggs replied in a subsequent letter that Hromadka shocked his audience "not because he believes that Communism rests on Christian ground, but that the West is losing its spirituality; hence his condemnation of capitalism today." Then he went on to state that the Council report generally indicated a course of silence and safety. "The World Council had a chance to give the world a whole word, not half a word. One hope is that by God's mercy the churches will give the word while there is yet time."



Dean Percy L. Urban of the Berkeley Divinity School tells the students of the opportunities and dangers confronting them.

BERKELEY DIVINITY OPENS SEMESTER

★ **The Berkeley Divinity** School at New Haven, Conn., opened on September 27th, with a record enrollment of 55 students, including an entering class of 21 and two graduate students from the Greek Orthodox Church. The Rev. Elmer J. Cook has come into residence as professor of New Testament and the Rev. A. Gabriel Hebert, as visiting English lecturer for 1948-49. Other new members of the staff include the Rev. Thomas Sparks Cline, as assistant librarian and lecturer in moral theology, and Prof. Wilbur Marshall Urban, as visiting professor of apologetics. The offices, library and classrooms are now established in the recently acquired former English House at 38 Hillhouse Avenue and Williams Hall on Sachem Street provides additional accommodation for students. At evensong on the opening night Dean Urban preached on the opportunities and dangers confronting the theological student. On October 7th the Rev. Harold Jones of the Cheyenne Agency, South Dakota, preached at evensong and spoke after dinner under the auspices of the missionary society of the school.

WEDEL AND SUTER LEAD EVANGELICAL GROUP

★ **The Washington Chapter of** the Episcopal Evangelical Fellowship of which the Rev. Robert Trenbath is chairman, has planned a series of interesting meetings for the coming year. Canon Theodore Wedel is conducting a series of luncheon meetings speaking on "The Theology of Baptism," "An Interpretation of Confession," and "The Use of Intinction." Dean John W. Suter will talk on "The Proposed Changes in the Prayer Book." Laymen are being invited and two prominent laymen of the diocese of Washington will discuss "What Can Laymen Do in the Church."

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ECUMENICAL NEWS

World Mission Assembly Meets in Ohio

Sponsored by the Foreign Missions Conference of North America, a World Mission Assembly of more than 3,000 Protestant church leaders met recently in Columbus, Ohio. Its purpose was to plan a joint program for missionary expansion geared to changing economic conditions and political aspirations of many hitherto colonial peoples.

One World in Christ

The Rev. Ralph E. Diffendorfer, secretary of the board of missions and church extension of the Methodist Church, presented a program for missionary extension to be met by the 108 Protestant missionary groups represented by the delegates. It was estimated that missionary expenditures must be doubled within the next five years to meet the changing needs. The program, presented in a forty-four page booklet, entitled "One World in Christ," included physical and spiritual needs. Among them: rural missionary effort through agriculture, health and welfare programs; Christian urban centers developing clinics, cooperatives, and adult education; literacy campaigns such as those of Dr. Frank Laubach; dissemination of the Bible and other literature devoted to community and church needs; studies in student and family life; audio-visual education; medical and public health work; food for famine areas; schools and colleges to be built in cooperation with new government agencies; and technical services for the growth of local industry.

Special Needs

Other missionaries presented special needs. Dr. William Braisted, South China Baptist missionary, said that only one out of every ten thousand gets hospital aid in the South China area. Dr. R. F. Henry, a China relief worker, said: "If we don't feed the hungry, it is potential dynamite." A Congregational Zulu chief, Albert J. Luthuli, member of the native representative council under the British in Natal, South Africa, cited criticisms of missionaries often heard there, such as "Christianity is the vanguard of imperialism," or "the missionaries told us to look up and pray while their countrymen robbed us of our lands."

Methodist Bishop

Earlier, Bishop Oxnam spoke on the relation of Christian missionary effort to economic and political problems of the average citizen of the world. Declaring that the Christian Church must "move in" on economic problems, he said the Church must also aid in propagandizing the belief that "the main purpose of economic life should be the production of what is necessary, useful and beautiful, rather than the acquisition of things. The Church must recognize that hunger has been a fact for centuries and that it is not a task of relief but a problem of re-ordering our economic life so that every man has enough to eat, decent clothing and a place to live."

International Situation

A spokesman for the American Foreign Policy association, Miss Vera M. Dean, told the assembly that the present "international confusion" was largely the responsibility of the United States which had failed, since the war, to define its objectives. According to the Religious News Service, Miss Dean was critical of the United States for "circumventing the United Nations on some occasions" and determining its policy often by "mere reaction to what Russia does or fails to do."

Challenges

Secularism and communism were the subjects of a symposium conducted by the Rev. David A. MacLennan, Toronto clergyman, and Kermit Eby of the University of Chicago, formerly research and education director of the CIO. Mr. MacLennan described secularism as Christianity's "potent and charming enemy." Mr. Eby said that Christianity was offering "platitudes to people who are seeking bread. Sometimes," he said, "I think we spend so much time looking under the beds for Communists that we neglect the tasks at hand. Personally, I would like to have the Communists look under the bed for us for a while."

Stassen Speaks

Harold E. Stassen, president of the University of Pennsylvania, spoke following the symposium. In combatting communism, he stated, Americans must wipe out their own social, economic and racial 'blots,' and avoid smugness and self-righteousness. Stassen received an ovation as he pleaded for the growth of the United Nations, and as he condemned the "outmoded, absolute sovereignty of nations," which he said, "must yield to the concept of the sovereignty of peoples and their delegation of their authority in the manner than can best serve the nations for a just peace." He aso added, "the energetic, sustained expansion of mission programs throughout the world may well serve in an intangible but powerful manner as the implementation by which men find the way to live together in peace."

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NEWS OF OTHER CHURCHES

OPERATIC AIRS ARE BARRED

Roman Catholic organists, meeting in convention at Rensselaer, Ind., voted to bar operatic airs from weddings; thus abolishing the wedding march from Wagner's "Lohengrin" and Mendelssohn's wedding march from "Midsummer Night's Dream". They voted also to "banish forever" from church services the singing of Ave Marias by Bach-Gounod, Shubert and Rosewig. At the same time they were told by the director of Catholic Teachers College, Cincinnati, that women "are never allowed to form part of the liturgical choir" in strictly liturgical functions. He allowed however that women might be organists.

SOUTHERN BAPTISTS ON COOPERATION

Southern Baptist pastors in Oklahoma favor cooperation with other denominations on a local scale if doctrinal beliefs are not involved. The national convention of the Church has repeatedly refused to join national or world councils of churches. The survey in Oklahoma revealed that cooperation is most general in civic enterprises, better government campaigns, Thanksgiving and Easter services, and revivals.

ANNIVERSARY MARKED BY UNION SERVICE

The origin of Presbyterians in Philadelphia will be commemorated by a series of events, the first of which will be on October 31 when a plaque marking the 250th anniversary of the denomination there will be unveiled. Largest event scheduled during the anniversary will be a joint popular meeting with Philadelphia Baptists on Nov. 12. Baptists are also celebrating the 250th anniversary of their origin there. Local records show there was an organized Presbyterian congregation in Philadelphia in 1698 which worshipped with Baptists in a warehouse. The First Presbyterian church of Philadelphia claims direct descent from this early congregation.

Presbyterian and Baptist ministers of the two congregations had an arrangement every Sunday whereby one would preach in the morning and the other in the afternoon. The Baptists, following a misunderstanding, later withdrew from the warehouse, which belonged to a trading company chartered by William Penn, and held their services in a brewhouse. (RNS)

EVANGELICAL CHURCH TO STRESS EVANGELISM

Plans for 150 one-day meetings on evangelism have been made by the Evangelical United Brethren General Brotherhood. Twelve teams will conduct the meetings. At the same time it was announced that October 17th will be "men's day" when laymen will be instructed how to lead church services in a more effective manner.

METHODISTS REPORT RECORD SALES

Sales totaling $11,232,564 for the last fiscal year is reported by the Methodist Publishing House, the largest in its history. The publishing house employs 690 persons in its Nashville branch alone, in addition to large numbers in its other 12 offices scattered over the nation.

PROGRESSIVE CHRISTIANS IN CONVENTION

A group that maintains that Christianity and Marxism are not incompatible held their first international meeting in Paris, with delegates from France, Italy, Poland and Belgium, including R. C. priests.

VACATION SCHOOLS ARE FAILURE

Vacation church-schools operated in three city housing projects during the past summer by the New Haven Council of Churches were branded as failures by Mrs. Frank Auld, Jr., schools' director. In a report to the Council, she declared that "the merest name of Jesus, God, or anything of religious nature brought forth jeers and wild yelling." She said that the children, who came from families in the lower-income level, felt no obligation to any authority. "To them," she added, "there is no merit and nothing to be gained by behaving themselves, obeying a teacher, being trustworthy, honest or fair, or in learning anything."

BAPTIST LEADER SEES IMPROVEMENT

Southern Baptist Hugh A. Brimm, following a lecture tour of the South, said that "responsible people want the Negro treated fairly without eggs and tomatoes being thrown." He said further that "the Negro should enjoy the rights granted him under the Constitution, including the right to vote, to serve on juries, to receive justice in the courts, to be free from mob violence and to secure a just share of the benefits of educational and other funds."

ADDRESS CHANGES

★ **In making changes of address** please send both the old and the new address. We ask also that changes be not made unless they are for an extended period. If you are to be away for a short time either arrange to have the numbers forwarded, or notify us and we will send an extra copy. A three-week-period is required for address changes.

All mail is to be sent to:

THE WITNESS
135 Liberty St. - N. Y. 6, N. Y.

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NEWS OF CHURCHES OVERSEAS

MOVIE BARRED IN SPAIN

The American movie "Gentleman's Agreement" has been rejected for distribution in Spain by order of the ecclesiastical member of the censorship board of the Franco government. The order stipulated that while it was a Christian duty to "stimulate love among individuals, societies, nations and peoples" this duty should not be extended to Jews. Meanwhile, James A. Farley, former U. S. postmaster general and a leading R. C. layman, had a ninety-minute interview with Franco in Madrid and later told the press that he hopes the U. S. will resume diplomatic relations with Spain in a common stand against Russia. "From my observations," he said, "I would say that Generalissimo Franco could make some very pertinent and worthwhile observations to the leaders of Allied forces."

WARNS OF COMING DEPRESSION

The United Church of Canada was warned by the Rev. J. R. Mutchmor, head of social service, that the country is "utterly unprepared" for depression, and said that the Church ought to urge government to prevent mass unemployment in the near future. He indicated that politicians were aware of the possibility but that "it is not politic or good policy for political parties to raise such questions just now."

ASSURANCE GIVEN CZECHS BY HROMADKA

Dean Josef Hromadka of Prague, and former Princeton professor, who was a headliner at the Amsterdam conference (Witness, Sept. 16), in a press interview on his return, said that the Council is "not going to be used as a weapon against communist-dominated countries. From our point of view this is of great importance, because there are numerous attempts being made to impose on the World Council religious sanctions for a crusade against the East." He said further that delegates at Amsterdam recognized that revolutionary changes are taking place in the social structure and that it is impossible to stop them.

SEVERS TIES ROMANIAN CHURCH

Greek Catholics in Romania have severed their ties with Rome and have joined with the Romanian Orthodox Church. The announcement said that 36 priests and 2 archpriests of the Byzantine Church, representing 423 priests of their rite, had on Oct. 1 voted unanimously to submit a petition for reunion with the Orthodox. At the same time an appeal was sent to the Uniates to accept this decision. The Byzantine Church has 1,725 churches and more than 700 priests and about a million and a quarter communicants.

FINNISH RELIGIOUS BROADCASTS

Religious broadcasts in Finland have remained at almost full volume despite the fact that the Finnish broadcasting corporation, a state monopoly, was placed under communist control four years ago. Programs are aired in both Finnish and Swedish. A survey shows that in the period from 1944 to 1947, time allotted to religious programs in Finnish dropped by only 25 from the top total of 229 hours before Mrs. Hella Vuolijoki, communist author, was appointed director of the government-controlled broadcasting corporation.

ANIMALS ATTEND CHURCH

St. Francis of Assisi extended brotherhood to animals. So the Rev. L. J. B. Snell, rector at Hereford, England, asked his young parishioners to bring their pets to church. There were dozens of cats and kittens, a sun fish, ducks, chickens and guinea pigs, dogs, a lamb, a white mouse, and 20 horses who, unfortunately, were compelled to remain outside. Rector Snell told the children that "animals and birds are a part of God's creation and there is nothing contrary to our Christian religion in the belief that our pets will live hereafter."

VATICAN RELATIONS WITH RUSSIA

The official paper of the Vatican has stated that, while opposed to communism, the Holy See is willing to enter into friendly relations with the Soviet Union "as soon as possible." It stressed that the conditions for an understanding with Russia are the same as those applicable to other nations: full freedom for the R. C. Church to carry on its religious ministry, to operate schools, and to engage in religious propaganda.

CHURCH LEADERS SENTENCED

Lutheran Bishop Lajos Ordass was sentenced in Budapest by a workers' court to two years imprisonment on charges of receiving remittances from American Lutherans without clearing them through the national bank of Hungary. Condemned to three years on the same charges was Alexander Varga, general secretary of the Lutheran Church in that country.

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EDITORIALS

The Fatherly Approach

A statement issued by Congressman Rees (R., Kansas) recently, attacks the ruling of the Federal Communications Commission that a radio station which gives time free for religious broadcasting will lose its license unless it also allows time to atheists. This decision is based on the precedent of the similar one directing radio stations to give equal free time to all political parties.

It is true that the number of militant atheists in this country is infinitesimal. Most agnostics are that way because of mental inertia; and it is the physical weariness of most people, rather than any thought on the matter, that makes them fail to join a church and learn its faith and the reason for it. Perhaps most radio stations fear that few would listen to such a program, and it would not be worth the wrath of the narrow minded. But the principle of freedom of speech must be considered.

"Freedom of worship and speech," says Congressman Rees, "do not justify allowing a radio broadcast of slanderous statements regarding our Creator." He has evidently not heard of the practical Arab observation of what happens to the eye of a man who spits at heaven. We feel it is mistaken piety, a sort of reverent blasphemy, to describe the Creator as one who must be defended from calumny. We are sorry for atheists, but perhaps a broadcast of this sort might rouse some agnostics from their intellectual slumber, and would prove a help to evangelism.

"On the basis of this reasoning," complains the Congressman, "one could incite revolution." And precisely there is where one must take him seriously. Undoubtedly he is a sincere, scrupulous man, but his line of thought is one which leads to state control of the Church. Protectors too often become reformers or dictators, as Rome learned when she had given the promising young King Henry VIII of England the title "Defender of the Faith."

Some people would arrogate the same title to themselves. They are willing to hate all atheists, especially Russians, and the Church in gratitude for this must hate all Russians too. "Do you love the Russians more than you do God?" one of them has said, forgetting the fatherhood of God. General Franco in Spain said about the same thing, and now the Spanish Church, which is almost his private property, has banned the film "Gentleman's Agreement" on the grounds that "we ask the Lord to humiliate the enemies of His Holy Church, and as such might Jews be considered!"

The well-meant loyalty of Congressman Rees is the kind of thing that can too easily be used by men less scrupulous than he is, and that can be very unfortunate indeed. It all reminds one of the old-fashioned melodrama, where the villain offers the simple heroine a ride in his carriage. He points out the fact that it is snowing, and delicately suggests that she might not like to walk past the ruffians on the corner. Once he has her seated beside him, he puts his arm around her, lest the seat be too hard, or she feel the cold, and then—but the rest is too awful. We feel obliged to call out to the Church, like some agonizing young member of the audience: "Watch out, Miss! Don't go along with him!"

"QUOTES"

PEACE of body is the well-ordered disposal of the parts thereof. Peace of the unreasonable soul is the well-ordered rest of its appetites. Peace of the reasonable soul is a well-ordered harmony between knowledge and conduct. Peace of body and soul alike is the well-ordered life and good estate of the entire creature. Peace of mortal man with immortal God is well-ordered obedience, performed in faith, unto his eternal law. Peace of man with man is a well-ordered concord. Peace of the family is a well-ordered concord between its members as touching rule and obedience. Peace of a city, the well-ordered concord of the citizens. Peace of the City of God, a well-ordered concord in God, for the enjoyment of God.

—ST. AUGUSTINE

We Too Will Learn

THERE is a layman of the Christian Reformed Church, a son of a minister of that denomination, who visited Holland this summer, returning to his land of birth after seventeen years absence. He says that when he came originally to this country, there was no difference in the preaching in his church here and in Holland. But now, he was astounded in the change, and

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agreeably. For he discovered that in Holland the dominies are now dealing with the living political and social issues, relating Christian theology to them. In addition, they are active in programs of Christian unity. As he spoke of these things, he surmised that most of the daughter Churches of Europe in this country probably could not have a live gospel until they had undergone the experience of the members of the mother Churches. His analysis was that these latter Churches are no longer made up of middle-class people, since the war has forced almost all people into the economic insecurity which has usually characterized just the lower classes. This same fact was unconsciously affirmed by one of the Americans at Lambeth who bemoaned the fact that the Archbishop of Canterbury could only possess one black suit, and Mrs. Fisher could not buy napkins any more than the commonest of people, because of the ration system,

Many Americans have been surprised that the Amsterdam meeting of the World Council condemned capitalism, along with communism, as economic systems that could not fulfill their promises. Such statements spring from Christians who are living under conditions brought on by the failure of capitalism. They know that the Churches must seek new directions for the organization of economic life, for the old will not work. The abundant resources of this country still allow the highest standard of living, and so it is possible for Americans to be fairly successfully propagandized that capitalism is the "source from whence all our blessings flow." Some questionings of the doctrine do arise when free enterprise capitalism turns into monopolistic capitalism which so controls the price of milk that millions are unable to buy sufficient quantities. But as long as there is land, its minerals, and its water to exploit, and some of the blessings trickle down to a majority of our people, capitalism will appear to be the true economic way of life. But when failure comes our eyes will be opened, since we will all then be insecure. When this happens we will no longer wonder at European Christians seeking new directives, but will join them in seeking to regulate the common life more in accordance with the divine will.

America's Iron Curtain

By Robert Findlay Thomas

Rector of Christ Church, Point Pleasant, W. Va.

IT is more popular right now to draw apprehensive attention to the Communist "iron curtain" that prevails in eastern Europe than it is to draw attention to inconsistencies in our western democracy. But there are inconsistencies in the latter to which the Church is bound to draw attention because they are irreconcilable with the Christian gospel, and because they flout the revealed will of God. One such inconsistency in our American democracy is the iron curtain of racial discrimination.

"There cannot be Jew and Greek, slave and free man, male and female; you all are one in Christ Jesus." (Galatians 3.28) As this text implies, Christianity recognizes no distinction of race. Racial intolerance and discrimination are not only un-Christian; they are anti-Christian. As attitudes on the part of a Christian person they are an utter anomaly.

From its very beginning in the world, Christianity has had to struggle against the iron curtain of racial bigotry. Such bigotry prevailed among our Lord's contemporaries. The Jews despised Gentiles. The Jews despised Samaritans, a hybrid race; Christ was thought eccentric by his disciples when he stopped to chat with the Samaritan woman at the well. Racial prejudice flared in the infant Church, where there was objection to the initiation of Gentiles into the Christian fellowship, at least before they had first become converts to Judaism; and even then it was doubted that they should or could occupy quite as high a position in the Christian fellowship as those who were Jews by birth. One wonders how present-day white American Gentiles would have liked to be the victims of that discrimination!

But let us return to modern America and to the most important (but not the only) of our racial problems—the relation of Negroes to our social order. The plight of the American Negro remains one which should make us conscious of national shame. If any white Christian man or woman fails to feel that shame, he or she is an ignorant Christian indeed. Enlightened Christians will want to do something to help remove from what we rather unctuously call our "democracy" the shameful blot of racial inequality.

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Let us consider, however, a few points which complicate the problem, necessarily postpone a complete solution, and make an easy solution impossible.

An Unconverted Society

First, there is the general difficulty of trying to force Christian ideals upon a largely unconverted society. Pride—national, racial, family, and personal—is an enormously popular human sin; and a lot of white people who haven't anything else to be proud of are inordinately proud of being white people, although it is hard to see upon what grounds, since they themselves had nothing whatever to do with choosing the race into which they were born. Right or wrong, they aren't going to relinquish that pride simply because it conflicts with a doctrine of the Christian religion—not unless they first are truly converted to Christianity itself; and even then they will not readily or easily relinquish their prejudices.

Another difficulty is the complacent self-righteousness of some people in the north who fail to understand that the oppression of the Negro in the south has been, and is, inextricably linked with the economic exploitation of the south as a whole by the north. Such people sanctimoniously speak of racial inequality in the south as though it were merely an evil and not also a problem. Often they fail to realize that it is one thing to be tolerant of one Negro neighbor in Vermont, but another thing to be tolerant of Negroes who, in some sections of southern states, outnumber whites.

Nor should the pot call the kettle black: it is significant that, in Kingsblood Royal, Sinclair Lewis' novel about the vicious intolerance of which white people can be capable, the scene is laid not in Alabama or Mississippi, but in a north-middle western state.

Only a misguided fanatic would recommend the immediate elimination of all forms of segregation. In the deep south the sudden end of certain forms of segregation doubtless would mean civil war. That is not a pretty commentary on our American way of life, but it is a realistic one. We are not yet a century removed from the end of the crime of slavery, and it will take much more than a century to eradicate the effects of that crime. Those effects have become woven into the very fabric of southern culture, if not into the very fabric of the southern mind, and they also have become woven—in bitterness—into the Negro's own race-consciousness. Considering everything, in fact, it is rather surprising the progress which has been made in the emancipation of the Negro, north and south, especially the progress the Negro himself has made in his own cultural and economic advancement.

What Christian people (if no one else) must realize is that that progress has been made only because there were those who were not satisfied to tolerate the evils of conditions as they found them. We must realize that the oppression of the Negro is a sin in which we all share—a national sin, which somehow we must work ourselves out of; and of course no one knows exactly how we shall do that. It will have to be done by trial and error, and with considerable patience, forbearance, and wisdom on the part of all concerned.

Freedom Is Limited

MEANWHILE, about one matter we may as well be frank: the distinction some try to make between discrimination and mere "segregation" is fiction. Segregated Negroes have privileges and opportunities equal to those whites have only in theory; seldom in fact. For instance, do Colored children in most southern communities have school facilities equal to those white children have? Actually the Negro's freedom under segregation is severely limited, especially his freedom in moving from one place to another. And in each new place to which he does move he painstakingly must learn in just what ways and in what places the iron curtain falls in that particular community.

Isn't it true that Negroes themselves prefer segregation? Well, suppose you, my white reader, were a well-bred, educated, refined Negro; a person, that is, superior in every measurable way (unless you actually attribute some mysterious virtue to the chemical pigment of your skin) to nine-tenths of the white people in this country; and suppose you were traveling with your family. Would you prefer to be turned away from the only clean hotel in town? From the only clean restaurant? Or perhaps from all the hotels and tourist homes in a town in which the exigencies of travel literally forced you and your family to spend the night? Segregation should be judged by the way it actually works out, not by the theorizing of those who defend it.

In our recent war against Japan and Germany we made a great and noisy pretense of fighting to destroy the Nazi practice of racial discrimination and the Nazi doctrine of a super-race. But while with our right hand we were doing that, with our left hand we were, and are, maintaining our own system of discrimination, and our own master-race myth. Now we evidently are preparing to fight another world war—this time against Communism, and in defense of what we call "human freedom." Does our American brand

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of human freedom include the Klu Klux Klan and its use of the weapon of terror and intimidation to deprive Negroes of their constitutional right to vote? If it does, then this prospective war will not be in defense of a Christian social order; it will be in defense of a social system which is merely the lesser of two evils.

Labor unions, and—more significantly—Communists, in recent years have been conspicuous in championing the civil rights of American Negroes. If the Church more courageously had championed the rights of that disinherited minority in the past, Communists would have that much less of a talking point today. For now it appears obvious, even to the most obtuse, that we are going forward in one of three directions: toward chaos; toward Communism; or else, for the first time, toward a Christian social order. Assuredly we are not going back to our snug little world of hypocrisy where the rabble-rousing gospel of white supremacy idiotically is mouthed by the Senator Claghorns of real-life!

Our Duty as Christians

WHAT is our individual and corporate duty as Christians and churchmen in connection with the problem we have been discussing? It is, first, to work steadily and patiently for the elimination of racial inequality from American life; and that primarily because it is God's will and part of the Christian gospel, but incidentally because it will cut an important part of the propaganda platform out from under the Kremlin.

Second, it is our duty to eliminate now—and completely—racial discrimination within the Church itself. That does not mean that there should not be predominantly white or preponderantly Negro congregations based upon the geographical convenience of people already segregated. It does mean that no person should be made to feel either unwelcome or segregated in any Christian church into which upon any occasion he should happen to go; it does mean that the iron curtain of racial discrimination must not fall across the fellowship of God (not even those silk-glove versions of the iron curtain wherein Negroes are segregated in certain pews at public worship or are secluded from certain parochial organizations or activities). How indeed can the Church strive to make society as a whole more Christian unless the Church herself is at least several steps ahead of secular society in conversion to what we are clearly taught is the mind of Christ?

Ghandi and the Negro

Early in the present century Mohandas K. Ghandi, educated in England, was a prosperous young lawyer practicing in Bombay, India, to the tune of about $25,000 a year. Hearing that native laborers in South Africa were being unjustly treated, and that no white lawyer cared enough to take up their cause, Ghandi unselfishly sacrificed his very lucrative law practice in Bombay, and went to South Africa to plead in court the case of the native laborers. While there, Ghandi, who had been reared in Hinduism, one Sunday open-mindedly went to a Christian church. At the door he was told, "This church is not open to niggers." Mr. Ghandi, of course, was not an African Negro. He was a dark-skinned native of India (and an alumnus of Oxford). But one supposes that such a distinction is beyond the limited comprehension of a person who in the first place would refer to other human beings as "niggers." Anyhow, Ghandi vowed then and there he never again would attempt to enter a Christian church. He lived to become the leader and idol—finally the martyred idol—of the second most populous nation on earth. He never again did attempt to enter a Christian church. But has there been in our lifetime a Christian man or woman anywhere in the world—black, brown, red, white, or yellow—who achieved, or who has achieved, the spiritual maturity and power and selflessness of that devout Hindu?

Suppose in his young manhood Mohandas Gandhi had been welcomed in a Christian church, and as a result had become converted to the Christian faith. How many millions, or tens of millions, in India ultimately would have followed Gandhi into the Christian fellowship? What difference might that by this time have made in the political situation in India? In the present relative strength of the British Empire? In the counsels of the United Nations? In the very fate of our world?

By all means let us do as we personally wish in our own houses. But let us remember that the Church is God's house. In God's house, in God's family, in God's sight, there are no iron curtains of racial discrimination or segregation; there just aren't any Jews or Greeks; or Caucasians, or Negroes, or Asiatics. There are only human beings, all of whom alike are sinners, all of whom alike need a divine Saviour.

And from that Saviour, if racial barriers do count, most of my readers as well as the present writer presumably would forever be separated. For in his human life Jesus Christ was not a western white Gentile. He was an oriental Jew, whose skin was preceptibly darker than ours is.

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Blanchard and Gehan

BY THOMAS V. BARRETT
Chaplain at Kenyon College

WHEN we set out to look at the Church's college work, the middle west seemed a good place to begin. We were brought up in New England, but there is something about a college campus in Indiana or Iowa in the autumn that's hard to beat. Hazy, golden, cidery, BIG-Ten-Football-Middle-West!

After two or three razzle-dazzle Saturday afternoons, we turned south into Missouri, and visited Columbia. We were met half-way between the University of Missouri and swank Stephens College by the student Chaplain Roger Blanchard. Roger always makes us feel as though we ought to be in bed taking very light nourishment. His six-feet-three-inches of fantastic energy, brains, and jovial zeal swarms all over the city. We were swept to a football game—(not up to Big Ten Atomic War)—rushed to a post-game tea to meet some fifty students, whisked to dinner, pushed to the student center for informal conversation until 10:30, and hurled into bed exhausted. Sunday was almost our Waterloo. We preached at four services, being given enough time after each one to rush from front door fellowship to the end of the next choir procession. Stephens girls are required to attend Church somewhere. Roger, with beaming good looks, thoughtful, straight-forward sermons, and the vitality of a tornado, makes the Episcopal Church better than somewhere. Students from the University accept the choice of Stephens' girls and quickly accept Roger as their friend, pastor, and adviser on intellectual problems.

After four services, Roger and his U. T. O. worker Louise Gehan (who has a voice like a bass viol, and the Christian virtues of humor, good judgment, and understanding) took us out to dinner, but we were so debilitated that we fell asleep over the roast beef. Canterbury Club meets Sunday nights, one hundred strong. We gave them another speech, our last one in the barrel and after discussion on matters of education and theology, they let us retire to the sidelines. Fortified with three cokes, we sat under blankets and watched the young ones dance. After that we finished off the evening with a meditation given in a hoarse voice to a group of female students in a dormitory parlor. On Monday we spoke to a meeting of Roger's Mens' Club (including faculty and townsmen) and then made for the train. Blanchard thrives on this sort of circus, but we were glad to get out of town.

The work in Columbia is supported by the parish, which has grown along with the student work to a full time job in itself. (One vestryman whimsically complains he doesn't like Church any more because it's so hard to get a seat.) The diocese of Missouri is making available an assistant rector this fall. The Woman's Auxiliary through the United Thank Offering pays Louise Gehan's salary.

In between innings Roger acts as college work secretary for the seventh province, a small tract of land which includes Kansas, New Mexico, Texas and other outlying regions. As we headed northward from St. Louis we had time to reflect that given top-flight personnel, some money, and a proper location, (dead center between two large institutions) the Episcopal Church can do a superb job with students and faculty. Blanchard and Gehan's greatest assets: Incredible enthusiasm, intellectual honesty, good, old fashioned care for people, understanding of that curious mixture—the collegiate mind. There will be some Christian citizens coming out of the schools in Columbia, Missouri.

The Egg and Mr. Wallace

BY JOHN ELLIS LARGE
Rector of St. Andrew's, Wilmington

WE snarl at dictatorships and are smugly proud of our democracy. But too many of us have forgotten the priceless heritage of Voltaire's democratic words: "I disagree entirely with what you say, but I will fight to the death for your right to say it!" Now I hold no brief whatsoever for Henry Wallace's political beliefs. Nor am I going to hide behind the plea that a practicing Christian—for many years a devout communicant of St. Agnes' Episcopal Church in Washington—deserves better treatment at the hands of his allegedly Christian brethren.

What happened to Mr. Wallace on his Southern campaign tour shouldn't have happened to a mongrel dog. The eggs which splattered against Henry Wallace and befouled him, also befouled those who threw them. That's the tragic point. It's not hard to imagine what Europeans—outside the Iron Curtain as well as inside it—think of that highly-touted American institution, "freedom of speech," now that they've heard of the treatment accorded the Progressive candidate by fellow-Americans. If Mr. Wallace is a confused and deluded man, as I think he is, then

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his very confusion will engineer his downfall. Ripe eggs and assorted fruits and vegetables are not a required part of the recipe. At least not in America. Or so we had supposed.

God help Americans when they feel they have to use totalitarian tools! It's a sad day for democracy when we have to use slander, vicious name-calling, and general vilification against our neighbor, just because we don't happen to agree with him. As a much-needed act of penance, I suggest that our egg-hurling brethren take a look at the 15th Psalm. "Lord, who shall dwell in thy tabernacle, or who shall rest upon thy holy hill? . . . Even he that hath used no deceit in his tongue, nor done evil to his neighbor, and hath not slandered his neighbor."

Responsibility

BY GEORGE I. HILLER

Rector of Trinity, Miami

THOUGH you teem with ability and lack a sense of responsibility, it profiteth you nothing. From the largest to the smallest organization there is an incessant demand for responsibility.

A man well endowed with this world's goods, and who fails to see that his brother has need, or who has no feeling of social responsibility, is blind or behaving like an ostrich. By his actions he deliberately courts the downfall of the social order, which has given him his place, and permits him to enjoy the luxuries of life. While the group of men who think they can wrest power, privilege, and luxury from society by destroying the existing social order, are equally blind, because in such a struggle they destroy the very thing they covet.

As citizens, Christians, either rich or poor, privileged, or underprivileged, the saving grace is a sense of responsibility.

All this is true in a big way in our world today. It is also true in every organization. We have a responsibility not only for their financial support, but a responsibility to render personal service and individual leadership. Many often speak carelessly of "our city" or "my country" or "my parish" or "our Church." Possession of anything entails responsibility. "Rights" belong only to the man who is right.

One is amazed at the great number of people who will accept positions of leadership, titles, or honors, and who seemingly never see that these things are fraught with responsibility. There is a growing tendency to take it for granted that any organization which has its purpose clearly stated in its charter or by-laws will automatically attain that purpose. This is ridiculous. There must be a real corporate and individual sense of responsibility.

It is the old parable of the talents. Whether we have much or little is the measure of our responsibility. Faithfulness to that responsibility is the gauge of our commendation, or of our failure.

Mighty Right

BY PHILIP J. STEINMETZ

IT makes us mad when we read of brutality. But brutality is the inevitable fruit of the faith that "might makes right." In a mild form we practice it when we thrash our children in an effort to convince them that what we tell them is right and what they are doing is wrong. In another form we support it by failing to protest the use of such terms as "labor agitators" and "Communist unions" far more frequently than those of "company thugs" or "fascist executives." The weight of power being on the side of owners, we often conclude that they are in the right and assent to police violence in "protection of their rights."

The Christian faith proclaims that right is mightier than might. The testimony of the apostles was to that effect. They proclaimed the truth "Jesus is Lord" despite threats and acts of police violence. Their testimony lives today, recognized as truth, long after the structure of the mighty civilization which tried to crush them has collapsed.

In the modern struggles victory is to those who hold fact to God's truth, power politics and public opinion to the contrary notwithstanding.

The Koumintang

BY GENERAL J. W. STILWELL

THE Chinese government is a structure based on fear and favor, in the hands of an ignorant, arbitrary, stubborn man. It is interlaced with family and financial ties and influences, which could easily tear it to pieces if pulled out. Faced with emergency, it has no alternative but to go on, and none of these interlocking interests predominate to the extent that any one of them could take over and clean house, even if the necessary patriotism were present, which it isn't. Only outside influences can do anything for China—either enemy action will smash her or some regenerative idea must be formed and put into effect at once.

—from "The Stilwell Papers"

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THE NEW BOOKS

***Excellent **Good *Fair

* * * **God Was in Christ** by D. M. Baillie. Charles Scribner's Sons. $2.75

The professor of systematic theology in the University of St. Andrews gives as complete a summary of the several schools of Christology now existing, as can be found. As in most other fields, present day doctrines of the Incarnation are marked extremes. As a reaction to the former emphasis on "the Jesus of history," some theologians are ready to disregard the gospels entirely in forming their Christological theories. The problem of the two natures approaches modalism in Barth, while the English theologians are proving themselves to be the modern heirs of the Cappadocian Fathers. Fortunately we have the "paradox" in which we can leave all the problems nicely unsolved. This is a modern word for "mystery" which shares the sense of insolubility with the former term, but lacks that humility of that one, stressing rather the tension of modern times.

—S. A. T.

* * **The Grand Inquisitor** by Fyodor Distoevsky, translated by Constance Garnett with reflections on the story by William Hubben. Association Press. $1.50.

Again a Haddam House Book, a product of a publishing project to provide religious literature for youth, rings the bell. Few young people will take the time and trouble to read "Brothers Karamazov" thoroughly with the amount of concentration needed in order to take the full value from the work. Indeed there is so much in that Russian novel to arouse the reader's interest and thought that by the very mass of it, gems like the projected poem of The Great Inquisitor do not register on the mind with full force. One who has long experienced "Brothers Karamazov" and the other works of Dostoevsky will find new joy in reading this one section taken out and presented as a prose poem of profound insight.

—S. A. T.

* * **Pilgrim's Progress** by John Bunyan. Macmillan Co. $3.75.

One can hardly evaluate such standard volumes as those reviewed today. The only suggestion that a critic can make is in regard to the format in which the volume is presented and its usefulness today. Often reprints sell for a reduced price, but that is hardly the case with this volume. The book is beautifully printed and while the illustrations seem a little on the modern side, they are probably just right for the modern sophisticated child.

Incidentally, have you ever tried using Pilgrim's Progress as the sourcebook for a series of talks to the children's service, or at the time of the children's talk at the family service? If you try it keep close to Bunyan's account, allegorize and moralize to your heart's content, and always stop the story with Christian in a particularly perilous predicament.

—S. A. T.

The Rev. Kimber Den

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THE PRESS

Commonweal (R. C.)—Secularism has fashioned our idea of the Church. We still think and talk of it as a bureau; as an organization. We see its strength in numbers and in Catholics in high places—political and economic—rather than in the Holy Spirit moulding individuals and institutions. We see it less as Christ, extending himself in men and women, living in them his divine life, than we do as a series of political and economic states which we have come to call Christendom. We see it less as the living Christ to be saved from men than as real estate and buildings to be preserved against revolution. We give the impression that our fear of Communism is a concern for the Church as an organization, rather than a fear for the lives and heritage of the people.

Union Herald (Pres.)—In plain words, we ministers do not entrust our young people with more responsibilities because we are realists. We know from bitter experience what happens when we completely turn over meetings, programs and leadership to them. As a rule, they are lazy, incompetent and undependable!

Of course, young people today are basically no different than they have ever been. They have talents and possibilities equally as great. They are as easily molded and trained as ever. They are just as lovable and attractive. But they have lazy, incompetent, undependable parents and guardians and they are exact replicas of them. The exceptions prove the rule, too. Where you find fine, upstanding, dependable Christian young people, you will almost invariably find that they came from active, interested, sensitive Christian homes, or that they are backed by one or more active, interested, sensitive Christian adults.

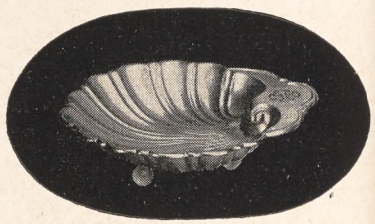
Christian Century (Undenom.)—How shall we interpret this movement (the revolt of Southern Democrats)? Shall we put it down solely to evil men who enjoy certain privileges at the expense of their fellow men and are resolved to keep them "in their place" lest their own privileges be taken away? Some extremists hold that this is the case. But those who are closer to the scene have a more realistic understanding of the situation.

The fundamental fact to be remembered is this: The south is a tremendous reservoir of frustration and hysteria which, created by defeat in the Civil War and the unbelievable suffering following it—for which there never was any ameliorating Marshall plan—and fed by the continuing "colonization" of the region by outside financal interests, has been dammed up here for almost a century. This is a condition of psychological and social maladjustment so complex that no brief sketch can do it justice. It has to be experienced to be understood. Undoubtedly there have been economic and political tributaries to this reservoir of frustration. But its primary source is a feeling of inferiority, insecurity and fear. For this there is no quick and easy cure. Its allies are poverty and ignorance. It can be done away in time through sympathy, understanding and persevering patience.

United Presbyterian — Talking of evangelism, studying methods of winning men for Christ, or even preaching evangelistic sermons—this is not winning men, whether we be laymen or ministers. A minister preached a powerful appeal to his congregation to establish a family altar in every home. Much moved by the sermon, one of his members at the close of the service asked him how he conducted family prayers in his own family, and with a blush of shame the minister had to confess that he had no family altar in his own home. It is a temptation to a minister to feel that if he has preached a thing he has done that thing.

Churchman (P. E.)—More than any other Protestant denomination in America, the Methodists know the value of the church press. Perhaps that is one reason the Methodists added over a million new members to their communion in one year while the Protestant Episcopal Church added fifteen thousand.

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THE RESOLUTIONS

OF THE 1948 LAMBETH CONFERENCE

The Encyclical Letter of the Lambeth Conference has been sent by the Presiding Bishop to all of the clergy, to be read in churches October 10th. Of equal, or greater interest and importance are the Resolutions which were passed by the entire Conference. There are 118 Resolutions, dealing with (1) Christian Doctrine of Man; (2) Church in the Modern World; (3) The Unity of the Church; (4) The Anglican Communion; (5) The Church's Discipline in Marriage; (6) Baptism and Confirmation; (7) Ordination of Women; (8) Administration of Holy Communion (Intinction).

A Pamphlet Containing these Resolutions in full is IMMEDIATELY Available at

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THE WITNESS

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CHURCH AND DRAMATIC ARTS

BY

BY W. B. SPOFFORD, JR.

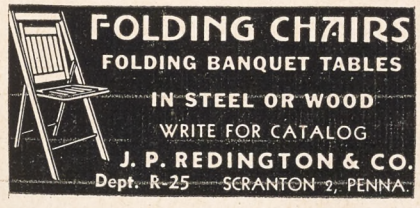
ARNOLD Toynbee has shown that when civilizations collapse they do so as much from internal deterioration as from external pressure. While the pagan, but positive, Gauls were making tentative forays into the Roman empire, the glory that was Rome was being reduced to a pattern of bread and circuses. From any ethical standpoint, whether Christian, Stoical or Epicurean, Rome had lost its meaning. The rich, looking down from their gold-encrusted houses on the seven hills, saw the mass population seduced into lethargy by the beneficent handouts they were given in terms of free bread and gladiatorial shows. This wasn't planned social security, motivated by a concern for the plight of the poor. Rather, it was a callous, cold-blooded attempt to stifle the organization of any retributive revolution.

This magazine has, continually, pointed out the moral defects in our contemporary culture. A new symptom, which has achieved plague proportions, has irked and worried us lately. Apparently, it is the modern manifestation of Rome's bread and circuses. It is, of course, the get-rich-quick, give-away shows on the radio and theatre stages. The jack-pots are getting bigger and bigger. And, according to figures in various radio journals, the audiences are getting larger by leaps and bounds with each eager member praying that the magic wand might tap his shoulder and make him "Stop the Music" or a "King or Queen for a Day" or something else equally asinine.

By now, you probably know that that very intelligent comedian, Fred Allen, has taken out an insurance policy to cover the losses incurred by any persons who might choose to listen to him on Sunday evening rather than to one of these etherial gold-mines. Which means, simply, that even Fred Allen has to enter into the give-away racket to hold his clientele.

The eagerness with which so many people huddle around their radio sets with the get-rich-quick dream dancing in their heads should make us pause. The Church has, consistently, condemned gambling as manifested in terms of Bingo games and other penny ante games. The entertainment world, however, has now put our people into the big-time. It is a big-time without shady characters wearing checked vests, smoking long cigars and talking quietly out of the corner of their mouths.

The Federal Communications Commission is seeking ways to stifle this plague. Undoubtedly, it is subjected to much pressure to lay off. The Church, which looks on gambling as anathema and which has a deep concern over good, legitimate entertainment, should speak out often and loud against this whole obnoxious trend and throw its weight behind the F.C.C.





Wallace Urges Full Separation Of Church, State

Basic Way to Safeguard All Religious Freedoms, He Says; Condemns Spirit of 'Holy War'

New York—Standing firmly on the democratic principle of complete separation of church and state, Henry A. Wallace, Progressive Party candidate for President, pointedly is warning Americans throughout the nation that it is the fundamental step toward preservation of our religious freedoms.

It is noteworthy that the Progressive Party is the only political party in the nation which has incorporated this demand in its platform pledges.

● To strengthen this separation of church and state, which in recent years has shown signs of weakening, Mr. Wallace has committed himself to four major points: protection of traditional American secular education; use of public funds for public schools only and not for sectarian institutions; ending of diplomatic relations with the head of any religious body; opposition to any attempt to involve America in a holy war.

● Confident that this program has the support of the overwhelming majority of the American people, the Progressive Party is urging all voters to support its fight for peace, its demands that the United Nations be made stronger, its proposals that negotiations be resumed with Russia, its efforts to repeal peace-time draft laws and end peace-time armament building.

● Readers are urged to send contributions to enable Mr. Wallace to reach the entire nation with this program by radio and through literature. The coupon below is provided for your convenience.

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GOOD IDEA

BABY SITTERS are provided for services and church functions at the Methodist Church at Parchment, Michigan. It all started when a reception was planned for new members. Since the community has a large number of young couples with babies, it was realized that some plan had to be devised to enable them to attend. The Sunday before the reception the minister, the Rev. James R. Pollock, announced that baby-sitters would be provided, knowing that he could count on the members of the young people's organization. Scores of them volunteered, figuring that here was a way for them to serve their church. So, in the words of the pastor's wife: "Here's a formula for saving this generation of youthful parents from slovenly regard for the church. Offer a baby-sitting service whenever there are special meetings, Bible classes, parents' forums, etc., that are especially slanted for this age group. If they know we are interested enough in their presence to offer our sitting services free, how can they turn us down?" She further reports that in a previous parish, where there were a considerable number of elderly people, they also serve as baby-sitters for the young parents.

LEND-LEASE: A mission in the far west, recently organized, wants fifty hymnals, preferably with music. It will be glad to have either the 1940 hymnal or the old hymnal. The vicar wrote for the copies announced in the last number but unfortunately they had gone to an eastern mission before his letter was received. Please do not send material to The Witness; merely tell us what you have that you will give to another church, or what your own needs are, and as in the case with Get-Together, we will do our best to bring the need and the supply together.

Letters are to be addressed to The Witness, 135 Liberty St., New York 6, N. Y.

GET-TOGETHER: There are a number of parishes in our files who are looking for a new rector. Likewise a considerable number of clergymen have written to inform us that they seek new positions. It is the hope of this department to be of service in bringing the two together. However it is necessary for us to stress that there are definite rules that must be followed, first in the interest of fairness, and second, because we are limited as far as office workers are concerned.

In the past week we have received telegrams from a number of clergymen asking us to "wire collect the name of the parish in the midwest desiring a rector." If we sent such wires it would clearly be unfair to other clergymen who also have indicated interest in the parish. Therefore all that we can do is to send, at regular intervals, the names (and what records we receive) of the men interested in the parish to the clerk of the vestry. We also will send at intervals to all those clergymen seeking positions the names of parishes wanting rectors, with whatever details are at our disposal. We hope this will be considered fair to all concerned. We are not running an employment agency. We do want the department however to be of service to both rectors and to parishes and we will do our best to make it so.

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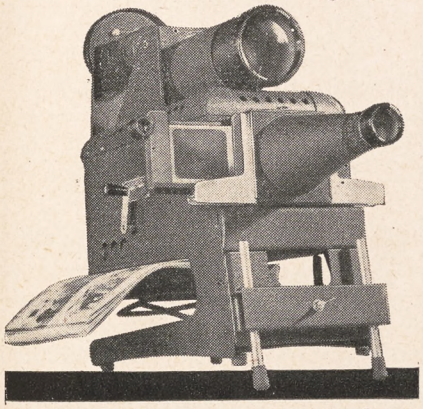


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PEOPLE

CLERGY CHANGES:

Stephen R. Davenport, Oak Ridge, Tenn., becomes rector of Grace Church, Salem, Mass., on Nov. 1st.

Richard H. Schoolmaster, formerly of Conroe, Texas, is now rector of St. Paul's, Newton Highlands, Mass.

Clifton A. Best of York, Pa., has been appointed canon missioner of the diocese of Harrisburg.

Donald S. Cheetham is now vicar of St. Anne's, Great Kills, N. Y.

George Davison is now in charge of the Episcopal Church at Paauilo, Hawaii.

John Caton, formerly of Vermillion, S. D., is now in charge of All Saints, Kapaa, Hawaii.

James Walker of St. Augustine's, Kohala, Hawaii, is on a year's furlough.

Harold Smith, formerly of Christ Church, Kilauea, Hawaii, is now in charge of St. Augustine's, Kohala, Hawaii.

Frederic P. Williams, formerly assistant at St. Mark's, Berkeley, Calif., is now assistant at Trinity, Seattle, Washington.

Paul Stoutsenberger, who flew with the 8th air force in the war, is now in charge of the churches at Wayside and Chaptico, diocese of Washington.

W. R. Miller recently resigned as pastor of a Lutheran Church in Wilmington, Del., and is now in charge of the Ascension, Sligo Parish, diocese of Washington.

David R. Covell, Jr., recently ordained deacon, is now assistant at St. Paul's, Cleveland Heights, Ohio.

Milton S. Kanaga, rector of Trinity, Coshocton, Ohio, becomes rector of Grace, Willoughby, and in charge of St. Hubert's, Kirtland Heights, Ohio, Nov. 1.

James Cosbey, rector of St. Mark's, Le Roy, N. Y., becomes assistant at Trinity Cathedral, Cleveland, Nov. 15.

Francis L. Carrington, formerly rector of the Redeemer, Superior, Wis., is now rector of St. Paul's, Vermillion, S. D.

Frank L. Shaffer, formerly rector of St. Alban's, Cleveland Heights, Ohio, is now rector of St. Luke's, Cedar Falls, Iowa.

Theodore M. Burleson, formerly in charge of Choteau Missions, Montana, is now in charge of St. John's, Sparta, Wis.

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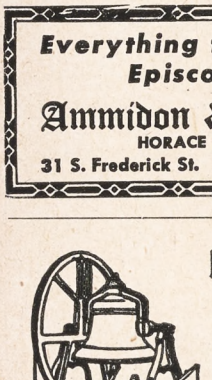
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PEOPLE

ORDINATIONS:

John J. Jarrett, Jr. was ordained deacon on Sept. 19 by Bishop Louttit at St. Agnes, Miami, Fla. He is vicar of St. Christopher's, Fort Lauderdale, and associate missions.

Arthur E. Bello was ordained priest by Bishop Walters of San Joaquin on Sept. 21 at the Good Shepherd, Reedley, Cal., where he is vicar.

Gerald S. Bliss was ordained priest by Bishop Barry of Albany on Oct. 3rd at St. John's, Copake Falls, N. Y., where he is in charge.

DEATHS:

Helen McCoy Van Dyke, 70, mother of Witness editor Andrew M., died this summer at Erie, Pa. She was the widow of W. E. Van Dyke, for many years rector of St. Luke's, Smethport, Pa., and was organist there for many years.

Fan Cobb, 75, mother of Rodney F. Cobb, rector of St. Luke's, Smethport, Pa., died this summer at Muscatine, Iowa. She was long active at Trinity Cathedral, Davenport.

Frederick Edwards, 85, dean of St. Paul's Cathedral, Detroit, Michigan, died at DeLand, Fla., Oct. 6. He was an outstanding preacher and a poet of rare talent.

MARRIAGES:

Henry H. Wiesbauer was married on Sept. 25 to **Miss Ruth E. Trudel** of Perrysburg, N. Y., at St. Paul's Cathedral, Buffalo. Mr. Wiesbauer has resigned as director of the pastoral counseling center at the Cathedral Church of St. Paul, Boston, to become director of social service of the Denver council of churches, effective Nov. 15.

John W. Hildebrand, in charge of All Faiths, Huntersville, Md., was married to **Miss Elizabeth Tucker** on October 12th.

BIRTHS:

Susan, daughter of Dr. & Mrs. Alan Dun, was born on Sept. 4 (8 lb. 2 oz.), thus making Bishop and Mrs. Angus Dun grandparents of a baby girl.

VISITORS:

William R. Moody, Bishop of Lexington, returns to St. Mark's, Washington, D. C., where he was formerly the rector, on October 24th.

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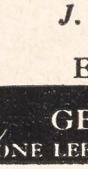
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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief We reserve the right to abstract and to print only those we consider important.

MRS. C. E. MAIMANN
Churchwoman of Lompoc, Calif.

I wrote you previously something of the struggle to live on a retired clergyman's pension, but do you think it really does any good to express one's opinion? Several have already done so in Backfire but I am afraid those in control of Church affairs are much like the members of the 80th Congress—they are living well so are not interested in the struggles of "little people." It gets more difficult as prices continue to rise but I am thankful that so far we have not been hungry exactly, but if we have a $5 plumbing bill it is a major catastrophe as there are simply no $5 left out of $83.34 (don't forget the 34c) when two people try to live on it and pay $17.60 a month on the house, plus insurance and taxes.

MR. GUY FRANCIS
Layman of Port Orange, Fla.

Can any of your readers give me information on the extent to which the rotating vestry system works successfully — that is, its advantages and disadvantages. I am trying to induce our parish to adopt it, believing that it is a small step toward more democracy in church affairs. I would like to know of several parishes which have adopted the system and used it for a number of years.

Also I would like to suggest as a good subject for an article by someone who knows something about it, the improvement of democratic participation in parish business by the rotating vestry and also by an improved type of parish meeting. All parish meetings I have ever attended have been dull, routine affairs concerned only with hearing reports and approving a previously prepared slate of vestrymen. I would like to see someone describe a parish meeting in which the members really got agitated about how best to carry out the Lord's business.

MR. S. T. CAIN
Churchman of Boston

The number devoted to the Church Society for College Work (Sept. 23) was excellent. I liked particularly the report by David Cochran of the University of Washington who so realistically presented the problems that face a chaplain in a state university. It was refreshing to read the account by a man who does not think, as so many clergy do, that he is setting the world on fire.

MRS. WILLIS W. ATWELL
Churchwoman of Grand Rapids, Mich.

A year ago our rector came to a guild meeting and discussed Church periodicals. The result was that I subscribed to The Witness, have read it faithfully ever since and would not be without it. As soon as I am through with a copy I pass it on to a fellow guild member who is also a neighbor.

During the past few months I have been increasingly aware that many Church people who consider themselves well informed in other fields are very ignorant of things going on in the Church outside of their own parish. I certainly was myself until I started to read The Witness. I felt sure that there were many people in the parish who did not take The Witness or any other Church publication. Today I called the rector and I have his permission to place an order for ten copies a week. It seems like a very small number, but at least it is a start. Since it was my idea, I seem to be the person elected to see that the magazines get into the hands of the parishioners.

I nearly forgot to say that I think all the improvements are fine.

LANE W. BARTON
Bishop of Eastern Oregon

Just a brief note in haste before taking off on an every-member canvass swing through Ohio to thank you and your collaborators for the "new" Witness. It is a grand improvement. I wish there was time to be more specific but there isn't so I send this abridged Te Deum so that you may know that I like it and enjoy it.

MR. JAMES STORY
Churchman of New York

Why print the picture of a ham actor like Boris Karloff on the cover of a Church paper? I think it is disgraceful. All he has ever done is to frighten children—and adults, too—with his horror movies.

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Sponsored by Episcopal Families Through the National Council

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"We as Bishops have a tremendous responsibility to see that our clergy and laity are prepared to welcome the many thousands who will seek Christian fellowship through the Church as a result of our radio program, GREAT SCENES FROM GREAT PLAYS. . . . So I ask you in every way to support this program which is in reality a great venture of faith."

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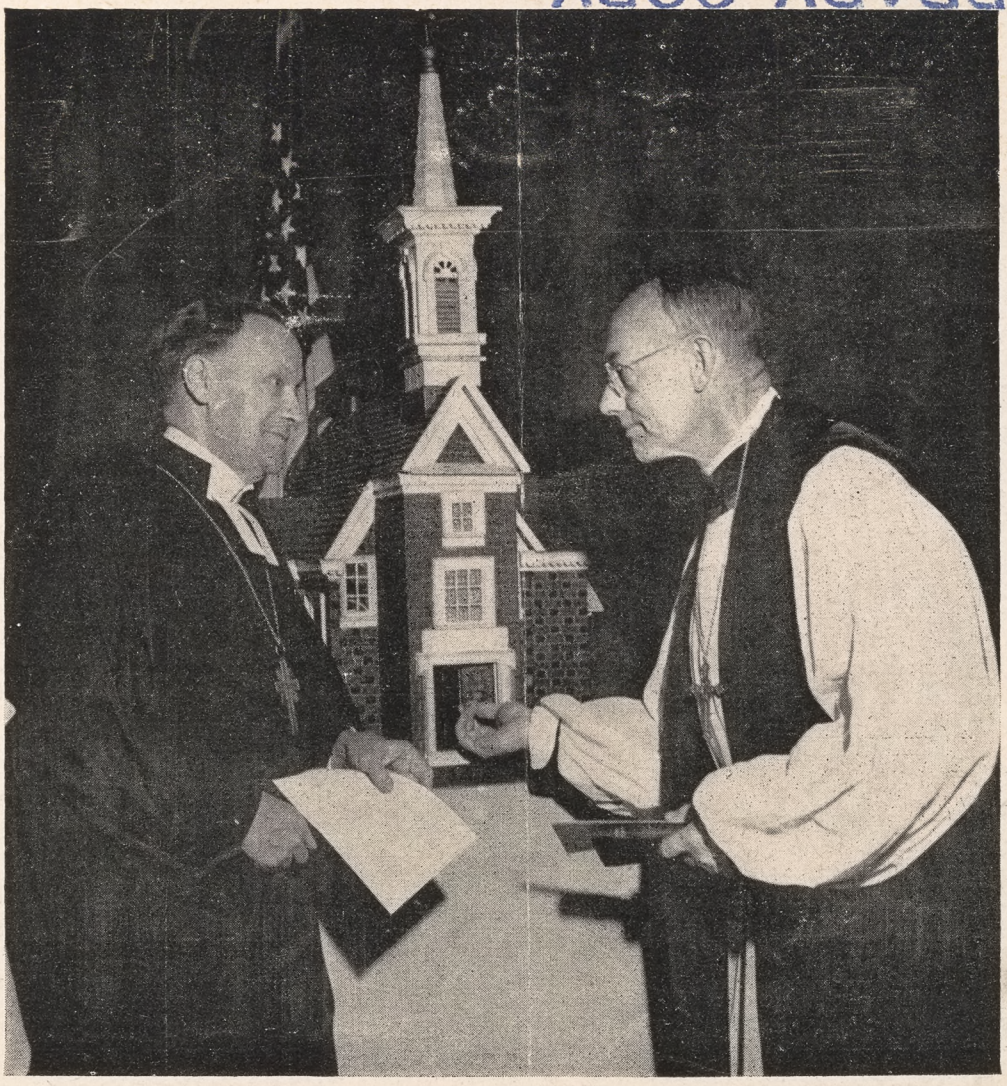
THE

Witness

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October 28, 1948

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ARCHBISHOP EIDEM OF SWEDEN & BISHOP REMINGTON

Discuss a replica of 302-year-old Gloria Dei in Philadelphia

THE MEANING OF SON OF MAN

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11:00 A.M. Morning Service and Sermon.
4:00 P.M. Evening Prayer and Sermon.
Wed., 7:45 A.M., Thurs., 12 Noon Holy Communion.

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Daily: 8:30 a.m.—Holy Communion.
Thursday and Holy Days: 11 a.m.—Holy Communion

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11 A.M. Morning Prayer, Sermon.
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Morning Service at 11
Evening Prayer at 8

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435 Peachtree Street
The Rev. J. Milton Richardson, Rector
9:00 A.M. Holy Communion.
10:45 A.M. Sunday School.
11:00 A.M. Morning Prayer and Sermon.
6:00 P.M. Young People's Meetings.

The WITNESS

For Christ and His Church

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★

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Rev. David I. Horning, Associate
Rev. Walter Morley, Assistant
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Evening Prayer daily, 5:30.

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Friday and Holy Days, 9:30 a. m.

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The Rev. Robert R. Spears, Jr., Canon
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Daily — Holy Communion, 12:05
Also — Tues., 7:30; Wed., 11.

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Rev. Harry Watts, Canon
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Weekdays: Holy Communion Wed. 7:15, Thurs. 10:30.
Holy Days: Holy Communion at 10:30

SERVICES
In Leading Churches

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Rev. Gardiner M. Day, Rector
Rev. Frederic B. Kellogg, Chaplain
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Weekdays: Wed. 8 and 11 A.M. Thurs., 7:30 A.M.

TRINITY CHURCH
MIAMI
Rev. G. Irvine Hiller, S.T.D., Rector
Sunday Services 8, 9:30, 11 A.M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
Services
Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 P.M.
Weekdays: Holy Communion Wednesday and Holy Days, 12:00 noon, Friday 8 A.M. Intercessions Thursday, Friday, 12:10; Organ Recital Tuesday, 12:10.
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Wednesdays: 10 A.M. Holy Communion; 10:45, Rector's Study Class.

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Rev. Payton Randolph Williams
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9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
6 P.M.—Young People's Meetings.
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Fridays at 7:00 A. M.
Holy Days and Fridays 10:30 A. M.

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The WITNESS

FOR CHRIST AND HIS CHURCH

October 28, 1948

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STORY OF THE WEEK

Important Church-State Decision by Judge

New Mexico Decision Will Be Historic One on Church-State Relations

By W. B. SPOFFORD

★ For many months a controversy has been going on in New Mexico growing out of the charge that the Roman Catholic Church has virtually taken over the public schools in many localities. There have been frequent reports in the Witness on the matter. It finally went to court through a suit brought by a number of Protestants — the so-called Dixon Case which undoubtedly will be an historic case.

A teacher stated that in the Dixon schools, pupils who avoided a Catholic catechism class were "scolded" and sometimes "slapped." He also declared that a junior English class that he taught was late every morning because a nun held the students after 9 a.m. to recite prayers. Another witness, Sister Lucille, principal of a grade school, said on the witness stand that until March of this year the parish priest customarily heard confessions in the school library once a month between 1:30 and 3:30.

Testimony was taken for nine days in the District Court in Santa Fe, and came to an abrupt end when Judge E. T. Hensley ruled that "there is no separation of Church and State" in some public schools. In an oral decision he declared that Roman Catholicism is taught in some public schools, and indicated that his written judgment, to be released later, would rule "generally in favor of the plaintiffs," who are a group of Protestants who went into court to bar garbed nuns, brothers and priests from public school teaching posts.

"Here we have many things in addition to sectarian dress," declared Judge Hensley. "We have the teaching of the catechism; the teaching of prayers peculiar to one sect; literature of one sect; works of art depicting scenes found only in the story or legend, or illustrations, of one sect; we have the particular religious observances common only to one sect, all these in our school buildings where playgrounds are dotted with statuaries and grottos peculiar to one sect; classrooms located in churches of that sect. With that collection of influences, and they could be nothing else but influences, even to the members of the orders themselves they are influences, constantly surrounding them, inspiring them to follow the tenets of that order. In the midst of these indoctrinating influences, to say that there is still a separation of Church and State in our schools, we must say that they are separated only by the sound of a bell, or a sign marked 'private'. To any reasonable person that would be a mirage. There is no separation."

On the subject of separation of Church and State, Judge Hensley said that he could not "altogether escape humanistic, realistic or idealistic impulses, but at the same time the court must consider, if our Constitution and the pronouncement of the Supreme court decisions are to mean anything, the legalistic as well. The decision of the case is comparatively simple. The expression of that decision is extremely difficult.

"In a case of this nature, reason gives away to prejudice, prejudice not peculiar to one side, but has permeated both, particularly among those who have not really studied and thought of the situation. Those who have studied and thought of it and viewed it in the light of history, particularly those years following the reign of the Emperor Constantine, see what can happen to a Church when the State has subsidized it, or attempted to lend its aid. They cannot help but reach the conclusion that the worst thing that could happen to a Church would be for the State to take it over. State aid is a step in that direction.

"Whenever any organization secures help from the State, they are yielding part of their autonomy—as I say, it is difficult to express a decision and perhaps I should not give any explanatory statement at all because anything that might be said could possibly be misconstrued."

The court gave attorneys for both sides 30 days in which to submit findings as a basis for a final judgment. He took no immediate action on a request for a restraining injunction.

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NEWS OF THE EPISCOPAL CHURCH

PARISH RUNS SCHOOL IN SAVANNAH

★ **Parochial schools are** becoming increasingly popular in the Episcopal Church. A new church school has been in operation at St. Michael's Church, Savannah, Georgia, since last fall. Under the direction of the Rev. Theodore Patton, rector, the school now has two grades, kindergarten and first grade. The plan is to add a grade each year to at least the sixth grade. The kindergarten is limited to thirty pupils and first grade to sixteen; both are full. Each day opens at 8:50 a. m. with a chapel service conducted by the rector. Through this the children learn certain prayers and hymns, how to behave in church and the purpose and natural necessity of worship. During the school day, there are brief periods set aside for Bible stories and religious instruction. Practicing Christians are selected as teachers.

According to Mr. Patton, "it is not just a private school in a church building, but a church school endeavoring to teach children that God is at the center of His universe. We do not limit our school to Episcopalians, but each applicant is told that whatever religious teaching his child receives will be according to the faith and practice of the Episcopal church." In regard to further establishment of parochial schools, Mr. Patton feels that "it would not be workable in many communities, unless and until the church as a whole begins to realize the tremendous importance of such education, and supports such efforts. But in many places it is workable, especially where there are several Episcopal churches to draw from."

EPISCOPAL BOYS' HOME ADDS UNIT

★ **Doubling in size, the St.** Francis Boys' Home at Ellsworth, Kansas, District of Salina, has expanded this fall in opening a second unit of the Boys' Home near Salina, 30 miles from the original unit. The Ellsworth unit was established in September, 1945; the Salina unit was opened in August, this year.

Both units of the Boys' Home are housed in buildings formerly occupied by County Old Peoples' Homes. The Ellsworth unit comprises the main building, farm buildings, and 80 acres of land; the Salina unit, the main building, farm buildings, and 40 acres of land. The Salina property was purchased recently; the Ellsworth property is being leased from Ellsworth county. The county commissioners of Ellsworth county are requesting the electorate this fall for permission to sell the property on closed bids. Request for the purchase has been made by the St. Francis Boys' Home.



Arthur Geeson, rector of St. Paul's, Carondelet, Mo., is one of the leaders of a training school for Church people being held this fall in St. Louis.

The Ellsworth and Salina Homes are unique in the Church in being interested primarily in boys who have faced the police and who are often, therefore, ineligible to other Church schools or homes. The boys are retained in public life, attending nearby public schools. No endowment or designated form of financial backing has been achieved by the Boys' Home.

The Kansas City Star speaks of the St. Francis Boys' Home as continuing on "faith, hope, and charity."

E. P. F. MEETS IN WASHINGTON

★ **The Episcopal Pacifist Fel**lowship held its annual meeting at the College of Preachers with Can. Theodore O. Wedel, Warden of the College and an associate member of the fellowship acting as host. The Rev. William H. Marmion, Birmingham, Alabama, discussed the part the peacemaker had to play in activity of civil rights in America. Mrs. Henry Hill Pierce, who was an official visitor at the Amsterdam conference, reported on the pronouncements of the World Council on War and Peace. The Rt. Rev. William A. Lawrence, honorary chairman of the E.P.F., discussed the Lambeth resolutions on peace in comparison to similar pronouncements of the 1930 Lambeth conference. The following resolution was passed:

The Episcopal Pacifist Fellowship in its annual meeting of the College of Preachers on October 12th rejoices in the reaffirmation of the Lambeth Resolution of 1930 "that war as a method of settling international disputes is incompatible with the teaching and ex-

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ample of Jesus Christ"; but regrets the apparent contradiction in the succeeding resolution which states that "there are occasions when both nations and individuals are obliged to resort to war as the lesser of two evils" without any recognition that there is a third way which we believe is the Christian way, namely redemptive love through non-violent resistance.

The group also pledged itself to be of service in advising and aiding young men who registered os Objectors in the Draft or who felt that for conscience sake they were unable to take part in the Draft in any way.

BISHOP HART REPORTS ON CHAPLAINCY

★ **Bishop Oliver J. Hart of** Pennsylvania, chairman of the Army and Navy division, told National Council that he is endeavoring to influence Army authorities to restore the plan of registration of enlisted men, whereby they were permitted to register as Episcopalians, instead of the present three classifications, Protestant, Catholic, Jewish. The denominational registration was permitted toward the end of World War II, but has since been rescinded.

Bishop Hart asked that Council members and church people generally, consider carefully the matter of a Suffragan to the Presiding Bishop, for the country's armed forces, which will come before the next General convention. It is not certain that such a Bishop would be elected at once, even if authorized, but the question needs consideration and thought before final action is taken.

There are fifty-seven Episcopal chaplains in the armed services at present. The army and navy division budget for 1949 is $72,350. Bishop Hart does not anticipate that all of it will be used, but he pointed out with the greatest seriousness that the division must be prepared for any contingency, even for war.

Bishop Henry I. Louttit, coadjutor of South Florida, was made a member of the division.

Bishop Hart spoke briefly of his recent visit to Germany for the General Commission on Chaplains. He saw and conferred with many Chaplains and feels deeply their need for spiritual refreshment, to keep them in condition to minister most effectively to their men. He suggested the advisability of planning retreats and other strictly devotional and spiritual gatherings of Chaplains, to supply the need which he feels and which he knows the Chaplains themselves feel.

SESQUICENTENNIAL FOR YONKERS CHURCH

★ **Visitations by the Bishop** and the Suffragan Bishop of the Diocese of New York, a dinner with the Vicar of New York's Trinity Church as the principal speaker, and an historical pageant highlighted Sesquicentennial celebration week by St. John's Episcopal Church in Yonkers, N. Y. The period of special events brought to a climax the church's year-long celebration of the construction of the church building in 1798. Restoration of the church's interior to its original appearance has been the celebration's major project. The Rev. Osborne Budd is rector of St. John's.



Lonnie Napier, a student at Fort Valley State College, has been blind from birth and yet last year maintained an A average. He is here seated in the Fort Valley College Center receiving from the Rev. J. Henry Brown, director and chaplain, seven volumes of the Bible and the Communion Service and Gospels and Epistles in Braille. Lonnie is hoping some day to have a seeing-eye dog to help him get around.

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NATIONAL EXECUTIVES OF W. A. MEET

★ **The national executive** board of the Woman's Auxiliary at its recent meeting in Seabury House elected Mrs. Roger L. Kingsland of Fairmont, W. Va., and Mrs. Alfred M. Chapman of Washington Crossing, Pa., to be presiding officer and assistant presiding officer at the coming Triennial meeting of the women of the church, to be held in San Francisco next September. The elections, according to the by-laws of the board, are held well in advance so that the officers can share in preparation of the program.

Mrs. Kingsland served two terms, 1940-46, as a member of the board. Mrs. Chapman has been a member since 1943 and has been chairman for the past two years.

New board officers for the coming year are: Mrs. William Taliaferro of Edgewood, Penna., chairman; Mrs. Rollin T. Chamberlin, Chicago, vice chairman; Mrs. Francis O. Clarkson, Charlotte, N. C., secretary.

Continuing its study of the Church by provinces, the board heard detailed reports of Province IV from Mrs. S. W. Tate of New Orleans and Province VII by Mrs. Edward G. Lasar of St. Louis. These reports dealt not only with specific activities of churchwomen but with the condition of the Church's work as a whole. The board feels that when all eight provincial reports have been heard they will provide a valuable background for future field policy of the Woman's Auxiliary. The board is also studying the overseas missionary districts and heard a presentation of Alaska by Mrs. John F. Heard of Atlanta.

The board acted on various recommendations of its standing committees, voting funds for repair and equipment of mission buildings, for equipment of women missionaries, and for scholarships, and recommended several appointments for action by the Council.

The amount now in hand for the United Thank Offering to be presented at the Triennial meeting in September, 1949, is $1,807,181.86. At the same point in the the previous triennium the comparable amount was $823,717.89.

PROVINCIAL SYNOD OF MID-WEST DELAYED

★ **Because of a shortage of** accommodations in housing delegates, the meeting of the Synod of the Province of the Midwest was changed from October 20 and 21 to November 15 and 16. Synod will meet in Christ Church, Indianapolis, and will open at 2 p. m. Monday, November 15.

It is planned to have a missionary service at Christ Church beginning at 8 p. m. Monday evening. All clergy attending the synod are asked to bring their vestments and to sing in the choir. Bishop Harris of Liberia and the Very Rev. Edward R. Welles, dean of St. Paul's Cathedral, Buffalo, will be the speakers.

On Tuesday morning, November 16 at 7:30, the Holy Eucharist will be celebrated. A trip to Canterbury College, Danville, Ind., will take place at 11 a. m., and luncheon will be served at the college. At 2 p. m., a joint session of the synod and the Woman's Auxiliary will be held, at which time the Very Rev. Dr. William H. Nes, dean of Nashotah House, Nashotah, Wis., will speak on the Amsterdam Conference.

FAMILY EVANGELISM WORKS IN SOUTH

★ **The official diocesan jour**nal of the diocese of Atlanta had on the front cover of the September number a picture of the newest diocesan congregation at Hartwell, Ga. Charles and Mary Eleanor Kidd and their three children form a large part of this little flock. The formation of the mission is due almost entirely to the interest and zeal of this family, who loved their Church so much that they were unwilling to be separated from it when they moved to a locality where there was no Episcopal Church. So they got busy and rounded up a few others and formed a congregation.

The same story has recently been repeated in south Alabama. Richard and Elizabeth Cobbs moved to Andalusia, where there was no church. Determined to have one, they exerted



William C. Teague is the new organist at St. Mark's, Shreveport, La. He has been an organist since twelve years of age when he was elected to the position at the Methodist Church in his home town of Gainesville, Texas.

strenuous efforts by which a congregation has been formed, a lot has been purchased and there is $1400 on hand towards a church building. There are about 27 members of the congregation, and an active branch of the Woman's Auxiliary has been formed.

The most interesting feature of the two incidents is that in both cases the missionaries were former communicants of the same parish, the Church of the Holy Comforter, Gadsden, Ala. Here is real evangelism.

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DETROIT CHURCH HONORS COMMUNITY LEADERS

★ **Grateful parishioners of St.** Cyprian's Church (one of Detroit's Negro congregations) gathered at a dinner in the parish house recently to honor seven Detroiters whose efforts have made the city a better place for all. They were praised as crusaders in the cause to improve interracial relations. As the Rev. Malcolm G. Dade, St. Cyprian's rector, said: "They 'stick out their necks' and often get the kiss of death." Bishop Emrich, who spoke before the citations were made, said, "In their specific decisions, they have brought respect for the individual, fellowship, service and sacrifice into the life of the community." Circuit Judge Ira W. Jayne, who acted as toastmaster, presented the citations to the following: Mrs. William Pope, who has given "time, energy and means toward the advancement of people everywhere"; Mr. Jean T. Sheafer, secretary-treasurer of Michigan Bell Telephone Co., who insisted always upon "fair practices in employment" by his company; Mr. Walter P. Reuther, UAW (CIO) president, "for his aggressive confidence that democracy can be made to work"; Rabbi B. Benedict Glazer of Temple Beth El, "one of the founders of the Michigan Committee on Civil Rights"; Mr. Edward M. Swan, executive secretary of the Detroit chapter of the N.A.A.C.P., "an outstanding leader in the Negro community"; Mr. George Edwards, president of the Common Council of the City of Detroit, who "has worked for more than the people's welfare . . . also for their dignity"; and Mr. Brewster P. Campbell, city editor of the Detroit Free Press, who has "striven continuously for a fair and unbiased interpretation of news . . . bringing about a better understanding between the people of Detroit." The community work of Attorney Willis Graves, senior warden of the Church, who opposed convenant cases in Detroit before the United States Supreme Court, was also commended.

PROTEST CANADIAN RECTORY TAX

★ **A resolution protesting the** action of the federal government of Canada in rescinding the tax-free provision on rectories was passed by the executive committee of the Anglican Diocese of Ontario which met recently. The resolution will be forwarded to the executive of the General Synod of the Anglican Church in Canada meeting in November.

Under the new directive, passed by the Dominion Parliament and retroactive to January 1 of this year, clergymen will be required to add the estimated rental value of rent-free rectories to their income for the year and thus will be taxed for it. (RNS)

MRS. D. R. WEST TO FILL COUNCIL VACANCY

★ **At the October meeting of** the National Council, Mrs. David R. West of Minneapolis was elected to fill the vacancy created by the death of Dr. Adelaide Case.

ABP. OF YORK TO BE IN SAN FRANCISCO

★ **Bishop Block, Diocese of** California, has definitey secured the Archbishop of York, the Bishop of Ely, the noted scholar, Professor Dillistone, and several other renowned men of learning for the 1949 sessions of The School of the Prophets. The Archbishop will represent the Church of England at General Convention.

Other progress in the diocese is noted at St. Paul's, Buringame, which is in the midst of a building program. The building fund was headed by G. J. David, former senior warden, and he had the help of 160 members of the parish. To date about $80,000, in pledges and cash, has been secured. The full building program, which will take several years to complete, calls for three additions to the present structures; a new building adjoining the present modern parish house; the replacement of the old wooden parish hall which was the original church building; and the extension and enlargement of the church itself. The first of these improvements is well under way, and will be ready for occupancy later in the fall.



Bishop McKinstry of Delaware goes into a huddle with the Rev. Charles Rantz when he visits the Ascension, Claymont.

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ECUMENICAL NEWS

CHRISTIAN FOUNDATION GIVES SPORTS AWARDS

What may be the first Christian award of its kind in sports has gone to two major-league baseball managers, one player and a Florida sportswriter.

The Christian Athletes' Foundation announced at its Tennessee headquarters it was presenting "Most Wholesome Influence on Youth" awards to Lou Brissie, pitcher for Philadelphia Athletics; Connie Mack, Athletics' manager; Billy Southworth, manager of the pennant-winning Boston Braves; and Ash Wing, sports columnist and secretary of the Florida State Sportswriters Association.

The Rev. C. E. "Stoney" Jackson, Jr., director, said the Foundation had voted the awards because "we felt it was time religious forces were giving due credit to great leaders and the fine influences they exert." The awards, inscribed gold crosses, will be made at a banquet to be held this winter in Lantana, Fla. Hereafter they will be made annually in football, baseball and boxing as well as to a sportswriter.

The Foundation is an interdenominational organization of men interested in both sports and religion and is chartered by the state of Florida.

AP WRITER GOES WITH FEDERAL COUNCIL

Election of Donald C. Bolles, of Teaneck, N. J., public relations consultant and former newspaperman, as director of public relations of the Federal Council of Churches was announced by Charles P. Taft, president. Bolles succeeds John Fortson, who resigned last January to accept a post with an advertising agency.

He recently returned from Europe where he was in charge of relations with the daily press at the First Assembly of the World Council of Churches in Amsterdam. With the Associated Press for 18 years, he has been in the public relations field since 1943.

ROMAN CHURCH WEEKLY REPORTS COUNCIL

A sympathetic analysis of the World Council of Churches' First Assembly at Amsterdam, Holland, was made in Hungary in an article published by Uj Ember (New Man), weekly organ of Hungarian Catholic Action. Written by Alexandra Halasz, one of Uj Ember's regular women contributors, the article stressed that the World Council has carefully avoided the danger of seeming to be a kind of "superchurch," and is satisfied with "the strengthening of brotherly relations between its member Churches."

The article declared, however, that the Amsterdam Assembly did not succeed in bringing nearer the goal of church union by eliminating the differences of various dogma. "This is unthinkable without, or more correctly, outside the Roman Catholic church," it said. (RNS)

CHICAGO CLERGY TANGLE ON COUNCIL REPORT

★ **The Church Federation of** Greater Chicago were unhappily not of one mind regarding the communism-capitalism report of the World Council. Mr. Charles C. Morrison, editor-emeritus of the Christian Century, grieved that since the report was "overloaded with Communist sympathy" it would be "an embarassment to the Christian churches for many years to come." Mr. Morrison's reason for believing the report to be one-sided was that it gave only mild disapproval of the Communist ideology. But Morrison was answered by Dr. Paul G. Macy who also attended the meeting. He didn't see any reason to criticize the report "just because it did not indulge in the virulent and hysterical words of our secular press." (RNS)

SCOTTISH ECUMENICAL GROUP FORMED

Formation of a Scottish Ecumenical Committee to promote the programs and aims of the World Council of Churches has been announced in Edinburgh. The committee was set up at a meeting of representatives of all the Protestant churches in Scotland. Its functions will be similar to those of cooperating committees in several other countries. (RNS)

FOREIGN STUDENTS HERE ON SCHOLARSHIP

Forty-three European theological students will study in the United States and Canada during the coming year on scholarships sponsored by the department of reconstruction and inter-church aid of the World Council of Churches and affiliated groups. Thirty-five will study in the U. S., while Canada will be host to eight students.

This is the first year that scholarships have been awarded for study in Canada, according to Dr. C. E. Josephson, secretary of the council's scholarship committee. He said they were given by the Presbyterian Church in Canada and the United Church in Canada through the Canadian Council of Churches.

Living expenses of the students are to be borne by the seminaries which they attend or by the Churches sponsoring the seminaries. Students' travel costs were borne by Church World Service, the National Lutheran Council, and the Canadian Council of Churches.

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NEWS OF OTHER CHURCHES

PASTOR RESIGNS AS PROTEST

Douglas Angell has resigned as pastor of the Unitarian Church in Norfolk, Va., as a protest against racial discrimination on the part of local ministers and his disillusions "with the enterprise as a whole, with this church in particular, and with other churches in general." A former engineer, Mr. Angell became a minister two years ago because he thought "it was the best way to help bring about what most of us consider 'the good life on earth'." However he now thinks that ministers fail "to put into practice what they preach. Members of the Norfolk ministers' association are preaching that every person is the child of God and preaching against the evils and injustices of segregation, and yet the association won't let Negro ministers become members." He charged that while there are ministers who really want to practice Christian brotherhood, "pressures within the church organization in the majority of cases make it impossible for most of us to be true to our own convictions. He who pays the piper calls the tune and a minister whose salary depends on contributions of those to whom he preaches tries to avoid friction and controversy."

METHODISTS SEEK LARGE SUM

A minimum of fifty million dollars will be sought by the Methodist Church as a part of its four year "Advance for Christ and His Church." The financial aspects were outlined before 800 representatives, including 500 superintendents, by Bishop Harrell of Charlotte, N. C., at a meeting at Columbus, Ohio. Bishop Oxnam of New York outlined the teaching and evangelistic aspects, which include six-month preparation for the clergy, and the holding of two mass meetings in each area of the Church next fall, with ministers, professors and laymen speaking on "our faith," "our Church," "our ministry" and "our mission."

ROW CONTINUES IN NEW MEXICO

The scrap over the teaching of R. C. priests and nuns in the public schools of New Mexico continues. One teacher, testifying in court, stated that in the Dixon schools, pupils who avoided a Catholic catechism class were "scolded" and sometimes "slapped." He also declared that a junior English class that he taught was late every morning because a nun held the students after 9 a.m. to recite prayers. Another witness, Sister Lucille, principal of a grade school, said on the witness stand that until March of this year the parish priest customarily heard confessions in the school library once a month between 1:30 and 3:30. The practice was discontinued, she said, because of the publicity given the Dixon suit in which citizens went to court to prevent priests and nuns from teaching in public schools.

LUTHERAN EDITORS DEMAND UNITY

Editors of Lutheran publications, meeting in convention at Rock Island, Ill., recommended formation of a federation of all Lutheran bodies in America as a preliminary step toward organic unity. They warned that the world is standing at one of the fateful crossroads of history, with "secular movements and human governments challenging the place and authority of the Church and seeking to restrict its activities and influence."

WORLD COUNCIL STAND CRITICIZED

Leaders of American business are assailing the condemnation of "laissez-faire capitalism" on the part of the World Council of Churches. Former Governor Miller of New York was the first to hit it. He is now attorney for a large oil corporation. Then John O. Knutson, layman of the Disciples, cracked down at their international convention meeting in San Francisco; while a third criticism came from Robert W. Johnson, industrialist of New Brunswick, N. J., who told those attending a convention of Church people meeting in that city that he resented the bracketing of capitalism with communism by the Amsterdam Assembly. Nobody, as far as we know, has yet pointed out publicly that in condemning "laissez-faire capitalism" the Assembly condemned an economic system that has not existed for many years.

OPPOSE REFERENDUM ON BIRTH CONTROL

The R. C. Church in Massachusetts has launched a drive against the referendum which would permit doctors to give birth control information under certain conditions. Earlier this year such legislation was defeated in the state's house and senate, but enough signatures were presented as favoring such a measure that it is on the ballot next month for referendum.

JOINT ACTION IN BRITAIN

The British Council of Churches and the Sword of the Cross, a Roman Catholic organization, jointly sponsored a conference for eighty German women. Most of the women visitors were engaged in social and religious welfare work in Germany.

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NEWS OF CHURCHES OVERSEAS

CHURCHES PERSECUTED IN SPAIN

"Having had a taste of fascism in Spain in the form of religious persecution of Protestant churches, I am greatly troubled by those United States congressmen, generals and big business men who are openly advocating a military alliance with Spain, as well as official recognition." So says the Rev. Stanley I. Stuber, chairman of the commission on religious freedom of the Baptist World Alliance. Dr. Stuber, home from a three months tour of Europe said that he had seen Protestant churches in Madrid in which pews and furniture had been destroyed recently. He also said he had first hand reports from Baptist missionaries and documented evidence indicating that persecution of Protestant churches was more prevalent in small towns and villages than in cities.

FORMER R. C. PRIESTS HOLD MEETING

A resolution denouncing clauses in the Italy-Vatican concordat which "deny civil rights" to priests who have left the Catholic Church was adopted at a congress summoned by the International Association of Ex-Priests, meeting in Rome. The sessions were held simultaneously with the first International Congress for Religious Reform in Italy, sponsored jointly by Italian Protestant leaders and former Catholic priests.

"Considering the offense to civil rights committed by Italian legislation against thousands of Italian citizens," the resolution said, "this congress denounces to Italian and world public opinion this violation of freedom and religious tolerance, and invites all freedom loving people to manifest their militant solidarity." Organized in Florence last year, the Association claims to speak in the name of an estimated 4,000 priests who have abandoned Catholicism, and are said to suffer economic and civil handicaps because of disabilities imposed by the Vatican concordat. In a keynote address, the Rev. Anthony Caliandro, president of the association, reported that the group has made "considerable progress" since it was inaugurated. He announced that a home and seminary for former priests will be opened with funds obtained from "friends in the United States." In addition, Caliandro reported, the association plans to establish local committees in large cities, where cooperatives will also be established and agencies created to enable members to obtain jobs as private tutors.

OUSTER OF CATHOLICS IS SOUGHT

Church of Ireland (Anglican) authorities are bringing pressure to bear on the Ulster government to end what they describe as an anomaly created by a clause in Northern Ireland's new education act — the appointment of Roman Catholic teachers to certain Protestant schools. The action of the church leaders is said to be causing some embarrassment to officials of the predominantly Protestant government. These officials say they would like to end the irregularity, but find their hands tied because the education law has already been passed by both Houses of the six-county parliament.

"There is not a single member of the Cabinet who wants to see Roman Catholic instructors teaching Protestant children," declared Minister of Home Affairs, W. Warnock, K. C. "Trust us to do everything in our power to maintain the Protestant religion in this country," he added.

CHINA MISSIONARIES ARE PROTECTED

American and British missionaries in Communist-held Tsinan are "safe and well," according to a report received at Presbyterian headquarters in Shanghai from mission officials in Tsingtao, about 200 miles from Tsinan. "All foreigners in Tsinan are well and engaged in useful employment," the report said. "There are no financial or food problems, and the Cheloo mission has been spared, although some damage to property has occurred." According to Presbyterian officials, the report indicates that "the Communists are continuing their new policy of protecting missionaries, especially medical workers."

Eight American and two British missionaries are in Tsinan at present. The Americans are Dr. and Mrs. Howell Lair, the Rev. L. J. Davis, Miss Helen McLain, the Rev. and Mrs. John Hamlin, Auburn, N. Y.; the Rev. Richard Bryant, Lockport, N. Y., and Miss Florence Evans. The two British missionaries are the Rev. Fred Drake and J. E. Symly. All the missionaries are attached either to Cheloo University and Cheloo Mission Hospital, or to Cheloo Middle School.

ADDRESS CHANGES

★ **In making changes of address** please send both the old and the new address. We ask also that changes be not made unless they are for an extended period. If you are to be away for a short time either arrange to have the numbers forwarded, or notify us and we will send an extra copy. A three-week-period is required for address changes.

All mail is to be sent to:

THE WITNESS
135 Liberty St. - N. Y. 6, N. Y.

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EDITORIALS

Saints and Sinners

SAINTHOOD, among ordinary mortals at least, is not overly popular today. In the division that is increasingly driven between the spiritual and the secular, saints are considered as being those who have somehow managed to escape (by some special Providence perhaps) the toils that hold the rest of us earthbound. They do not belong to our species; they are religious "sports." This is a naive and obnoxious conception that should have no place in a time when we understand human drives and motivations far better than our forebearers did.

For from it has sprung all manner of evils. It has partly relieved the great majority of us from the difficult necessity of trying to be much better than we are; the gap between us and the holy ones is so great that it would be silly to try to bridge it. And we justify our failure in several ways. Some take unconscious pride in their un-saintliness by ostensibly humble public confession of what they once were. Others place high value on it: "He is a devil" say giggling ladies of the desired male. More than that; this utterly otherworldly concept of a saint has given rise to the erroneous belief that we will only have a good society when we have all saintly men and women. Actually it works both ways.

It is time we were as realistic about our saints as they were about themselves. If there ever was a saint who did not feel himself a sinner (and rightly so) he is not recorded in history. They were what they were not because of some spiritual ingenuity but because of the use they made of what God gave them (and us)—and with his help. We are all sinner-saints and saint-sinners. Which shall be the adjective and which the noun depends mostly upon our use of God's grade towards us. But it also depends very largely on what we do to order the world around us so that there will be a soil in which saints can grow. So the compilers of the Prayer Book had the wisdom to see when they chose the sermon on the mount as the gospel for All Saints Day.

"QUOTES"

IT is the clear duty of a Christian to participate as an active member of whatever political party not only assures honesty and efficiency in government, but comes nearest to expressing Christian principles in social, economic and world relations. After careful study of the history, platforms and purposes of all political parties, each individual must decide for himself before God which one most truly stands for social justice, brotherhood, goodness and mercy in human affairs.

—JAMES MYERS
Formerly Director of Industrial Department of the Federal Council of Churches

The Coming Election

AS we go to press this week it would seem that the election were in the bag for Thomas E. Dewey. Every poll and every forecaster have it the same way. Indeed so one-sided has been the contest in the national mind that there has been relatively little interest in the campaign. Compare this year with the memory of Willkie's barnstorming across the country on his vain but stirring "crusade," or Roosevelt riding through the streets of New York in a pouring rain while millions cheered, the dynamic, confident Roosevelt, a whole show in himself.

Nineteen forty-eight has been a relatively dull year in its presidential extravaganza. Wallace has furnished whatever excitement there was, and Wallace's cause is a lost one for this political year. Differ with him as does the typical Episcopalian, nevertheless we must allow that Henry Wallace is sincerely devoted to the cause of world peace and democracy at home. It took courage to insist on a policy of no segregation in the south, rotten eggs and violence to the contrary. This, we believe, was not rabble-rousing, but having the courage of his convictions and practicing what he preaches. On the Russian question Mr. Wallace has been a voice crying in the wilderness, few Americans being willing to go along with his so-called appeasement line. Time alone will prove him either a prophet unheeded in a year of decision, or a fool who sentimentalized about the enemy!

Nothing but a miracle then will keep Mr. Dewey from the White House. He will hold the most strategic office in the world in a time of great tension and uncertainty. He will represent the conservative side in economics and politics,

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but not, we believe, the reactionary wing of the Republican Party. Rightist as he is, still we are hopeful that the trend of Washington will not swing back towards government for the benefit of corporations. America's danger is fascism as well as, perhaps even more than, communism. We hope for government honestly devoted to democracy, not as a cliche, but as a reality on the economic front as well as the political. Let there be no going back on the advances of recent years, but a fuller realization of the practical meaning of justice and freedom for every worker, every Negro, every least citizen!

Again we hope for a government which will quiet our "red" hysteria; a government without benefit of the military in so many key places; a more efficient government. Most of all we hope for a government that will strengthen and work within the framework of the United Nations for a true peace, a government not hopeless of working out a non-violent solution with Russia. We see war as the sheerest catastrophe for the life of Europe and America, literally the end of the world. There must be peace! On Mr. Dewey's shoulders will rest the terrible weight of a frightening, humbling responsibility. May God strengthen him, and may he serve God!

Finally, do not let the "sure" result of the election excuse you from voting next week. Remember when you don't vote, you are voting, but not as you intended!

The Son of Man

By JOHN PAULSEN

Rector of St. Stephen's, Delmar, N. Y.

IN 1909 Neville Figgis wrote a great work the thesis of which is as timely today as the day it was written. Man, he said, has deep fundamental needs among which are the need for freedom, pardon, mystery. Christianity fills these needs because it is "historical, miraculous, mysterious, other-worldly, personal, and all but impossible."

I said as timely but if such a thing is possible these words are more timely today. I have come to the conclusion that today we clergy are in danger of mistaking a certain hunger which people have, for a revival of religion.

I suppose that every parish priest has a certain number of young men in his parish who are impatient with the slow ways of mother Church and who urge us to be more definite, more full of business, more churchly in our everyday ways, more systematic in our work. They show a great interest in the liturgical movement, the ecumenical movement, the keeping of rules of life. This is a profoundly humiliating experience and it holds a danger in it. The danger is that we may become complacent; we may think that this enthusiasm is a solution to the problem whereas it is only the voicing of a challenge. So far as the clergy are concerned all of this enthusiasm is the expression of the intense hunger of men and women. We are sure in great danger of attempting to feed them with more literature racks, more services, more slogans more organizations. We may wake up to discover when it is too late that these things turn to dust and ashes in their mouths. We need to remember that Christianity has real meat and drink to provide. "Christianity fills these needs because it is historical, miraculous, other-worldly, personal, and all but impossible." It is all of these things because of our Lord Jesus Christ, "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you."

The synoptists and St. John all bear witness that our Lord's favorite term for Himself was "the Son of man." When Jesus says "I, the Son of Man" He does so deliberately, because of the associations of the word.

I knew an old-fashioned preacher who was always referring to "Our Saviour" and he did it in such a way that you knew that he himself had experienced salvation. Many of you have been in the picture lined rooms of the Rev. Mr. Eastman up in Stockbridge, Mass., and have heard him speak of "the Lord Jesus" as he pressed a child or an adult to take a picture of Christ and hang it in his room. When he does so you know that he himself is wholly committed to "the Lord Jesus." Well the words "the Son

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A sermon preached at the commencement of the Berkeley Divinity School.

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of Man" have some such association in the mind of Jesus which he is trying to get over to his hearers. In "The Gospel in the Gospels" Dr. DuBose suggests four or five reasons why our Lord may have used this title:

1. He wants to identify himself with mankind.
2. He wants mankind to identify themselves with him.
3. He wants us to know that the Son of man is made perfect through suffering.
4. Jesus wants us to know that the judgment we shall have to face is the judgment of him who took our flesh.

Wants to Identify Himself

First of all then he wants to identify himself with mankind. He knows that he is the Messiah looked for by the prophets, so he chooses the one term from their writings which links the divine king with mankind, "The Son of man."

Because man is oppressed by the apparent mechanism of the universe, he needs a religion which will proclaim the freedom of his will and give him back his faith in himself. I wonder whether we realize how humanity, people, get snowed under in the course of history. War brings this about. We are so concerned about the bombing of entire cities because we do not realize what cities actually are. We take refuge in a word. "Cities" we say. But cities are homes, fathers, mothers, children, in-laws, friends, neighbors. Cities are people. Generals line men up and give them numbers. Then the soldiers come home and become musicians who regard people as "voices"; physicians who speak of them as "cases"; politicians who prate of their "constituents"—and sometimes one wonders what priests have in mind when we speak of our "parishioners."

Our Lord's humanity protests against all of that. The clergy are in the very best position to realize that men are men. The lack of identity does not mean that there is no equality. In a single day you may fill out marriage licenses for a truck driver and for a lawyer. Now in one sense the lawyer is not equal to the truck driver; he has not the skill nor the strength in his arms and perhaps not the presence of mind to guide a ten-ton truck through the intricate operations of highway building. The lawyer would be utterly non-plussed if the truck should break down. In the same sense the truck driver is not equal to the lawyer. He would be awkward and speechless in a court room. He would know very little law and he would not know how to express what he does know. Nevertheless both of these men honor each other. Strangely enough it was an aviator and not a theologian who expressed this truth for our generation. You remember how affectionately Du Saint Exupery speaks of "My Civilization":

> "The Scientist owed respect to the stoker, for what he respected in the stoker was God. And the stoker no less than the scientist was an ambassador of God . . . the physician was never a lesser man for having spent a sleepless night at the bedside of a thief. Charity was the service of God performed through the individual. . . . How was it possible for our enemies to understand this when we no longer understood it? The faithful of that new religion would object to several miners risking their lives for a single miner entombed, for in that case their rock-pile would be injured."

Man has not always tolerated man and Christians must be ever on the alert to the fact that our Lord's favorite term for himself "the Son of Man" is again and again used to enforce the lesson of humanity.

"The Son of man is Lord also of the sabbath" he said when he saw men were using the institution of the calendar to interfere with the healing of people on the sabbath.

"The Son of man is not come to destroy men's lives but to save them," he said when the disciples would have called down fire from heaven on a certain not very polite village.

Jesus says "Son of man" because he wants to identify himself with humanity.

Identification With Him

BUT there is a second person no less important than the first. Jesus calls himself "the Son of man" because he wants to invite humanity to identify themselves with him. He is the perfect embodiment of humanity and what he is, that we may become. He is the pattern of what Gods wants each of us to be. We are not to be identical; no two children in any family are identical. You remember James Barrie's mother. A fine son and daughter she had. One son became a famous writer and he describes how she loved a third child who had died in infancy. The young Jamie would try pathetically to remind her that there were others left. He would spread his legs apart, put his hands in his pockets, and try to whistle like his brother. But he was not that child; he did not realize how the imitation must have hurt her. Then one day she reached out her arms and let him know that she loved each of her children; she had plans for each of them. Well, God has plans for each of us. When the preacher says we are to be Christlike, he does not mean that we are all to be carpenters —as he was; nor that we are all to wear the

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costumes of Palestine and use the gentle idiom of Syrian speech—as he did. What are the things about him that we are to be in order to be Christlike? I believe it can all be summed up in this: we are to be the sons of God. A family of children may be ever so different but none of them will go wrong if each of them remains worthy to be called a son or a daughter. That is the reason for the emphasis laid on this expression in the story: "I am no longer worthy to be called thy son"; and on the character of his reception by the father—the fatted calf, the best robe, the ring on his finger, and on the father's statement, "This my son was dead and is alive again."

To return to our former illustration; the truck driver is to become a Christlike truck driver, and the lawyer to become a Christlike lawyer. There are certain qualities which are common to them both; these are qualities which they have by virtue of being sons of God: 1) Responsibility for one another; 2) Gratitude toward God who made them both; 3) Cleanliness from all excess or perversion which does violence to the personality God has given them; 4) The earnest desire to be worthy of their sonship.

I have always thought that the words of Jesus at the time when the disciples asked him to call down fire from heaven upon the Samaritan village are of the greatest significance to those who want to get to the heart of Jesus' teaching. "You know not what manner of spirit ye are of. The Son of man is not come to destroy men's lives but to save them." What manner of spirit are we of? We are of the Father's spirit. The spirit that is characterized by responsibility . . . gratitude . . . cleanliness . . . sonship.

The Son of Man

I am basing all that I have to say on the supposition that our Lord used the term Son of man deliberately because of the warm, human, religious associations which it has for him. It is quite evident that he had been reading the book of Ezekiel in which God addresses the prophet as "Son of man" and warns him of the suffering which will come to him for his loyalty:

> "Son of man, stand upon thy feet and I will speak unto thee . . . I send thee to the rebellious nation that have rebelled against me . . . and thou . . . be not afraid of them, though briars and thorns be with thee and thou dwell among scorpions. . . . He put forth the form of an hand and took me by a lock of mine head, and the spirit lifted me up between heaven and earth—behold the glory of the God of Israel was there. Son of man seest thou what they do?"

Do you see how the words held for Jesus all the associations and overtones of absolute obedience of God's power and God's plan no matter what the cost might be? It is these overtones of meaning that he has in mind when he refers to his own sufferings and the words had the same significance to at least a few of the disciples.

"The Son of man shall be betrayed into the hands of men . . . the Son of man must suffer many things and be rejected of the elders and the chief priests and scribes and be slain and be raised the third day."

Nor can we forget that the beatitudes—which start off gently enough with the happiness of the poor, the hungry, those who mourn—take a sudden turn for the worse and end on this uncompromising note which refers to the Son of man: "Blessed are ye when men shall hate you and when they shall separate you from their company and shall reproach you and cast out your name as evil for the Son of man's sake. Rejoice in that day and leap for joy; for behold your reward is great in heaven; for in like manner did their fathers unto the prophets."

That was one meaning reflected from the Old Testament. Can anyone doubt that the words inspired the idea of being made perfect through obedience and suffering? Do they not make the way of the cross understandable as the way of life and peace? And shall we not walk therein?

Judge of the Earth

BUT there is still another set of overtones connected with the words Son of man. The words are also used in the prophecy of Daniel. By the time Daniel was written the Son of man had become not the prophet but the divine king.

> ". . . the judgment was set and the books were opened . . behold one like the Son of man came with the clouds of heaven and came to the ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

Jesus believed in his own humanity when he said Son of man; He was very man, concerned with all that matters to man. But he had also read this passage from Daniel. As early in his career as the sending forth of the 70 disciples he tells them "when they persecute you in one city flee to the next; you shall not have gone through all the cities before the Son of man be come." He does not mean come as a man for he is already present. He means come as judge of the earth.

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So he thought of himself all the way through his own life, but it is in the last discourse given in the Temple itself that he expounds the doctrine of the coming of the Son of man in glory to judge both the quick and the dead. "As the lightening cometh out of the East and shineth unto the West so shall the coming of the Son of man be." He will come on the clouds of heaven; no man knows the day of his coming. Man must live in constant expectation. The discourse culminates in three great parables—the ten virgins, five prepared and five unprepared, "watch therefore for ye know neither the day nor the hour wherein the Son of man cometh"; the talents, the one talent man did not use even that one, but hid it in a napkin "Cast ye the unprofitable servant into outer darkness." Then he concludes with these words: "When the Son of man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory . . . "you know the rest 'I was hungry, thirsty, sick, in prison'." . . . Inasmuch as ye did it unto one of the least of these my brethren ye did it unto me."

What is the Lord of truth trying to tell us here? Simply this: No one can escape the judgment, no matter how great a king or how remote the kingdom. People would stop and think if they realized that everything might be ended by a great clap of thunder this very day. Judgment is just as imminent as that. And the standard of judgment is not whether we have done some great thing but whether we have humbly gone about doing those little unremembered acts of kindness and love.

Our Lord Jesus Christ begins to use the title Son of man to emphasize his own humanity; he ends by using it to emphasize the humane element in the king of glory who comes to judge the quick and the dead.

Roy Burroughs of Ames

BY THOMAS V. BARRETT
Chaplain at Kenyon College

WE are of the opinion that if a man has been doing college work for thirty years he must either know something about it, or else he has gone off into a long sleep. Someone told us that if we wanted to see what the Church was doing for students we had better go to Ames, Iowa. Since Iowa is a wonderful place this time of year, and Roy Burroughs has been there for thirty years, we dropped in to see him. We found out he has not been asleep. We would be glad to have ninety-nine others like him in college towns. He took us a little by surprise, since we had been visiting Roger Blanchard. Roy would probably reach almost to Roger's breastplate, and at first we thought he was what the women call "dumpy." But we have discovered that comparisons are not only odious but irrelevant, and we are constantly impressed by the fact that college work is done by men of all statures, types, personalities, and ecclesiastical markings. Comparing Roger and Roy is like comparing an Austin organ with a Steinway piano.

We found out Roy was a pioneer in college work, along with Bishop Dallas and Paul Micou. After thirty years at Iowa State (crack engineering and agricultural school with little of the "country club" atmosphere) Roy has built a modest but beautiful church and student-center just off the campus. He has a fabulous, book-lined study that reveals curiosity and roving imagination. He has also the rewarding knowledge that some of his present students are children of men and women who came to know him and to love him years ago, when they too were students at Ames.

There isn't much organization at Ames, and what there is is certainly not elaborate, but there is much personal work, and the finest kind of pastoral care. We have discovered that organization sometimes gets in the way of the propagation of the gospel. It did us good after a long train ride to sit down with Burroughs and talk about things. Witty, tolerant, and with that mellowness only wide reading seems to give, Roy opens hidden doors of the mind and soul until you feel quite illiterate, but blessed by his blithe and inquisitive spirit. We listened and saw new truth revealed from the pages of Christopher Morley, Don Marquis, Augustine, and Erasmus. We also saw what it could mean to a student to be near this fountain of ideas, preceptions and Christian insights.

Roy Burroughs and his wife Jean, who has been his "woman student worker" for thirty years, bring students into the merry, wholesome circle of their home and strengthen them in the faith more by infection than by inoculation. We went to church at Ames and liked Roy's imaginative approach; his sermon reminded us of a sparkler on a dark night touched off by the hand of a child. It had that simplicity and unconscious grace.

Unique in student work at Ames is the "Zero Club" which includes all those who have braved the wintry wind to attend early communion. Tangible reward—a mighty feast. Intangible rewards—discipline in the practice of worship; knowledge of the work of Christ. Roy, like Roger,

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is college secretary in the sixth province, and from Maine to California is acknowledged by college workers as their dean.

On the way out of Ames we reflected that a college worker must always have time to listen to people; to stop and talk with them on the college paths. We felt refreshed by our visit and had a thought for the week: it is a marvelous thing to find someone who conveys on the one hand the centrality of Christian worship for all human activity, and on the other reminds you of the truth of Archbishop Temple's famous statement, "It is a mistake to think that God is exclusively, or even primarily, interested in religion."

Talking It Over

BY

W. B. SPOFFORD

PEOPLE should think a bit about the meaning of words before they send telegrams and then hand copies to the press for publication. Mr. Harry Price, who is the rector of St. James the Less in Scarsdale, N. Y., joined with the executive committee of the men's club of this swank parish, in wiring the state department that the Dean of Canterbury, Hewlett Johnson, should not be allowed to enter the U. S. "upon the grounds that his teachings are un-Christian, un-American, subversive."



I wrote Rector Price at once to say that it seemed a rather large order, and that I would be interested to learn upon what he and his laymen based their opinion. But up to the moment, after several days, no reply has been received. The Dean has written a number of books and a lot of things can be said about them. But I rather question whether anyone, let alone a fellow-clergyman, would want to give chapter and verse on passages that could be marked: "Un-Christian."

As for "un-American" and "subversive," just how, please, do these Men of Saint James the Less figure that a citizen of the British Commonwealth can be "un-American"? Could it be that these men have gone so far in adopting the "American Century" line that they think, as many Englishmen fear, that England is now an American colony and that an Englishman's first loyalty must be to the United States?

WELL, I don't want to make too much of it; after all one clergyman, plus the executive committee of the Men of Saint James the Less, hardly speak for the entire Episcopal Church. And there is the comforting fact that large numbers of our bishops and lesser clergy have gladly joined the committee headed by Prof. Ralph Barton Perry of Harvard in sponsoring a lecture tour by the Dean. Not, certainly, because these sponsors all agree with the Dean's point of view. A number of them vigorously disagree. But these sponsors do believe in freedom—"the right of freedom of speech, of discussion and association, and to accurate information," as the Lambeth Resolutions put it. So, I take it, they want the Dean to come to the U. S., to say whatever he wants to say; they want to associate with him so that these important matters may be discussed; they want, themselves, to decide whether, in their judgment, the vast store of information that he has about Russia and the eastern countries is accurate or not. And it would be profitable I am sure for Rector Price and his Lesser Men of Saint James to follow the advice given them by our Anglican Bishops meeting this summer at Lambeth, rather than to hide their very nice parish behind a Curtain of Darkness.

Incidentally it is by no means certain that the Dean will be granted a visa—though he has one for Canada where apparently the current madness is less rampant. So it would help if you expressed your confidence in the American way of life by writing the state department that you do not believe that even as gifted a man as Hewlett Johnson is likely to overthrow it.

Recommended Reading

* * **Christianity: How it Came to us, What it is, What it might be.** By Charles Edwards Park. Beacon Press, $1.75.

This is a "popular" statement of the matured views of a veteran Unitarian, the famous pastor of the First Church in Boston. Jesus was a good man who loved everybody, but unwisely allowed himself to become deluded with the notion of his own messiahship. It was the open tomb which led to the belief in his resurrection; and it was Paul, with his "magical" religion, who substituted Christianity for the Gospel. Back, then, to Jesus! Humanism is not enough—world unity requires a religion rooted in belief in God.

This is the kind of liberalism against which the modern Protestant world has revolted, and the book reads like a recorded voice out of the distant past, the 90's or the early 1900's. —F. C. G.

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THE NEW BOOKS

***Excellent **Good *Fair

* * **Letter to Corinth,** by John Schmidt. The Muhlenberg Press. $1.50.

This little book is a running commentary on St. Paul's first epistle to the Corinthians. The author uses the revised standard version of the New Testament as his text.

The author, who was born in Holland, is pastor of the First Lutheran Church of Toledo, O. He has written several other books. On the whole this particular book is very well done. It is written in a simple, readable style; and explains Paul's meanings carefully and clearly. The author has not dealt with critical problems — matters of text, philology, etc.; therefore, the book will not help scholars solve their problems. But the book is written to help laymen understand what Paul was getting at, and at that it succeeds.

One would question the exegesis at a few points, especially the author's apparent ignorance as to what Paul describes when he mentions powers of healing. The author says these powers "should be developed through study." I doubt whether Paul had anything as intellectual as that in mind! One might also question the author's use of the Fourth Gospel to substantiate Paul's meanings.

But the book could undoubtedly be both intellectually and spiritually edifying to innumerable members of the household of faith.

—B. H. Throckmorton, Jr.

* * **Personal Religion** by H. C. Alleman, The Muhlenberg Press. $1.75.

Here we have a truly Bible centered book of brief homilies. Dr. Alleman, the retired Professor of Old Testament and theology at the Lutheran Seminary of Gettysburg, brings a fund of knowledge about the Bible plus the experience of his years to this volume. As would be expected by the title, the attempt is made to orient the whole of life to the person. One who is seeking a religious volume which emphasizes the importance of personality will find the twenty-four preachments of great value.

—S. A. T.



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BY
MARIA WILLIAMS SHEERIN

Dr. Daniel A. Poling, in the review quoted below, has truly captured all the charm and spirit of this book.

☆ **"An authentic story as thrilling as fine fiction about the parson, his family, his friends and his wide ministry written by the one who knows—the parson's wife herself. For all who ever knew a parsonage or a manse, a rectory or a parish, here is nostalgic reading. But the book's appeal is universal. It mingles the human and the divine, the ridiculous and the sublime, the little and the big. The locales are in Virginia, Texas, New York and Washington. Here is an ecclesiastical merry-go-round that in some spots was surely written by a Mrs. Mark Twain."**

Dr. Poling
The Christian Herald

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THE PRESS

Union Herald (Pres.)—It's time we outgrew this childish preoccupation with numbers. To gauge Kingdom-of-God progress by a million of this and ten million of that is pure infantilism. It's worse than that; for it blinds us to facts, hypnotizing us into an only too ready belief that the church of Christ is gaining ground. What's needed isn't a corroding pessimism that distils the spirit of defeat, nor a comfortable optimism that has no basis in fact; but an utterly honest realism that refuses to be fooled. We've been recently reminded by the annual release of church membership statistics in this country that religious affiliation has done a little better than keep step with population growth in recent years. Well, is there much to crow about in that? Does anybody believe that there has been an advance in public morals or national character commensurate with that increase in church membership? Until we begin to see evidences of that, we'd do well to forget statistics for a while. For there is a terrible time-lag just now in the production of saints—and that's the church's monopoly. There just aren't enough good men and women coming off the production lines; and even the good men and women aren't good enough for the demand.

The Record (C. of E.)—The results of Amsterdam may go far to regain for the Churches the ear of the man in the street which was lost to so great an extent with the death of Archbishop Temple. This was the impression which gained ground daily in the press-rooms of the conference, and by the last day, that impression had become a conviction.

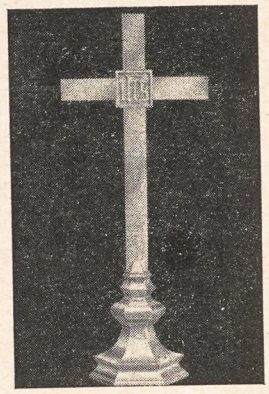
This conviction has already been transmitted through the secular press to the people. Typical of the comments is that which appeared in the editorial of the Daily Herald. "Often Christians — and especially the organized Christians of the Churches —are accused of failure to give leadership and help in difficult days. But the World Council of Churches has now created a new initiative. It has decided that Christians shall attack evil, instead of deploring it."

Evangelist (Disciples)—It was the younger Churches of Asia and Africa (at Amsterdam) who demanded that a criticism be made against unrestricted capitalism. It is in these areas of the world that humanity has suffered most from the ravishes of laissez faire capitalism. We need only to mention the imposition of the opium trade upon China by western capitalism, and the long years of traffic in human slavery on the continent of Africa. It is not strange that these and other seamy phases of western capitalism would have risen to prejudice its case at Amsterdam.

Outlook (C. of E. Canada)—The very fact that youth is so conspicuously absent from our churches is mute testimony of our static condition, and this in the midst of one of the most revolutionary situations in all history. Unless the Church can mobilize a real dynamic youth movement, as one sees so constantly featured in Marxist circles, there is little hope that the Church will mould the new era that must lie beyond the world-shattering events in which we live and move and have our being.

Watchman Examiner (Bapt.)—Let us be fully aware that there are bills before Congress which will be revived after the election, if precedents are followed, in which the principle of separation of church and state in the matter of public education will be evaded. The Catholics are desirous of obtaining as much of the distributed funds as possible, both as a contribution to their own financial need and as a retention of that Church's already conceded place within the government which they desire to extend. More is involved in this election that has yet come to the front.

Southern Churchman (P. E.)—If we can give 3% of our whole parochial budget for a radio program, we can give 3%—or more—of the rector's salary above a specified minimum to aid other Christian ministers not receiving a living wage.



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Lambeth Resolutions

The Encyclical Letter of the Lambeth Conference has been sent by the Presiding Bishop to all of the clergy, to be read in churches October 10th. Of equal, or greater interest and importance are the Resolutions which were passed by the entire Conference. There are 118 Resolutions, dealing with (1) Christian Doctrine of Man; (2) Church in the Modern World; (3) The Unity of the Church; (4) The Anglican Communion; (5) The Church's Discipline in Marriage; (6) Baptism and Confirmation; (7) Ordination of Women; (8) Administration of Holy Communion (Intinction).

A Pamphlet Containing these Resolutions in full is IMMEDIATELY Available at

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THE WITNESS

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CHURCH AND DRAMATIC ARTS

BY W. B. SPOFFORD, JR.

CONSIDERING the loving eyes that our government is now casting in the direction of the Iberian peninsula, a recent communique from Spain is of more than ordinary interest. Appearing in the New York Times of September 29th under the by-line of Paul Kennedy, it reads in part:

"The film 'Gentleman's Agreement' has been rejected for Spanish distribution by order of the ecclesiastical member of the Film Censorship Board on moral grounds. According to a source close to the board, the banning order stipulated that while it was a Christian duty to 'stimulate love among individuals, societies, nations and peoples', this should not extend to the Jews.

"Evil should be despised and evil-doers pitied, but to condescend to what is wrong, and even to stimulate it, is entirely different. That is why it is asked of the Lord that He should deign to humiliate the enemies of His holy church, and as such might Jews be considered."

There were six moral points listed with the banning: 1-2—"in the film divorce was made obvious," and that to state that there was no difference between Jews and Christians was merely so many words. 3—That the picture stated "that a Christian is not superior to a Jew." 4—That the hero forfeited being a Christian for eight weeks and thus, in effect, committed the grievous sin of renouncing his Christian faith. 5—"They say that for many Jews it is a matter of pride to be called Jews. Pride of what? The pride of being the people who put God to death? Of being perfidious, as they are called in Holy Scriptures?" 6—The film condoned the idea of suppression of religion.

We are happy to say that some top-ranking Roman Catholics quickly hit out at the banning of one of the most courageous pictures of modern times—a picture which won something like six Academy Awards. Both Cardinal Spellman and Father John LaFarge, editor of America, criticized the censorious order strongly and attempted to repudiate its charges of moral inadequacies in the film.

The important thing about the whole incident, however, lies in what the censoring shows concerning the true mind of the Spanish government and the Roman Catholic heirarchy which, while buttressing the fascist regime, makes a mockery of the name of Christ. And this, God help us, is the country which our foreign policy experts want to push into the vanguard of the struggle to save western democracy. For my part, I pray nightly that the phoenix of the Loyalists might arise soon from the ashes and moral wreckage of Madrid.

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GOOD IDEA

Children are the most important members of the church in the opinion of the Rev. Eric A. Ayer of Milford, Mass., who presents this ten-point program for a good church:

1. One in which children are given every possible encouragement to participate in the activities of the church as far as their experience permits.

2. One in which children feel that they have a place of importance.

3. One in which children are not only guided in ethical behavior but are taught the meaning and value of worship.

4. One in which children are taught respect for all churches and an understanding of what the various churches emphasize in their doctrine.

5. One in which religions other than Christianity are sympathetically presented.

6. One in which children are helped to think out their religious convictions for themselves.

7. One in which children learn that service endered to others is the surest source of one's own satisfaction and happiness.

8. One in which children develop a sense of loyalty to the church of their choice.

9. One in which children come to learn the significance of a promise and grow up to be responsible, trustworthy adults.

10. One in which religion and life are closely, rationally, and practically allied.

LEND-LEASE: Christ Church, Coxsackie, N. Y., would be happy to accept COD any number of hymn books with music, either the Hymnal or the Hymnal, 1940. Also Rector F. A. Sisco says the parish would like to buy at half price twenty 10 to 12-ft. form-fashioned pews and give ours away. Write him direct, please.

Also another request for a Lectern Bible, this from the Rev. Randall C. Giddings who is in charge of St. George's Mission, Durham, N. H.

St. Thomas Mission, Lakewood Village, Long Beach 8, Cal., also would like about 25 old Hymnals, with music. The request is from Vicar G. I. Whitmeyer to whom they should be sent.

St. John's Mission, Clinton, Mich., has a choir of ten persons with only two really adequate vestments. Jack E. Warner, a laymen in charge, says that "if anyone has any choir vestments they could spare we really could put them into service immediately." Likewise this is another mission that could use about 25 hymnals, old edition or 1940.

GET-TOGETHER: The rector of an eastern parish, with some private means, unmarried, 48, healthy, Prayer Book Churchman, would like a small suburban parish in the east.—The rector of a suburban parish in the east is looking for an assistant: P. B. churchman; good at pastoral work; $3,000 for a single man, $4,000 if married.—A midwestern priest, 37, P. B. churchman, single, best of references, wants a middle-sized parish anywhere, preferably east. At present he is a rector at a salary of $3,500.

—The curate of a southern parish, 46, in good health, married, wants to hear from bishops or vestries looking for a rector.—A suburban eastern parish is looking for a hard-working clergyman who would like to be rector of a parish that has great opportunities for growth.—Rector of a large city parish seeks an assistant.

Anything pertaining to Lend-Lease should be addressed directly to the church involved, if possible. Of course things offered, or desired, should be addressed to The Witness, 135 Liberty St., N. Y. 6, N. Y., but please do not send us supplies.

Get-Together information also is to be addressed to The Witness. No personal calls, please, or unnecessary correspondence.

DIOCESE OF MISSOURI HOLDS MEETINGS

★ **The annual Clergy Conference** was held Oct. 18, 19 and 20. The speaker was the Rev. W. Russell Bowie, former rector of Grace Church, New York City, and now professor in Union Theological Seminary in New York. The Synod of the Province of the Southwest will meet at the Cathedral, in St. Louis, October 28 and 29. The Presiding Bishop of the Church, the Rt. Rev. Henry K. Sherrill, D. D., and other officers of the National Council, will be in attendance.

The Rev. Kimber Den

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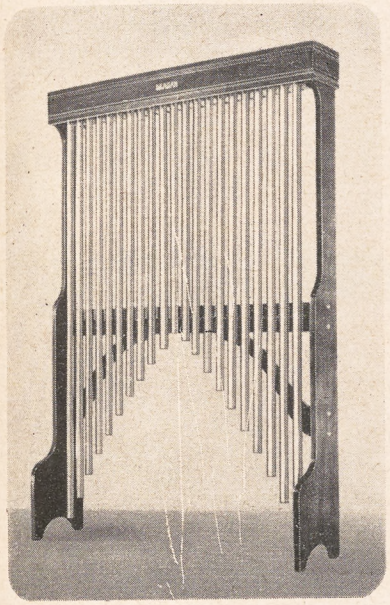
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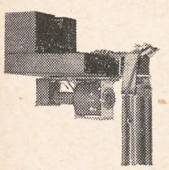
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PEOPLE

CLERGY CHANGES:

Richard A. Kirchhoffer, Jr., son of the bishop of Indianapolis, is in charge of Christ Church, Tracy City, Tenn.

Armand T. Eyler, formerly rector of St. Margaret's, Washington, D. C., is now rector of St. James', Greeneville, Tenn.

Robert M. Cook, formerly in charge of St. Andrew's and St. Peter's, Nashville, Tenn., is now doing graduate work in New York City.

James Stirling, formerly student chaplain at Nashville, Tenn., is now rector of Holy Innocents, Auburn, Ala.

Samuel N. Baxter, formerly assistant at Calvary, Pittsburgh, Pa., is now archdeacon of the diocese of Western New York.

Paul F. Hebberger, formerly rector of Holy Trinity, Oxford, Md., is now in charge of Trinity, St. James, Mo., and surrounding missions.

Charles H. Washburn, formerly assistant at Grace and St. Peter's, Baltimore, is now rector of St. Stephen's, St. Louis.

Robert H. Manning, following a year of special training, is now student pastor at Tulane and Newcomb, New Orleans.

George H. Easter, formerly canon of the cathedral, St. Louis, is now rector of the Church of the Holy Apostles, St. Louis.

Wallace Essingham, formerly rector of St. Matthew's, National City, Cal., is now rector of Grace Church, Glendora, Cal.

Philip S. Harris, formerly vicar of Trinity, Ocean Beach, Cal., is now vicar of St. Anne's, Lynwood, Cal.

Geroge J. Hall, formerly chaplain at Stanford University, is now rector of All Saints, Montecito, Cal.

Herbert P. Aldrich, formerly in charge of St. Andrew's, Syracuse, N. Y., is to go the Virgin Islands as a missionary.

Charles A. Park, who graduated from Berkeley Divinity School in June, is now curate at Trinity, Wilmington, Delaware.

Arthur J. Rantz has resigned as rector of St. John's, Cleveland, O., and becomes rector of the Epiphany, Euclid, Ohio, November 2nd.

Harry B. Whitley, former missionary to Puerto Rico and recent graduate student at Seabury-Western, is in charge of the University church at the University of Nebraska.



NAVE WINDOW
St. John's Church, Barrington, Rhode Island
The Rev. W. Owings Stone, Rector

The flowing lines and varied blues of the figure of the Virgin, the random placing of her monograms, the delicately drawn Child and attendant angels, recalls the tapestry-like quality of windows of the later middle-ages. This window, of richly textured quiet coloration, with its playfully irregular canopy framework, creates a pleasant, intimate atmosphere most harmonious in the smaller church.

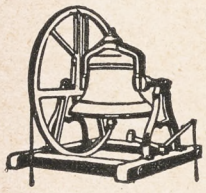
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ORDINATION:

Ellsworth Deacon, in charge of the Wymore field, Nebr., was ordained priest by Bishop Brinker on Sept. 8.

LAY WORKERS:

Frank B. Caldwell, banker of Jackson, Tenn., has been elected president of the Episcopal Endowment Corp. of the diocese of Tenn., succeeding the late Z. C. Patten.

C. Clyde Hoggard, Methodist minister for 15 years, has been confirmed, accepted as a candidate for orders and licensed as a lay reader by Bishop Casady of Okla. He is serving on the staff of Trinity, Tulsa, under the Rev. Edwrad H. Eckel.

HONORS:

Edward R. Welles, dean of St. Paul's, Cathedral, Buffalo, is president of the General Ministers Ass'n, an interdenominational group.

MARRIAGE:

Edwin A. Ellis, director of the news bureau of the diocese of Central New York, and **Miss Mildred E. Steele** of Syracuse, were married recently by Bishop Peabody at Trinity Church, Syracuse.

DEATHS:

James Hart Lamb, rector of Christ Church, Upper Merion, Pa., died suddenly on Oct. 8 while attending a banquet at the Epiphany, Germantown. He was rector of a number of parishes in Penn. and N. J. before going to Christ Church in 1925.

Louisa A. Freeman, deaconess, died in Switzerland Oct. 8. During the active years of her service she was on the staffs of St. Peter's, Philadelphia, and St. Asaph's, Bala.

Mrs. Ada Shallcross Haughey, widow of the late Andrew H. Haughey, one-time rector of St. Mary's, Ardmore, Pa., died in Haverford, Oct. 11.

Alexander F. Guerry, 58 president of the University of the South, Sewanee, Tenn., died of a heart attack on Oct. 19 at a railroad station in Knoxville while waiting for a train to return to his home.

COLLECTIONS SLIPPING

★ **Mr. Lewis B. Franklin** reported before he recently resigned as the National Council treasurer that missionary quotas were not being supported in proportion to the same period last year.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief We reserve the right to abstract and to print only those we consider important.

WILLIAM R. WOOD
Rector of the Messiah, Detroit.

The Church is once again shouting out her back door policy. This time on a national radio hookup. For many weeks now we have been prepared to listen to "The Church Speaks"—and the result is the old story of Balaam and his ass. We as churchmen have been told that the people on the back streets, the unchurched who need a religious program will turn it off as soon as they realize it is a religious program. What then about the Lutheran Hour and the Catholic Hour? And many other religious programs such as "The Greatest Story Ever Told" and many local religious programs? These people listen intently, week after week to these programs. They are not smeared by great scenes from secular plays. The preaching and the teaching has to do at once with the salvation of people in a time when we are saying that Christ and his gospel is the way out.

We ought to know ere this that the kind of diplomacy used by politicians and statesmen is not the diplomacy that appeals to people spiritually hungry. There are great preachers among our bishops and clergy who, if they had opportunity, would appeal to the unchurched and the indifferent, and make them want to listen.

Does the Episcopal Church really believe that the present radio program will reach the unchurched, or is it just our cut and try policy again? A family of average intelligence from the hills of Kentucky has just said "slush, we read that story in its entirety and what has it to do with our going to Church next Sunday?" A Presbyterian clergyman calls it a colossal failure and poor judgment. A Roman priest just smiled and walked away. And yet just as I write, a stenographer from one of our great offices has just called and asked me to dictate, over the telephone, a grace to be used before meals. She had tried the various libraries in the city to get one. Maybe the Church should broadcast a few good "Grace before meals." Yes, great religion is just as simple as that. And the thing that people are asking for. They do want to know about the Church, her ways and her teaching, but the ways of the Church are not found in a secular play with a plug at the end, "Come to my church next Sunday." Is the Friday night program designed to fill the Episcopal Churches, or it is a means to present the Church as an instrument to save people's soul and give them comfort in these trying and difficult days. It looks as though we are trying an end run when a plunge through the middle would reach the goal. People are no more deceived by an invitation to enter the Church through its back door, whether that be a parish house, a men's club or a radio program.

Answer: Rector Wood can tell the stenographer who phoned that there are two graces to be used before meals on page 600 of the Prayer Book. Or if neither of them are acceptable maybe she would be glad to say one used by a friend of ours in New England:

"We have meat, others have none:
God bless the Revolution! Amen."

JOHN C. BLAINE
Layman of New York.

Your issue devoted to China (Oct. 14) was very interesting. But I do not see how you can advocate Christian work in the Communist areas in view of the widespread persecutions that have been reported there.

Answer: Fulton Freeman, acting chief of the division of Chinese affairs of the U. S. State Department, reports (Oct. 13, as follows about Americans and conditions in Tsinan, recently taken by the Communists: "All eight Americans who remained in the city at the time of its capture were unharmed and well. They were courteously treated by the Communist forces, were promised food and were urged to continue their teaching. The Communists instructed all schools to remain open and permitted religious liberty. While there was some denunciation of 'United States imperialism', there was no hostility shown toward individual Americans. The new mayor of the city is a graduate of a mission school. Cheeloo University was practically unharmed and the hospital was functioning as usual. Electric and water facilities were restored on September 30. However, the city was estimated to have suffered nearly thirty per cent destruction, with hardly a building left undamaged in the old city."

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THE

Witness

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November 4, 1948

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DELL-IN-HEATH

The Bishop Builds His Dream House

(STORY ON PAGE THREE)

EAST-WEST TENSIONS AT AMSTERDAM

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★

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FOR CHRIST AND HIS CHURCH
PUBLICATION OFFICE, TUNKHANNOCK, PENNSYLVANIA — EDITORIAL OFFICE, 135 LIBERTY ST., NEW YORK 6, N. Y.

STORY OF THE WEEK

The Bishop of New York Also a Carpenter

Transforms a Tumbled-Down Mill into a Home And Made All the Furniture Himself

By W. B. SPOFFORD

★ Heath, Mass., is a rustic country village which has developed into a summer colony, largely of church people. It started when the Rev. Howard Chandler Robbins, former dean of the cathedral in New York, bought a place there. He told others. The procedure was the same with most: buy a house in ill-repair, don overalls and lay in a supply of tools and go to work making something of the place. It wasn't long before trained workmen had to be called in to finish most of the jobs.

But not so with Dell-in-Heath, pictured on the cover. Dell is down the road a bit from Heath: a quiet trout pond, high water falls, gorgeous elms and oaks. Today you will find three fine summer homes there. One, now the summer home of Justice Felix Frankfurter, was bought by Bishop Charles K. Gilbert of New York. Largely by himself he remodelled the house, pointed up the stone wall, laid out his gardens.

Across the road was a tumbling-down mill called Pondside, the upper floor of which was a bolting mill and the lower floor simply a junk heap. There were no partitions, no windows, no stairs. The picture on page five will give you the idea better than words. Learning that it was to be converted into a service station, Bishop Gilbert bought it for a few dollars.

In 1933 he went to work, first with a sledge hammer. He broke up the cement engine base; he laid a rough floor on the ground floor; he closed up the big doors which were used for the entrance; he put in some windows.

The next summer he put partitions throughout; laid the upper floor; made closets; put in a tile bathroom. Then in 1935 he built the porch across the length of the building, looking out over the pond. He next hung all the doors and the trim on the inside of the windows, and made a fireplace and a mantlepiece.

The summer of 1937 found him working on kitchen cabinets and the counters and panels in the living and dining rooms. So the following year he was ready to paint the inside, with time left to make a beautiful refectory table and side-board and serving table. All of this he did in a workshop in a field beyond which he has equipped over the years with power-driven machines and other tools which he learned to use as a boy in a furniture shop owned by his father in up-state New York.

In 1939 Bishop Gilbert moved from the house now rented to Justice Frankfurter into the old mill, which with his own labor he had transformed into what you see on the cover this week. But he was not satisfied to sit on his porch and rock; he made living room tables and 12 chairs for the dining room. Since then he has made practically all of the furniture in the house; notably a desk and bureau in his own bedroom, and also a fine desk for the other house for the use of the Supreme Court Justice.

The third of the houses was a messy affair which was purchased a few years ago by Prof. Sherman Johnson of the Episcopal Theological Seminary. This too has been made into a very attractive summer home, and it has to be said that the Professor got blisters on his hands heaving rocks for his wall and carting lumber on his back. But he is no building genius like the Bishop of New York, and so had to call in carpenters, plumbers and the rest.

A couple of years ago I got hold of a barn in a field on the side of the hill, a few hundred yards from Bishop Gilbert's show-place. We camp out, with the Bishop coming up occasionally to tell me "how simple it would be to just knock out that wall, move that door over here, put cabinets here and a big window there and you'd have a really nice place. You could do it all yourself."

But I just grin, and continue to listen to the ball game over the radio.

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NEWS OF THE EPISCOPAL CHURCH

OREGON WORK DESCRIBED BY BISHOP BARTON

★ **With only a brief visit to** his home and Missionary District of Eastern Oregon after participating in both the Lambeth and Amsterdam Conference, the Rt. Rev. Lane Barton returned to his native Diocese of Ohio this month to address the Regional vestry dinner meetings. Sounding the challenge of new opportunities for witnessing and stewardship in "the greater work of the church," Bishop Barton states that prospects for winning people to Christ and his Church in Eastern Oregon continue to be bright. The Northwest has been enjoying a marked population increase in the post-war years. A large part of this influx goes to the cities in the coastal region, though rural Eastern Oregon is receiving more than its share of the new settlers. Growth is most rapid in the areas opened up by irrigation where young couples are taking up small holdings from 30 to a hundred acres. Added to this, the percentage of people in the state of Oregon not attached to any religious body runs well above the national average. Seventy-eight percent of the population claims no religious affiliation! Because of these two factors, the population increase and the high percentage of unchurched people, the clergy of Eastern Oregon devote much of their time to recruiting and preparing people for membership in the Christian church.

BISHOP HARRIS TO BE IN CLEVELAND

★ **The Rt. Rev. Bravid W.** Harris, Missionary Bishop of Liberia, will be one of the speakers at the diocesan gathering in Trinity Cathedral on Nov. 11, in connection with the Foreign Missions Advance Program. Dean Edward R. Welles of St. Paul's Cathedral, Buffalo, will also address the meeting.

In the evening there will be a mass meeting in the Euclid Ave. Baptist Church, for the interdenominational part of the Foreign Missions program. The principal speaker will be Dr. George Howard, noted Latin-American missionary.

CLERGYMAN CONDUCTS MOTHER'S WEDDING

★ **The Rev. Osborne Budd,** rector of St. John's, Yonkers, N. Y., officiated at a service of Holy Matrimony recently in which his mother was married. One of the few clergymen who have had such a privilege, Mr. Budd read the service in which his mother, Mrs. Roberta LeMon, and Harry Leggatt were married. The bride, twice widowed, and the groom, a widower, will live in Brooklyn.

ENGLISH MISSIONER ARRIVES IN N.Y.

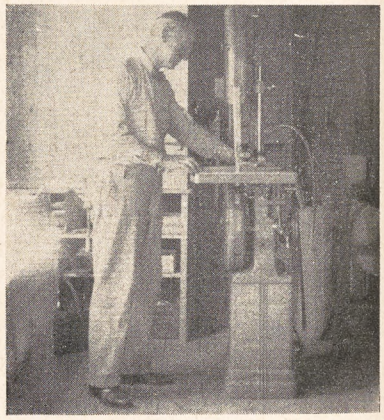
★ **The Rev. Bryan Green, who** is to conduct a Preaching Mission throughout the Diocese of New York of the Protestant Episcopal Church during November, arrived at LaGuardia airport from England, Nov. 3, and was met by the Rev. Lynde E. May III, Dean of the Convocation of Westchester, and the Rt. Rev. Horace W. B. Donegan, Larchmont, Suffragan Bishop of the Diocese.

The Preaching Mission, under the slogan "Faith that Can Change the World," will open with a County-wide Service at the County Center, in White Plains, Sunday, Nov. 7 at 4 p. m., and will close with a week's preaching in the Cathedral of St. John the Divine.

Mr. Green is a noted religious broadcaster in England, has conducted many missions in the British Isles, and has led the important Triennial Mission at Cambridge. He is also a Proctor in Canterbury Convocation and a member of the Archbishop's Council on Evangelism.

NEW COUNSEL CENTER IN PROVIDENCE

★ **Grace Church, Providence,** Rhode Island, has opened a Counseling Center. It is a means whereby the church will endeavor to help people with their problems of everyday living. Its services are available to everyone. The minister in charge is the Rev. Charles F. Brooks, a native of New England, who for the past 16 years was rector of All Saints, Denver, Colorado. He is a graduate of the Denver University School of Social Work, and has attended the Institute of Pastoral Care at Massachusetts General Hospital, Boston. Grace Church is also sponsoring an Institute of Religion which has been meeting weekly since October 13. Each week Bishop Bennett has given a general lecture on "The Great Beliefs of the Christian Church." Special speakers have been the Rev. Henry M. Ogilby, the Rev. Roy Wesley Battenhouse, Mrs. Dora P. Chaplin, and the Very Rev. Louis M. Hirshon.



The Bishop of New York, Charles K. Gilbert, at work in his shop at Dell-in-Heath. Story of the week on page 3.

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DEAN CAMPBELL ELECTED IN LOS ANGELES

★ **Dean Donald Campbell of** Christ Church Cathedral, in Springfield, Mass., was elected Suffragan Bishop of Los Angeles on the second ballot at a special convention of the diocese, held October 21st. On the first ballot, with 126 lay votes and 63 clergy votes, needed for election, the result was as follows:

Dean Campbell, 109 lay votes and 56 clergy votes.

Rev. T. Raymond Jones, rector of St. James', South Pasadena, 43 lay votes and 15 clergy votes.

Rev. F. J. Stevens, chaplain of the Bishop's School at La Jolla, 25 lay votes and 18 clergy votes.

On the second ballot Dean Campbell received 251 lay votes and 124 clergy votes.

Dean Campbell was curate at St. Paul's Cathedral, Los Angeles, 1932-33; was assistant at St. Paul's, New Haven, Conn., 1933-35; rector of the Redeemer, Providence, R. I., 1935-43, and since has been dean in Springfield. His wife is Hester Hocking Campbell, daughter of Prof. W. E. Hocking, the retired professor of philosophy at Harvard. They have three children.

There is no indication that Dean Campbell will decline as he indicated that he was exceedingly pleased at his election when called on the phone by his twin brother, the Rev. Alexander K. Campbell, rector of St. David's, North Hollywood.

PEACE PANELS HELD IN SEMINARIES

★ **Continuing the series of** Peace Panels held in the Seminaries of the Church under the auspices of the Episcopal Pacifist Fellowship, meetings were held on November 12 at Virginia and Philadelphia Theological Seminaries. At Virginia the panel consisted of two members of the Episcopal Pacifist Fellowship, the Rt. Rev. William Appleton Lawrence and the Rev. William Marmion, and two members of the faculty of the Seminary, Drs. Stanley and Heim. About 125 members of the faculty, student body and their families attended the meeting. After two hours the meeting adjourned officially, only to continue as an informal discussion for another hour.

The president of the Fellowship, the Rev. Lawson Willard headed the panel at Philadelphia. Dr. Stanley Leavy, M. D., who is connected with the psychiatric department of Yale University and Mr. Noman Leamy, a conscientious objector in the present draft, completed the panel. The Dean of the Seminary joined with other representatives of the faculty and with members of the student body in the interesting discussion which followed.

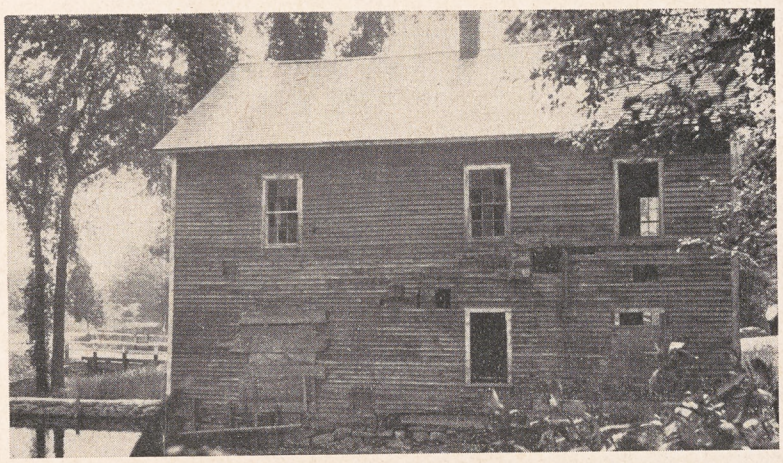
These were the sixth and seventh Seminaries in which Peace Panels have been conducted in the last year. Plans are now being made to hold a similar meeting at the Theological Seminary at Sewanee.

HONOR RURAL RECTOR FOR UNSELFISH SERVICE

★ **The Rev. Edwin S. Ford** of Sparta, N. J., vicar of the Episcopal Western Counties Mission in Sussex County, N. J., was singled out by his Princeton University classmates, members of the class of 1913, for "completely unselfish service to his fellow man and to his Church."

Mr. Ford, who for 30 years has served as a country pastor in a parish covering some 500 square miles was named as the recipient of the Class's annual award for distinguished service, that in the past has gone to such prominent persons as the late John G. Winant, wartime ambassador to England, and Robert McLean, Philadelphia publisher and president of the Associated Press.

"His untiring efforts and his truly great humility have long since won him the affection, admiration and respect not only of those among whom he lives and works, but also of his bishop and other dignitaries of his Church," the citation concluded.



This was the condition of the bolting mill when Bishop Gilbert went to work to convert it into the summer home pictured on the cover this week. The story is on page three.

LOUIS PITT TO SPEAK AT COLUMBIA INSTITUTE

★ **The Rev. Louis W. Pitt,** rector of Grace Church, New York, and chaplain at Columbia University, will make an address at the 20th anniversary celebration of the National Conference of Christians and Jews. A two-day institute of human relations, marking the event,

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will be held at Columbia University, November 17-18.

The institute will bring together a number of leaders in various fields and the general public for a discussion of current problems in human relations. Other speakers will be Robert E. Sherwood, playwright; William Jansen, superintendent of New York City public schools; Dore Schary, motion picture producer; Dr. Mordecai Johnson, president of Howard University; and Dean Earnest Melby of New York University's School of Education. The institute will be divided into four general sessions for consideration of what practical steps can be taken to improve inter-group relations by educational and religious organizations, civic agencies, and press, radio, stage, films and advertising media.

MISSIONARY CHURCHES SEND GIFTS

★ **A contribution of $10.86** from the Church of St. Augustine of Canterbury, Agawa, Philippine Islands, was received by "281". The offering was designated to the Church Building Fund, and when received in the Philippines was mostly in the form of produce which was sold so the cash could be forwarded. The gifts included 270 bundles of palay, which is unthreshed rice, 20 ears of dried corn, six bunches of green onions, two kilos of potatoes, four cabbages, two bundles of string beans and one egg.

The Rev. Leopold Damrosch, relative of Walter Damrosch the musician, is in charge of several Episcopalian mission stations in the Mountain Province of the Philippines. In sending the offering from Agawa he said: "By American standards this is not much money. But one bundle of palay provides a full meal for one Igorot. If an American congregation were to give the value of one meal apiece, it would make a respectable figure."

At their recent Niobrara Convocation, American Indian members of the Church in South Dakota presented an offering of more than $9,300 for the work of the Church. This set an all-time record, for this annual gift.

ALASKA OVER-CHURCHED, UNDER-STAFFED

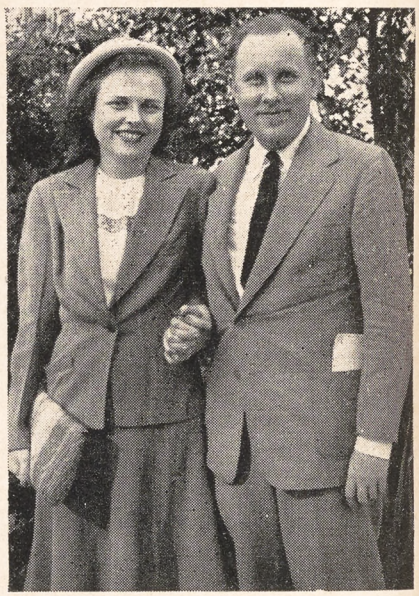
★ **Dr. Mark Dawber of the** Home Missions Council, returning from Alaska, declared that "Alaska is over-churched and irreligious." The Rev. F. Robert Webb, formerly rector of Holy Trinity Episcopal Church, Juneau, Alaska, in reply, asserted that "People are irreligious in Alaska. They come for two reasons. One is to make a fortune, the other is to run away from something. It is over-churched because during the war it got so much publicity that every denomination rushed to start a church of its own. So far as my own Church is concerned, we do not have enough Episcopal ministers in Alaska."

Mr. Webb has served as volunteer secretary of the Juneau Chamber of Commerce, as a civic duty, and covered a wide territory with his ministry, traveling by plane.

Responding to the need for clergy in Alaska is the Rev. Robert H. Reid, who back in 1929 made a vow to become a minister of the Gospel. He has just been ordained to the ministry of the Episcopal Church and will work as a missionary in Alaska. He secured his theological education through the GI bill of rights, after service as a Marine in the South Pacific. As he sails for Alaska with Mrs. Reid, his ambition of 19 years is being realized.

HEBERT LECTURING AT BERKELEY

★ **The Rev. A. Gabriel Hebert,** Church of England authority on liturgy and liturgical theology, is visiting lecturer at Berkeley Divinity School for the fall term of 1948-1949. While resident at Berkeley he is also engaged to speak and preach over a vast itinerary during the next few months. He has already spoken at many diocesan clergy conferences, seminary chapel services, and at the College of Preachers during the last week of October.



When the Rev. J. Daniel Gilliam came to Trinity, Tallulah, La., as rector he brought with him Mary Laura Dick of New Orleans as his bride.

GRATEFUL STUDENT SENDS GIFT

★ **The National Council has** received a gift of $40 sent by a Chinese clergyman doing graduate work in this country at present, as an expression of "the splendid service rendered the Chinese Church and people by the Rt. Rev. Alfred A. Gilman and Mrs. Gilman." Bishop Gilman retired recently as Missionary Bishop of Hankow.

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Prof. Trueblood Discusses Cell Groups

★ **Emphasizing the fact that** the "salt has seemingly lost its savor," D. Elton Trueblood told 250 participants in a one-day conference on cell group movements at Ann Arbor, Mich., that a new reformation is underway in Protestant Christianity through a return to the early Church's cellular-type organization. Addressing a diverse group of students, ministers and concerned laity on the University of Michigan campus, he expounded the thesis that the New Testament, basically, is a book about the origin, growth and aims of a small, committed redemptive fellowship ever spreading and dividing like cells in the human body.

Prof. Trueblood stated that the contemporary revolution in Christian thought is based on five points: 1) a recovery of urgency; 2) an emphasis on the ministry of the laity; 3) a recognition that the real human affiliations are horizontal —i. e. between persons committed to the same aims and beliefs and not, necessarily, between persons in the same denomination, racial group, nation or caste; 4) a recognition that life is a totality covering men's worship, work and recreation, and 5) a rediscovery that the fundamental Christian unit is not the lone individual but the individual living within and for an intense fellowship. "The need today," he said, "is for a rediscovery of the New Testament miracle whereby convinced, disciplined persons truly salt their society."

The Rev. John O. Nelson, director of the Federal Council's commission on the ministry and founder of the Kirkridge Community, discussed the idea of constructive retreats leading to a return to positive, Christian social action in the everyday world. The Rev. Ross Snyder, professor of religious education at the Chicago Theological Seminary, emphasized that a cell could only be vital and healthy in the social sense insofar as its members were aware of and committed to the "personhood" of all the members and were convinced that there was a possibility of redemption for both individuals and society even out of the sorriest state.

The final discussant, the Rev. James Luther Adams, professor at Meadville Theological Seminary, insisted that all Christians must know a lot more about their own early history and must learn ways and means of developing a little, revolutionary church within the total social institution that is now called the Church. "We recognize," he said, "that there is something terribly wrong, not only with our world, but with Protestant Christianity. Continually, Christians must come to realize that they have unlimited liability. Each one, individually, is responsible for the collapse or salvation of the world and it is not a burden that can be passed off on some scapegoat." Making a strong appeal for Christian social action, Adams said that major changes in any social order are always achieved by small groups and quoted Ernst Troeltsch to the effect that "virtue can't be realized in a vacuum but only in a social context."

During the conference, the participants broke up into interest groups dealing with cell groups on the campus, in the local church, in summer service and in permanent communities.

BISHOP HART WELCOMES DEAN JOHNSON

★ **"If the Very Rev. Hewlett** Johnson, Dean of Canterbury Cathedral, comes to this country on a visit, I shall be delighted to have him preach in any church in the diocese where the rector invites him. If Dr. Johnson comes to Philadelphia as a lecturer on Communism, I would not care to be a member of the sponsoring committee, nor would I plan to attend such a lecture."—(Signed) Oliver J. Hart. It was recently reported that Dean Johnson had been granted a visa to travel and talk in the United States.



By the summer of 1949 Christ Church, Dearborn, Michigan, is to have a new $260,000 church. Ground was broken by Mrs. Henry Ford, pictured holding the shovel. At her right is Roy Bryant, her brother; Mrs. Stacey and the Rev. Hedley G. Stacey, the parish rector. Mrs. Ford donated the site for the new church.

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ECUMENICAL NEWS

CHURCH WORLD SERVICE MAPS DP PROGRAM

Church World Service has been responsible for bringing into this country 2,943 DPs from Europe and Asia during the last 18 months. Plans for expanding the program were made at a recent meeting of the relief agency in Asbury Park, N. Y.

Speakers at the session stressed that under the government's new edict, CWS will be responsible for a greatly increased number of displaced persons.

It was pointed out that the government has not yet found a way to provide inland transportation from the port of arrival to the community of ultimate destination. Employers hesitate to advance the necessary money, particularly to family groups, it was stated.

According to reports, the needed guarantees that individuals and their families will not become public charges have proved a formidable barrier. To date, however, the CWS has certified over 400 guarantees.

VIRGINIA RURAL AREAS OVER-CHURCHED

Dr. William E. Garnett, rural sociologist for the Virginia Agricultural Experiment Station, says Virginia has too many rural churches.

In a report on rural church problems, Dr. Garnett pointed out that there were 2,361 churches of six Protestant denominations in existence in the state's rural sections.

He said 16 per cent of these churches have less than 50 members; 24 per cent have 50 to 99 members; 19 per cent from 100 to 149 members; 14 per cent from 150 to 199 members; 16 per cent from 200 to 349 members; seven per cent with 350 to 599 members, and four per cent with 600 or more members.

Asserting that denominational bodies have made little attempt to face the problem of over-churching unitedly, Dr. Garnett said the consequences of over-churching were: "weak, struggling, poorly-equipped churches; difficulty in holding strong ministers qualified to meet the needs of their people; and drags in many aspects of community life." (RNS)

BOSTON CHURCHMEN MAP MISSIONS CAMPAIGN

Members of six Protestant denominations met in Boston recently to map a five-year plan for improving foreign missions. The meeting was one of 36 planned for as many key cities in the U.S. and Canada at the recent World Mission Assembly in Columbus, O.

Dr. George P. Howard of Buenos Aires, Argentina, evangelist for South America, told the session that the foreign missions advance campaign would consist of "intensified, more efficient service along all lines of education, health and religion."

"I think of this campaign," he said, "as an endeavor to take Christianity in earnest and to quit playing with religion. It's all part of a general stirring and awakening in Protestant Churches all over the world."

SEEKS AFTER-HOURS USE OF SCHOOL BUILDINGS

Legislation to permit use of school buildings in New York State after regular hours for religious education may be introduced at the next session of the legislature, and a companion bill brought before the New York City Council. Prepared under the joint authorship of State Senator Joseph Parisi and Jacob Paul Lefkowitz, attorney, the plan would apply to all religious groups. Lefkowitz said, "religion is the only secure foundation for peace in the world; the State has an obligation to utilize for this purpose buildings now being wasted after 3 p.m. After hours a public school ceases to function as such and is simply publicly-owned property; (they) should be available to religious groups for the religious education of their children in a healthy adequate environment."

JEWISH JOURNAL BACKS COUNCIL STAND

The Reconstructionist, official organ of the Jewish Reconstructionist Foundation, gave its approval to the World Council's communism-capitalism report.

Defining the theory of laissez-faire as "the theory that self-interest is an adequate basis for an economic order," The Reconstructionist declared that such a doctrine was "irreligious." "In condemning both it and Communism, the World Council of Churches puts its finger on the heresy that is common to both," the bi-weekly said. "That heresy is the assumption that the 'economic man' is the real man, and that loving-kindness and reverence for human personality must not interfere with economic processes. What is objectionable in Communism," it continued, "results from its ideological basis, from its assumption that morality is a class concept and that no act which advances the proletarian revolution is subject to condemnation on grounds of morality."

MISSIONS DEMAND UNITY
By V. S. AZARIAH
The late Bishop of Dornakal
An eloquent appeal for both Unity and Missions.
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THE WITNESS
135 Liberty St. New York 6

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NEWS OF OTHER CHURCHES

CHURCH MEMBERS DECLINE

A yearly loss of 65,000 church members who become "inactive" was decried as a "scandal" by director G. Gerald Sias of the Disciples "Crusade for a Christian World." He was answered by Secretary James H. Tinsley of the Missouri Missionary Society, who told the delegates to the international convention of Disciples that many people are not interested in formal religion "but were definitely interested in meeting the needs of their fellowmen as taught and lived by Christ. The Christians in New Testament days expressed their Christianity by meeting the needs and helping to solve the problems of their fellowmen. They worked in the whole realm of life. Many of the fields in which they worked have now been shifted from the church to social and government agencies. Why was this shift made? It is reasonable to believe it came because we did not emphasize, teach and expect followers of Christ to be stewards. This we must correct."

PRESBYTERIANS OPPOSE 'GET TOUGH' POLICY

The Presbyterian synod of New York adopted a resolution unanimously opposing the "get tough" policy of the U.S. toward Russia. It also deplored the "daily mounting jealousy, ill-will and suspicion" between this country and the Soviet. It said it viewed with "grave apprehension" the growing tendency of Americans to think that war with Russia is inevitable. "We believe," the synod added, "that in all our dealings with the Soviet Union we should be patient, sympathetic, sparing no pains in the effort to put ourselves in the place of a people made hypersensitive by the events of recent history, and that efforts should be made to clarify all questions contributing to existing suspicions on both sides through conference and constructive statesmanship."

The synod assailed what it described as "the present trend toward militarism in this country," terming it a "threat to freedom at home and security abroad." Opposition to peacetime military conscription was reaffirmed by the synod. At the same time, it approved efforts to establish "a genuine world federation" and urged the U.S. to set an example by "utilizing fully the machinery and the growing prestige of the United Nations in the settlement of disputes on the international scene.

BAPTISTS OPPOSE DRAFT IN PEACETIME

Baptists of New York state, meeting at Jamestown in a missionary convention, voted to oppose continuation of the selective service act, stating that it "is in essence and practice actual peacetime military conscription." The delegates, by a voice vote of 500 delegates from 781 churches, asserted that "popular opinion is reflecting increasing fear, passionate ill-will and reckless war-mindedness toward Russsia" and added that "we utterly reject the fatalistic idea that war with Russia is inevitable."

SOUTHERN BAPTISTS ADOPT BUDGET

A budget of approximately three million dollars was adopted by the foreign mission board of the Southern Baptist Church, meeting at Richmond, Va. Of this, over two and a half million is for overseas work with slightly over a quarter million for the home office.

ROMAN CATHOLICS HIT IMMIGRATION LAWS

Delegates to the National Catholic rural life conference, meeting at La Crosse, Wis., were told by their executive committee that U.S. immigration laws are based on racial superiority and are therefore "undemocratic and un-Christian."

Commenting on American land policies, the Catholic farm leaders urged a national policy based on an increase in the number of family-sized farms with special efforts made to do so through reclamation, irrigation and conservation. They also urged that Catholic institutions increase agricultural research as part of their curricula.

The resolution on the Christian Rural Overseas Program — interdenominational relief agency, endorsed it and called for its support by Catholics on both local and national levels.

HOLLYWOOD EMBRACE CONDEMNED

The "Hollywood Embrace" has no place in church weddings according to Lutheran Pastor Frank J. Bauer of Olean, N. Y., speaking before the Buffalo pastoral conference of his synod. Himself but 30, he said that he "is still young enough to favorably regard kissing within its legitimate bounds, but feels nevertheless that any public display of affection, particularly in church, is in bad taste."

MEMBERSHIP DRIVE BY METHODISTS

A campaign to increase membership of the women's division of Christian service of the Methodist Church is planned for January. They will also seek an increase of 1,000 missionaries and deaconesses.

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NEWS OF CHURCHES OVERSEAS

PRIESTS AT WORK IN FACTORIES

More than 100 Roman Catholic priests are currently working in factories and workshops in various parts of France. These "Vatican Commandoes" — as they have come to be known — went to the factories because the workers wouldn't come to the church in sufficient numbers. The priest-laborers live much like any other workers. They reside in tiny rooms near the factories, dress in rough working clothes, and roll their own cigarettes.

They celebrate mass on temporary altars, making use of workshop tables, lockers and the like. When not in the factory, they spend their free time with youth groups, visiting the sick and the old, attending workers' meetings, or discussing workers' problems in the canteens.

Among the priests are accomplished plumbers, garagemen, road-menders, mechanics, and dock-workers. As far as the priests are concerned, the job itself is of no importance, no matter how menial, as long as it brings them into contact with large numbers of people.

Without preaching or acting conspicuously pious, these specialized missioners have, according to observers, exerted great influence on those with whom they have come in contact.

CHINESE CHRISTIANS ARE PRAISED

Chinese Christians were highly praised for their record during the war years at the fifth general assembly of the Church of Christ in China meeting in full session at Soochow for the first time since 1937. The meeting was attended by 150 delegates representing synods from all parts of China, national Christian organizations, and 15 cooperating missions.

Moderator C. C. Chen, pastor of the largest church in Amoy, emphasized that the Church not only "maintained its life and witness" despite the stress of war, but also opened three new mission areas — in Kweichow, Yunnan, and among tribal peoples in southwest China.

Visitors from the United States and Canada echoed Chen's praise, among them American Ambassador Leighton Stuart. Addressing the Assembly in the Chinese language, the Ambassador paid tribute to the perseverance and courage of the country's Christians in wartime.

SERVICES BARRED BY POLIO

Church services have been forbidden by the land council in the Niesky district of Russian-occupied Germany because of "the danger and possible spread of polio." Religious leaders in the section said the polio "scare" had not prevented mass meetings by the Soviet-sponsored Socialist Unity Party. Meanwhile, a protest against the ban has been made by Roman Catholic and Evangelical officials.

MOSCOW BARS UNITY WITH ANGLICANS

Patriarch Alexei of the Russian Orthodox Church has stated that the Anglican Church cannot be recognized, giving as his reason that the Church of England has as its head the supreme secular authority, the king. He also stated that other obstacles were differences in ordination rites and Church canons and dogma.

BULGARIAN GOVERNMENT PRAISED BY CLERGY

Bulgaria's regime operates "in accord with the basic principles of Christianity," the 30th annual congress of the Clergymen's Union declared. The Union claims a membership of 2,000 Orthodox priests. Asserting that they welcomed separation of Church and state in Bulgaria, the priests termed it a "completely natural situation which will do no harm."

In other resolutions, the Orthodox clergymen declared that state-control of the education of youth was not directed against the Church or freedom of conscience; approved "active and permanent collaboration" between themselves and the government; pledged their participation in "all mass organizations, such as the Bulgarian-Soviet societies, relief organizations and cooperatives"; promised to help deepen "existing relations and brotherly connections between the Bulgarian and Russian Orthodox Churches and between the Bulgarian and the great Russian people."

MISSIONARY COUNCIL FOR RUSSIANS

A missionary council of the Russian Orthodox Church has been set up by authority of Moscow Patriarch Alexei, it was learned in Moscow. Archbishop Viteli of Tula will direct the agency, which aims to propagate the Orthodox faith among non-Russian peoples. Its first fields of activity are expected to be Polish Galicia, the Baltic States and the Far East.

CAMPAIGN STARTED BY CARDINAL

Charges that Joseph Cardinal Mindszenthy, primate of Hungary, has started a whispering campaign urging Roman Catholic parents not to send their children to nationalized church schools were made in Budapest by Premier Louis Dinnyes. He spoke at a meeting of the political committee of the Smallholders Party.

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EDITORIALS

Franco and the Marshall Plan

THE dictator of Spain, Francisco Franco, is now receiving kind words from our government. Of course, it isn't on the record, as yet. But the trial balloons have been sent up and tested in the form of statements from Senator Chan Gurney, Coco-Cola's Jim Farley and the motion picture industry's Eric Johnson. All of them, after being cordially received by El Caudillo, have said that Franco's Spain, perhaps with a mild bit of white-washing, should be incorporated into the Marshall Plan for the rehabilitation of Europe. This plan, as you know, is designed to rebuild Europe a la western democratic way of life. These men, all staunch advocates of the Marshall Plan, say that Franco should qualify and, from Washington rumor, the bipartisan foreign administration thinks that it would be a great idea.

There is little doubt that Franco has a fine bargaining position. He still has portions of his Blue Squadron raring to go — the same squadron which fought side by side with the Wehrmacht and the S.S. troops against the Russians. Likewise, his country is hidden behind the Pyranees, a natural defense barrier in terms of pre-atomic war, and the American military look at bases there with covetous eyes. Likewise, Franco has never alienated the Roman Catholic Church, which has more than a little to say about what our foreign policy should be. Yes, Franco is in a fine position.

We, perhaps unfortunately for us, still remember the years 1936 to 1939. We watched Madrid with prayerful hearts and eager hopes. We deplored the United States' and Great Britain's most unneutral Neutrality Act. We had friends that fought gallantly against Franco's imported Fascists. We say now that any acceptance of Franco and his regime in the name of bi-partisan "democracy" would be the greatest moral delinquency that this country has yet fallen into. Such an action, we believe, would wreck the U. N. a thousand times more easily than the Berlin blockade, and we venture to prophesy, would do more to turn Great Britain, France and Italy against us than all of Russia's occupation troops put together.

We believe that this is a paramount moral issue which must haunt the conscience of all Americans, Christian or otherwise. A report from Washington states that what surprised the State Department about their Franco trial balloons was the quietness with which they were received by the American liberals and progressives. Well, we, at least, are now shouting and intend to do so until this specious kind of "democratic" reasoning is destroyed.

"QUOTES"

IT would be a grave mistake to believe that most of the world has any intention of accepting any single economic system, whether based on the communist doctrine of the classless society or the most extreme American capitalist version of a free enterprise system. In a world where so many forces are at work and so many different civilizations and cultural traditions are stirring and intermingling, domination by any single ideology, whether it be religion, or political, or economic, is unthinkable and impossible.

—TRYGVE LIE
Secretary General of UN

Old Age Poverty

WE believe that the trustees of the Church Pension Fund are doing the best job possible under the rules that govern them. But the October issue of "Protection Points" presents a deplorable picture which ought to be on the conscience of every churchman. There are 709 clergymen who were ordained before 1917 receiving pensions, and of these, 613 receive $1,100 a year or less, 37 of them being under $600 a year. We know how some few of these men are able to keep alive, and theirs is not a happy lot. Of the 94 on the pension roll who were ordained after 1917, 77 are at $700 a year or less. Many of these were ordained when they were in their forties or older, and so their length of service makes the pension smaller.

In the matter of pensions for the widows of the clergy, the report shows that of the 1,139 widows of those ordained before 1917, all but fourteen receive $800 a year or less, and of these 1030 are at the $500 or less level. The widows of those ordained after 1917 number 272, and 261 of these are recipients of $500 or less a year. The worst feature of this is that the clergyman who receives the smaller salary

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is oftentimes quite unable to save anything and then his widow is also given a small pension, which has been determined by his average wage and length of service.

The trustees can do no differently than they have, and their efforts have been marked by a sincere desire to give as large a grant as possible. However, the cost of living makes most of these pensions deplorably inadequate. The fault would seem to lie with the philosophy of the Church in its pension plan. It has been guided by a system of an actuarially sound fund. It has failed to take into account the fact that every man, whether he served in a small mission or a large parish, needs food, clothing and shelter when he retires. The widow of a man who has had a small salary is in worse straits. If the Church is a real fellowship, an actual brotherhood where one another's burdens are borne, then we must review what our pension plan is doing to destroy that concept. We have always had in the Christian tradition a special care for widows, but the record of the Episcopal Church in the matter does not suggest that we can be complacent. In fact, the whole matter of pensions in the Church seriously hinders our being able to speak with authority to the governments of the states in the present poverty levels of old age assistance programs. It is past time that the Church re-thinks this whole matter. It is time to seek out the ways of establishing a pension plan that will more fully show the Church indeed a body which cares for all its own.

East-West Tensions at Amsterdam

By Raymond E. Maxwell

Episcopal clergyman now with the Council of Relief Agencies in Germany (CRALOG)

MONDAY, October 11th, at a district conference of pastors in Germany I reported on the assembly of the World Council of Churches. In the discussion following my address one pastor asked why the assembly had not made an unequivocal condemnation of Communism. A second pastor replied that for many reasons, including the fact that Churches from both sides of "the iron curtain" were represented there, it would have been unwise for the Churches to do more than state Christian principles in rather large terms, which could then be given local applications. A third pastor, a bearded but doughty former missionary, reminded us that Christianity had been itself communistic in its early history, and stated that as a missionary in Africa he had worked among tribes where private property was not permitted, but that he had not considered his Christian duty to try to abolish their primitive Communism. He said it is not the Church's business to prescribe economic and social systems, but to support those programs and methods which are consistent with the biblical ethic and to resist those which contradict it.

In many countries discussions like this have doubtless taken place—with some people wishing that the Amsterdam assembly had issued more scathing denunciations either of Communism or of free enterprise (depending on the individual); and with others believing that the assembly could not have said much more or less than it did say. It is no easy thing for an individual to say a word to the complexities of the east-west situation without oversimplifying the issues and arousing prejudice. The difficulty of speaking a constructive word is infinitely greater when not one individual but many speak with a united voice, even if these individuals represent the Churches of the world and therefore speak from a common ground of truth and faith.

Many Points of View

The first and most obvious limitation upon Amsterdam in speaking a word to Communism and capitalism was imposed by the geographical, political and historical diversity of the countries from which the delegates came. The man from Czechoslovakia or Hungary or the man from the Orient, where revolutionary social and political currents are surging and where decisions are being made in protest against racial discrimination and western imperialism and where new nations are being born, views the east-west struggle quite differently from the American. The man from England and from Western Europe views it from a different position again. People in all countries beyond the Russian orbit, as well as millions within it, are fearful of the Russian struggle for power, but they often see

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in the east-west tensions something other than a simple contest between freedom and oppression. The non-American is not more objective or less emotional than the American, but as a third party to the struggle he still can view the two major contenders as a partial outsider, and he considers the aims and claims of both to be less idealistic than their official declarations indicate. The non-American is likely to take sides in the conflict out of historic or economic necessity or as protest against what he considers the social irresponsibility of the side representing "freedom" or against the tyranny or, on the other hand, against the social idealism of the side which claims that its revolution will automatically bring justice and "democracy"; and even when this non-American finds himself under pressure to take sides sometimes he is saying in his heart, "a plague on both your houses" and his inner feeling is that the possibility of war —therefore both sides—are a threat to his peace and security or that (in some measure at least) both sides are "foreign powers" threatening the independent life of his nation.

The man from the Orient or from the countries behind or beside "the iron curtain" is also often a man whose country has had a history of imperialism or tyranny antedating Bolshevism by generations or centuries. He may regard the threat to freedom under Bolshevism as a very serious one, but he is so accustomed to threats to his country's freedom as to regard this one as nothing new; or he may see in it not a threat, but the promise of a standard of social and economic well-being which he and his fellow-countrymen have never enjoyed.

The man behind or beside the iron curtain is often a man to whom daily bread is both a reality and a question mark in a sense completely unknown to most readers of The Witness. For good or ill, therefore, he is likely to be moved by considerations which have little to do with either democratic or Communist ideology.

The first and most obvious limitation at Amsterdam in speaking to the east-west tensions was that of the widespread diversity of the individuals and Churches represented there—geographical diversity, political diversity, diversity of attitudes to Communism and western capitalism, diversity in the interpretation of familiar words ("freedom," "democracy," etc.) and diversity in Christian thinking and practice.

The statements produced by the combined thinking of the Assembly—representative of the currents of life and thought in forty-four countries—reflect a degree of agreement among the delegates and succeed in measure in transcending national prejudices and self-interests. Quite apart from all theological considerations, if there had been any thought of sanctioning either Communism or capitalism, it would have seriously and perhaps tragically embarrassed many delegates and would have split the assembly. This practical fact, however, is not the crucial one: the statements of the assembly reveal that the leaders of Protestantism in all lands view the ideologies of capitalism and Communism as having unwittingly conspired together to bring us to our present impasse—capitalism by its inability to cope with the effects of modern productive power, and Communism by its ideology and methods which are intolerable to lovers of freedom.

But if the first and most obvious limitation that the assembly faced in speaking to east-west tensions was that of the diversity of its own constituency, a second limitation was inherent in the nature and function of the assembly itself and of the World Council of Churches.

No Protestant Vatican

THE Council exists expressly on the basis that it is not to be a "Protestant Vatican." It is contrary to the essence of Protestantism that any man or group of men should assume authority to speak ex cathedra or as "God's vicar." Protestantism allows no ultimate authority except that of Christ the Lord who speaks to us through the Bible by the working of the Holy Spirit, and he gives no infallible authority to men, not even to Church leaders, to give an ultimate interpretation of his will with respect to events and issues of a given historical moment. This Protestant conception helps to guard the Church against taking pride in itself and it helps to prevent the Church from interpreting great moral struggles as simple conflicts between God and the Devil, or to imagine that moral causes, though relatively good in themselves, can be regarded as holy crusades. It does not regard criticism of the Church's policies and programs as tantamount to enmity against God and his righteousness, though it may also be that. It does not equate the will of the Church—hierarchy, organization or leadership—with the will of God. The Protestant spirit has its own peculiar dangers and temptations, but in the refusal to link the destiny of the Churches with any existing historical institution or to give absolute meaning to very relative instruments, the faith and freedom of Protestantism is supremely manifested. As Dr. Hromadka of Prague put it, the Church "is not at home in any historical situation, she is not paralysed by any historical catastrophe."

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It was therefore not merely fear or indifference or compromise with "the world" which prevented the assembly from calling the (non-Roman) Christian world to a holy crusade for or against a particular political or economic system. Even in our present catastrophic situation there was no thought of regarding the east-west conflict in simple moralistic terms of black and white; there was general agreement that to over-simplify moral issues or to minimize their awful subtlety and complexity would only tend more fatally to entrench the Churches and us all behind a Maginot line of self-righteousness. This second limitation, then, upon what could and should be said to the Churches from Amsterdam was defined by the nature of Protestantism and was a limitation inherent in the nature and purpose of the World Council.

A third and closely related limitation upon what could and should be said concerning east-west tensions rests in the fact that it was the business of such an assembly to concern itself in its pronouncements only with the word of truth, not beginning with any attempt to justify particular social or economic programs, but beginning with the purpose of God for man and the world as revealed through his word. As Prof. Karl Barth put it in the opening address, "We should not try . . . to begin down below; neither with the . . . terrifying picture of a culture which is only technically oriented and only concerned with production, nor with the clash between a godless west and a godless east, nor with the threat of the atomic bomb, and certainly not with the few considerations and measures by which we think we might cure all this calamity. . . . The kingdom that we show the world must be God's Kingdom and not the kingdom of any sort of ideas and principles that we approve. Let our 'Yes' and 'No' to the activities of industry and the state be the Gospel's 'Yes' and 'No', and not the 'Yes' and 'No' of any sort of law! . . . We do not have to think about any Christian line of march, but we have to drill ourselves in concrete obedience to (the) living God. Otherwise the possibility could not be excluded that what we think we ought to show the world under the authority of God's word might turn out to be a program like other programs, and—who knows?—only too closely related to the program of particular parties, classes and nations. . . . We wait for the invisible city which God will build—not for a future political state to be set up with Christian assistance, whether it be of liberal or authoritarian character. . . . We have a unique revolutionary hope to proclaim to the world, but we have no system of economic or political principles to offer which would presume in itself to present the content of this hope."

God and Our Own Ideas

THE assembly was limited therefore to "rightly dividing the word of truth"; to distinguishing between the word of God and the plans and programs of men. We are all participants in the political and economic order and emotionally involved in those segments of it to which our loyalties are attached and unconsciously swayed by its symbols and slogans; this involvement always makes it precariously difficult to distinguish between the word of God and our own ideas, but the careful reports issued by the assembly, including the statements on capitalism and Communism, reveal the honesty of the attempt.

A fourth limitation facing the assembly in speaking a word to the east-west tensions was that of acknowledging in spirit and expressing in the tone and emphasis of its words the involvement of all Churches and people in the sin of the world, no matter within what political orbit their immediate task may have to be defined. Whatever can be said for or against specific economic or political systems, Christians cannot face each other in such a time of world chaos with self-confidence and pride. It may be questioned whether the official statements of the assembly adequately express this note, but those in a position to compare this ecumenical conference with the conferences between the two world wars have noted that at Amsterdam there was a marked absence of "this-world" evolutionary optimism about the task that faces the Churches today and very little feeling that we can be proud of our "success" in making the Christian witness effective in converting the world's peoples and its leaders and its life and its work to Jesus Christ.

The insight that we are all involved in the sin and shame of society can be the beginning of repentance and can open the door to understanding between Oriental and Occidental, and can enable persons from both sides of "the iron curtain" to confront each other as persons.

Reinhold Niebuhr's magnificent address on "The Christian Witness in the Social and National Order" was impressive for its sharp analysis of the inward illusions and outward injustices that exist respectively in liberalism and Communism. His critique called things by their right names and without even once using the words "democracy," "communism" or "capitalism" — words which are too often used as catch-words. His

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whole discussion, as one would expect, dealt with the motives of men as expressed in rival ideologies, and not with abstract approval or condemnation of "isms."

But the sin of the world is not just the sin of godless or anarchic social and economic systems; it is the sin of the Church and of us who are the Church. As Pastor Niemoeller powerfully declared, "We are called . . . to repentance: we the Church. . . . We have propagated our 'Christian' truths and principles as they seemed good, reasonable and effective in our own eyes. But we did not tell the world and the men and women of our time that 'we must all stand before the judgment seat of Christ,' . . . Instead of that, we thought we could turn the divine folly of the gospel into a system of human wisdom and expediency. We have indeed a message for the world. But it is not our message. It is God's message . . . the message of the cross."

No one could come to Amsterdam feeling that his country or his Church has a sure program for resolving the present crisis or that the problems of the present hour can find a utopian or ideal solution. Although as a popular journalist said, there was "no Pentecost" at Amsterdam, there were on the other hand no signs of bumptious self-assurance. The mood of the assembly was subdued but positive. The continuing years of war and rumors of wars have undoubtedly had a deepening effect upon the Church everywhere. As I mentioned before, American and Continental theologians are on the way to a better understanding of each others' language and a more fruitful encounter. This derives largely from a growing sense of the tragic depth of the power of sin in human existence and of the radical solution of the cross as sin's only cure.

Chiang Kai-shek's Christianity

By James G. Endicott

Former Missionary in China

IT is not possible for anyone to deny the claim of any man that he has repented of his sins, had an experience of conversion and received the saving grace of God into his heart. It is well-known that Chiang Kai-shek made such a claim and was baptized into the Christian Church. It is therefore technically correct to say that he is a Christian. But if being a Christian means that a person is to be found working for certain good causes, that he is to be judged by the fruits of the spirit and by what he does, then he would be a very determined optimist indeed who would claim that Chiang Kai-shek today is a "Christian." If such a claim is made, then the man on the street may well conclude that to be a Christian means anything or even nothing.

The writer of this article was for a time, in 1939 and 1940, an advisor to Madame Chiang and the Generalissimo in the New Life Movement and other wartime activities. It is my belief that when Generalissimo Chiang Kai-shek was kidnapped at Sian in 1936, he had something of a religious experience and that, whatever was the nature of it, he was influenced and modified, as we would expect a man to be modified by such an experience. Those who at one time felt confident that the Christian religion was going to mean something real to Chiang Kai-shek were basing their judgment on the two or three years following that Sian experience. From 1936 until 1940 Chiang Kai-shek made several broadcasts which seemed to indicate that he was finding in his inner life something of value in Christianity. I recall being especially impressed by the religious point of view of a reply he sent to a group of Oxford professors who sent congratulations on his resistance to Japanese aggression. Of course, all such pronouncements were written by others for him, and they might not have meant more to him than an acceptance of the proper thing to say on such occasions. His friends and well-wishers who hoped and prayed that the Christian religion would make a difference in his life and work, may well have over-estimated the reality of such expressions.

The Deeds of the Man

It is when we turn the cold light of reason on the deeds of the man, that doubt and dismay overwhelm us. Ever since he joined the Christian Church he has continued, with the slight interruption of the years mentioned above, in the killing, torturing and imprisoning of hundreds of thousands of political opponents. He has done

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this in spite of the most solemn agreements for cooperation and political unity, especially during the resistance to Japan. One of the greatest and cruelest scandals of his regime has been the starvation of the conscripts in the military concentration camps. The men responsible for this inhumanity, which starved to death about 3,000,000 miserable peasants, were, and are still, the men who have a "special relation" as it is called, to the Generalissimo. He has rewarded them with power and wealth. In 1944 public anger over this starving of the conscripts rose to such a height that Chiang Kai-shek made a gesture, which was given full publicity. His son took him for a walk and he saw a long line of half-starved recruits being marched from a camp. They were roped neck to neck, although they were too weak to run away. Chiang Kai-shek called in the head of the administration of conscription, beat him over the head with his marshal's baton, but left the administration without the thorough reorganization which it needed, and the starvation continued unchecked.

Deplorable Conditions Exist

UNDER the regime of which Chiang Kai-shek is the head there exist throughout south and west China the most deplorable conditions of child-slave labor. These conditions have often been brought to the attention of the Generalissimo. He has at times made a gesture of "social service" to ameliorate the appalling cruelties. But no genuine reform has resulted. The reason is that Chiang Kai-shek has given away his power of reform (if he ever sincerely had a desire for it), in return for the support of those very elements in society who profit most from the child labor and who murder the reformers or jail them as "Communists." In these matters Chiang Kai-shek makes superficial gestures which in the end amount to nothing.

All Christians should read thoroughly an editorial in the June 26, 1948, China Weekly Review, entitled "Child Tin Miners." It is based on conditions revealed by a conservative British newspaper in Shanghai, The North China Daily News. A few quotations will suffice to prove the point that there is child-slave labor:

"Soon, pausing often to lean gasping against the walls of the shaft, a scarecrow of a lad appeared. He was naked except for a few rags. . . . He emerged from the opening and without straightening up from his crouched position, sank down on the ground, gasping pitifully. . . . He had two bags of tin ore on his shoulders. . . . In a few seconds he got up and without straightening up moved away. . . . It was with a nasty shock that I realized he couldn't straighten up. . . . In the largest mine the majority of the lads were just tiny kids, under 12 years of age . . . a few short years of work are fatal. . . They work all day and are locked up in stone wall forts at night . . ."

If we are going to boast that the head of a state is an outstanding example of the power of Christianity, then he must be judged by what he actually accomplishes in the reform of such inhuman and brutal abuses. Chiang Kai-shek does not even try, to the extent of rousing public opinion to support him. He suppresses opinion and red-baits instead of reforming.

The Formosan Massacre

As a final judgment on Chiang Kai-shek's Christianity, I suggest a careful and detailed study of the Formosan Massacre of 1946. Here was a test case, because Chiang Kai-shek himself came to the radio, promised a fair and just investigation and personally asked the wealthy Formosan businessmen who headed the revolt to trust him and cease opposition. The revolt was caused in the first place by the graft and corruption of Chiang Kai-shek's personal appointees who "took over" from the Japanese. Is it fair to say that a man is known by his friends? At the same time that Chiang Kai-shek was personally promising a fair and just settlement, he was rushing over a division of his American-trained and mechanized troops. They arrived within 48 hours and then there occurred one of the most ruthless and bloody slaughters in all China's history. This slaughter was observed in part by Christian missionaries. who have been strangely silent. The excuse they give is that if they spoke, Chiang would suppress all their work. So much for the religious freedom granted by China's leading Christian.

I commend to all Christians a careful study of Chiang's own book, "China's Destiny." Chiang Kai-shek has ordered this book to be compulsory study in all schools and university civics courses. There is no evidence in this book that Chiang's thought and feeling are guided in any way by Christian thought or practice.

Chiang Kai-shek began his rise to power by activity as a Shanghai gangster. In 1927 the British North China Daily News denounced him as one "who has standing against him in the police records of Shanghai charges of murder and armed robbery." I believe that in spite of the softening influence of his wife and mother-in-law, and of the Sian kidnapping, he has remained, in the hard core of his cruel and arrogant personality, an unprincipled Shanghai gangster.

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THE NEW BOOKS

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* * * **Christian Apologetics** by Alan Richardson. Harpers. $3.00.

Professor John Bennett of Union Seminary writes concerning this work by a canon of Durham Cathedral, "I regard it as the most satisfactory statement that has yet come out of the present confusion concerning faith, revelation and reason." It is not an accident that this book which is Christian apologetics at its best should have come from the English tradition. Rationalism results in making theology equivalent to the philosophy of religion, while the activists can see in it only a systemization of the psychology of religion. In the empirical tradition of English thought we have here the closest approach to a real understanding of theology as the only true science of religion.

Canon Richardson calls the science of physics and of chemistry the abstract sciences for they do not deal with living reality, while the human sciences, like sociology and theology are the concrete sciences, studying real things. Perhaps not since the time of Bishop White in our country has there been so definite, yet sensible an emphasis upon the importance of revelation, and especially biblical revelation, in the Anglican Church. Christian Apologetics takes a real step forward with the publication of this volume.

—S. A. T.

* * **Discovering Wayside Treasures** by William Hutchins. Judson Press. $2.00.

Dr. Hutchins of the Baptist Church in Nova Scotia and professor of religious education and Old Testament at Acadia University has given us in this volume a book full of good advice. It isn't particularly religious but it does have some pertinent suggestions and telling illustrations about character and education, about the game of life and about black sheep. The more than half a hundred short essays will be useful as starting points for discussion in young people's classes or organizations. Every page has its good illustration of story. The book is almost worth the getting for the fund of stories for use in sermons, lectures or after dinner speeches.

—S. A. T.

* * **The Bell Ringers** by Vern Swartsfager. Macmillan. $3

The author, assistant at St. Matthew's Cathedral, Dallas, tells, excitingly, of his work with boys. The book is particularly interesting to Episcopalians since familiar faces move through its pages. Formerly a newspaperman, he knows how to get attention and used it to good stead in his fine work with young people. Young people will enjoy the book: parents and clergymen will profit by reading it.

* * **Making a Go of Life** by Roy L. Smith. Abingdon-Cokesbury. $1.

The editor of a religious weekly, the author knows how to say much with few words. This 365 page book gives you a page of purposeful advice for living each day of the year, after the style of the early "Meaning" books by Dr. Fosdick. It is a big dollar's worth.

* * **The Secret of Inward Peace** by A. Herbert Gray. Macmillan. $2.50.

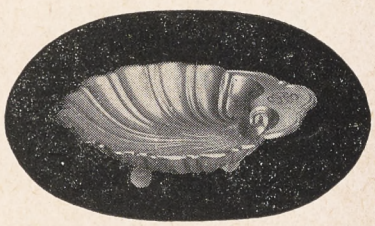
Whether a book on peace of mind that has its roots in Christianity will get on the best seller list we doubt. But here is one that should. The author, who is well known here and abroad for his work with young people and students, tackled most of the problems that confront the average person, and always came up with helpful answers.

* * **Questions Jesus Asked** by Clovis G. Chappell. Abingdon Cokesbury. $2.

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THE PRESS

RUIN: DEATH: Is this nation, with such material strength as no other has ever wielded, settling down to be just another great power? It can be that. It can be more than a great power; it can be the greatest power. Its fleets can command the seven seas, and its airforces can impose the American will on every continent. It can come closer to setting up a world empire, in the Roman sense, in the Burnham sense, in the sense against which Toynbee warns, than has any other nation in all history. Even Russia cannot stop us, not while we have sole possession of the atom bomb. There is a kind of greatness which plainly lies within our reach. And what will it get us? Toynbee has the answer: Ruin. Death.—Christian Century (un-Den.)

OVER-WHELMING EVIL: There is a well-known principle that a change of scale involves a change of character. Wars of the kind against which our government is now taking precautions are so vast in scale, and of such intensity, that they have little in common with those of the past as the polar regions have with a skating rink. Both imply physical destruction. The wars of the past however, arose out of the relationships between sovereign powers. Now they are upheavals in human society that, directly or indirectly, involve almost all mankind. They take the form of an attempt on the part of huge masses emotionally unstable, led perhaps by some power-intoxicated genius and governed by a compelling idea, to assert themselves over the rest of the human race. This overwhelming evil has been made possible by the develpoment of scientific techniques. It is a new phenomenon in history.—Record (C. of E.).

A SERIOUS EFFORT: Whereas the current average salary of Disciples ministers as reported to the Pension Fund is approximately $2,900.00 a year which figure includes parsonage at fifteen per cent of cash salary where parsonage is furnished rent free. such salary is $800.00 below the amount necessary to maintain a family of four according to the Bureau of Labor Statistics — Be It Resolved, That this convention recommends to each congregation of Disciples that a serious effort be made to pay their minister a salary sufficient to meet the need of his family and secure his undivided service for the work of Christ and his church. — Christian Evangelist (Disciples).

WATERED DOWN: Pastoral Teaching in the Church School Worship Service is the title of a new pamphlet just issued by the national department of Christian Education of our Church. This is among the first of the materials to be issued by the department as a part of its new program of increased service to the Church. The idea behind the issuance of this pamphlet is excellent. But the execution of the idea is pitiful. The pamphlet contains thirty-seven instructions which are to be memorized by the children; though they are recommended for adults as well. These thirty-seven paragraphs are a sad explanation of the Christian faith. They are actually a watered-down religion, reflecting an ethical liberalism more than the gospel of our Lord. Let us hope future pamphlets of the department will be reviewed by competent theologians before they are broadcast to the Church.—Southern


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GOOD IDEA

All over the Church there is reflected, in this day of continued revolutionary crisis, a new awareness of the paganism all about us and also the lapse from Christian devotion. Even Church members are confessing their need of renewed knowledge of the "good news" which is the gospel of Jesus Christ. The faithful minority in America and in England and the Continent of Europe view with deep concern the poverty of Church attendance and the loose sense of membership in the Christian community. Others feel the irrelevance and weakness of much of the activitism of the Churches.

As men and women look out upon such a world they are more and more convinced of the primary need of looking up to God. The articulation of this sense of need usually comes in forms of expression that are a confession of a desire for communion with God. Every Christian knows that prayer is the center of religion because prayer is a living communion of man with God.

Because a group of communicants of Emmanuel Church, Baltimore, have made known to the rector their sense of need in our common life today, he has formed two prayer groups. One meets each Wednesday following the eleven o'clock celebration of the Holy Communion in the peace chapel and is designed for those who can be members of a daytime fellowship of prayer. The second, to meet the need of business men and women, is being held the first and third Thursdays of the month before the peace chapel altar at 8:00 p. m.

In discussing this basic work of the Christian Church, the rector, Rev. Ernest Victor Kennan said, "If the Christian Church is to bear witness to its faith in the saving gospel of Jesus Christ in this power age, it must rediscover the truth of the words of St. Chrysostom, 'There is nothing more powerful than prayer and there is nothing to be compared with it.' Of course, there is always the temptation to make a prayer group an ivory tower of escape from the demands of Christian witness and service. That temptation must be resisted. Only through prayer can we understand God's judgment upon our age and learn his will for individual believers and the Christian Church. In every age praying Christians have been instruments of God's will for social redemption."

Letters for this department are to be addressed to The Witness, 135 Liberty St., N. Y. 6.—No calls or interviews please.



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YOUNG PEOPLE OF THE CHURCH

BY WALTER N. WELSH

THIS week we let youth take over. The United Movement of the Church's Youth has an elected leader, John Booty, who spoke to his Episcopal delegation at the Christian Youth Conference of North America, at Grand Rapids, Mich. I want him to speak to you. As chairman of our national youth commission he represents the vanguard of the youth in your parish. Could it be that youth has caught on to the sham around them? He says:

"This is the struggle for life: for the satisfaction of the evil self or for the hand of the Almighty. Which way, which direction, where? In this struggle for life we see man's desperate dilemma, the choice which drives him to new life, or death." And the necessity for making a choice, becomes increasingly important as man proceeds to higher forms of disorder, as

'Lies and lethargies police the world
In its periods of peace, What pain taught
Is soon forgotten; we celebrate
What ought to happen as if it were done—
Are blinded by our boasts. Then back they come,
The fears that we fear.'

"The hope lies in the fact that in each generation God reaches through to some to whom he gives vision and power on this training ground for eternity. . . . It can be seen that the rise and fall of civilizations has provided stepping stones by which God has come more and more close to his earth. We see that the chaos also has a function. . . . And as this present civilization proceeds to destroy itself we must rally the believing Christians to the banners of Christ (the beginning of the adventure of eternity here).

"While on this earth we cannot be entirely freed from the struggle. Those who give themselves to God will be especially the targets of evil. Evil will work against the true of heart with a vengeance. Thus to strengthen the faithful disciplines are necessary. . . . It demands that those whose hearts are on fire with the Holy Spirit must gird on the armour and adventures more and more for the faith. There are no other terms. This is it. There is no hint of compromise. There is a promise of forgiveness if we falter and repent, but our minds and souls must be set upon the cross. Our motto and goal must be 'no compromise'.

"With the faithful it must be God's will that is done, Christ's example which is followed; for there is no other way but self, and self is sin and sin is death.

"We must apply this in our relationships with society, even though it means 'loss of face' and persecution. For 'it is the function of the Church to lead and not endorse public opinion.' This means that out of the Church must proceed the faithful into the chaos to evangelize and heal. Into labor unions, into management, into politics let the faithful go to proclaim God's truth. Let the faithful go preaching and showing by example the inner peace and the outward joy of God living in man. And let them stand up and condemn the devil where he corrupts. Let these evangelists in the truest sense of the word go out nourished by God and strengthened by others who like them are through with hypocrisy and decay and have turned to live in God's love, loving one another."

Let this young prophet be heard and heeded by the status quo in his own church, his own country.

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CLERGY CHANGES:

Walter C. Klein has been appointed residentiary canon of the Collegiate Church of St. George the Martyr, Jerusalem, by the Bishop of Jerusalem. Mr. Klein has been on the staff of the English Bishop since 1946 as a teacher and representative of the Presiding Bishop of the Episcopal Church.

Porter Ball is now rector of St. Paul's, Savannah, Ga.

C. M. Hobart, formerly rector of St. David's, Cheraw, S. C., is now rector of the Ascension, Hagood, and Holy Cross, Stateburg, S. C.

William V. Edwards, formerly city missioner, Cleveland, is now rector of the Church of St. Philip the Apostle, Cleveland.

Wilfred F. Penny, in charge of St. James', Franklin Square, L. I., becomes the rector of St. Ignatius, New York City, on Nov. 28. He graduated from Nashotah in 1941.

Herbert P. Aldrich, rector of St. Andrew's, Syracuse, N. Y., is to join the staff of All Saints, St. Thomas, Virgin Islands.

John E. Knox recently resigned as rector of Trinity Church, Findlay, O.
Kenneth G. T. Stanley resigned as rector of St. Paul's, Norwalk, Ohio, effective Nov. 1.

Leonard H. Flisher, formerly rector of St. Paul's, Wickford, R. I., is now rector of St. Paul's, Wallingford, Conn.

John R. Wyatt, formerly rector of the Ascension, Wakefield, R. I., is now executive secretary of the province of New England and secretary of college work.

James Stuart Neill has resigned as rector of St. George's, Lee, Mass., because of illness.

Edward J. Day, master at Lenox School, is in charge of St. George's, Lee, Mass., until July, 1949, when **John P. Moulton,** rector of Trinity, Milford, Mass., becomes rector in addition to teaching at Lenox.

Charles Best, formerly of Havana, Ill., is now rector of St. Barnabas, Apponaug, R. I.

Norman L. Kellett, formerly of Gloucester, Mass., is now rector of Holy Trinity, Southbridge, Mass.

Benson H. Harvey, formerly missionary in the Philippines, cannot return to that country for reasons beyond his control, and has therefore become rector of St. Philip's, Easthampton, Mass., where he has been serving as priest-in-charge.

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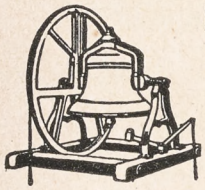
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PEOPLE

ANNIVERSARY:

Bishop Strider of West Virginia observed the 25th anniversary of his consecration on All Saints Day. Regional anniversary services were held in Wheeling, Charleston, Blue Field, Clarksbury and Charles Town.

Bishop Bland Mitchell observed the tenth anniversary of his consecration as Bishop of Arkansas on October 5th.

LAY WORKERS:

Annagrace Jorjorian, employee at the Church Mission House, N. Y., has been appointed to the missionary district of Panama Canal Zone where she will work with the Rev. William L. Ziadie at St. Mark's, Limon, Costa Rica. She is a communicant of St. Augustine's, Wilmette, Ill.

Wilma D. Butler, Athol, Mass., and formerly a secretary in the department of social service, Massachusetts, has accepted appointment as secretary to Bishop Gordon of Alaska.

William J. Haas, formerly on the staff of the Brotherhood of St. Andrew, is now lay reader in charge of St. Luke's, Cleveland.

Marianne Micks, former resident of Windham House while studying at Union Seminary, is now on the staff of St. John's, Northampton, Mass.

ORDINATION:

Gordon D. Bennett, in charge of churches at Allendale, Blackville and Denmark, S. C., was advanced to the priesthood on Oct. 12th by Bishop Carruthers.

HONORS:

Henry Knox Sherrill, Presiding Bishop received the honorary degree of Doctor of Divinity from Hobart College on Oct. 23rd, when Alan W. Brown was inaugurated as president of the college.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief We reserve the right to abstract and to print only those we consider important.

ROBERT S. S. WHITMAN
Associate Rector, Bruton Parish,
Williamsburg, Va.

I have been re-reading the excellent article on the marriage service written by the Rev. Hugh McCandless and reprinted in the Witness.

There is one important point which, it seems to me that he and most people miss. It has to do with the challenge to the people to "show just cause why they may not lawfully be joined together" which Mr. McCandless says and many people feel to be obsolete. As an ex-chaplain in the army who has seen many marriages wrecked by gossiping acquaintances and in-laws who make sly innuendoes and spread tales I should hate to see this "obsolete" passage deleted. The point in the passage referred to seems to deal with this important problem and it is found in the words "or else hereafter for ever hold his peace." The Church gives final opportunity to anyone who may have something to say to say it. If he hasn't had the courage to say anything up to this point he is enjoined against saying it hereafter. In other words the Church says here to the family and friends of the couple: "Put up or shut up." And this suggestion strikes me as being anything but obsolete.

Personally, I would like to see some other "obsolete" word re-instated in the service such as "with my body I thee worship." A wedding is not the joining together of two disembodied spirits as the present service seems to imply and the Church needs to emphasize that we are in no way ashamed of sex when it is used as God intends it to be.

MISS JANE FOWLER
Churchwoman of Boston

What has happened to Spofford's "Talking It Over" column? Has he been eliminated from the "new" Witness? I like the new job and think it is a vast improvement, but I take those words of praise back if it means that Spofford's column is out, since it is the chief reason I take the paper.

FRANCIS O. AYRES
Director of Parishfield, Michigan.

There are two points which I would like to add to the article on Parishfield in the Oct. 7. number. First we intend as soon as feasible to extend the work beyond the borders of the diocese of Michigan. We will be delighted to have laymen come to the center from anywhere in the U. S. —or elsewhere for that matter. Second we have no intention of making the venture exclusively Episcopalian. Although the discipline and practice will be that of our Church, we will welcome men and women of all denominations.

JOHN F. DAVIDSON
Curate at St. John's, Troy, N. Y.

My sincere congratulations on your fine China number (Oct. 14). I was particularly interested as a former member of the staff of St. John's University, Shanghai. The number has strengthened my hand enormously in interpreting the present hideous situation in the East. Having spent three happy years in China I have maintained a keen interest in that great people. A reading of Robert Payne's "China Awake" (more down to earth and pessimistic than his brilliant and poetic "Forever China") had amongst other contacts given me pause to think pretty furiously, and now comes your piled up evidence than can hardly be gainsaid.

Two suggestions: have you any fund that would allow you to distribute as widely as it deserves: e.g.: to all public libraries? Could you not print some offsets at least of my friend Bruce Collier's review of the official study-book which could be sent to all rectors who do not get The Witness regularly? The review should be pasted in the front of every copy of the book by Frank Price ("China — Twilight or Dawn?") as a balancer and a warning.

Power to your editorial elbow in these days when the truth is too often hard to come by.

Answer: We have no funds for sending to libraries. We will however be glad to make reprints of Bruce Collier's review, as suggested, and also of other material from the Oct. 14 number if readers indicate a desire to have them.

CHARLES H. LONG
Secretary of the Diocese of Penna.

I have enjoyed reading the Story of the Week (Oct. 14) because it bears out many things that I have heard from men returning from China. This week a letter came from my son who is a missionary in Nanking, expressing the same ideas. Thank you for the good publicity of the great needs in China and the obstacles men are facing.

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PIPE MAJOR COPLAND PLAYS "THE LAMENT"

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Lafayette Ave. and Bidwell Parkway
BUFFALO
Rev. Walter P. Plumley
Rev. Harry W. Vere
Visit one of America's beautiful churches.
Sunday: H. C. 8:00; Church School, 11; M. P. 11—Tuesday, Holy Communion, 10:30

CHRIST CHURCH
RIDGEWOOD, NEW JERSEY
Rev. A. J. Miller, Rector
Sunday: 8 and 11.
Friday and Holy Days, 9:30 a. m.

ST. PAUL'S CATHEDRAL
Shelton Square
BUFFALO, NEW YORK
The Very Rev. Edward R. Welles, Dean
The Rev. Robert R. Spears, Jr., Canon
Sunday Services: 8, 9:30 and 11
Daily — Holy Communion, 12:05
Also — Tues., 7:30; Wed., 11.

ST. JOHN'S CATHEDRAL
DENVER, COLORADO
Very Rev. Paul Roberts, Dean
Rev. Harry Watts, Canon
Sunday: 7:30, 8:30, 9:30 and 11 — 4:30 p. m. recitals.
Weekdays: Holy Communion Wed. 7:15, Thurs. 10:30.
Holy Days: Holy Communion at 10:30

SERVICES
In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.
Weekdays: Holy Communion — Monday and Thursday, 9 A.M.; Tuesday, Friday and Saturday, 8 A.M.; Wednesday, 7:00 and 11:00 A.M. Noonday Service, daily 12:15 P.M.

CHRIST CHURCH
CAMBRIDGE
Rev. Gardiner M. Day, Rector
Rev. Frederic B. Kellogg, Chaplain
Sunday Services: 8:00, 9:00, 10:00 and 11:15 A.M.
Weekdays: Wed. 8 and 11 A.M. Thurs., 7:30 A.M.

TRINITY CHURCH
MIAMI
Rev. G. Irvine Hiller, S.T.D., Rector
Sunday Services 8, 9:30, 11 A.M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
Services
Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 P.M.
Weekdays: Holy Communion Wednesday and Holy Days, 12:00 noon, Friday 8 A.M.
Intercessions Thursday, Friday, 12:10; Organ Recital Tuesday, 12:10.
The Cathedral is open daily for Prayer.

ST. PAUL'S CHURCH
Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkow, D.D., Rector
Sundays: 8 A.M, Holy Communion; 11 A.M., Church School; 11 A.M., Morning Prayer and Sermon.
Wednesdays: 10 A.M. Holy Communion; 10:45, Rector's Study Class.

THE CHURCH OF THE ADVENT
INDIANAPOLIS
Meridian St. at 33rd St.
The Rev. Laman H. Bruner, B.D., Rector
Sunday Services: 7:30 A.M. Holy Communion; 9:30 A.M. Church School; 11 A.M. Morning Prayer and Sermon.

CHRIST CHURCH
NASHVILLE, TENNESSEE
Rev. Payton Randolph Williams
7:30 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
6 P.M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion, 10 A.M.

CHURCH OF SAINT MICHAEL AND ST. GEORGE
ST. LOUIS, MISSOURI
The Rev. J. Francis Sant, Rector
The Rev. C. George Widdifield
Minister of Education
Sunday: 7:30, 9:25, 11 a.m.—High School, 5:45 p.m., Canterbury Club, 6:30 p.m.

CHRIST CHURCH IN PHILADELPHIA
Second Street above Market
Cathedral of Democracy
Founded 1695
Rev. E. Felix Kloman, S.T.D., Rector
Sunday Services: 9:30 and 11 A.M.
Church School: 10:00 A.M.
Weekdays: Wed. noon and 12:30.
Saints' Days: 12 Noon.
This Church is Open Every Day

CALVARY CHURCH
Shady & Walnut Aves.
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The Rev. William W. Lumpkin, Rector
Sundays: 8, 9:30, 11 and 8
Holy Communion — Daily at 7:30
Fridays at 7:00 A. M.
Holy Days and Fridays 10:30 A. M.

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The WITNESS

FOR CHRIST AND HIS CHURCH

November 11, 1948

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STORY OF THE WEEK

World Relief Problems Considered by C.W.S.

Mrs. Harper Sibley Says Church in Germany Teaches Omnipotence of Government

★ Church World Service held a plenary session in Asbury Park, N. J., attended by representatives of over twenty Protestant and Orthodox Churches which make up this relief agency. Episcopalian Harper Sibley was the chairman.

The Rev. Herbert C. Lytle, Jr., an executive of C. W. S. pointed out that contributions in cash through the constituent Churches had decreased approximately 25% as between 1946 and 1947, or from $28,587,179 to $21,206,603, while there had been an increase of approximately 33 1/3% in contributed supplies, or from 33,973,110 pounds in 1946 to 50,783,926 pounds in 1947. For the first nine months of 1948 3,398,000 has been contributed by the Churches through Church World Service and there have been 26,900,000 pounds of contributed supplies.

It was depressing to hear some urge as a basis for support of relief programs the argument that food and clothing from us are instruments for stopping the spread of Communism. Most refreshing, however, was the address of Mrs. Harper Sibley who called on Church World Service to re-think its support of what is in actuality a state Church in Germany. She pointed out that the proportion of women to men in Germany is three to two and that women are taking a large part in affairs, but that the door of the Church is closed to them. This same Church has taught and still teaches an uncritical obedience toward government. The Church in Germany today still believes in and teaches the omnipotence of government. Said Mrs. Sibley: "It is still a state Church. A real consideration before us is this: How much should we strengthen its hands?" This challenge was not met by the gathering or by the report of the committee on recommendations.

Roswell Barnes, a Federal Council official, lifted the sights of the meeting when he said that the relevance of what the Churches and Church World Service are doing is to bring to men a realization of God's concern for the world and to restore to people some sense of the value of the individual. It is only this which can give to the world a certain basis for hope in these times. Our objective must be the restoration of hope and the conviction that God cares, and in this there must be a combination of the word and the deed. He emphasized that C. W. S. must so define its work as not to give the impression that we are supporting our government in its objectives. We are not an adjunct of any Marshall Plan or Truman Doctrine. Church World Service is not to be thought of as giving a religious sanction to national policy in a power clash.

The session recommended to the board the adoption of the financial campaign plan which was outlined by Mr. Robert Jordan of the National Council of the Episcopal Church who has been assigned the task of directing the Church World Service campaign.

The plan calls for a united one-day giving by all the Protestant Churches which make up the agency. It is called "One Great Hour" and calls for every church member to be in Church on Sunday, March 20th, and at that time present his contribution for the relief and rehabilitation needs of the world. It is planned through this "One Great Hour" project to raise $10,000,000. Extensive use of radio, newspapers and every possible channel of publicity and organization is involved. It should be the largest and most extensive project in which Protestantism has yet joined.

Mr. Jordan's presentation was extremely well organized and the response was enthusiastic. The idea of the Churches working together, concentrating on one objective on the week end of March 19-20, had real appeal, and the feeling was expressed that in a successful project of this sort possibly in talking of a $10,000,000 financial goal Church World Service was being conservative, that a good deal more could be raised.

THE WITNESS
135 Liberty St. N. Y. 6, N. Y.

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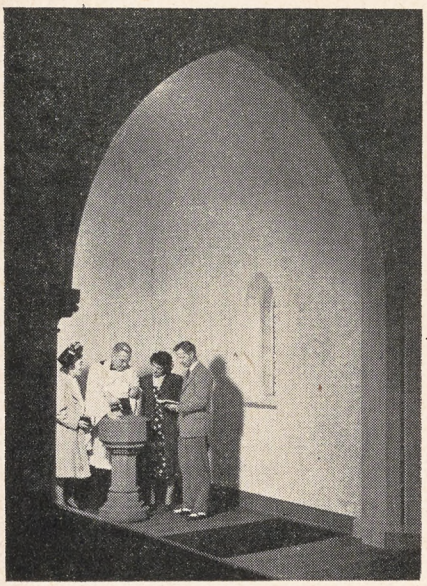
CITY ZONE STATE .....

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NEWS OF THE EPISCOPAL CHURCH

CHURCHMEN PROTEST BAN ON WORKERS' COURSE

★ **The Rt. Rev. Richard S.** Emrich, bishop of Michigan, and the Rev. Wm. B. Sperry, rector of Christ Church, Detroit, and chairman of the Detroit chapter of the Michigan Committee on Civil Rights, have been in the thick of a fight to save a Workers' Education Service which, for four years, has been sponsored by the University of Michigan. The educational service, which was designed to teach union



First baptism at Calvary, Hillcrest, Delaware, is of Susan Ward, daughter of Mr. and Mrs. John Ward. Caroline Pearce is godmother.

people everything from art appreciation to techniques of labor organization, was recently reorganized out of existence by the board of regents of the university because of its reputedly teaching courses with "Marxist tinges."

The whole issue blew up last spring when a General Motors' official attending one of the courses at the school objected to the use of a C. I. O. pamphlet as an example of educational material in an economics course. The supporters of the workers' education service, however, claim that material from the N. A. M. was used for the same purpose and that the instructor was attempting to show what kind of educational and propaganda material was being produced on all sides.

Since then, the issue has been brewing and boiling. Most recently the Board of Regents announced the revamping of the service and the dismissal of Mr. Arthur Elder, director of the program. It was then that the citizens — union leaders, women's groups and church members — who had been keeping their fingers on the pulse of the matter, spoke up under the direction of the Detroit Chapter of the Michigan Committee on Civil Rights. Representing the Episcopal Diocese, the diocesan department of social relations passed a resolution condemning the precipitate and undemocratic action of the board of regents.

On October 27th, a group representing some two dozen organizations was scheduled to meet with Governor Kim Sigler, who many accuse of being responsible for the whole affair at the behest of the General Motors Corporation, in Detroit. Assembled to give the official their views on the matter were such individuals as Bishop Emrich; Archbishop Francis J. Haas, Roman Catholic prelate of Grand Rapids and president of the state. Comm. on Civil Rights; Rabbi Leon Fram of Detroit and Brandon Sexton, director of Region 1-A, U.A.W.-C.I.O. But Gov. Sigler never kept the appointment. Later, after the group held their meeting, addressing their remarks to the governor's empty chair, Gov. Sigler claimed that he could not make the meeting because bad weather held up his plane. Remarks that the telephone service had not been out of order and the production of weather reports showing generally favorable weather throughout the state that day brought no audible come-back from the governor's office. Some unkind souls even went so far to point out that the Detroit Free Press, local paper, ran the story of the aborted meeting on its front page side-by-side with a release announcing General Motors' greatest profits of all time.

After the meeting, Mr. Sperry declared that Gov. Sigler's failure to appear was a "direct insult to 1,500,000 Michigan citizens" and pledged a continued fight to see that educational facilities are supplied the working men and women of Michigan.

CONNECTICUT DIOCESE "RECEIVES" 146

★ **Without Clair-Booth-Lucian** histrionics a bulletin comes from the Diocese of Connecticut: "During the year, it may be of interest to you to know that 146 persons were received from the Roman Catholic Church into our Diocese."

THE PICTURE ON THE COVER

☆ Each year an Empire Service is held at St. Paul's Cathedral, Detroit, when representatives of the British Commonwealth attend, and colorful Canadian troops march to the cathedral. The cover pictures the color guard dipping their flags before the altar, while Pipe Major John Copland marches through the lines playing "The Lament." And if you think it is easy to play "The Lament" or anything else on a Scotch bagpipe, dressed up in kilts, with a tight leather band under your lower lip, just take a look at the Major's face.

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ARIZONA CLERGY MEET IN CONFERENCE

★ **A full attendance of the** clergy of Arizona greeted Bishop Kinsolving for the annual two-day conference at Trinity Cathedral recently. The Bishop presented a detailed account of the Lambeth Conference which he attended. Some of the principal debates and resolutions of Lambeth were outlined, not only with their reference to the present world situation but also as touching upon local conditions. His enthusiasm over the results of Lambeth were contagious and the clergy felt that this local conference was well worth attending. Bishop Kinsolving had the pleasant experience of introducing Ambassador Lewis W. Douglas, a native of Arizona, to the American bishops and others. "Ambassador Douglas," said Bishop Kinsolving, "is one of the most active and highly respected representatives this country has ever sent to England."

Still further high-lighting the clergy conference as a report on the Assembly at Amsterdam given by the Rev. W. Don Brown, rector of Trinity Church in Los Angeles. Mr. Brown had attended the Assembly as an unofficial observer. He spoke in high praise of the work of this Assembly which was made against a background of frightful devastation and disorder, with the tension of the Berlin crisis pulsing in the very streets of Amsterdam.

The second day of the Clergy conference was devoted primarily to mapping plans for the ensuing year and the discussion of the Every Member Canvass to be held in all of the parishes and missions in the district in November. The clergy approved of an increased quota and budget which will be presented to the next convocation in February for final action. Gradually the district is assuming more and more of the expense of witnessing and maintaining the Church in Arizona.

NEW AUXILIARY OFFICERS NAMED TO BOARD

★ **New chairmen for the com-**ing year are announced by the new chairman of the Woman's Auxiliary national executive board, Mrs. William R. Taliaferro of Edgewood, Pa., for the board's four standing committees: United Thank Offering committee, Mrs. Edward G. Lasar, St. Louis; personnel committee, Mrs. William T. Heath, Buffalo; finance committee, Mrs. Rollin T. Chamberlain, Chicago; committee on preparation and follow-up of Triennial meeting, Mrs. H. W. Whinfield, Sheboygan, Wis.

Mr. Taft served during the war as Director of the Office of Wartime Economic Affairs in the Department of State.

BRITISH THANKSGIVING URGED BY CHURCH

★ **The Convocation of Canter-**bury, meeting in London recently, moved toward petitioning a "more recognized and definite status" for the annual Festival of Harvest Thanksgiving in England. The action came on a motion which asked that the festival be associated with a public holiday, "thus combining the spiritual and social elements in thanksgiving."



Bishops Dagwell of Oregon, Block of California, Barton of Eastern Oregon and Bayne of Olympia have their fun at the synod of the Pacific.

CHARLES TAFT TO SPEAK IN BOSTON

★ **Charles P. Taft, the 14th** president of the Federal Council of Churches of Christ in America and the son of the 27th President of the United States, will be one of the featured speakers at the 75th anniversary assembly of the Union of American Hebrew Congregations to be held in Boston from November 14 through 17. Mr. Taft, an active Episcopalian layman who has recently returned from the meetings in Geneva of the World Council of Churches, will speak at the Assembly luncheon on Monday, November 15. A Cincinnatian,

U. T. O. INCREASES BUT NOT ENOUGH

★ **Recent reports of the** amount now in hand for the next United Thank Offering have given the impression of a large increase over the amount at the comparable period in the previous triennium. The national office of the Woman's Auxiliary calls attention to the fact that the increase, about $263,000, is actually not keeping pace with the increase in living costs. It is hoped that a considerable gain in this last year of the triennium will enable the Offering to meet the largely increased demands to be made upon it.

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EPISCOPAL CHURCH NEWS

ARCHBISHOP GARBETT ON ACADEMIC FREEDOM

★ **Incessant vigilance against** encroachment by the State on the liberty of the universities was urged by Dr. Cyril Forster Garbett, the Archbishop of York, speaking at the opening of the fall term of the University of Nottingham. The Archbishop warned that universities dominated by the philosophy that man is merely a cog in a machine would turn out "useful and efficient robots" — who would readily obey the omnipotent state that controlled their lives. Dr. Garbett declared that universities should not be content with making man an encyclopedia of disconnected facts or a machine for the use of an economic or political system. The main purpose of such institutions, he said, is to teach men how to serve God according to conscience.

OPEN STUDENT CENTER IN COLORADO

★ **The latest property to be** acquired by the Diocese of Colorado is the Fred Ingley Episcopal Student Center, a house adjacent to the campus of the University of Colorado at Boulder. This house is to be used for the student chaplain's residence. It is well adapted for small meetings, and for personal conferences. Directly behind this house, is a smaller house, which will be called the Hattie Eckhardt House. This will be used for student gatherings and social purposes. One room will be made into a small temporary chapel for weekday services and where students may come for quiet prayer and meditation at any time. It also contains a well-appointed kitchen, so it is ideal for student purposes. Mrs. Eckhardt, the widow of a professor at the University of Colorado left the Diocese a bequest which provided the money for this purchase.

Now the need is provision for the salary and expenses of a resident chaplain. The hardest burden financially will be during the first years while the chaplaincy is being established, for there is no reason why over a period of years this work cannot become largely self-supporting. The students at the University are from every single part of this state, which makes it a diocesan matter. The college commission of the Diocese has, with the endorsement of the bishop and council, made request of the board of trustees for the inclusion of a thousand dollars in the diocesan budget towards this chaplain's salary.

In 1947-1948 the number of Episcopalian students registered at the university was 862.

BISHOP-ELECT GREETS CANTERBURY DEAN

★ **Dean Donald J. Campbell,** recently elected suffragan bishop of Los Angeles, now dean of Christ Church Cathedral, Springfield, Mass., is one of the speakers at the dinner November 14 in New York to greet the Dean of Canterbury. Other speakers will be Professor William Hocking of Harvard, Rabbi Louis I. Newman and of course the Dean. Two Episcopalians are listed among the sponsors of the dinner, the Rev. William Howard Melish of Brooklyn and Miss Mary van Kleeck of New York.

NEGRO CHURCH HONORS BISHOP GILBERT

★ **St. Philips Church, New** York City, the largest Negro Protestant Episcopal congregation in the United States, observed jointly the 18th anniversary of the consecration of the Rt. Rev. Charles Kendall Gilbert as a bishop of the Protestant Episcopal Church, and the 25th anniversary in the ministry of the Rev. Shelton Hale Bishop, rector of St. Philip's.

Four hundred persons attended the celebration at a dinner in the church school auditorium.

Bishop Gilbert, who spoke at the dinner, was consecrated Suffragan Bishop of New York on Oct. 28, 1930, in the Cathedral of St. John the Divine. He was elected Bishop of New York on Jan. 28, 1947, and installed April 26, 1947.



Bishop Walters of San Joaquin having the Cross of St. Thomas conferred upon him by Mar Shimun, Patriarch of the Church of the East. It was rendered in recognition of the Bishop's work on behalf of the persecuted people of Iran.

St. Philip's Church is now occupying its fifth building since it was founded as a Negro congregation in Centre Street in 1818, as an outgrowth of a Sunday school established by Trinity Church. The Rev. Fr. Bishop has been one of the ministers of St. Philip's Church for 25 years and rector of the church for 15 years. His father, the Rev. Dr. Hutchens Chew Bishop, was rector of the church from 1886 to 1933.

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Service of Thanksgiving Marks Bishop Sterrett's Anniversary

★ **At the Cathedral Church** of the Nativity, Bethlehem, Pennsylvania, November 9th, at five p. m., church people of the Diocese of Bethlehem and visiting churchmen honored the Rt. Rev. Frank William Sterrett in a Service of Thanksgiving marking the 25th anniversary of his consecration. The sermon was preached by Presiding Bishop Sherrill.

An Anniversary Dinner followed the service at Hotel Bethlehem, at which the toastmaster was Wellington M. Bertolet, Esq. of Reading, Pa. Speaking at the dinner were Bishop Oliver J. Hart, Diocese of Pennsylvania, and the Rt. Rev. Walter H. Gray, Bishop-Coadjutor of Connecticut. Bishop Gray formerly served under Bishop Sterrett as Dean of the Bethlehem Cathedral. Mr. H. N. Miller, chairman of the finance committee of the Diocese, presented the Bishop with gifts, among which was a new car.

Bishop Sterrett, being among three of the bishops longest in active service of the Church, was consecrated November 9, 1923, as bishop-coadjutor of the Diocese of Bethlehem and became Diocesan in 1928. Previous to his consecration, he was rector of St. Stephen's, Wilkes-Barre, a leading church in the diocese. He therefore spent his entire ministry in the Diocese of Bethlehem.

In addition to his Diocesan duties, Bishop Sterrett has served as chairman of the Episcopal delegation to the Federal Council of Churches ever since the Episcopal church has had membership in that body. He has been a tireless worker in the movement toward unity among the churches. He is also a member of the Executive Committee of the Federal Council. For many years he has also served as American Chaplain of the Nucomen Society.



BISHOP STERRETT

SEVENTH PROVINCE MEETS IN SYNOD

★ **The Presiding Bishop was** asked to appoint a special committee to study and analyze the Church Pension Fund and the adequacy of its procedures by a unanimous resolution adopted by the Synod of Province VII, the Province of the Southwest, meeting at Christ Church Cathedral, St. Louis, on October 28 and 29.

The resolution, introduced by the Rev. W. W. S. Hohenschild of St. Louis was the result of the discussion of the missionary problem of the general church in the session of missionary department chairmen with the Rev. George E. Wieland, secretary of the Home Department. The Synod felt particular attention should be given to protection of widows of clergymen. Bishop Scarlett told the gathering that he felt the present provisions very inadequate.

The Rt. Rev. Henry Knox Sherrill, the Presiding Bishop, told the Synod that the national church would need greatly enlarged income if it is to be able to meet the real demands placed upon it—both in the field of education and missions. "It is not either missions or religious education," he said. "It must be both if we are to measure up to our opportunities."

Bishop Everett M. Jones of West Texas was elected President of the Province; with Bishop Hines, coadjutor of Texas, vice president; the Rev. Harold C. Gosnell, rector of St. Mark's Church, San Antonio, secretary; and D. C. Howard of Kansas City, treasurer. The Rev. C. Gresham Marmion, rector of the Church of the Incarnation, Dallas, was elected representative on the National Council.

The Provincial Council will include besides the officers Bishops Mason of Dallas and Stoney of New Mexico; Dean John Warren Day of Kansas and the Rev. Roger Blanchard of Missouri and Messrs. Loren W. Garlichs of West Missouri and J. A. Shahan of Salina.

The Court of Review will include Bishop Mitchell of Arkansas, the Rev. Edward H. Eckel of Oklahoma, the Rev. Alfred L. DuDomaine of West Missouri, and Landless Shannon of Texas; and Messrs. A. D. Cochran of Oklahoma, Fancher Upshaw of North Texas, and Vernon Cox of Dallas.

CHARLES W. SHEERIN MEMORIAL FUND

★ **Setting a goal of $50,000** for a memorial to the late Charles W. Sheerin, the national board of Episcopal Service for Youth met last month to form a sponsoring committee for the fund. Representatives were chosen from every part of the country, with the Rt. Rev. Henry St. George Tucker as chairman. Income from the fund will be used to provide an annual award of a fellowship for graduate study of social work. Donors have commented on the appropriateness of this type of memorial, because of Dr. Sheerin's gift for helping troubled souls everywhere, and because of his belief that social work and psychiatry are necessary tools for the Church's work today.

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ECUMENICAL NEWS

MILLIONS FOR RELIEF IN GERMANY

More than 100,000,000 pounds of foods, clothing and medicines with an estimated value of about $50,000,000 have been shipped to Germany by the 16 member agencies of CRALOG since this voluntary relief program was launched on Feb. 19, 1946. Bulk of the supplies was contributed by church agencies, namely, Church World Service, War Relief Services of the National Catholic Welfare Conference, Mennonite Central Committee, American Friends Service Committee, and Lutheran World Relief.

A total of 285 shipments had been made to Germany as of Sept. 30. These consisted of 85,452,896 pounds of food; 17,058,434 pounds of clothing; 228,754 pounds of medical supplies; 848,123 pounds of health and recreational supplies; 1,115,393 pounds of vocational and educational supplies; 40,842 pounds of equipment for hospitals, schools and health centers; 337,073 pounds of industrial and agricultural equipment, and 657,656 pounds of miscellaneous goods.

No shipments have been made to the Russian zone, agreement with military authorities not having been reached.

CHURCH COUNCILS TAKE POLITICAL ACTION

Legislative procedure is being watched more carefully by the churches in Montana and Florida. In the western state, recently, the Montana Council of Churches and the Montana Council of Church Women will have an active lobby of clergymen and laymen at sessions of the state legislature. A program has been inaugurated for contacting all prospective office holders and finding out where they stand on issues in which the church is interested. One particular objective is that Montana take its full quota of displaced persons, under the national government's new program.

In Florida, the State Council of Churches has named a committee on legislation which will study proposals submitted to the next session of the Florida legislature and will keep all religious groups informed on measures which affect the church and civic welfare.

PAROCHIAL SCHOOLS INCREASING

Elbert W. Conover of New York, director of the Interdenominational Bureau of Architecture, predicts that "there may be a great number of Protestant parochial schools in the near future since religion cannot be taught in public schools." Dr. Conover said the trend of Protestant churches to establish schools for their children was to be seen in the "increasing use" of Sunday school rooms for week-day religious instruction given by the various church groups. (RNS)

FUNDAMENTALISTS HIT FEDERAL COUNCIL

Those "radicals" in the Federal Council were given a good going-over by representatives of fifteen "Bible-believing sects" who met in conference recently in Philadelphia. In a resolution they charged that the Federal Council had become "subversive of Biblical Christianity and the American system of free enterprise," and was seeking "a changed social order in terms of collectivistic economy." One of the "ring-leaders" singled out for personal attack was John Foster Dulles, who was said to be "an effective tool of pacifists and radicals." One of the leading speakers at the meeting also said that the "first intent" of the recently formed World Council of Churches is to set up a "super church organization which will dominate world politics."

MISSIONS COUNCIL GETS JEEP GIFT

A jeep station wagon to be used for religious and social work among migrant farm workers in mid-western states has been presented to the Home Missions Council of North America by the Women's Board of Domestic Missions of the Reformed Church in America.

Outfitted with a portable organ, motion picture supplies, slide projector, phonograph, typewriter, Bibles, books and recreational equipment, the station wagon will be assigned this winter to the Rio Grande Valley.

RELIEF FOR REFUGEES IN PALESTINE

Various voluntary agencies operating in the Near and Middle East have formed a continuing committee to provide assistance for Jewish and Arab refugees made homeless by the strife in Palestine. Coordination of an appeal throughout the U. S. for funds to aid a program of emergency relief was approved by the committee. It was emphasized that the committee would distribute relief funds without discrimination as to race, religion or politics, and refrain from any action of a political nature. Distribution of all relief will be made in the name of American voluntary organizations in consultation with the UN mediator and representatives of the voluntary agencies in the field. The meeting which saw the formation of the committee was held under the chairmanship of Dr. A. L. Warnshuis of the Church World Service. (RNS)

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NEWS OF OTHER CHURCHES

QUITS BUSINESS FOR CHURCH

Ray Hausted, 35, Medina, O., sold a quarter of a million dollar business to devote all his time to Church work. "I guess you'd say I had to," he said when asked why he'd taken the step a year ago. "You see, I made a bargain with the Lord years ago. I told him that if I ever prospered in business, I'd give it up as soon as I'd made a stake and devote my full time to his work. I'm keeping my end of the bargain now."

In Cleveland to promote a series of lectures sponsored by the Seventh-day Adventist Church, Hausted said he had never regretted the move. "My friends thought I was crazy to do it," he grinned. "They couldn't understand why I'd be willing to give up a prosperous business to work for the Lord. By my wife and daughters knew. They've given me 100 per cent support and encouraged me in every way possible."

Hausted said he goes about his religious duties just as he used to carry on his business concern, "hustling . . . every minute."

LAYMEN GIVE LABOR TO THE CHURCH

Taking a cue from early disciples who worked with their hands as well as proclaimed Christ's word, about 20 laymen of the Covenant Presbyterian Church, Buffalo, saved $25,000 in the last five years by doing all maintenance work of the church themselves. Business and professional men without previous experience in plumbing, heating installation and carpentry donated thousands of hours of labor. Partly as a result the church reduced its debt from $87,600 to $24,927. A former minister once proposed closing the church because of the heavy debt and dwindling membership. Today the church is gaining members steadily due largely to the zeal and long-term program of the laymen.

Delbert Gardinier, an elder, explained the laymen's attitude thus: "Jesus called to follow him men who worked with their hands — carpenters, farmers, fishermen — as well as doctors and teachers. These men weren't preachers, but they could work and Christ gave them work to do. It's the same way now. There isn't one man in our community who hasn't some kind of ability which Covenant church needs and can use."

Although the men often lacked both "the know-how and the tools," they repaired two furnace boilers, installed five new radiators and repaired 70 others, tarred the roof, cut in extra entrances in several rooms, painted the church and large community house and erected new ceilings and walls. They saved $7,200 by doing all the painting themselves and about $6,500 by repairing boilers which professional steamfitters said were beyond repair. Wilson P. Perkins, church treasurer, crawled into the boilers and relined cracks with iron cement.

URGES END OF MINOR CONTROVERSIES

The Rev. Joseph Cantillon, Roman Catholic priest, told the directors of the National Conference of Christians and Jews, meeting in New York, that there should be a "one-year moratorium" on minor controversies. He deplored the tendency of many clergymen to "worry about brush fires while the world is on fire," and recommended that R. C. priests should "stop defending Francisco Franco" and that Protestant ministers ought to "forget the Spanish inquisition in discussing Spain." He also said that Rabbis should denounce anti-Christianity when they discuss anti-Semitism.

DEDICATE LUTHERAN RADIO STATION

A religious service, attended by about 2,000, was held when the new office and studio building of radio station KFUO was dedicated in St. Louis. The station, owned and operated by the Missouri synod of the Lutheran Church, is supported entirely by listeners and members of the denomination, without benefit of any commercial programs. The new annex is the first and major part of a $500,000 expansion program. Future plans call for a 10,000 watt output (now 5,000) both in AM and FM, a television department, and a series of amateur short wave stations in foreign countries.

METHODISTS ASK DRAFT REPEAL

Opposition to the peace-time draft was voted by the annual conference of Kansas Methodists, meeting at Emporia. The resolution also stated that "it is still possible to achieve peace with Russia without resort to the methods of war." It urged also that "our government desist from those policies of exploitation and domination which create fear and distrust in the minds of the other people of the world."

BAPTISTS OPPOSE CONSCRIPTION

The New Jersey convention of the Northern Baptists unanimously expressed opposition to peacetime conscription. A resolution opposing recognition of the Franco government was withdrawn when delegates objected that it was "not wise" to single out Spain when Protestants "are persecuted in some South American countries."

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NEWS OF CHURCHES OVERSEAS

DE GAULLE'S SUPPORT QUESTIONED

Six French Cardinals recently met in Paris to discuss whether the hierarchy should switch its support from MRP, the country's predominantly R. C. political party, to De Gaulle. Observers point out that should the assembly decide that public schools should be cleared of Church influence, the prelates will make the change and if so would probably give DeGaulle a parliamentary majority. It is said here that De Gaulle has given his pledge to Cardinal Suhard of Paris and Cardinal Gerlier of Lyons that if the Catholic Church supports his program, he would, when in power, issue a Christian education decree "giving satisfaction to all Catholics."

WORLD COUNCIL MAKES PROTEST

The World Council of Churches, from headquarters in Geneva, has made a protest to the Hungarian government against the imprisonment of Primate Louis Ordass of the Lutheran Church. He was sentenced for two years by a workers' court on charges of having received money from the U. S. without clearing through the national bank of Hungary.

The protest was signed by Bishop Bell of Chichester who is the chairman of the Council's central committee, who declared that the charges against the primate were "pure fabrications."

ROMANIA REJECTS VATICAN NOTE

The Romanian government announced it had rejected a Vatican protest against a resolution by a number of Greek Catholic priests to break all ties with the Holy See and reunite with the Orthodox Church. The announcement said the protest, filed by Bishop Gerald P. O'Hara of Savannah - Atlanta, Ga., regent of the Apostolic Nunciature, was considered "meddling in Romania's internal affairs."

According to the government, the protest was "further evidence of the unfriendly attitude which the Nunciature has systematically adopted" towards Romania. The government note stated further it was "difficult to understand how Catholics can speak of religious liberty while they take an oath to fight and destroy non-Catholics." The note added that the Nunciature, in saying that the violation of religious liberty would alarm world opinion, had taken "a campaign line of imperialist circles and against democratic Romania."

Meanwhile, Bucharest newspapers reported that "thousands of former Greek Catholics, including priests and laymen" had met in Alba Uilia, Transsylvania, on October 21 and had declared the break with Rome to be permanent. The Greek Catholics, according to the newspaper reports, pledged their loyalty to Patriarch Justinian, head of the Romanian Orthodox Church, who was present along with other high Orthodox leaders.

SOUTH AFRICAN RACIAL POLICY HIT

The Congregational Union of South Africa, at its annual assembly, denounced the racial policy of the government. The Christian Council of South Africa, representing all Protestant Churches, is now being asked to organize a deputation to see the prime minister on the subject. The resolution stated that the assembly viewed with deep concern the government's proposal to abolish representation of the Negroes in parliament and to remove Negro voters from the rolls. The resolution also vigorously opposed the government's policy of segregation.

DIVORCE IS UPHELD BY CHURCHMAN

Divorce is "necessary social surgery" in the eyes of the Congregational Church of So. Africa. The Rev. D. W. Ross, chairman, in addressing the annual assembly, said the denomination adopted a friendly attitude towards divorcees and readily admitted them. Declaring that some Churches took a "rigid" view of divorce, refusing any recognition of it, Mr. Ross added that the result was loss of members.

"We who have adopted a freer attitude need to come out into the open and be less apologetic," he said. "Let us say plainly that we regard divorce as a serious piece of social surgery, as serious as any other major operation, but equally as necessary under certain conditions. Let us have done with hair-splitting nonsense about legally guilty or innocent parties, which only sets a premium on collusion and hypocrisy of every kind. So long as anyone comes with a sincere intention to start afresh I incline to think we should help them, and tell the ordinary man how anxious we are to befriend him in this serious business."

EXECUTIONS HALTED BY THE CHURCH

Church leaders in Germany have succeeded in halting the execution of 45 persons, now in prison, all of whom were Hitler bodyguards. An effort is now being made to have the testimony reviewed. General Clay halted the executions following the meeting with the Church leaders.

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EDITORIALS

The Sacramental System

AS we read the religious press of our own and other Christian bodies, as we do quite thoroughly week by week and month after month, we find ourselves wondering just what most lay persons actually make out of some of the theological terms, phrases and references which constantly appear in both articles and editorials. To take a few such terms at random —"The Holy Trinity," "The Atonement," "The Deposit of Faith," "The Merits of Christ," "Regeneration," "Conversion," "Sacramental System." Our guess is that the average reader — active and devoted Church member though he may be — has very little notion of the significance of such phrases for his own spiritual life or for the problems of the world in which he lives. We fear that all such theological terms are an actual snare to the average believer because they tend to make him think that Christianity is something very like an automatic scheme for the culture of individual souls, quite apart from the experiences and problems of the ordinary man in this miserable and naughty world. And for the mere outsider who may happen to dip into such literary waters, the language is an offense and a scandal to him and his reaction to it is a scornful retort, "More silly shibboleths that these Christians seem to dote on!" As a matter of fact it is our conviction that the Christian world needs a thorough revision of religious terminology much more than it has ever needed new translations of the Bible.

None of us Witness editors is a theological expert nor a specialist in ascetic theology, but we do presume to suggest that there is no more profitable mental and spiritual exercise than to make a meditation on one of the commoner theological slogans, trying to think out its basic significance for the great secular world and its peoples, with an imaginary interlocutor asking embarrassing questions.

Just as a sample of what we mean, let's take the common phrase, "The Sacramental System." The professional theologian would perhaps define its meaning as baptism and the holy communion — and, if you please, the other five "so-called Sacraments"—as God's method of bringing the human soul into personal relations with himself. This is, of course, true enough as far as it goes, but it doesn't go nearly far enough. It's not a missionary-minded definition, because it means little or nothing to the bewildered outsider looking for light in a dark, confused world dominated by force and greed. The question such an outsider — and many a nominal insider too—would be sure to ask first is "Why did the Lord of life—as you believe your master to be—choose a little water, a bit of bread and wine to get himself into the lives of human beings?" It's a fair question and a searching one, and surely it's an easy query to answer.

Our Lord chose "a little water, a bit of bread and wine" to give himself to us humans because the Creator made all this little planet and its inhabitants according to this same plan. It's the very nature of the world we know. It is always through the physical world that God gets some part of himself into the minds and hearts of men. The artist realizes this as he sees beauty in the world about him and expresses it; an eternal, spiritual reality not measurable by physical standards. The lover, in physical intimacy with his beloved, finds himself overwhelmed by a spiritual reality, hitherto unknown, that is timeless fellowship. Every explorer of unreached territory—whether a scaler of mountain heights, a searcher of dark continents or polar wastes, a scientist seeking yet unrevealed secrets of the creation, an economist or statesman or inventor pursuing the holy grail of a freer, juster, more abundant life for mankind —all these are workers in God's universal sacramental system, all alike assured of an "inward

"QUOTES"

THE Incarnation, the coming of God in Jesus into human life, is the divine invasion of history; God entering his world to recreate it. Jesus was no weak visionary intoning beautiful, consoling words. He was the torrent of the life of God flowing into history—strong, turbulent, sweeping.

—YOUTH EDITION
OF FORWARD

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and spiritual grace" transmitted to them through the "outward and visible sign," if only their hearts are pure and their wills centered on the blessing of mankind and not upon wrenching the secrets of God's universe for selfish or destructive purposes. For all such explorers do walk inevitably a dangerous as well as a thrilling road and the solemn warning of the Apostle to the primitive Christian fellowship gathered for the Lord's supper—"he that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the Lord's body"—applies equally to this modern gathering of bold spirits exploring the physical world which is, as St. Athanasius realized and declared truly "The Body of God." It is a warning that scientists, economists and statesmen must take heed of very humbly and determine that their discoveries shall not be permitted to lead to destruction, to poverty, to oppression, and to their own souls' condemnation instead of to an ever-broadening fellowship and to an abundant life for mankind which our Lord made possible.

This sacramental principle obtaining through all God's creation is as intimately related to the religious reality described by the ecclesiastical slogan, "The Sacramental System," as a man's eyes and ears are related to his heart. They cannot be separated, even in thought, because they both alike concern vitally all human personalities living together on the planet, earth. The Christian Church's two — or seven — Sacraments are the inner-most of an infinite series of concentric circles of which God is the focus. In that inner-most circle God gives himself more intimately, more vitally, more enduringly than in any of the outer circles of his imminent life because there his incarnate life abides in family relationship with his individual children by keeping the covenant or plain agreement given for all time by our blessed Lord Jesus. But the triune God is one God and his sacramental principle of life is a universal one. He presses in on our little world of sense continuously, ready to give to mankind everywhere enduring spiritual gifts as they seek him through the multitudinous aspects of the physical world—even to those children of his who, like so many of our modern scientists, economists, statesmen and adventurers, are not yet aware of him as a person who is the lord of their life and the master of the world.

Here, then, is our simple meditation on one of the common theological slogans of the Christian religion. There are many more, some of which we have already listed. We invite our readers to try their hand—and their heart and mind—on some of them and send us their attempts to elucidate their significance for the world at large so that "the wayfaring man, though a fool, may understand."

Gammack, Turnbull & Co-eds

BY THOMAS V. BARRETT
Chaplain of Kenyon College

W. A. Personnel Executive Ellen Gammack has been whispering in our ear for a long time about the importance of vocational conferences for women. We have always held that a woman's place was at her dressing table, or in front of a washing machine, but having a tolerant temper we took in one of these conferences at Orleton Farms, London, Ohio. Orleton Farms (for the benefit of those who have been excluded from one of life's richest experiences) is Miss Mary Johnston's delightful, fabulous, food-stocked manor situated on several thousand acres of good Ohio land southwest of Columbus. There is a fireplace in every room, except the living room which has two fireplaces, and a grand piano. We had a breakfast of bacon and eggs, gold as a sunrise, and cream on our wheaties that had to be ladled out of the pitcher.

This put us in a genial frame of mind and we listened with interest to the discussion of twenty or thirty co-eds concerning professional Church work. We gave a short talk on Christian vocation followed by several top-notch speeches on various kinds of work in the Church open to women. Capable, devout, missionary-minded executive Irving Swift presented overseas work with statesmanlike vision. Ellen Gammack reviewed the mechanics and qualifications, Helen Turnbull's eager, intense, compelling knowledge of the dignity and scope of women's work in the Church was so forceful we found ourselves signing up to go to Windham House before we realized we were already working for the Church.

The importance of the conference was apparent. The Church has hundreds of places for well trained women workers. In overseas hospitals, schools, missions, at-home Church schools, parish offices, diocesan headquarters and organ lofts.

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And college campuses like Vassar, Ohio State, South Carolina, Texas and twenty others. Procedure of the conference: worship, recreation, specialized talks by experts like ourselves on college work, Negro work, rural work, nursing, teaching, counseling, evangelism and personnel work. After two days together, the co-eds went back to college, some planning definitely to go into Church work, and all richer for having learned much about the Church they didn't know before.

We are now in favor of vocational conferences, and believe the whole Church should be grateful to the W. A., and for the U. T. O. which helps to support such conferences, provides scholarships for training, and pays salaries of a score or more trained workers in various fields. Further thanks are due to Mary Johnston and others like her who generously provide places for holding such conferences for students—with non-pouring cream gratis.

Possibilities, of interest to the parish priest: a trained woman worker, young, energetic, with good-housekeeping-seal of approval of the W. A. and "281". Pay the worker yourself or apply to the W. A. for a salary. Also to be kept in mind: Untrained college graduates (in limited number) who might serve apprenticeship in Church work, take training in graduate school after a period of service. The Church owes a debt of gratitude to college pastors, W. A. officers, training school directors, like Turnbull and Grammer of Berkeley, for promoting women's work in the church, and following through with conferences, personal recruiting, careful selection, training.

We left Orleton Farms licking the cream off our lips, and resolved to read the booklet on Women's Work published by "281".

"After all," we said to ourself, "what if some of them marry the curate after two or three year of service. If a woman takes her place in front of the washing machine, or the dressing table she may not be doing Church work for a living. But a home is a good place for a woman who knows something about Christian religion."

Introducing Christianity Into Christendom

By Arthur C. Lichtenberger

Professor of Pastoral Theology, General Theological Seminary

WHEN a man is ordained priest in the Episcopal Church the bishop says to him, "You have heard of what dignity and of how great importance this office is, whereunto you are called." As the service proceeds it becomes evident where the dignity and importance of the office are to be found. Not in the person of the priest, in his abilities or his achievements; certainly not in his pretensions. The ministry is so weighty an office and of so high a dignity not because of what we bring to it or make of it but because of him who has called us—called us to be his servants and stewards.



In the deepest sense we are here, either as students preparing for the ministry or as men ordained, not because we have chosen this work but because we could not do otherwise. It is unthinkable that any man should say, casually and offhand, "I am going to be a servant of Christ and steward of God's mysteries." When we offer ourselves for the sacred ministry our offering is a response. That is what vocation means. The initiative is not ours but God's. And when we are persuaded in all seriousness that we have been called by God to the ministry, then we answer because we are compelled; that pressure upon us in the pressure of God's love. In the days of Frederick Denison Maurice a clergyman's life was very different from what it is today, but even then he spoke of "the responsibilities" and "the terrors" of the ministry. No man can make the effort to meet those responsibilities or live serenely with the terrors unless he has unshakable conviction—not only on the luminous day of his ordination but on the dark days of his failure and his disappointments—the unshakable conviction that he did not choose

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Christ but that Christ chose him.

With that conviction we are here. Some of us preparing for the ministry, some of us guiding and directing that preparation. The seminary is, in a common phrase, a place where men study for the ministry. To study for the ministry, obviously, does not mean only to study. There is much more in a three year seminary course than the work in lecture room and library and tutorial hour. But to study for the ministry does mean to study; to study the Bible, Church history, dogmatic theology, apologetics, Christian ethics, Liturgics—to study pastoral theology.

Old Definitions

From the earliest days in this place, as in all seminaries presumably, there have been courses called pastoral theology. In the General Seminary catalogue of 1834-35, which is the earliest bulletin preserved in the Library, there is printed this requirement—"All classes on one day each week, . . . and as often on the day appointed as he may require, attend the professor of pastoral theology and pulpit eloquence, for the performance of the services of the Church, the delivery of original sermons, and the instructions and recitations, or other exercises, to which he may think proper to call their attention." In 1854 the catalogue states that "The design of the course in this department (pastoral theology) is, specially to prepare the student for the duties of the desk and pulpit, and for all other pastoral offices." Fifty years later the professor of pastoral theology and the dean were having an uneasy time. "Fortunately or unfortunately in the old days of the seminary," we read, "the demands upon the incumbent of this chair were not as great as they are now, or as they ought to be and must be in our later day, provided the chair is not lumbered up with those various ephemeral educational experiments of our period which threaten to take up its time and which deal with very small matters and matters of very questionable ultimate value."

The present incumbent of the chair of pastoral theology is also somewhat perplexed. Coming to the seminary from many years in the parochial ministry I will not presume in this inaugural sermon, after four weeks of residence to give the proper specifications of the chair. There is no doubt it could easily be adorned with excess lumber. Everybody has an idea or two about what should be taught in pastoral theology and how to teach it. Experiments are in process in many places. Both the content and method of teaching the courses are under careful scrutiny. What, precisely, should be taught in the department of pastoral theology? How much field work should be required of students? How can such field work be supervised effectively? Can clinical training properly be part of the three year course? Every seminary in the country is asking those questions and seeking the answers. And that is good. It would be better if we had found the answers, but since we haven't it is good that we are determined to press the search.

Must Be Critical

We must, therefore, be very critical of what we teach in this department; critical of how this part of a man's training for the ministry is given. Without such criticism we are likely to find ourselves dealing with the subject in a way which is quite unreal, quite irrelevant to this historical situation in which we stand. There is a constant change in the social and cultural patterns of life, in our day such change moves at a rapid pace; we must be aware of this process as we train men to be pastors. Pastoral theology as taught in 1948 can bear little resemblance to pastoral theology as taught in 1900 and in 1958 another approach may be required. This does not cause confusion and uncertainty. This makes for order and definiteness. Only in this way can we train men adequately for the pastoral ministry and such training, certainly, is a necessity which must be met if the Church is to be the redemptive community.

Now whatever explorations and experiments we may make we shall have one fixed purpose: to enable the men to go from here into the ministry to relate the given element of the faith to the life of a Christian community so that the Christian community can be an effective witness of the gospel of the world.

This is implicit in the title of the department. It is pastoral theology. The emphasis is upon both words. It is not pastoral care nor practical theology, for pastoral care in all its aspects finds its ultimate reference in theology, and theology that is of any use to the pastor is bound to be practical which means it is applicable to life. We do not study theology without being involved personally, for theology is the study of the living faith of the Church. So why speak of practical theology? I should not want to be asked to teach that, for the overtones of such terminology are that the theology taught in the other disciplines in a seminary is impractical, academic, abstract; and that since such subjects as counseling, parish administration, preaching and Christian education are practical, therefore they are only accidentally and remotely connected with theology. Terminology here, as often, is important: we have a department of pastoral Theology.

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Does Christianity Matter?

SO we are concerned both with the faith by which the Church lives, the given, and with men and women, social beings in this present day. The task of the minister in this situation is an extremely difficult one, requiring as Kierkegaard put it, the introduction of Christianity into Christendom. When we think of what it means to do, we think first of all, I suppose, of the great numbers of men and women who cannot see how Christianity has any relevance for their lives. We think of the people who cannot see where Christianity matters at all. They live in one world, the Church lives in another. In one of the reports presented at Amsterdam the question is asked, "What does the world see, or think it sees, when it looks at the Church?"

Answer from the world: "It is a Church that has largely lost touch with the dominant realities of modern life, and still tries to meet the modern world with language and a technique that may have been appropriate two hundred years ago." Whether that be true or not, that is what many people think of the Church. Between them and us there is a great gulf fixed. If that gulf is to be bridged the clergy must have a real grasp of the meaning of Christian faith and a profound understanding of people where they are.

The priest then must know theology but he must also have a working knowledge of the psychology of personality and an understanding of social structure. He must know people and he must know what happens to people in our secular culture, our "demonically distorted" secular culture. It is quite useless for a priest, no matter how orthodox his theology and how sound his churchmanship, to stand on one side of the gulf which separates him from perplexed and needy people and tell them that they have no business being over there, they should be where he is. Our Lord cannot be served in that manner. The servant of Christ, the pastor, meets people where they are in their predicament and helps them find a way. He walks with them in a rediscovery of the way made for us all by the Lord Christ.

But when we ask what its means to introduce Christianity into Christendom, we cannot think only of those outside the life of the Church. Christianity must be introduced into Christian churches. There are of course many devoted men in the ministry, there are great numbers of faithful lay people; but if we are going to take seriously the words which everyone used so freely a few years ago—"let the Church be the Church" —then the parishes of the Church must be rebuilt.

Dr. Visser 't Hooft has said that the rebuilding of parishes in continental Europe means three things. 1) "To help each parish overcome the spirit of the bourgeois secularism and to rediscover its specific calling as part of the body of Christ. This means realizing anew the fundamental difference between the Church of Christ and an association to promote the religious interest of its members." 2) To bring lay people into a full, active share in the tasks of the parish. 3) To create a real fellowship within the parish. Are not those the essential needs of every one of our parishes here in America? It is required of a faithful steward of the mysteries of God in our day that he do at least this: lead the people in his care toward those goals.

Not a Refuge

We cannot conserve the Christian faith and the tradition of our Church if we use this heritage as a comfortable refuge for ourselves and the faithful few gathered about us. That is to bury the talent with which we have been entrusted. You will remember what our Lord said about that kind of stewardship. One has the impression at times that we Episcopalians think we may escape his condemnation because of the careful and orderly way in which we preserve what has been given us. It was remarked long ago that "the Episcopal Church embroiders the napkin in which it lays away its talent." But we are still unfaithful no matter how we bury it.

Clergy and people must see what has been given them, use it to make the parish a center of Christian faith and witness in the midst of common life.

Can a man in his theological course learn how to be that kind of a pastor? Can he learn how to care for individuals and "to provide for the Lord's family"? To minister to persons and to lead in rebuilding the life of the parish? To stand, as Archbishop Temple said, "To stand for the things of God before the laity that the laity may stand for the things of God before the world?" I believe he can. That of course is the end to which all he studies and does here is directed. He will not emerge from Chelsea Square on graduation day with a diploma and a burning conviction and a complete set of perfected techniques. We trust he will have the diploma and we pray God he will have the burning conviction. What else? This, I think: Enough understanding to know that he is only a beginner and has much to learn. A man with that equipment will be a good pastor. He will never cease to learn. He will seek in the diaconate, in the exercise of his priesthood, in clinical courses or wherever it can

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be found, further training. For if a man learn here that he enters the ministry as a disciple, a learner, and that he goes among people not as a master but as a servant, not as a ruler but as a slave, a slave of the Lord Christ and their servant for his sake, then he understands the true dignity and importance of his office. Then he will be indeed "a servant of Christ and a steward of the mysteries of God."

A sermon preached in the chapel of the General Seminary on October 18 at the inauguration of Prof. Lichtenberger to the chair of pastoral theology.

What Is Truth?

BY ALSON J. SMITH

of the Methodist Federation for Social Action

THEOLOGICALLY speaking (which we seldom are) one of the most curious observations to come out of the World Council of Churches meeting in Amsterdam last summer was Prof. Reinhold Niebuhr's remark that Communism was more dangerous than Fascism because it contained more truth. This is a typical, tortured Niebuhrism, representative of the kind of Luce thinking Reiny has indulged in ever since the day he discovered that the wages of sin is a check from Life.

This reminds us vaguely of something Toynbee said in "Civilization on Trial"; that Communism is a page torn from the book of Christianity and misread. And also of Mr. John Foster Dulles' statement before the General Conference in Boston that Communism and Christianity sought the same ends. Communism seeks these ends by fair means or foul. Christianity, of course, seeks them only by such means as are sanctified by Christian ethic and current capitalistic practice (atomic war, for instance) although historically it has used all the means it now professes to abhor when the Soviets use them. But let's not talk about that. Toynbee, who knows that the Inquisition and the Crusades, as well as the burning of the witches, are a part of contemporary Christian history, shows an awareness of the dimensions of the whole problem of truth and error which neither Niebuhr nor Dulles do.

Is the truth so dangerous that even the little bit of it that Niebuhr, Dulles, and Toynbee grudgingly grant to Communism constitutes a threat to that western "Christian" civilization (the one that created and used the atomic bomb) and which, they allege, has a great deal more of it? And just how much of its does western civilization have, anyway? And just how little do the godless Soviet have? What are the dimensions, the proportions of truth?

Prof. Hromadka of the Prague theological faculty told the Amsterdam Conference, in reply to Mr. Dulles' attack on the Menace In The East, that it was high time the West realized that it had no monopoly on truth, justice and freedom. In the smug self praise and the allocation of all virtue to their own side of the Dulles and Niebuhr speeches at Amsterdam there was more than a trace of that blind Pharisaism which led Jesus to denounce the self-styled chosen people of his day as "kalsomined tombs" who would get into the Kingdom of Heaven only after the thieves, murderers and harlots had been admitted, if at all.

The truth, of course, is that nobody has the truth. This is a secret which theologians, educators, scientists, politicians, bishops and corporation lawyers guard with their lives and deny from the housetops.

Brotherhood Now

BY PHILIP H. STEINMETZ

SUSUMA Fuyita, a Japanese, a leper, died at the age of twenty, horribly disfigured and after terrific suffering. He said:

> O wondrous God
> By whom my life was blest,
> I yield to thee again
> This body torn with pain,
> And find my rest.

The first public prayer of a Negro from a primitive African village near Mompono was:

> Lord Jesus, you be the needle and I will be the thread. You go through first and I will follow wherever you may lead.

An Italian youth living 250 years before Columbus wrote:

> Lord, make me an instrument of your peace; where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy.
>
> O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood, as to understand; to be loved as to love; for it is in giving that we receive, it is in pardoning that we are pardoned, and it is in dying that we are born to eternal life.

There are no national or racial lines in the fellowship of those who know and love God.

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THE NEW BOOKS

***Excellent **Good *Fair

* * **More and More of Memories** by Arthur Porritt. Macmillan. $3.50.

When a motor accident cost the late editor of the Christian World his position, he took up his reminiscences again and added this new book to his delightful "The Best I Can Remember." From his stories of his native Lancashire through those of his reporting days in London and at Cambridge to those of later days spent on The World and in the ecumencial movement, the book sparkles with anecdote and bon mot, vignettes of professors, nobility, laymen, bishops, preachers, authors and government officials on both sides of the Atlantic. The chapters on John Burns "Concerning Prime Ministers" and on "Dr. James Moffatt" are of especial interest.

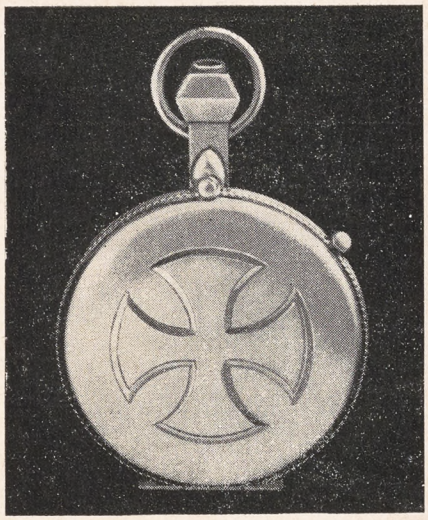
—Helen Grant

* * **A Call to What Is Vital** by Rufus M. Jones. Macmillan. $2.

The distinguished professor of Haverford, now emeritus, here presents the religious experiences of a large number of friends, along with chapters on the Bible; the future of religion, in which he has interesting things to say about saints; chapters dealing with the conflicts between religion and science, and an excellent one on prayer. Prof. Jones has for years had a wide following.



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THE PRESS

THE REVEREND: In his diocesan paper Bishop Stephen F. Bayne unburdens his soul in this fashion: "If you have any respect for the Bishop's blood pressure, PLEASE do not use the word 'Reverend' as a title. It is wrong. It is sinful. It is against Emily Post. It is ungrammatical. It is everything that is loathsome and horrible. There. 'Reverend' is an adjective, like 'Honorable' which is used to modify a noun—as 'The Reverend Mr. Brown' or 'The Reverend John Brown.' It is NOT a title. It is always prefixed by 'the.' It is never used with the last name alone. Archbishops are 'The Most Reverend'—that includes Bishop Sherrill in our book—Bishops are 'The Right Reverend,' Deans are 'The Very Reverend,' Archdeacons are 'The Venerable,' Parish Priests—those peasants—are 'The Reverend.' End of annual blast on the subject." — Olympia Churchman.

NO EVANGELISM: Following the exhibition (the first broadcast of Great Scenes from Great Plays), an invitation was given to the hearers to join the Episcopal Church. Bishop Sherrill had high hopes, for he sent a long telegram to the 87 Episcopal bishops in the United States, asking them to be prepared to welcome into the church "many thousands" of non-churchgoing Americans expected to seek spiritual sanctuary after hearing the new program. We have long had the feeling that a lot of church people are using the term evangelism without thinking what its content ought to be. There can be no evangelism without the "evangel"—which is the gospel of Christ. There can be no "spiritual sanctuary" unless sinners admit the spirit of God into their hearts and repent of their sins, accepting the provisions made for their redemption in our Lord Jesus Christ. Dramatics cannot be separated from that which is unreal. —Watchman Examiner (Baptist).

FOLLOW YOUR BEETLE: "Truth or Consequences" has condemned four young men to an annual forfeit. In cars provided, with attendants to see they don't cheat, they are to drive from the West Coast to Chicago. The first one to arrive will receive a brand new car. But their routes will be determined by an accompanying beetle, who will crawl where he will on a state map, and the car's driver must follow exactly: where the beetle stops, there he must tarry; should it proceed only backwards, or exclusively sideways, so must he drive. Should the beetle sulk or sleep, the driver must not tease or goad it into action; should it die, replacement beetles are provided by the management. Perhaps this is the real answer to all our problems, such as: What is the world coming to? or where do we go from here? Be beetle-led, bet your bottom beetle, follow your beetle and forget your fears. Not on the turn of a card, or the throw of a dice, not even on a girl's variable favor, but on a beetle's progress shall hang our fate and future.—Commonweal (R. C.)

AS IF THEY WERE: Drive-in theatres are springing up all over the country, and their popularity seems to be an assured fact. Inevitably there should be a drive-in church. Now the resort town of Rockford has provided one under the auspices of the First Baptist Church. A "congregation" of 200 or more now go to church without even getting out of their cars on Sabbath evenings. Services are conducted on the high school grounds by means of a public address system. They include about 45 minutes of religious music and a 15 minute sermon. Ushers go from car to car collecting the offering with their plates. The decorum of the drive-in congregation is said to be as reverent as if they were in church. —Union Herald (Pres.)

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Dr. H. S. Leiper, in a foreword to this eye-witness account by an accredited visitor to the 1st assembly of The World Council of Churches, says:

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CHURCH AND DRAMATIC ARTS

BY WM. B. SPOFFORD, JR.

WE have continually pointed out that drama has always had a close affinity to religion. Worship, whether in Egypt, Greece, Palestine or in the modern world, has, of necessity, used dramatic forms. We think this relationship is natural and that a lot more should be done about it. We believe that the Church should take its responsibility seriously and help to foster experimental dramatic groups aimed at putting on simple, but sound, drama for the local church.

Many attempts have been made. A few years ago, a group in the diocese of Massachusetts failed, despite the backing of the diocesan department of education, to establish a group called the Diocesan Players. The aim was to have them on call for all diocesan parishes, ready, willing and able to put on good performances of such plays as "Murder in the Cathedral," "The Terrible Meek," "Awake and Sing," etc. More recently, the Vesper Players, operating on the same principle in the diocese of Michigan for a period of three years, passed into the realm of secular children's dramatics.

Now comes word of the Opportunity Drama Guild of Toledo, O., which started in June, 1946, as a result of a group of housewives and manual laborers interest in some medium of self-expression. In September of the same year they made their debut in St. Paul's Church, at the request of the rector, Howard Graham, in the chancel play, "The Wanderer." It was a three-act, hour-long production dealing with the Prodigal Son theme. Since then, the play has been presented 72 times before 18 denominations and non-denominational groups, at two summer resorts and on the local county fair midway. (Any similarity to the performances the Miracle Play groups gave in the town market place in the Middle Ages is, we are sure, strictly intentional.) Last Lent, the group prepared a new version of The Rock. This has been presented 18 times so far and both dramas are booked solid for the rest of this year.

Many people, apparently, have this idea. Perhaps the national Church can do something about getting them all in one place to find out what can be done in this field. Some exploratory discussions that have already been held show that such persons as Dorothy Sayers, T. S. Eliot and W. H. Auden would not be hostile to the idea, with some of them willing to travel all the way from England to tell what is done at Canterbury Cathedral and elsewhere.

There is certainly a real need to get Church drama off of the level of the "poor starving missionary" theme (both in plot and staging). The "Great Scenes from Great Plays" is a good start but good theatre starts on a somewhat lower level.

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Episcopalian & President of Federal Council

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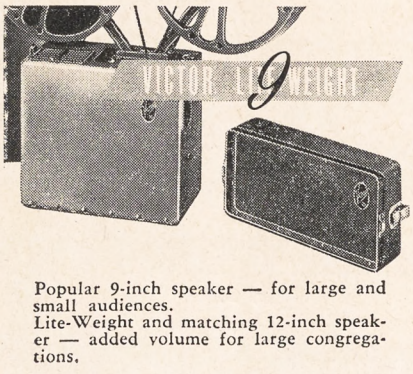
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PEOPLE

CLERGY CHANGES:

Jose Vega, former Roman Catholic priest, is assistant to the dean of the Episcopal Cathedral, Mexico City.

John Henry Lehn, rector of St. Mary's, Reading, Pa., becomes rector of St. Mark's, Mauch Chunk, Pa., Dec. 1.

William F. Corker, former rector of Good Shepherd, Scranton, Pa., becomes rector of St. Michael's, New York City, on Dec. 5.

Frederick Q. Shafer, rector of St. John's, Barrytown, N. Y., becomes rector of St. Mary's, Cold Spring, N. Y., Feb. 20, 1949.

Albert E. Rust, Jr., formerly of the diocese of Mass., is now assistant at St. Paul's, New Rochelle, N. Y.

William P. McCune, formerly rector of St. Ignatius, New York, has moved to Columbus, O., and is to be addressed at 52 Lexington Ave.

F. Sydney Bancroft, formerly rector of Grace Church, Jersey City, N. J., is now rector of St. Agnes, East Orange, N. J.

W. Hubert Bierck, formerly rector of Zion Church, Greene, N. Y., has been called to army duty and is now stationed at Fort Monroe, Va.

Norman L. Burgomaster, formerly on the staff of St. Luke's, Minneapolis, is now rector of the parish.

Lee Graham, Jr., formerly in charge of St. Andrew's, Panama City, Fla., is now in charge of St. James', Port St. Joe, Fla.

William S. Hill, formerly assistant at Christ Church, Cranbrook, Bloomfield Hills, Mich., is now rector of St. Peter's, Uniontown, Pa.

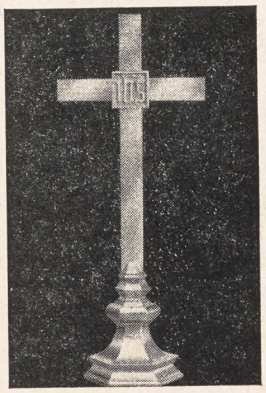
William G. Greenfield, formerly of the Church in Canada, is now canon of St. John's Cathedral, Spokane, Washington.

Charles W. Findlay, formerly assistant at St. Philip's, Wiscasset, Me., is now rector of the Epiphany, Walpole, Mass.

Henry R. Fell, formerly assistant at St. John's, Elizabeth, N. J., is now rector of Trinity, Ottumwa, Ia.

Warren I. Densmore, former General student, is now chaplain at St. Peter's School, Peekskill, N. Y.

Samuel J. Hutton, at present rector of Kingston Parish, Mathews County, Va., becomes rector of St. John's, Glasgow; Christ Church, Buena Vista; Grace Church, Buchanan, diocese of Southwestern Va., Jan. 1.



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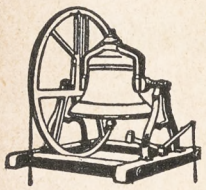
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PEOPLE

James Cosbey, Jr., formerly rector of St. Mark's LeRoy N. Y., becomes canon of Trinity Cathedral, Cleveland, O., Nov. 15.

Walter P. Hurley, formerly rector of St. Mary and St. Jude, Northeast Harbor, Me., becomes rector of the Good Shepherd, East Dedham, Mass., Nov. 15.

Armand T. Eyler, formerly on the staff of St. Margaret's, Washington, D. C., is now in charge of St. James', Greenville, Tenn.

Appleton Grannis, retired, is now locum tenens at St. Andrew's, Clifton Forge, Va.

D. W. Cosand, formerly at St. Stephen's, Spencer, Ia., is now serving at the Holy Comforter, Kenilworth, Ill.

Hume Cox, rector of Grace Memorial Church, Lynchburg, Va., becomes rector of Nelson Parish, Arrington, Va., Dec. 15th. The parish consists of Arrington, Massies Hill, Norwood and Schuyler.

David E. Evans, formerly rector of St. George's, Newport, R. I., is now rector of St. Thomas', Dover, N. H.

HONORS:

Frederick W. Foerster, one-time German Ambassador to Switzerland under the Kurt Eisner regime, now an American citizen, received the honorary degree of doctor of theology this month from the Theological School of the University of Leipzig. His article on "The Treatment of Germany" in The Witness of March 13, 1947, was a warning that the U. S. should not again build up a strong Germany as we did following W.W. I.

James W. Kennedy, rector of Christ Church, Lexington, Ky., has received the honorary degree of doctor of divinity from Seabury-Western.

ELECTIONS:

Edwin A. Penick, bishop of North Carolina, has been elected president of the Province of Sewanee to serve out the term of the late Bishop Jackson of La.

Malcolm E. Peabody, bishop of Central New York, has been elected President of the Province of New York and New Jersey, succeeding Bishop Reinheimer of Rochester.

DEATHS:

C. A. Brocklebank, 43, one-time rector of St. Mark's-in-the-Bouwerie, New York, and more recently in secular work, died at Tennersville, N. Y., on Nov. 1.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

DONALD W. CRAWFORD
Vicar, Christ Church, Lexington, Ky.

The review of "A Greater Generation" surely calls for further comment. How anyone so sensitive to "content" could have read this book and so completely miss its content is well-nigh inconceivable. The 27 churches now in the project—four of them Episcopal parishes—evidently have found something to learn about teaching the Christian religion that fills an unmet need in religious education. Only one YMCA group has tried the program in part.

The weakness of Christian conviction as evidenced by the amount of "dead wood" that clutters up the communicant list of the average parish in our church surely makes the thinking person question the effectiveness of the educational methods the church has used heretofore. Indeed it is high time we paid a little attention to how we are to learn the content of our religion and translate it into effective Christian character. Was not Jesus himself moved to protest, "Why call ye me, Lord, and do not the things which I say?"

Let us have done with this belittling of things we do not understand.

MRS. EVANS HAMMOND
President of Auxiliary of California

Can you send me five copies of the Oct. 14 issue? I forward my copy through the Church Periodical Club but do not want to let it out of my hands until I am sure of getting another. Thank God that through The Witness we can have a true picture which shows more than one side of some of our missionary problems.

Answer: We are completely out of Oct. 14. If there are those who have extra copies they would like to send to Mrs. Hammond, her address is 134 York Avenue, Berkeley 8, Cal.

MRS. EDNA C. McELWAIN
Churchwoman of Washington, D. C.

I was quite surprised to see the Progressive Party advertisement in the Witness (Oct. 21), especially since Wallace urges a full separation of Church and state. Why does the party choose a religious publication for its ad? Does the Episcopal Church endorse Mr. Wallace and his platform?

Answer: We carried the ad of the Progressive Party because it was sent to us, and paid for. We would have been delighted to have had the ads of any of the other ten parties' running candidates, providing they paid for them. A number of church weeklies did, as a matter of fact, run full page ads of the Republican and Democratic Parties, but none were offered us, worse luck. As to why the Progressive Party ad was placed in a religious publication, we presume it was because they think Church people are interested in the separation of Church and state issue. As for the last question, the Episcopal Church does not endorse any candidates or platforms.

L. ELIZABETH NOURSE
Churchwoman of New York

Congratulations on the "new" Witness. I think it is wonderful and should be a big success. The editors have done a lot of hard work and this new magazine shows the fruits of their hard labor. Keep on giving us a truly progressive Christian paper as you have been doing over the years. The world certainly needs it.

GERALD H. LEWIS
Rector at Gas City, Indiana

Congratulations on the new format of The Witness. The cover is more attractive; the printing and headings are easier to read; and that editorial about getting rid of parochial mechanics was most heartening. I wonder what would happen if we stopped raising money in the Church and gave our whole time to feeding the sheep.

JOSEPH F. FLETCHER
Professor at Cambridge Seminary

The issue on China is great. Nobody could ask for better Church journalism. It's tops.

SIN MAY TING
Chinese Student in New York

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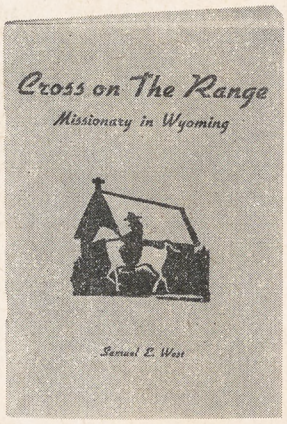
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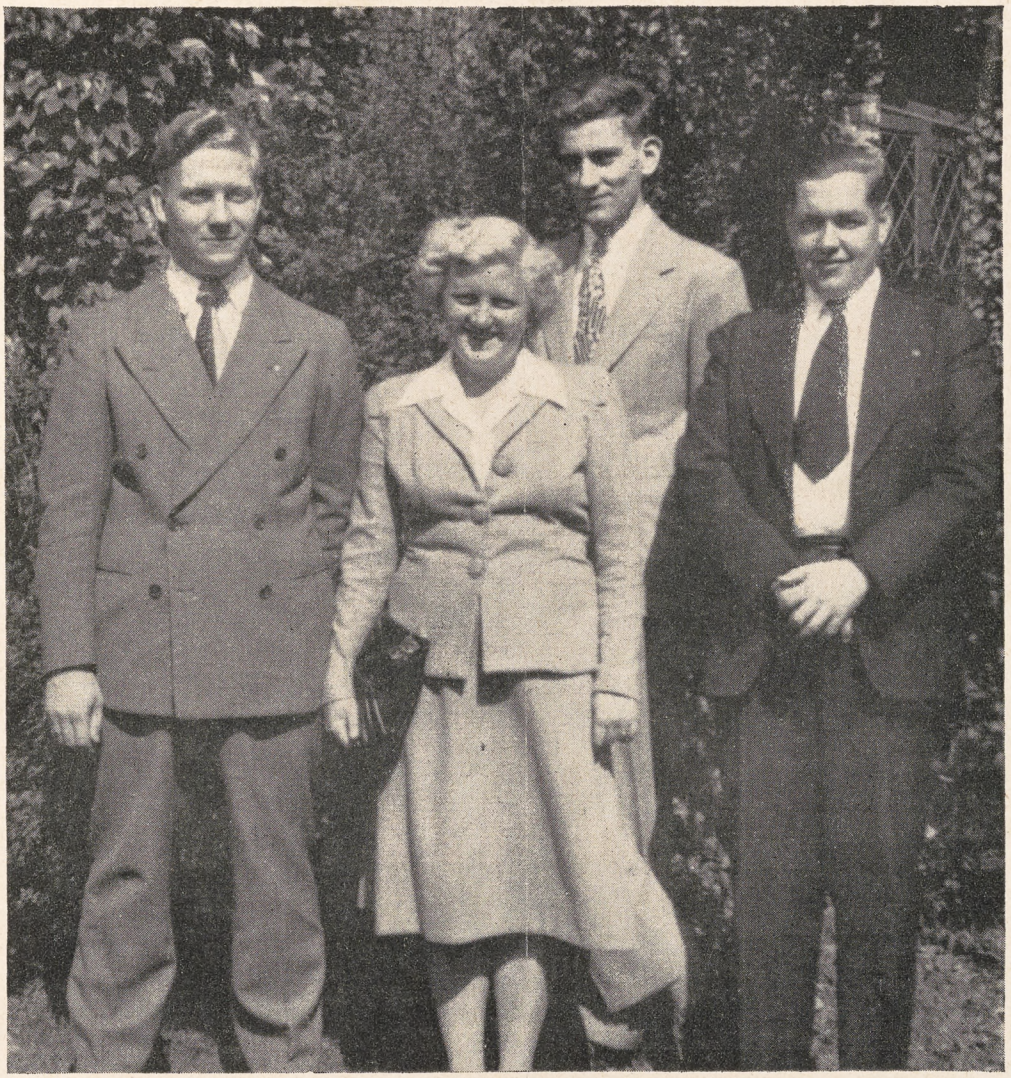
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THE
Witness
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November 18, 1948



IN TRAINING FOR CHURCH ARMY

Anderson, Brooks, Henderson and Sparks

(SEE BACKGROUNDS IN THIS NUMBER)

THE WORK OF THE CHURCH ARMY

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10:45 A.M. Sunday School.
11:00 A.M. Morning Prayer and Sermon.
6:00 P.M. Young People's Meetings.

The WITNESS

For Christ and His Church

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In Leading Churches

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The WITNESS

FOR CHRIST AND HIS CHURCH

November 18, 1948

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STORY OF THE WEEK

Church Army Does Unique Work in Missouri

It Develops Churches Abandoned by Others In a Number of Town-Country Centers

By WILLIAM PADDOCK
Church Army Captain, Parkville, Mo.

★ In April of 1947 the Church Army was asked to send a man to the Roanridge rural field area to help in developing the abandoned churches at Union Chapel and Tiffany Springs. These churches were abandoned by other communions and the congregations had asked the National Council for help. Captain William Paddock was sent from Rochester to Parkville, Maryland, as the first regular minister for these two promising churches.

During the first three months Union Chapel was restored by the local congregation and seminarians of the Episcopal Church studying at the national town and country Church institute at Park College. The congregation has had a Baptist, Holiness background. Captain Paddock started services in the area by having services that the people were accustomed to attending. Gradually the worship services were changed from Baptist to Methodist, to Presbyterian to Episcopal so that today the congregation at Union Chapel has voted to come in union with the diocese of West Missouri.

For the first time in the history of Union Chapel and Tiffany Springs Churches they are having regular services and the full time services of a Church Army field officer. Calls are made on the sick, the people are prepared for baptism and confirmation . . . the fullest effort is made to relate the work of the church to farm life and agriculture. The harvest festival in the fall of the year is a great service of thanksgiving for the fruits of the harvest. The church is decorated with sugar cane, corn, apples, fruits, potatoes, and canned goods. This year calves, hogs and chickens were presented at this service as a part of the Lord's Acre offerings of the people. Each year the farmer churchman sets aside a part of his flock of chickens or a pig, or a calf to be given to the church at the time of harvest festival for the expenses of the church during the coming year. The national town and country Church institute students have helped with a spirit of enthusiasm and good teaching to help with the work of conducting the daily vacation Bible school during the summer months.

There are many part-time farmers being ministered to at Union Chapel. They work in the fields up until ten o'clock on Sunday and then wash up, put on Sunday clothes, and go to church. A service of worship, plus a 12-minute sermon . . . then back to the fields to complete the day. Probably not the ideal, but the farmers are being reached. These part-time farmers have regular jobs in Kansas City and do farm work at home in their spare time.

The work of the Church Army at Union Chapel has reached out to the nearby community of Farley . . . they requested that a Church Army minister be sent to them. A large church with an active Woman's Auxiliary and Church were a Disciples of Christ congregation, having been without a minister for sixty years. Captain William Johnson of Los Angeles was dispatched to that field and he is now their minister in one of the largest churches in Platte County, Missouri.

The work of the Church Army has been to establish congregations on a permanent supporting basis and to acquaint the people with the Episcopal Church. To prepare the way for the ordained clergy following the example of the patron saint of the Church Army, St. John the Baptist.

SISTER ALICE HORNER TO RETIRE

★ **Sister Alice A. Horner is** about to retire from active service in the mission field after 39 years in the Church Army, the past 19 of which she has spent in the Indian mission field of South Dakota. Before going to South Dakota, Sister Horner had twenty years of parish work under the Church Army, ten in England and ten in Philadelphia. Sister Horner is one of our great women workers. The Indians of Pine Ridge and all over South Dakota are going to feel her loss.

For some time, Sister Horner has been a much desired speaker at meetings, and she is going to give some time to continuing this after her retirement.

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NEWS OF THE EPISCOPAL CHURCH

THE TRAINING CENTER OF CHURCH ARMY

By CAPT. ERIC KAST, Director

★ **Quite often young people** who are eager to give their full time in the service of the Church, write: "Church Army is just the kind of thing I want to do." It provides joyous, adventurous service in mountains and cities, in rural places and slums. Young people, however full of zeal for God's work, still need training in the ways of the Church and in methods of evangelism. Dwight L. Moody found the same thing. He needed help in his work and there were many fine laymen ready to help but they needed training. He was much concerned about this and so began work which later became the Moody Bible Institute.

The Church Army has its own training center in Cincinnati, where a fine class is now in training. Courses are in Bible study, voice and reading by Rev. Francis J. Moore; Prayer Book by Rev. Robert S. Lambert; Christine doctrine by Rev. G. L. Pennock; Christian social service by Rev. John L. Langhorne; Church history by Rev. M. B. Long; Christian education by Miss Irene Scudds and homiletics by Mr. Earl Estabrook. There is practical training in such things as the local detention home and the work house and other welfare institutions in the city, parish visiting, teaching and young people's work, making religious surveys and street preaching.

The Church Army aims at giving men and women sufficient training and understanding, to make them useful layhelpers to the clergy and bishops of the Church and in many instances to become religious leaders.

All over the country there is such an urgent need for trained workers. If only we could fill the training school to over-flowing with young men and women eager for the Lord's work and send them out equipped to these places of need. In parishes there are places to help with visiting, especially among the poor and delinquent small children and youth groups and survey work in opening up new places, reviving dead and dying churches, and preaching missions. Institutions also are calling for workers. Then there is the foreign mission field — Alaska, China, the Philippines, needing help. We can do so much to help. With more men and women and the means to go forward, and with plenty of prayers and hard work, there is no reason why the Church Army should not grow to be a much greater power for good in the Church.

CHURCH ARMY SISTER HAS PLENTY TO DO

★ **Sister Daisy Kitchen,** commissioned at the Church Missions House last spring, has gone to her first Church Army position in Whiterocks, Utah. Here is something of the work she does: "My work includes organizing the women's and youth work, which is a full time job in itself. Overseeing and directing Church school plans for 150 children with only six teachers, all having varied denominational backgrounds, demands a great deal of time and thought. The Rev. J. F. Hogben and I both instruct our confirmation and catechism class of 115 children. One evening a week we have a family hour with both Indians and whites attending; I have thus far organized two campfire girls groups with 30 or more girls in each, developing within them drill and drum corps. I maintain the distribution of clothing, which is a job which needs very close attention, requiring the keeping of records and a constant check on the needs of families.

"Just recently I had the burial service of a six-year old Indian boy. There are no doctors or nurses available within 25 miles of the mission, so we must constantly be in the homes to do a job of prevention before acute medical cases develop.

"I also lead group singing in the whole school of 300 children several days a week. The government school is grateful to the mission for this because they have no music teacher or music department. This is a glimpse of the mission life which goes on 24 hours a day, seven days a week. You may be interested in knowing that I have collected bit by bit Ute Indian stories of traditional fears and superstitions of the Ute tribe. These will all help in relating Christian teaching to their thinking and experience."

And Sister Kitchens only began this work in August!



Sister Daisy Kitchens, just recently commissioned, finds Church Army work plentiful and also exciting.

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Experiences of Church Army Captain

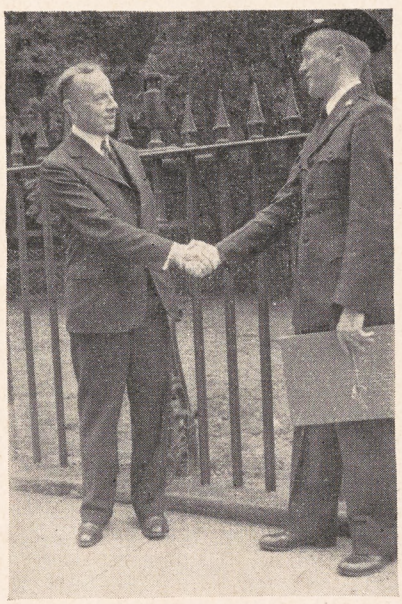
BY CAPTAIN ERIC KAST
Director of Church Army Training Center

★ **When I think back of my** years in the Church Army, I realize more than ever that it has been a happy and wonderful experience. After being accepted as a trainee in the Church Army, I was sent out for field experience under Captain Lewis at St. Barnabas' Mission in the west end of Cincinnati. There, in the midst of dirt and poverty, I learned how wonderfully God, the Holy Spirit, works in people's hearts. The young fellow who gave us the most trouble, interfering with the services and trying to break up the meetings, was changed and became quite interested in the Church. I'll never forget the circus we put on with the children. There were cowboys and Indians, lions and giraffes, clowns and acrobats. My stay there was full of happiness; plenty of real fun mixed with the joy of the Lord. Often at the end of a hard day's work, we would gather around the piano and sing "Praise to the Holiest in the Height."

After four months of training at St. Barnabas' I was instructed to go to Fort Pierce, Florida; to hold services at two churches while the rector was away. I was really pretty scared after only four months in the Church Army but I remember setting up a prayer altar in my room which was used frequently and grace was given to carry on.

From Florida next to the House of Happiness in North Alabama to work with sharecroppers and tenant-farmers under Captain C. L. Conder for three weeks before being called in to the training center in New York. Our class spent about eight months at training center. The good fellowship together was a blessing. Old Dr. John W. Chapman, former missionary to Alaska, was warden of the training school at that time and a great saint. We studied the Bible, Church history, Prayer Book, Christian education, homiletics as well as first-aid and other useful subjects. Our class was commissioned while at General Convocation in Cincinnati in 1937, by Presiding Bishop Perry.

After commissioning, my first work was with Captain Earl Estabrook at Greenville, Ohio, making a religious survey in the county. Then the call came from the House of Happiness again at Scottsboro, Ala., where I stayed for about six months until new work was begun at a government resettlement project nearby at Skyline Farms, to which I was sent. I married while at Skyline Farms and altogether we were there for about four years. The Church had forty acres of land but no buildings so my first business was to don overalls and help build a house. Later on we built a large log cabin for a Church. The whole project was our parish. The government had established 156 new farms on this section of Cumberland Mountain table-land. I often walked ten to twenty miles a day visiting and preaching in the people's homes. I tried using a horse, then a bicycle, but finally decided that walking was the best way after all. Gradually a few people were baptized and confirmed and a small congregation begun. I remember how much fun it was having chapel services in the school. There were eight grades. Each morning, I went to one of the rooms and held a short service with singing, prayers, and a talk. The children were so responsive that it was a joy to be with them.



Lewis B. Franklin, former treasurer of the National Council and a trustee of the Church Army, congratulates a newly commissioned Captain following the service at Church Missions House, in New York City.

From Skyline Farms we were moved back to the House of Happiness, to be in charge. This was a much older and better established work ministering to a good many people. Being the central place in the whole community, it provided Church services, school, recreation, medical care and clothing, and much of the work spread out over the entire county. Part of the work was the overseeing of the 160 acre farm on which the House of Happiness was located. I liked the visiting in the people's homes especially and holding cottage meetings with them after supper. There were the big times too, like home-coming and Easter when there would be large gatherings with dinner on the grounds, and Christmas, when gifts were given to everyone in the community as well as to the inmates of the jails and the tuberculosis sanitarium in Scottsboro. There were difficulties and trying situations as there are everywhere. They seem to go along with the joy in the work.

Our next assignment at the Episcopal Church home in Mobile was entirely different. There we were house-parents to an ever-changing family of 20

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boys. It was hard work and seemed always difficult but there was much happiness in living with these children and trying to make a good home for them. This is a wonderful work for Christian people, full of opportunities to save souls and to direct young lives in the right way.

Now we are at the Church Army training center in Cincinnati and are beginning on our part in training young men and women for this interesting and wonderful work in the Church. We hope that a great many young men and women will want to serve God in this adventurous way.

IN TRAINING FOR CHURCH ARMY

★ **Church Army training center** in Cincinnati has just opened again, with Captain Eric Kast in charge. He has a fine group of students, pictured on the cover.

William Henderson (wearing light suit) from St. Andrew's Church, Wellesley, Mass. He is twenty years old and at one time attended Lenox school. It was there he became interested in the Church. During the past summer he worked under Captain John Prior and with the staff of St. Paul's Wayside Cathedral in Southern Ohio.

Harper Anderson (with double-breasted suit) is from St. Simeon's Church, Philadelphia. He is 27 and spent three and a half years in the army, a good part of the time overseas, his work being mostly chaplain's assistant. During the past summer he worked under Bishop Emrich at Prudenville, Mich.

Herbert Sparks (hands folded), aged 20, came from Rochester, N. Y., the Church of the Epiphany. He served 18 months overseas in Korea, and this summer worked with St. Paul's Wayside Cathedral and with the national town-country Church institute at Parkville, Missouri.

Edna Brooks from Nelsonville, O., comes from the Presbyterian Church and was baptized through the ministry of St. Paul's Wayside Cathedral. She worked for almost two years at a mental hospital and has lots of experience working with children.

Others are inquiring and may be coming in before the year is out.

EPISCOPAL HOSPITAL GOES WITH UNIVERSITY

★ **Mr. Harold E. Stassen,** president of the University of Penna., and Mr. Laurence H. Eldredge, president of the board of managers of the Episcopal Hospital in Philadelphia, have issued a joint statement that under an agreement reached by the two institutions, the hospital would remain at its present site in the industrial district of the northeastern section of the city, where it has been established 97 years as a Church institution; but would henceforth be administered as one of the hospitals of the university. The Episcopal Hospital is the largest medical institution in its section of the city. It has faced a deficit this year of $141,758. Its deficit in 1947 was $81,316. It receives no state aid because it is among those considered sectarian. Operated as a unit of the University of Pennsylvania Hospital, the University can receive state aid for free work done there. Although the institution was not the creature of the Diocesan Convention, and technically not under its control, it has in fact been a diocesan institution, and actively supported by the people of the diocese. The merger was enacted by the hospital board as the result of a resolution made at a special diocesan convention, June 18, 1948.

PHILIPPINE COURT VOIDS UNFAVORABLE RULING

★ **The majority faction of the** Philippine Independent (Aglipayan) Church headed by Bishop Isabelo de los Reyes has been "greatly encouraged" by



This parish dinner on the grounds of Grace Church, Chillicothe, Missouri, brings fellowship to a church brought back to life by Church Army. The story is told elsewhere in this number by Captain Viggers.

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a new ruling of the Philippine courts. Setting aside a previous decision in favor of the minority group, which has held out against friendly relations with the American Episcopal Church, a new trial has been ordered. The issue arose out of the establishment of intercommunion between the Aglipayan and the American Episcopal Church which was followed by the consecration of Aglipayan bishops according to the Episcopal rite. In the interest of "good administration of justice," the Court of Appeals decided to call the new trial having considered a statement by Bishop Binsted that the de los Reyes group did not establish organic union with the American Church, and did not make any changes in the constitution of the Philippine Church. The minority faction had charged that the de los Reyes group, because of its dealings with the American Church, had lost official status in the Aglipayan Church and, consequently, official control over any of its land and buildings. The minority faction consists of about two per cent of the total membership.

CLOSER TIES ARE SOUGHT WITH POLISH GROUP

★ **Plans for closer relations** among parishes of the Episcopal Church and the Polish National Catholic Church were discussed at a Pittsburgh meeting of bishops and priests of the two communions. It was the third joint meeting of intercommunion committees of the two Churches. According to a report of the last meeting, the Episcopal and the Polish Church "are in fact two national Churches which, maintaining the doctrine and fellowship that have come down to them from the Apostles, find themselves in the same territory through the accident of immigration combined with the barrier of language." Major topic of discussion at the meeting here was proposed methods of breaking down the barrier of language. Other subjects were the history of the two Churches, their services, and means of bringing about closer relations. It was decided that an interchange of lectures, seminars and visits would help accomplish their goal. The committees also heard reports from the Rt. Rev. John Z. Jasinski of Buffalo on the Old Catholic conference at Hilversam, Holland, and from Episcopal Bishop G. Ashton Oldham of Albany, N. Y., on the Lambeth conference at London.

DIOCESE OF VIRGINIA ELECTS SUFFRAGAN

★ **The Rev. Robert Fisher** Gibson, Jr., D. D., dean of the school of theology of the University of the South, Sewanee, Tenn., was unanimously elected suffragan bishop of the diocese of Virginia, at a diocesan council held at St. James' Church, Richmond, last week. This action followed the third ballot which resulted in 56 out of 97 clerical votes, and 70 out of 108 lay votes.

ARCHDEACON HIGLEY TO BE CONSECRATED

★ **Consecration of the Ven.** Walter Maydole Higley as Suffragan Bishop of the Episcopal Diocese of Central New York, will take place on Dec. 15, it was announced by Bishop Malcolm E. Peabody. Bishop Peabody also announced the acceptance of the invitation of St. Paul's Church, Syracuse, to hold the consecration service there. Clergy and lay representatives from each of the 130 parishes and missions of the diocese will attend. Rt. Rev. Henry Knox Sherrill, Presiding Bishop of the Episcopal Church, will be the consecrator, with Bishop Peabody as Co-consecrator. Born in Norwich, Mr. Higley will be the first bishop of the diocese to have spent his whole life within its boundaries. Following his graduation from General Theological Seminary, he first served missions in Memphis, Jordan and Port Byron, before going to Johnson City in 1929, where he remained 14 years, until he became archdeacon of the diocese in 1943. He has been chairman of the Department of Christian Education, and is now chairman of the Department of Missions.

DEAN JOHNSON'S TRIP STIRS CONTROVERSY

★ **The Very Rev. Hewlett** Johnson, who has been making a speaking tour of Canada before coming into the United States, has been unfavorably received by officialdom of the Church of England there. The Most Rev. George F. Kingston, Archbishop of the Canadian Church, made clear that the Dean's tour was not under the Church's auspices. He stated publicly, "we do not endorse his views," but also declared that he did not question "his right to speak." Less diplomatic in their consternation the Imperial Order of Daughters of the Empire called an emergency session for the purpose of getting the government to bar him from the country. Said they, he is "a supporter of the doctrines of Communism emanating from Russia." One of the outstanding clergymen who differed with the Daughters was the Rev. J. Gregory Lee, who charged that the IODE was lining up with the "Mosley Fascist group in England."

PRESENTED TO BISHOP BY LAY-READER

★ **When the Rt. Rev. Russell** S. Hubbard, Suffragan Bishop of Michigan visited Grace Church in Jonesville for confirmation on October 17, Jack E. Warner, layreader-in-charge of the small mission, presented to him the largest class since 1895. There were five ladies and three men in the all adult class.

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ECUMENICAL NEWS

MILKMEN GO BACK TO CHURCH

Now that Indianapolis has eliminated the Sunday morning delivery of milk, milkmen are finding their way back to the churches. Many churches have reported that they've issued special invitations to the milkmen to spend their Sunday mornings at religious services and at Bible school and other classes. No definite figures are available, but church officials say their Sunday attendance has increased since the start of the "no-Sunday-delivery" system. (RNS)

NO "CHRISTIAN" SYSTEM OF ECONOMICS

In a statement prepared by its department of the Church and Economic Life, the Federal Council says that while some economic systems may be more favorable to Christian life than others, there is no "Christian" economic system that is suitable for all occasions. "There can be no Christian sanction for one-sided support of either economic individualism or economic collectivism."

The belief that God ordained existing economic systems has been discredited, the statement said, adding that changes which occurred in recent centuries made it difficult to regard any particular economic institution as final or ordained by God. Another "misconception," the Federal Council said, is the idea that Christian love, in basic economic relationships, can best be expressed by a paternalism which leaves uncriticized the power of the few over the many.

"Exploited or neglected classes and races have won new political and social order and have been able to challenge the pretensions that usually accompany use of power over others." The statement stressed that the Church must make its influence felt in the economic sphere principally through the decisions of its laymen and urged the churches to help their members convert Christian principles into attitudes that control life.

The Federal Council meets in its next Biennial session at Cincinnati, O., on Dec. 1, 2 and 3, 1948. Evening speakers will be Mr. John Foster Dulles, Dr. Leighton Stuart, ambassador to China, and the Council's president, Mr. Charles P. Taft. Others who will lead worship services and speak include Professor Elton Trueblood, the Rt. Rev. Stephen Neill, formerly Bishop of Tinnevelly, South India, and Professor Walter M. Horton of Berlin.

STUDENT CHRISTIAN COUNCIL MEETING

The first quadrennial conference of the United Student Christian Council will be held in Lawrence, Kansas, on the campus of the University of Kansas, Dec. 27-Jan. 1. The theme will be "World Churchmanship—1949," and will stress guidance of laymen. United Student Christian Council members comprise the Y.M.C.A., Y.W.C.A., Student Volunteer Movement, Interseminary Movement, Lutheran Student Association of America and the student work departments of ten major denominations.

CHRISTIAN STATESMAN MUST BE HELPED OUT

British churches have been warned that if they direct their members to oppose the government because it was "taking measures of self-defense," they would defeat the efforts of Christian statesmen to avert war. Dr. J. H. Oldham, of the British Council of Churches' commission on atomic power, made the warning and said that if churches oppose rearmament the political consequences might be to plunge the world into war. In line with this curious logic, Dr. Oldham referred specifically to John Foster Dulles and Ernest Bevin of Great Britain as "Christian statesmen."

DENOMINATIONS START STOREFRONT CHURCH

A vacant store in East Harlem has been made into a cooperatively run storefront church in a unique plan "to take the church to the people." It is a project of four Protestant denominations in cooperation with the New York City Mission Society and Union Theological Seminary. The church is the first in a chain of similar storefront churches which will be called the East Harlem Protestant Parish. For years now, storefront churches have been meeting the people where they live, and have been mainly of the sectarian, revivalist type. The established denominations have not succeeded heretofore in overcoming what has been called "block-consciousness." People in congested areas seldom travel more than a few blocks to satisfy their religious, social and economic needs. The storefront church is an attempt to take the church to the people where they live instead of trying to bring the people to church. It is planned to inaugurate with the church a program of community aid in health, sanitation, housing and recreation. The Rev. Don Benedict, Union graduate, will serve as pastor of the new church.

● **ADDRESS CHANGE**

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THE WITNESS
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NEWS OF OTHER CHURCHES

TO TRAIN MEMBERS IN POLITICS

The Church should train its members to exert their "Christian influence" upon the political life of the nation, according to a report that is being submitted this week at a convention of the American Lutheran Church, meeting in Detroit. The report, presented by the commission on social relations, stated that the Church "can and should provide and disseminate factual information helpful in guiding congregational members in evaluating the merits of candidates and measures."

It also proposed that church members attend sessions of town councils, county commissions, school boards, etc., "to remind these public representatives that the Christian element is keenly interested in and insistent on the faithful conduct of the public's business."

To meet his political responsibilities, the commission said, the Christian citizen should: "Commend faithful public employees for service well rendered, whether in putting the public interest above personal or partisan interest, for unusual demonstrations of helpfulness and courtesy above and beyond the line of duty, or for other meritorious work. Accept service on juries, parole boards, school and library boards, fact-finding commissions, town councils, county commissions, etc., where qualified and requested to serve. Accept appointive or merit-system positions in public departments, agencies, or institutions, wherein one may serve his fellow men in accord with the guiding light of Christian principles.

"Express honest convictions and benefits on current issues to public officials and representatives, either through written communications or the spoken word. Obey all laws not contrary to God's will, working for the repeal of laws that are out-of-date or anti-Christian, rather than permitting them to continue unobserved on the statute books. Encourage a discriminating Christian loyalty which seeks the best interests of one's own community, state and nation without jeopardizing the welfare of any other community, state or nation, thus contributing to community, state, national and international well-being."

BAPTIST WARNS OF CONFLICT

President Sanford Fleming of the Northern Baptist convention, speaking at the N. J. convention of that Church, warned that "unless we are alive to all the implications of what is going on, we are going to have another conflict between Church and state." Another speaker, Pastor Edward Pruden of Washington, D. C., said that the major responsibility for Christian education "is not in the public schools but in the home and church." He said some had been guilty of "transferring that task to teachers paid from public funds."

LUTHERAN CENTER IS BARRED

A reception center for displaced persons, which Lutherans planned in St. Paul, Minn., has been temporarily blocked because of the opposition of residents in the neighborhood. Representatives of the Church, who have knocked on doors in the area of the proposed center to find out reasons for the opposition, reported that some of the people said they didn't want foreigners. Others didn't want Jews. Counsel for the society contended that re-zoning is sought "solely to prevent its use by a different class of persons."

BAPTISTS URGE BIBLES FOR BUSINESSMEN

A Bible on the desk of every Baptist businessman is one of the hopes of their Brotherhood of the South. Secretary G. W. Schroeder told the national committee of the organization that it was one way in which businessmen could silently witness to their faith. He also said that executives could influence their employees either by hiring a chaplain for their plant, conducting weekly services or holding a five-minute prayer meeting before the start of the day's work.

OCCUPATIONAL TAX EXEMPTION

City fathers of Louisville, Ky., are seeking an amendment to a local occupational tax so that priests, ministers and rabbis will be exempt. The mayor also has asked that churches be relieved of collecting the tax from their salaried employees. Meanwhile an attorney for the Roman Catholic archbishop has stated that the tax is illegal for priests in any case.

ROMANISTS PRAY FOR USSR

About 10,000 Roman Catholics, some barefoot, braved rain and cold to trudge up a mountain trail at El Paso, Tex., for a prayer service at the monument of Christ atop Sierra de Cristo Rey. On reaching the monument they prayed for the conversion to Roman Catholicism of Soviet Russia.

WASHINGTON OFFICE OF LUTHERANS

The Missouri synod of the Lutheran Church has opened a public relations office in Washington. It is in charge of Miss Olinda Roettger who was a staff worker at the service center during the war.

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NEWS OF CHURCHES OVERSEAS

URGE PROTECTION OF MINORITIES

Minorities would be protected by the terms of an article recommended by Denmark for inclusion in the UN Declaration of Human Rights. The Danish delegation asked that the article read as follows: "All persons belonging to a racial, national, religious or linguistic minority have the right to establish their own schools and to receive instruction in the language of their own choice."

After this proposal was made The Netherlands immediately asked that the article be amended to include a statement to the effect that primary responsibility for the education of children rests with the family and that parents should have the right to determine the kind of education their children shall receive.

An article similar to that offered by Denmark was introduced by the Soviet Union. The Russians urged the article read: "All persons, irrespective of whether they belong to a racial, national or religious minority, have the right to their own ethnic or national culture, to establish their own schools, and receive instruction in their native tongue, and to use that tongue in the press, at public meetings, in courts and other official premises."

PROGRAM PROPOSED TO AVOID WAR

Differences between the U. S. and the U. S. S. R., and between Christians and Communists, "need not result in war," the United Lutheran Church declared, following a discussion of the matter at a convention in Philadelphia. A report adopted by the convention proposed the following program for avoiding war: (1) Individuals and church groups should persuade others to join in securing support of a federal program of "sound democratic cooperation" with other nations. (2) Church members should "challenge the judgment of those who say 'war is inevitable' and those who urge 'a preventive war'" with Russia. (3) Efforts should be made to discuss the present international situation with members of Congress. (4) A study should be made of the statements, "A Positive Program for Peace" and "Soviet-American Relations," issued by the Federal Council of Churches, in order that church members may discuss the issues involved intelligently. (5) Daily prayers should be said that "leaders of the nations may know and follow God's will, and that as individuals we may be cleansed from hatred and selfishness."

BERLIN CATHEDRAL STOPS BUILDING

Reconstruction of Berlin's war-damaged Protestant Cathedral has been stopped for lack of materials and funds. It will make it impossible to hold the Christmas service there as had been planned.

SARTRE'S WORKS ON INDEX

The books of Jean-Paul Sartre, French philosopher, have been placed on the list of forbidden books by the Vatican. Roman Catholic philosophers, meeting recently in Rome, discussed extentialism and its relation to catholicism, and drew a sharp distinction between the ideas of the founder of existentialism, Soeren Kierkengaard, and those of modern advocates of the philosophy, who like Sartre, are charged with debasing it in their quest for popularity. According to Religious News Service: "Existentialism teaches that truly to know man one must first approach him through the concrete and the individual and must consider all the conditions and circumstances under which he lives. It holds that those who approach him only through the universal and abstract do not truly know him." To which we add that we do not truly know what that means. But apparently Pope Pius does for he states: "We have no intention of dealing fully with existentialism. But we ask: has philosophy any road open to it except despair if it does not fully find its solutions in God, in personal eternity and immortality."

ROMAN BISHOPS ARRESTED

Three Roman Catholic bishops have been arrested in Romania and another has been placed under house arrest, according to the Vatican. It says further that 200 priests have been arrested. Vatican officials use such terms as "these and other persecutions" and "tragic situation of Catholics" whereas Romanian government spokesmen say that Vatican protests are an "unjustified intervention in the internal situation of the Romanian state."

RELIGIOUS CENSUS IN ISRAEL

A census to be conducted by the Israeli government will include the term "agnostic" as a subdivision of the religious part of the questionnaire. Results will strongly influence the religious policy of the state, since Orthodox Jewish groups demand that large powers be given to rabbis, which is opposed by the more progressive citizens.

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EDITORIALS

Return to Sanity?

NOW that the election is over we ought to begin treating people as people. A mass-circulation magazine in a recent Gallup-style poll (more accurate we trust than either Gallup or Roper) discovered that 90% of our citizens think that they really love their neighbor as themselves, even though he has a different religion. However 57% of these people do not have this love when the fellowman is a member of a political party that is thought dangerous. Delegates to the American Legion convention went all out to establish themselves as vigilantes over school teachers by demanding that in teaching the differences between democracy and socialism "our system must not suffer but be exalted." The U. S. Chamber of Commerce also furthers the witch-hunt by urging that every village and hamlet set up a committee to seek out the "subversive," meaning presumably those who do not follow the line of the Chamber of Commerce. In many communities such a self - appointed committee would be run by men who consider the 22,000,000 citizens who voted for Mr. Truman as "subversive," to say nothing of the million and a quarter who voted for Mr. Wallace.

Christians would do well to remind themselves of the divine standard of judgment which the Son of Man establishes in the 25th chapter of St. Matthew. Here he suggests that the way of eternal life is populated by those who have done something to alleviate the physical needs of their fellows. He calls blessed those who help the sick, the sorrowful, the prisoners, the foreigners. "Inasmuch as you have done it unto one of the least of these my brethren, ye have done it unto me."

Now that Mr. Truman has been elected, following a vigorous campaign in which he stressed social issues, perhaps our more conservative friends will stop red-baiting everyone who thinks that this country has not done all that it should in meeting the physical needs of people—food, clothing, housing, sickness and old age benefits. As Christians we might better praise those in every country, including our own, who are breaking down the barriers of color and race, and all other barriers which prevent the distribution of goods, material and spiritual, needful for the life of man. God accepts this work on man's part as his own, and blesses it. We would do well to judge those who are active in forward-looking social welfare programs by this New Testament standard. When we do we will stop using labels like "red," "pink," "socialist," "communist" and begin, with understanding, to labor for the same ends. God is concerned with how much we desire the good life for all mankind, not with our "associations." So ought his people to be.

★

"QUOTES"

AS associates of Church Army we can be workers together with the Captains and Sisters as they carry out God's work in this great country. By our prayers and with our gifts we make it possible for these consecrated and commissioned workers to go out and win souls for Christ. We know the blessing that comes in giving. We therefore invite you to become an Associate.

—LUCY KENT
Associate Secretary
of Church Army

★

Come, Come to The Fair

WE don't know just what season is the most popular one in which to hold parish fairs, but it seems there are now periods in many communities when they reach epidemic proportions. The parish fair has many features which in some ways provide the one and only parish activity in which whole families of the congregation can engage. They usually provide something for everybody's participation and enjoyment. On this score we can recommend them.

But like most functions where profit is too much the prime motive, they get out of hand. People proud of the name Christian become absolutely demoralized with greed. Any kind of game goes as long as it produces a bigger return than last year's total. Even friendly competition between booths takes on a cut-throat aspect which only sometimes melts when the grand total is announced. Of course, plans for the distribution of the spoils may cap the climax of rancor.

Now a new stage has been added. The parish

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fair idea is spreading. "St. Dominic does it, why can't we; and after all we've got to do something to take the place of those bad pledges." So now the competition involves strategy and timing between neighborhood parishes and institutions in a community. "When do the pay envelopes come out? When will the Christmas checks be cashed? Can we possibly have our fair ready before the Community Church has theirs?" and so on. We even heard of one parish that timed its fairs with dividend dates of A. T. & T.

There are many subtle ways in which the world has taken over the Church—even more serious ways. But here is a most graphic symptom. There are fewer and fewer clear-cut gospel practices to help a "pagan" reach a decision to become a "Christian" member of a church. Evangelization these days raises the problem of the ethical premises, at least, of the life of particular congregations. Why give Jehovah's Witnesses such a tenable argument for their stand in relation to the institutional church?

Risking over-simplification, its call comes down to this: Does your parish give at least an equal amount of energy and time to an informative, Christian every-member canvass?

Church Army Needed Today

By CLIFFORD L. SAMUELSON
Of Domestic Missions Division of Nat'l Council

WE hear a great deal about the distinctive character of the Episcopal Church. We hear it said that the Episcopal Church has much in its faith and practice which is lacking in some other Church bodies. At the same time we often hear, "You must understand the Episcopal Church really to appreciate it. It requires some knowledge of its history and practices truly to understand it. The Episcopal Church is an acquired taste." Since both these points are true, how is the Church to reach persons unfamiliar with it and lead them to greater Christian witness and to full participation in the Christian fellowship?

Since it is a basic educational principle that people must first be approached at their present level of experience before moving on to a new experience, what is to be the approach of the Episcopal Church in working with persons who are indifferent or even negative toward an ecclesiastical organization? The Church Army in the ministry of its captains and sisters has demonstrated its special genius in being true to essentials of Episcopal faith and practice and still being able to interpret the Church's life to the indifferent and those predisposed to being critical and negative. The factor in the Church Army which gives its ministers this power is that first and foremost a commissioned man or woman is an evangelist—a sharer of the good news. The Church Army officer is not dependent for his own Christian witness on the supports of organized parish life to which the average priest has become habituated and dependent. In his own life, rather than in the ecclesiastical organization and structure, the Church Army worker is an incarnation of Christ's redeeming power. He reflects this in intimate face-to-face relationship with those whom he meets. His work usually combines a high degree of pastoral ministry, coupled with opportunity for systematic teaching and preaching. The Church Army worker lives closely to people in their common life. Thus, those whom he reaches come to take note that he acts as one "who has been with Jesus." Building on this personal relationship the Church Army worker leads those whom he reaches to a deeper Christian conviction and knowledge.

Compelling Witness

The compelling Christian witness and power of the work of the Church Army has shown itself in all sections of the Church, rural and urban. Among those mission situations in which the Church Army is serving with distinction is in the national Town-Country Church Institute in the Roanridge rural field of the diocese of West Missouri. Here the Church is developing a town and country training center in an area where our Church is largely unknown and where most other Church bodies have relinquished their ministry. Abandoned churches are scattered throughout the area. Yet the population is several times greater than when these churches were first built. Here Captains William S. Paddock and William C. Johnson minister to revitalized groups of Christian believers. Although one strong Episcopal mission has been established and is in union with the diocese and well on its way to becoming a self-supporting parish, some

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of the congregations do not include a single person familiar with the Episcopal Church. But by Church Army evangelistic techniques of maintaining a close pastoral ministry and an awareness of the educational principle that we must move slowly from the familiar to the unfamiliar, the Church Army has firmly established the ministry of the Episcopal Church in this area.

Typical of the approach of the Church Army in leading persons to an appreciation of the dignity and beauty of the Prayer Book forms of corporate worship is to begin their work with a simple form of worship service, using song books with which the people are familiar. But because the Prayer Book is so firmly based on Holy Scripture, the Church Army has demonstrated it is possible soon to lead these congregations to an acceptance of the scriptural authority for Prayer Book services of worship. Following this procedure the Church Army has established a norm of corporate worship for a congregation, only slightly distinguishable from a normal Episcopal group.

Such work as is being carried out by Captains Paddock and Johnson is typical of that being done in many places. Their work is compelling in power because in their Church Army vocation and training they are alert that in their ministry they must ever heed the call to minister "unto all the flock." A basic principle in this is to provide the flock with a food which is digestible and which will nurture those who partake into a stronger spiritual life.

President Reports

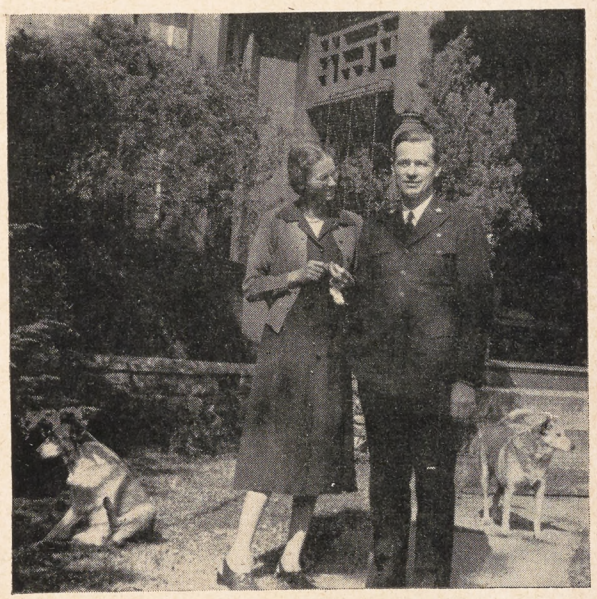
BY SAMUEL THORNE
President of Church Army, U. S. A.

LOOKING over the progress of the Church Army in the U.S.A. during the past year, there have been bright spots of encouragement and times of testing. Last May a meeting of captains and sisters was held at the Church Army training headquarters in Cincinnati, O., under the guidance of our director, Captain Earl Estabrook. It was stimulating in the number who could come and encouraging reports of progress were received from a wide section of the country where captains and sisters have been faithfully carrying on their work.

At this meeting the spirit of fellowship was very real. All left renewed in spirit and eager to return to their tasks, challenged afresh in being partners in a lay movement of such importance for the future.

Much interest was aroused by Captain William Paddock's account of evangelistic and other activities at the Mid-Western ranch at Parkville, Missouri. This ranch was formerly owned by a Mr. Cochel. He had stocked it with blooded Shorthorn cattle and had turned it over to a board of trustees representing our Church, as an experiment station to train domestic missionaries in the knowledge of and approach to the rural problem in that part of the country. The experimental training school is being carried on under the direction of the Rev. Clifford L. Samuelson of the division of domestic missions of the National Council and he is now also a member of the board of trustees of Church Army.

Last spring Captain Earl Estabrook, our fine, faithful and trusted national director of the past twenty years, resigned from Church Army to study for holy orders. Since Captain Estabrook had done the impossible task of filling two positions, the board of trustees realized that two men must now be found to carry on his work as director of the training school and as national director of Church Army. Captain Eric Kast was appointed to fill the first of these positions as director of the training school in Cincinnati. He and Mrs. Kast are now settled there, looking forward to a busy and promising season.



Captain and Mrs. Eric Kast are in charge of the Training Center.

Lucy Kent in Charge

Miss Lucy Kent, long within the family of Church Army and one of the most active members of the board of trustees, is taking charge of the New York office of Church Army during this interim period. Knowing Church Army intimately and most of the captains and sisters,

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Miss Kent is able to carry this responsibility with great ease and effectiveness.

The board of trustees have not been idle in canvassing the field to find a new national director. They felt that they must make haste slowly in a choice where spirit, experience and ability mean so much in meeting and developing the expanding opportunities for trained lay evangelists—both men and women.

With the increased emphasis being placed by the National Council of our Church on lay evangelism, we hope and pray that the trustees of Church Army under the guidance of the Holy Spirit may soon find the leadership they so earnestly seek in a challenging world.

Church Army is entirely dependent upon volunteer support. No aggressive financial efforts were made during the war period when the work was heavily restricted. Now Church Army is ready to assume its full responsibility and respond to the many opportunities before it. This will, however, only be possible through the gifts of the many friends of Church Army. They can be sent directly to Church Army Headquarters, 435 Ninth Avenue, New York 1, New York. Many will undoubtedly want to become associates of Church Army, receiving copies of the Church Army paper, "Co-Partners." We welcome your sharing with us.

Church Army Captain At Work

BY JACK VIGGERS

Church Army Captain at Chillicothe, Missouri

IN the diocese of West Missouri the Church Army has been called into a new field. In many ways the situation at Chillicothe, Brookfield and Trenton is typical of far too many of our rural and small town parishes. They have suffered along with so many in that they have had no rector over long periods of time. When they do get one he soon moves on to what seems a greater calling. Unlike many places, this lack of leadership has in no way broken the spirit of the people. Under lay readers the congregation at Chillicothe, who have been without a rector since last October, have not missed a single Sunday service. These same lay readers have also helped hold the other two congregations together.

During this past summer, students from the national town-country Church institute came to Chillicothe, Brookfield and Trenton for a six weeks period. They held services, called on the congregations, and generally helped raise the lagging spirits of the people who, quite naturally, had come to feel that they were to be forever without full-time leadership.

The result of the efforts of these five students has been that when a Church Army captain was assigned to help these people, he received a welcome second to none. Where in most Church Army fields, the captain or mission sister must first reestablish an interest in the Church and its place in the community, here the problem is not to be carried away by the enthusiasm of the people.

In each instance, the Church property is in excellent condition. This is a good indication



Captain Jack Viggers climbs to the roof to do a repair job on one of his missions.

of the love and devotion the people feel for them. The only thing they lack is trained leadership. The interest is already here, needing only to be channeled to where it will do the most good.

The Lack of Youth

In this field, like so many that have been without clergy, we suffer from the lack of youth. Because there has been no activity aimed directly at the youth of the parishes, many of them have drifted away to other churches that do have active youth programs. In all three of these communities there is a crying need for a church-related program to attract the young people who have no church ties. As is often the case in small towns, the youth are permitted to pretty much grow up and provide their own entertainment. Since wholesome activities are not provided, they seek recreation in the taverns, or just "loaf" on the street corners. Fortunately, at Chillicothe we are well able to cope with this situation. We have a large, well equipped parish house, and the church is located only three blocks

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from the center of the business district. Just how such a program on the Church's part will work out is hard to predict. If we can draw one person into the fellowship of this church, it will have been worth the effort. Certainly, the contact with such loyal, devoted, Christian people as we have in the congregation at Chillicothe, will have a lasting effect on any that take advantage of these parish facilities.

It just isn't possible to say enough for the people who worship at Grace Church, Chillicothe. They have shown a loyalty and a zeal for Christ that is simply amazing. If Christian love and devotion are what is required to make a successful parish program, this parish should grow rapidly. At present, all three of these Churches have a mission status. I keep calling them parishes because we all pray they will soon be completely self-supporting.

Now I must dash a bit of cold water on our beautiful prospects. Though we have one Church Army captain here, the field is much too widely scattered for one man to give it the attention it needs. At least two or even three men are needed to cultivate this field in the way in which it needs to be cultivated. Now the base is at Chillicothe, which is pretty much central. Brookfield is 26 miles to the east, and Trenton is 25 miles to the north. In addition to these places, there are two or three other towns that have had mission stations where there are Church families that must be reached from time to time. Some have not seen a priest or other Church worker for many months, or even years. All these people must be contacted to remind them that mother Church has not forgotten them, it is only that she hasn't enough hands. Most of these places could well use a man on a full-time basis, but all are forced by the lack of manpower to share one man. Is it any wonder that men stay such a short time, as a rule, in small towns or rural missions? One can see so much that needs to be done, but there are just too few hours in the day in which to do them.

Time Is Running Out

ALL these congregations can still be saved, but our time is running out. The spirit of the people is remarkable, but we are running out of people. The worst thing of all is that our congregations are getting old. When we lose one, there is no young person to take his place. Soon the work of building that was done fifty or sixty years ago, will be all to do again. There will be nothing but a failure to build upon, because we will have failed by not providing leadership when it was needed. "The harvest is truly plenteous, but the laborers are few." Nowhere are laborers more needed than in our town and country churches.

The Church Army is here in Chillicothe, Trenton, Brookfield, Brunswick, Plattsburg, and wherever else it is needed. But the Church Army can never begin to fill the needs of these people. A Church Army captain or two to assist a resident priest could make a valuable contribution to the lives of the people. One Church Army captain is going to be limited, but he will certainly have the help and cooperation of all the people to make a difficult job easier.

God, grant that we have more places like Chillicothe, Brookfield and Trenton. Grant also that we have more men to serve them.

Mentally Ill From Fear

BY MRS. S. T. M. ALEXANDER

Member of the President's Committee on Civil Rights

THE gap between what we believe as American ideals and what we practice is creating moral dry rot within us. We are threatening the emotional and rational bases of our democracy. We must act because the mental health of America is threatened by this gap. There are signs that the American people are becoming mentally ill.

Many situations develop mental frustrations, bringing on fear and hate. They result in investigations. Then we come along with witch hunts. And it will not be long before we have purges, gestapos and concentration camps. We must act now, for economic reasons, because we have become the breadbasket of the world. If we are to produce enough to feed Europe and America we have got to put to work every able-bodied man and woman, regardless of race or religion.

Need of Greater Faith

BY EDWARD R. STETTINIUS, JR.

Former Secretary of State

IDEOLOGICAL differences do not necessitate War. At the time of the Crusades it was thought that Moslem countries and Christian countries could not inhabit the same world in peace. At the time of the Religious Wars of the seventeenth century, it was thought that Catholic countries and Protestant countries could not inhabit the same world in peace. Those thoughts were errors. Let us make it an error to think that countries of private capital and countries of public capital must fight. . . . It is only faith that produces the works that can world welfare and World Peace.

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THE NEW BOOKS

***Excellent **Good *Fair

* * **Of Flight and Life** by Charles A. Lindbergh. Scribners. $1.50.

The famous flier looks at his world, does not like much of it, and has written his warning to America and the world. Those who put their faith in science and materialistic standards will do well to read this beautifully written book. Clergymen will get many sermons out of it; parents will want to give copies to those so-sure-of-themselves children.

* * **A Threefold Chord.** By Maude Royden. Macmillan. $2.00.

The poignant story of two persons' love for each other and their sacrifice of it for 43 years to the serenity of a paritally insane wife. The reader will agree or disagree—perhaps either one with violence—with their wisdom, but Mrs. Hudson Shaw makes their renunciation completely understandable.

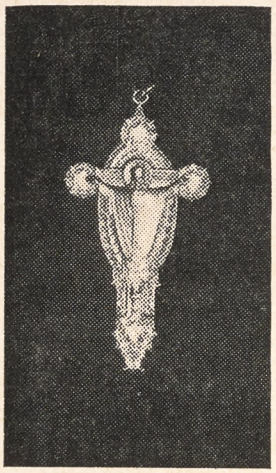
—Helen Grant

* * **The Church, Its Nature, Structure and Function** by Bishop Wand of London. Morehouse-Gorham. $2.15.

Like Frederick Denison Maurice, the Bishop of London starts with the proposition that the entire universe is sacramental, and he presents well, in this



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- **Laymen of St. Andrew's Cathedral, Honolulu, with the cooperation of the National Council, have produced a new motion picture film.**
- **"Church People in Hawaii" is a one reel, full color film with sound. It shows something of the natural beauty of the Islands and the charm of the people, something of the Island industries, and most important of all, people in action in the life and work of the Church. Running time 25 minutes.**
- **Rental Fee $5.00.**

Audio-Visual Education Division -:- The National Council

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THE NEW BOOKS

small book, what is generally spoken of as the high Church position on the nature, structure and function of the Church. One gathers that he is slightly to the left politically—at least from the current American point of view, which seems to be a bit to the right of Winston Churchill. But apparently Bishop Wand does not feel that the Church, as such, needs to do much about it since "English speaking people are in the fortunate position of having a strong Christian representation in all the political parties." The Church can best function, he says, by being a social conscience and passing moral judgments. But he is also for having factory and office meetings and for making civil servants aware that spiritual ends are paramount.

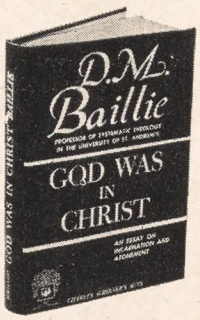
* * **I Would Do It Again** by F. E. Davison. Bethany Press. $2.

The author, pastor of the Christian Church in South Bend, here sets forth, in good straight-forward commonsense, the joys of a clergyman's life. It is a book solid with good advice for all clergymen, young and old, and is rich with practical suggestions.

* * **Masterpieces of Religious Verse,** edited by James Dalton Morrison. Harpers. $5.

Books these days are high. One that we recently received, for example, contained actually but 32 pages, and small pages at that, yet the book sells for $2. So it is a real satisfaction to announce this book of verse as a bargain, even at $5. There are over 700 pages, with the page size about twice that of the ordinary book, well bound with an attractive jacket. There are 2020 poems by 900 poets, so you may be sure you will find your favorites.

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THE PRESS

NO DEFEAT: It seems indisputable that war is neither desirable nor necessary; that Russia is making tremendous advances because she is aligning herself with the social change of the day and turning it to her own false, deceptive, dictatorial ends. We dare not let her out-wit us. We're afraid she will unless our tactic is Christian tactic. An army can be defeated and routed by guns. But an effective way of life, as Christian history has proved many times, knows no defeat. It is up to us to decide which is the more powerful: the sword or the spirit.—Christian Evangelist (Disciples).

MY BROTHER'S KEEPER: The first moral isolationist in history was Cain. He said, "Am I my brother's keeper?" and all of history shouts back "yes, you are. You ought to be his keeper because you are his brother but if you ignore all humanitarian reasons and consider only your own welfare, you must be his keeper in order to protect yourself. If you do not keep his legitimate interest secure, you cannot keep your own. If you do not treat his decently, ultimately he or his maladies will rise up and destroy you." — Current Religious Thought (un-Den.).

MORAL FOUNDATION: The vital problems of human history are not political or economic but moral. Society cannot be held together without virtue. Governments cannot be effective and permanent without righteousness. Business cannot be lastingly prosperous unless ruled by honesty and fairness. Beneath all that is uplifting and abiding there must be a sound moral foundation. Civilization is built upon character and depends thereon for permanence. The downfall of nations and civilizations has been almost invariably due to moral rottenness. — United Presbyterian.

COLD CASH: We sometimes hear the expression "cold cash." What a misnomer! As a matter of fact, your money is part of you. It frequently involves "blood and sweat and tears." Money is minted life. When you give it, you are giving yourself, the time and thought and effort that you spend in earning it. That is why what you spend your money for is so important. It is at least one expression of your estimate of your life—what you think is most worthy, what you believe deserves "priority." This is why giving to the Church is not just a financial matter; it is a spiritual transaction.—Southern Churchman.

THOUGHTFUL PEOPLE: Etymologists tell us that the verb "to thank" and "to think" come from the same root. "The primary sense," Dr. Murray observes, "was therefore thought." It seems likely that thoughtful people are more disposed to gratitude than those who lack the capacity to think. By thoughtless persons favors received are taken for granted. Observation, and the reasoning resulting therefrom convince those who think of the surprising extent to which we depend for the indispensable things of life upon forces beyond our control.—Churchman (C. of E. in Canada)

RATHER THE REVERSE: Most intelligent people who look out on the world in its present condition do so with a profound feeling of disquiet: they do not know in what direction it is moving — indeed, whether it has any sense of direction at all! This state of uncertainty is that which enables the Communist, with his clearly defined "this world" view, to cash in to the extent he does on the plea often that some medicine is better than none at all. But with all the material achievements of his system, the price—man's loss of his freedom—is so high as to offer little attraction to those who have ever known what freedom is. Only one alternative holds the field —the Christian faith! Indeed, among a large and increasing body of opinion the conviction is growing that man must return to God, and that until he does so, things are not going to get better—rather the reverse. — Record (C. of E.)

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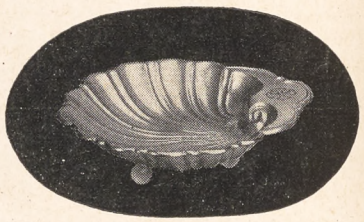
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GOOD IDEA

Episcopal Churches in and near Berkeley, California, have coffee-hour directly after their 11 o'clock services. With instant coffee, tea bags, packaged cookies, etc., any parish house with chairs for all can manage such an affair with a minimum of effort. Church attendance increases; a spirit of fellowship is created in the parish. Every congregation should give this idea a trial, according to Subscriber Ben Dawson of Berkeley. — Bishop Malcolm Peabody of Central New York recently arranged for a radio broadcast at 11:30 when he summarized the progress of the diocese in the ten years of his episcopate, and outlined goals for the days ahead. Each church had a radio installed which was tuned in for the bishop's address, which took the place of the sermon. Rectors are said to have liked it . . . no sermon to prepare. — A similar plan has been used for a number of years by Bishop Reinheimer of Rochester.

GET-TOGETHER: Suburban parish wants an assistant; middle of the road churchman: $3,000 single, $4,000 married.—Young clergyman from the middle west, P. B. churchman seeks a parish, preferably east. Present salary is $3,500.—Clergyman, former chaplain, now serving two missions in the east, seeks a parish in some metropolitan area. Present salary, $3,500. Is A. C. "but I can work with any type of ceremonial."

The vicar of a charming church in England would like to arrange for an exchange with some U. S. rector this coming summer, or the summer of 1950. He is an outstanding man in the Church of England, has a comfortable vicarage, his church is alive, and he has an able assistant. Any interested in this please give details about their parish to Witness, 135 Liberty St., New York 6, and we will forward them to the English vicar for whatever action he may care to take.

LEND-LEASE: The Episcopal Church at Centerville, Iowa, needs a paten. Any church having one to give away should send it to the Rev. L. A. Wilson, 811 Court Avenue, Chariton, Iowa.—A chapel that ministers to college students would like to have a lectern Bible. Drop a card to The Witness, 135 Liberty Street, New York 6, N. Y., if you have one and we will tell you where to send it.—Another missions wants hymnals. — Still another asks for vestments for the choir.

A large midwestern parish recently installed new hymnals. Through this department 50 copies of their former hymnals, with music, all in good condition, were sent to the Canterbury Club of a southern university. — Just send a note listing what you have to offer, or what your needs are, and we will do our best. But please do not send merchandise of any description. Address: Witness, 135 Liberty St., New York 6, N. Y.

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The Flint Flashing Fire

VAUGHAN stands in the long and distinguished line of English writers on the interior life. He tells us in the preface to "Silex scintillans," how much he owed to George Herbert, who had died in 1632, when he, Vaughan, was only a child of ten; and anyone who knows Herbert will see at once, when he reads Vaughan, how often he echoes him. On the other hand, Vaughan's poem "The Retreat" appears to have inspired Wordsworth's more famous "Ode on Intimations of Immortality." Like Wordsworth, Vaughan seems to have come nearest to God when he was in the open air. He has left us some exquisite descriptions of the countryside, often in only a few words:

. . . One day
I stole abroad.
It was high-spring, and all the way
Primros'd, and hung with shade.

E. Allison Peers, in "Behind That Wall," $2.50

When Jesus Passes By

YES, Lord! I will! I come!" Matthew needed Jesus, but Jesus needed Matthew, too, needed him to write that gospel, needed him to give that witness by his death, needed him to give that service for his fellowmen. And He needs you.

Jesus has the power, but first the man must come.

All things are possible when Jesus passes by. I do not care what your life has been—it can be better. I do not care how little you may have been wanted—He wants you. I do not care what you may have done—Jesus can work a change. He is the Lord of Life!

Jesus passes through our streets today. Oh, yes, He does! In the hearts of those who believe in Him, in the work and in the sacraments of His Church, in the silent influence of His Gospel, He walks our streets today. And as He passes by, life and usefulness and joy spring up like flowers after rain.

The Rt. Rev. Wm. Moody, in "The Lord of Life," $1.35

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New York and Chicago

PEOPLE

The request is made for information as to the number of Captains and Sisters in the Church Army; the type of work they do and where they do it. We therefore present the names:

Eric Kast, director of the Training Center, Cincinnati.

PARISH WORK:

Virginia Hetherington, Murphy, N. C.
Wilfred Hotaling, Jersey City, N. J.
Elsie Isaacs, Parkersburg, W. Va.
Robert Jones, Hillman, Michigan.
Pearl Morris, Brighton, Tennessee.
Florence Puffer, Christ Church, Cincinnati.
William A. Smith, Hinton, W. Va.
John W. Thomas, Worthington, Minn.

PARISH AND HOSTEL WORK:

John Prior, Cincinnati.

RURAL MISSIONS

Milton Austin, Mooresfield, W. Va.
William G. V. Avery, Ft. Hall, Idaho.
Ada Clark, Upi, Mindanao, P. I.
George Clarke, Owego Associated Missions, Candor, N. Y.
Alice A. Horner, about to retire, Pine Ridge Reservation, S. D.
William Johnson, Parkville, Mo.
Daisy Kitchens, Whiterocks, Utah.
Raymond Lewis, Brawley, Calif.
Florence Nisco, Dover Plains, N. Y.
William Paddock, Parkville, Mo.
Ernest St. Andrew, Doster, Mich.
Fred Seddon, St. Agnes' Church, Sebring, Fla.
Robert E. Smalling, St. Mary's, Braddock, Pa.
Jack T. Viggers, Chillicothe, Mo.

INSTITUTION & CITY MISSIONS

Hilda Havens, Christ Hospital Nurses' Home, Jersey City, N. J.
Fred M. Nussbaum, Galilee Mission, Philadelphia.
S. Wesley Toal, Inasmuch Mission, Philadelphia.
Tom West, House of Happiness, Scottsboro, Ala.

SPECIAL CALLING & SURVEYS

Gretchen Kightlinger, Rahway, N. J.

OTHERS:

George Graham, patient at Veteran's Hospital, Tuskegee, Ala.
King Laylander, officer in U. S. Air Force.

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—*Luke* 14:23



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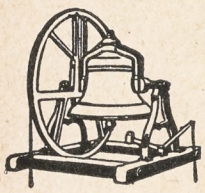
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PEOPLE

CLERGY CHANGES:

Allen O. Birchenough, formerly rector of St. Mark's, Des Moines, Iowa, becomes rector of Grace Church, Ravenna, Ohio, Nov. 28.

David M. Talbot, curate at Our Saviour, Akron, O., becomes rector of Trinity, Coshocton, O., Dec. 1.

Rex B. Wilkes, rector of St. Stephen's, Miami, Fla., becomes rector of Grace and St. Peter's, Baltimore, Md., January 1.

Robert Knox, formerly curate at St. Michael's and All Angels', Baltimore, is now rector of Grace Church, Cherry Valley, N. Y.

George F. Le Moine, former student at Virginia Seminary, is now assistant at All Saints', Washington, D. C.

Hunter M. Lewis, formerly rector at La Palta, Md., is now assistant at St. Andrew's, Fort Worth, Texas.

DEATHS:

Thomas D. Windiate, 84, former dean of the northern convocation of the diocese of Washington, died on Nov. 1. He was the rector of a number of parishes in the South before coming to Washington. He represented the Church at the Faith and Order conference held in Switzerland in 1930.

ANNIVERSARY:

Edgar L. Tiffany observed the 20th year of his rectorship at the Transfiguration, Buffalo, N. Y., on Oct. 31. Bishop Scaife was the celebrant at the early service and Bishop Ward, retired of Erie, preached at eleven. There was an informal reception on Nov. 4.

LAY WORKERS:

Muriel Bloor, formerly deaconess at St. Michael and All Angels, Toronto, is now deaconess and director of education at St. Paul's, Walla Walla, Wash., where the Rev. William A. Gilbert is rector.

APPOINTMENT:

Almon R. Pepper, serving as executive vice-president of Church World Service, has been granted a leave of absence as director of the National Council's dept. of social relations. During his absence the dept. is directed by J. Arnold Purdie.

HONORS:

Harold Sawyer, Bishop of Erie, has been elected vice-president of the English Clerical Union but has not yet indicated whether or not he will accept.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

E. T. LAWRENCE
Layman of Tillicum, Washington.

I request that you take my name off your mailing list. I regret to do this but I do so for several reasons: one, you seem to think that unless we cow-tow to Stalin and his atheistic cohorts we must of necessity be great sinners and warmongers. Two, the way your magazine has so brazenly advised young men to refuse to submit to the draft is in my opinion distinctly treasonable. I am myself a man of peace; I hate war but the happenings of the last thirty years should have convinced every sane person that the surest way to get into war is to demonstrate to the world that we have nothing with which to defend ourselves. Therefore I look upon a year or a year and a half training of every able bodied young man in the country as cheap insurance as compared with the waste of blood and treasure in war.

Answer: We never have advocated cow-towing to Russia. We have pointed out that Russia exists; that there are grave differences between that country and our own; that these differences should be settled around a conference table if possible, and we think that there is enough of a possibility to make it worth trying. Certainly it is clear that atomic war will settle nothing except probably the end of the world. As for military training, we have never taken any position on the matter, though perhaps we should. We have merely reported resolutions that have passed innumerable Church conferences and conventions as a part of our news service.

MRS. ROLLIN T. CHAMBERLIN
Churchwoman of Chicago and Member of Executive Board of the Woman's Auxiliary.

I am shocked at the heading on page 3 (October 21): "Council Reports Progress in All Its Work." How can this be said when the Church has failed by more than $200,000 to meet the budget which it adopted for 1948 in the last General Convention, and when its work has been reduced by that amount, tragic reductions being made all along the line, at home and abroad? The budget was made just to hold the line, not to make advances. Missionary askings were $250,000 greater than the budget and were denied. Then came the curtailment of $200,000 in the planned work. Progress indeed. We are failing to meet opportunities to make a more Christian world, and in these urgent times.

Can you not give some publicity to the sad reductions that the Council has had to make, as outlined in "Doors of Opportunity" (published by National Council) instead of reporting "Progress in All Work"?

SAMUEL S. HARDY
Rector of St. Paul's, Medina, Ohio.

Heartiest congratulations on your editorial "Old Age Poverty" (Nov. 4). You have clearly exposed the fate of many clergy in our Church who are nearing the age of retirement. At the end of years of faithful ministry they are destined to live in poverty. And to that fate they are destined by the actuarial principle upon which our pension system is founded, based upon each clergyman's salary.

If clerical salaries were all equal that actuarial principle would be just. Since they are not equal, the poorly paid clergy are headed for low and most inadequate pensions. And they cannot provide otherwise for old age because they cannot afford to buy sufficient insurance against old age in companies other than the Church Pension Fund. That insurance against age by the Church Pension Fund costs the poorly paid clergy the same as the highly paid—which is nothing, in cash.

Either a flat salary for all clergy—deacons, priests and bishops—or a graduated pension assessment upon clerical salaries might be better than the present actuarial basis of our Pension Fund. At any rate, something ought to be done right now to relieve the old age poverty situation for many an Episcopal clergyman.

ANTONI M. TURKIEWICZ
Clergyman of Miami, Florida.

I shall continue to subscribe to The Witness and encourage others to do so. Changes made are surely for the better and well deserved credit should go to the editors for the work of love well done.

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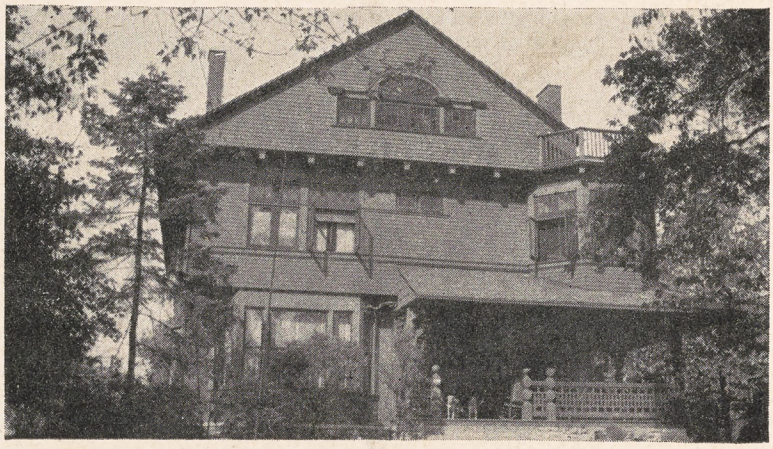
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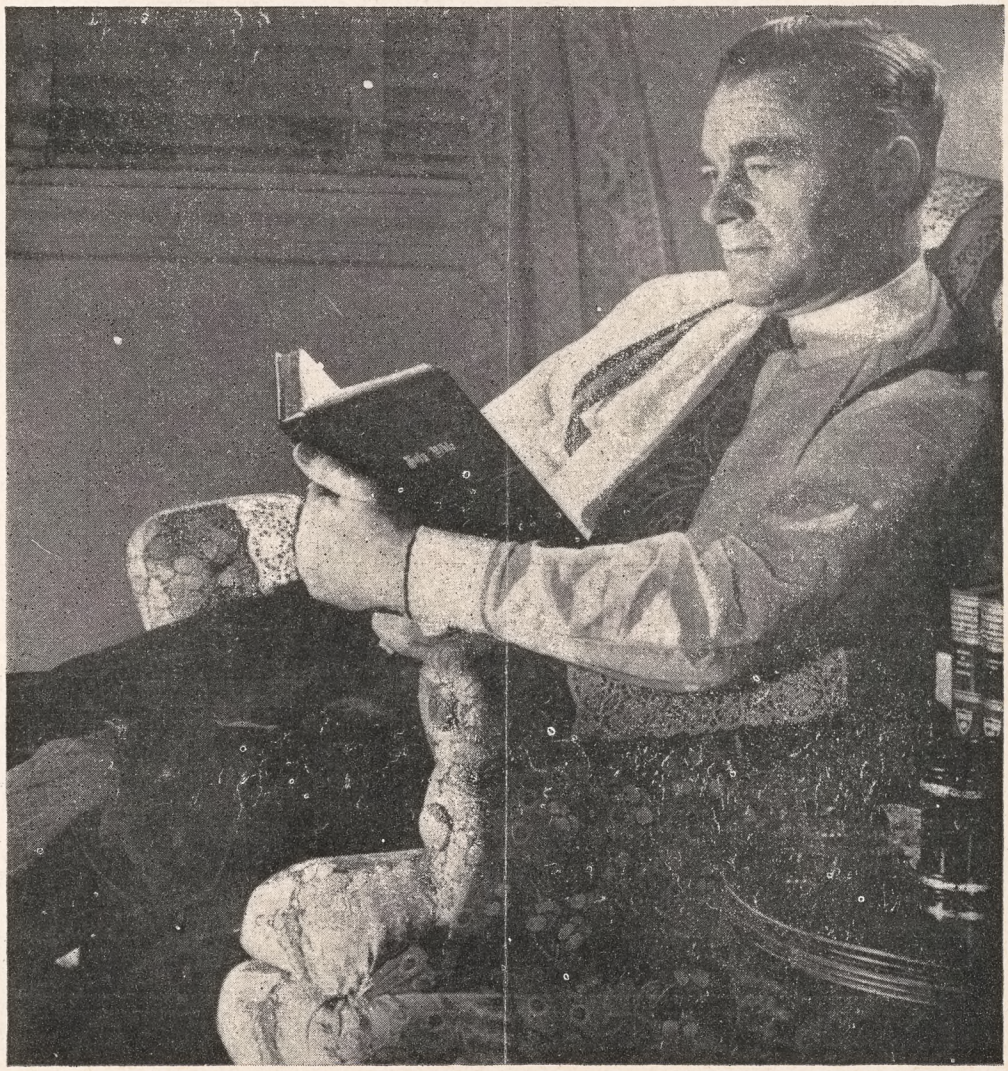
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THE

Witness

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November 25, 1948



"READ, MARK, LEARN"

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For Christ and His Church

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The WITNESS
FOR CHRIST AND HIS CHURCH

November 25, 1948

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STORY OF THE WEEK

Worldwide Bible Reading Is Being Promoted

American Bible Society Is Urging Millions To Plan Regular Bible Reading

★ **Seeing an unused Bible** lying about in his home, a small boy asked his mother whose book it was. "It is God's Book," she is reported to have said. "Well," replied the boy, "don't you think we should return it. Nobody seems to read it!"

Stories like the above do not apply to all the homes of America, according to Frederick Cropp, secretary of the American Bible Society, who has spent a considerable amount of time investigating just this situation. "People are wrong who say that while the Bible may be the world's best seller, it is the least read book and the book that nobody knows," continued Cropp.

The use of helps for reading the Bible and lists of suggested Scripture passages is way above pre-war years as indicated by the figures of religious publishing houses. "The Bible Society alone," declared Cropp, "distributed last year on request more than 15,000,000 copies of the bookmark containing a list of readings for the worldwide Bible reading between Thanksgiving and Christmas. In addition the list was reprinted more than 20,000,000 times. An even larger response is expected this year in observance of the program, which has as its theme, 'The Book of All Nations.' One million copies of a reading list, made up of passages to be read daily throughout the year were circulated also by the Bible Society."

Commercial and religious publishing houses continually bring out "new" Bibles, new in the sense they contain outlines, explanations and many references to help the reader in understanding obscure and difficult passages. The Bible, that used to appear in nothing but a sombre binding of black, can now be found in attractive, colored bindings, appealing to the eye in format and readability of type.

Uncounted millions of Americans listen every Sunday in their churches to ministers reading from the Scriptures. One of the most popular radio programs of its class, according to a Hooper rating, is the half-hour broadcast on Sunday evening of "The Greatest Story Ever Told," based entirely on incidents taken from the Bible.

At the last annual convention of the Rabbinical Council of America, Rabbi Uri Miller of Baltimore, Maryland, spoke for his colleagues when he said that "the Bible is our greatest source of prestige. We must continue to be a Bible loving and Bible studying people."

This phenomenon of increased reading of the Bible is not confined to our own land. A recent visitor to Japan has reported seeing the Japanese reading copies of the New Testament on park benches and while riding in buses and trains. The Student Christian Association there operates makeshift sidewalk Bible stalls in Tokyo where the passerby may secure a copy of the Scriptures, so great has been the demand for the books.

DIOCESE OF CALIFORNIA PRESENTS MISSIONS

★ **More than fifty parishes,** missions and church institutions in the Diocese of California contributed exhibits to three convocational programs in San Francisco, Palo Alto and Alameda in the weeks preceding services and meetings for the Foreign Missions Program of Advance, November 14-17.

An amazing variety of colorful exhibits presented vivid scenes and graphic portrayals of the Church's work in missionary fields in the United States and overseas. All departments and divisions of the National Council were represented at a literature table at each of the convocational programs, which included movies, filmstrips and also a children's pageant in Christ Church, Alameda. Brief talks were given by the Rev. A. Roland Merrix, National Council Field Officer, and the Rev. Frank L. Titus, Assistant Secretary of the Overseas Department. In Alameda one person at each booth told in turn the story of each exhibit in a two-minute speech over a travelling sound kodascope.

Visiting speakers at services and meetings for the Foreign Missions Advance Program included the Right Rev. Reginald Heber Gooden, Panama Canal Zone; the Rev. Charles W. Ranson, General Secretary, International Missionary Council; Dr. Paul W. Harrison, "desert doctor" from Arabia.

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NEWS OF THE EPISCOPAL CHURCH

ARCHBISHOP GARBETT AGAINST HOLY WAR

★ **"The Church has no right** to look forward to the end of Marxian Communism unless it is doing all in its power to hasten the time when human rights will be reorganized throughout the world and peace and justice firmly established." So said the Most Rev. Cyril F. Garbett, Archbishop of York, addressing a service sponsored by the British Industrial Christian Fellowship. Warning against unwarranted hostility, he said, "we would be unjust to many communists and do lasting disservice to Christianity if we engaged in a so-called Holy war against all forms of Communism and branded as atheists all who accept its economic and political teaching. This would mean a breach with millions of fellow Christians in Russia and elsewhere who are loyal to the Christian faith and the communist state under which they live. If the Church at the time of the industrial revolution had denounced social wrong and demanded justice for the working class in days of weakness and oppression, the evils against which communism is a revolt would not have arisen."

Dr. Garbett defined Communism as a classless and equal society made possible through ownership by the community of the means of production and distribution. He said this system is open to criticism as "impractical, politically unworkable, and economically unsound," but added that its ideal is "not un-Christian and ought not to be condemned as such." The Archbishop asserted that "different as modern Communism is from the Communism described in the Bible," it need not be inconsistent with the Christian faith and life. "Many Christians," he said, "are convinced there is much more in common between Christianity and Communism than between Christianity and Capitalism. In Russia, millions of Orthodox are loyal citizens of the Communist state. In Poland, convinced Communists regularly attend mass. In Czechoslovakia, members of Reformed churches are convinced Communists, and the same is true of China and Australia." Stressing that the Church should avoid indiscriminate condemnation of Communism, Dr. Garbett said otherwise they "would compel many, especially of the younger generation, to choose between Christianity and Communism."

Describing the line of cleavage between communism and Christianity, he said:

"This dialectical materialism describes progress as due to incessant economic warfare which is governed by iron laws, and is remorseless and inevitable in its results. Such a deterministic and materialistic philosophy is openly and avowedly atheistic. It is the most dangerous rival to Christianity and directly and uncompromisingly challenges its faith and morals. It does not necessarily persecute the Church, for in Russia Orthodox and Protestant Churches are given today as much freedom as under the Czars, but on the implicit understanding of no opposition to the State. Thus it is possible for Russian Christians to live quietly in a Marxian state while rejecting its philosophical ideology."

DIOCESE OF NEW JERSEY ADDS 1,893 MEMBERS

★ **Bishop Gardner reported** to the Diocesan Convention of 1948 that during 1947 he and Bishop Banyard had confirmed 1,820 persons, and received (because they had been confirmed in some other Church) 73; making a total of 1,893 for the year: 164 had been previously members of the Roman Catholic Church, 17 of the Greek Catholic, four of the Russian Orthodox, and two of the Polish National Catholic Church. Further, 253 had been Methodists, 145 Prsebyterians, 106 Baptists, 69 Lutherans, 24 Congregationalists, with 32 reporting no previous church connection and two stating that they had been of the Jewish religion. Thus, the bishop reported, approximately 46 per cent of our new communicants had a background other than that of the Episcopal Church.



Bishop Karl Block of California and Mrs. Eric Bloy, wife of the Bishop of Los Angeles.

STATUS OF THEOLOGUES UNDER DRAFT

★ **Requests are being received** by the Army and Navy division of the National Council from theological students, asking for the procedure with regard to Selective Service deferment. The division has secured full information about this, and supplied the follow-

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ing: The Selective Service Regulation 622.19, Class IV-D; Minister of Religion or Divinity Student reads: Section (a) in Class IV-D shall be placed any registrant (1) who is a minister of religion; (2) who is a duly ordained minister of religion; (3) who is a student preparing for the ministry under the direction of a recognized church of religious organization and who is satisfactorily pursuing a full-time course of instruction in a recognized theological or divinity school; or (4) who is a student preparing for the ministry under the direction of a recognized church or religious organization and who is satisfactorily pursuing a full-time course of instruction leading to entrance into a recognized theological or divinity school in which he has been pre-enrolled.

In order that a seminarian or student in a college or university may receive deferment, he must make application to the Local Draft Board when called, advising them that he asks for deferment under the Selective Service Regulation 622.19, Class IV-D, Section (a) 3 or 4, and informing them that he is preparing for Holy Orders and giving the name of the institution where he is pursuing his studies. The Bishop of his diocese and the dean of the theological seminary or college or university must also write the Local Draft Board asking for deferment for the student or seminarian from Selective Service and the statement must be made that he is satisfactorily pursuing a full-time course of study.

MAKE MERRY CHRISTMAS FOR GERMAN PARISH

★ **Parishioners of St. Peter's** Episcopal Church, Springfield, Mass., have already wished parishioners of the Reformed Bethlehem Church in Berlin-Spandau, Germany, a merry Christmas. St. Peter's has sent the ingredients for 24 large fruit cakes to the German church. But the local church knows Christmas is more than just cake. They're sending the decorations for a Christmas tree, too—gold and silver paper for paper chains, tinsel, candles and candle holders. Mrs. Martin S. Payne, a member of the committee, said the "German people have contributed so much to our observance of Christmas that we thought it only right that we should do something to insure plenty of Christmas cheer among at least one whole parish in Germany." The German church includes 200 adults and 90 children in its membership. Its building was destroyed during the war, and since the parish hall is not large, the Christmas party at which the fruit cakes will be the feature will be held in three installments.

FATHER HEBERT SPEAKS OF CHURCH AND UNITY

★ **The annual Kingsbury Lectures** at the Berkeley Divinity School, New Haven, were delivered by the Rev. A. Gabriel Hebert, S.S.M., of Kelham, England, last month. The Bishop of Connecticut presided and two societies of Connecticut clergy and several visitors from Yale Divinity School were present. Father Hebert took as his subject the Doctrine of the Church and Christian Unity, and spoke first on the Biblical Doctrine of the Church. His thesis was:

We have substituted for the idea of "the Church" that of "denominations." In the New Testament the Church was first of all regarded as a "nation"; the Israel of God, reconstituted by the saving work of Christ and enlarged to include people of all races; hence the name ecclesia. But the ecclesia, though it is God's creation, is always imperfect, so that salvation can be worked out only through the Remnant. Such is the Church always; when our Lord was crucified he was the faithful Remnant; in his death and resurrection judgment and salvation are seen as being worked out at the same time, and we are baptized into his death. Because we men are sinful and our deliverance from sin is being worked out in the Church, the Church is necessarily a complex fact; and while the divisions of Christians are shameful and scandalous, it is not any greater problem to faith that the Church should be divided than that it should be sinful.

Resuming in the afternoon, the lecturer spoke on the Way of Christian Unity:

The Church of the early centuries had the task not merely of converting individuals, but of redeeming and transforming the whole civilization of the Greco-Roman world. It did not come through its conflict unscathed; the medieval Church was so distorted and one-sided that the efforts of the reformers to return to the pure gospel resulted in further distortions and in schisms on a scale hitherto unknown. In our day a great movement towards Christian unity is taking place; what is on the way is a deep inner understanding between Catholic and Protestant sides of Christendom. True reunion will come only through this, and cannot come by that ecclesiastical diplomacy which assumes that sufficient doctrinal agreement can be taken for granted. The result of this would not be Christian reunion but only an amalgamation of denominations.

PRESIDING BISHOP AT PRESENTATION

★ **Bishop Sherrill preached at** the Diocese of Pennsylvania's Fall Presentation Service of the United Thank Offering. The service was held on November 4th at Holy Trinity Church in Philadelphia, where the Rev. Frank Salmon is rector.

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LONG ISLAND DIOCESE HEARS MOREHOUSE

★ **The Czechoslovakian and** the Hungarian government allow freedom of religion, according to Clifford P. Morehouse, editor of the Living Church, in a talk to the social relations department of the diocese of Long Island at the Diocesan House, Nov. 15, 1948.

Between the Lambeth and Amsterdam conferences Mr. Morehouse visited Czechoslovakia and Hungary. He found no hindrance to his movements or censorship of his reports sent out of the two countries. A high Roman Catholic official in Czechoslovakia said there was no interference with the church and that the government had offered to increase the support of the churches. This offer has been essentially rejected by both Roman Catholic and Protestant churches.

The people look to Russia because it liberated them and offered immediate help. They are dejected and tensely waiting for something, said Mr. Morehouse.

In Hungary he found no rationing though prices were high. Cardinal Mindszenty, primate of the Roman Catholic Church, is in open and avowed opposition to the government. The cardinal, however, said the government had not interfered on the ordinary parochial level. The church opposed the government because it nationalized the schools. Even though the government stated there should be compulsory religious teaching of both Protestants and Roman Catholics, the cardinal has pulled all religious orders out of the schools. Only the church, he said, had the God-given right to teach religion. Bishop Beretzky of the Reformed Church had signed a twenty-year concordat with the government providing for decreasing government support. Eventually the church would maintain some of its own institutions, especially its four seminaries. Lutheran Bishop Ordass who opposed nationalization of the schools was now in jail.

Matthew Rakosi, leader of the Communist party in Hungary, granted an exceptional interview to Mr. Morehouse and told him that the Calvinist Church had paved the way for democracy in Hungary. Mr. Rakosi also felt that the church must keep out of politics and that the press in his country was too free. He believed there would be local wars in the next ten years but no world war.

Mr. Morehouse said he believed that communism was regarded as a religion and that it was a judgment on the shortcomings of our system.

The Rev. George H. MacMurray, reporting on a conference on Church and Industry sponsored by the Economic Justice committee of the Brooklyn division of the Protestant council and three formal church bodies, said that industry and labor both stated neither looked to the church. In regard to clergy in picket lines labor said it was glad to have anyone join them. Industry said it assumed a clergyman didn't know all the facts if he took any part in any conflict.

MORE MEN GOING INTO THE MINISTRY

★ **The Rt. Rev. Charles K.** Gilbert, Bishop of New York, has announced that there is a great increase in the number of men who wish to study for the priesthood of the Church in the Diocese of New York. He said he regarded it as "a matter of deep significance to know that during the past year I have interviewed fifty-six young men who wish to study for Holy Orders, and this comes at a time when the Episcopal Church throughout the United States is faced with a pressing need for additional clergy. This also comes at a time when young men are supposed to be under the influence of prevailing secularism."



Early lessons in reading for this Indian child are from the Bible. The American Bible Society supplies large numbers of Bibles and Portions to Indians throughout the country.

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Dean Johnson Asserts That Russia Is Friendly

BY
ROBERT M. COOK

★ **"There are some who** maintain that war is inevitable; others, and I amongst them, who maintain that peace is possible," said Dean Hewlett Johnson, of Canterbury, at a dinner of welcome in New York Sunday, November 14.

Mr. Olin Downes, the noted music critic, who was master of ceremonies, stated that he with others was taking part in the welcoming because they refused to be red-baited and because he believed it to be an historic moment. Dean Donald J. Campbell, of Christ Church Cathedral, Springfield, Mass., and Bishop Suffragan-elect of Los Angeles, welcomed him as the dean of the parent see of the Church of England of which the Episcopal Church in the United States is a daughter Church. Both capitalism and communism are under the judgment of religion which is under the judgment of God, said Dean Campbell.

William E. Hocking, professor emeritus of Harvard, said the national Committee of Welcome had as its one concern, "that the traditional hospitality of this country—its mental hospitality—to responsible expression of opinion—shall be maintained."

The alternative to peace is a type of war more terrible than the world has yet known, said Dean Johnson. "But we must not delude ourselves into thinking that an atomic war can be a press-button war." Germany's industrial potential was not destroyed under all the bombing it received. Hiroshima was damaged only to the extent of six per cent of its industry. According to the Franck report, two countries and perhaps two alone are invulnerable in atomic warfare—Russia and China.

The rights of the West which include freedom of speech and press and association and the rights of the East which include the right to work, the right to adequate pay for work, the right to rest after work, the right to health, to education, to full security for all regardless of sex, religion or race are complementary, said the Dean.

"In their concern for world peace, peoples all over the earth view with grave misgivings the encirclement of the Soviet union by 434 American air bases." He asked "Why should not the great religious bodies in your great country take a foremost place in this campaign to which they are really pledged as bearers of the name of the Prince of Peace."

The disagreements and misunderstandings between the U. S. and the U. S. S. R. are three, he pointed out. "Russia's obstinacy with regard to the solution of atomic bomb problems, the solution of the Berlin problem and Russia's relationship to the six republics of Eastern Europe." Russia is essentially interested in atomic energy for civil development. If one regards the United States as having one hundred horsepower per capita then Britain has seventy-three per cent while Russia has only one-sixth of this amount. She naturally desires these fresh sources of energy, since wealth and prosperity stand in direct ratio to the power per head of population.

Russia has never asked the Western powers to leave Berlin but simply to return to the principles of the original agreements. She views with alarm the setting up of Frankfurt as a capitol, the introduction of the new currency, and the lack of de-nazifying activities.

Dean Johnson referred his listeners to an essay of Dr. Arnold Toynbee where Dr. Toynbee shows that historically Russia has always been attacked from the West.

Dean Johnson quoted Jan Masaryk, "My people love Soviet Russia and any policy which could threaten to divide my people from Soviet Russia is doomed to failure."

In conclusion the Dean said he believed the mass of the people of America desire peace. "We have seen evidence of the peoples' power in the proposed Vinson mission but it was not enough. We hope that the voices of peace may grow and take concrete form."

Rabbi Louis I. Newman welcomed Dean Johnson as a clergyman desiring reconciliation between nations.

His first public appearance since arriving in the States was at Holy Trinity, Brooklyn, where the Rev. John H. Melish is rector. More than 1500 persons, and several hundred who were turned away, came to hear the Dean at the regular eleven o'clock service on November 14. In welcoming Dean Johnson to Trinity Church, Dr. Melish said he was repaying a similar courtesy extended to him by the Dean when he was at the Manchester Cathedral.



Mrs. Donald H. Putnam of Ashland, Kentucky, is the new president of the Woman's Auxiliary in the diocese

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ECUMENICAL NEWS

MISSIONARY TRANSLATES BIBLE INTO NAVAJO

One stubborn clergyman and one hundred determined Indians are making Bible history in the West. For a people who have no written language, the nomadic Navajos, they are putting into print the New Testament. The Rev. William Goudbert has been at the job for 18 years. Translations of Mark and John have been printed, and a third book, I Corinthians, now is ready for the American Bible Society to publish. In explaining the difficulties of translation, Mr. Goudbert said: "Sometimes one verse takes a whole day for us to work out. Take the word Baptism, for example. The Navajos have no word for that. They have one that means water on the head, which might suit my Methodist and Presbyterian friends all right. But how about the denominations that believe in immersion? We studied and studied and finally decided on the Navajo word 'Na'aelaago' which means ceremonially washed."

The Navajo language has very few nouns. All of the translating is done from the original Greek. The reason for this is that the Navajo language has a syntax similar to the Greek. Mr. Goudbert reads a verse to the Indians, putting the translation into idiomatic Uavajo. The Indians then tell him the way they would say it to their people to make them understand.

PRESIDENT STRESSES RELIGIOUS LIBERTY

President Truman, in a letter to the Union of American Hebrew Congregations, described the American formula of religious liberty and freedom for persons of all faiths as "a contributing factor in the development of the American way of life that we call democracy."

The President's message, addressed to Jacob Aronson of New York, chairman of the executive board of the Union, was released here prior to the opening of the group's 75th anniversary convention.

"Separation of Church and State on the one hand," Mr. Truman wrote, "and the encouragement and support of religious organizations by individuals on the other hand, has successfully answered the problem that in other countries, and in other times, has plagued humanity. Strong voluntary organizations, such as the Union of American Hebrew Congregations, are a distinctive aspect of American life."

DIVORCE LAW CHANGED

South Carolina has lost its unique position as the only state completely outlawing divorce. An amendment to the constitution has been approved by the voters which will permit divorce for adultery, physical cruelty, desertion or habitual drunkenness.

AGENDA ANNOUNCED FOR FEDERAL COUNCIL

The biennial meeting of the Federal Council of Churches will be held in Cincinnati, December 1-3. Six issues of major concern to the 25 member churches of the Council are scheduled for extensive consideration at the sessions. These are: the development of a greater lay participation and leadership in the Church; ministry to older people; plans for the United Evangelistic Advance; programs and policies of the Church in the field of human rights; responsibility of the Church in dealing with juvenile delinquency; and responsibility of the American Church for displaced persons and overseas aid.

Reviews of the international situation from the Church standpoint will be given by John Foster Dulles, foreign policy expert; and Leighton J. Stuart, Ambassador to China. Another highlight of the meeting will be a report on effecting the merger of the Federal Council and seven other interdenominational groups into the proposed National Council of Churches. This report will be given by Dr. Luther A. Weigle, chairman of the planning committee. Charles P. Taft, Council president, will preside at the meeting. It will be the first time in the history of the Council that a layman has presided at a biennial session. Delegates to the meeting will also elect a successor to Mr. Taft, and another to Bishop John S. Stamm, Harrisburg, Pa., senior bishop of the Evangelical United Brethren Church, retiring vice president of the Council. Applications of at least two churches for membership in the Council will be acted upon. These are the Religious Society of Friends of Philadelphia, and the Romanian Orthodox Church in America.

Speakers who will discuss the six major issues at the meeting will be Francis S. Harmon, vice president of the Motion Picture Association of America; the Rev. C. E. Krumbholz, executive secretary of the department of welfare of the National Lutheran Council; Dr. Edwin T. Dahlberg of Syrcause, N. Y., former president of the Northern Baptist Convention; Prof. William G. Mather of Pennsylvania State College; Dean Leonard W. Mayo of the School of Social Work, Western Reserve University; and the Rev. A. R. Pepper, executive vice president of Church World Service.

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NEWS OF OTHER CHURCHES

OPPOSE EXTENSION OF CONSCRIPTION

Quakers meeting in annual convention in Philadelphia were urged by their officials to start preparations for opposing the extension of conscription beyond 1950. Lloyd Baily of the legislation committee said it was useless to work for repeal but "we can lay the groundwork to oppose its extension." He also said that Quakers and other peace Churches would oppose any move to raise the present military appropriation or to reintroduce universal military training. Various speakers appealed to Americans of all creeds "to live without suspicion or prejudice toward any nation." Visitors attending the meeting came from four foreign countries and from at least eight other Friends bodies in the U. S. and Canada.

MORE DOCTORS FIRED

Two more doctors have been fired from the staff of a Roman Catholic hospital in Greenfield, Mass., bringing the total to date to four. They had approved the proposed amendment in the state law which would permit physicians to give married women contraceptive advice when, in their judgment, pregnancy would endanger their life or health. The amendment was vigorously opposed by the R. C. Church, who were supported also by the Lutheran Church. The amendment failed to pass.

QUAKERS THANKED BY RUSSIANS

The Friends Service Committee has received a cable from the Russian Red Cross thanking them for a gift of streptomycin valued at $25,000. The Russians reported that the drug was distributed among children in tuberculosis hospitals and sanatoriums in the USSR. A message on the 4,000 packages stated that the gift was "a testimony of good will and friendship from the American Friends Service Committee to be used to promote the health of the people of the USSR."

CHURCH MADE INTO BOWLING ALLEYS

Fairhill Baptist Church, once a flourishing congregation in the heart of Philadelphia's textile district, has been turned into a Church sponsored athletic center. It will serve as headquarters for 42 bowling teams, all members of the Baptist Union Athletic Association. The old church now contains eight bowling alleys and a basketball court.

ORTHODOX ACADEMY IS OPENED

The theological seminary of the Russian Orthodox Church, housed in an annex of the Union Seminary, New York, has been opened, the first of that Church to be established in the U.S. Dean George Florovsky of the Seminary in Paris, who will teach at the new school, presided over the inaugural ceremonies.

TAKING PRISONERS TO CHURCH

John A. Flaska, candidate for sheriff of Bernadillo County, New Mexico, said he planned to take some of his prisoners to church on Sundays if elected. "Sermons are good medicine for some of the wayward ones. I plan to have some of the prisoners listen to the radio on Sunday morning too so they can absorb good teaching from sermons." We have not learned whether or not he was elected.

SENATOR JOHNSON WANTS MORE RELIGION

Senator Johnson of Colorado, speaking at the convention of the Seventh-day Adventists held in Denver, was sharply critical of the nation's armament program. Declaring that the world needs more religion, he urged delegates to devote all of their energies to building up a worldwide spiritual ministry. The convention adopted a budget of $13,446,800.

BAPTISTS TO SPREAD FREEDOM HERITAGE

Baptists were challenged to carry their heritage of freedom into the country's political, social and economic life, at a ministers' conference held in Cleveland. D. R. Sharpe, head of the Baptist Association, told them that "we must work constantly for racial brotherhood, seek greater justice in the economic order and fight for a regeneration of our political life."

PRESBYTERIANS OFFER SCHOLARSHIPS

The Southern Presbyterians are to award 20 scholarships, ranging from $200 to $2,000, in colleges of their church. Applicants must be members of that Church and high school seniors or recent graduates. With the application must be submitted an essay of not less than 500 words on "why attend a Christian college" together with an autobiography of 1,000 words or more.

CONGREGATIONALISTS MISSION BUDGET

The mission board of the Congregational Christian Churches, with work in 10 countries carried on by 403 missionaries, has adopted a 1949 budget of $1,519,254.

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NEWS OF CHURCHES OVERSEAS

MICHAEL SCOTT CARRIES FIGHT FOR NATIVES

Michael Scott, Anglican clergyman of South Africa, and a militant champion of Africa's non-white races, has cancelled an air trip to London and Paris rather than surrender his passport to an official at Johannesburg airport. He had planned to go to Paris to present a petition to the U. N. on behalf of the Herero natives, who are opposed to South Africa's proposal to incorporate South West Africa in the Union. The petition from the tribesmen, which Scott had been asked to present, asked that South West Africa be made a mandated territory under trusteeship. The action of the government official however prevented Scott from leaving Africa.

He will be remembered by many in the Episcopal Church since he was in the U. S. last year when he did present, though with great difficulty, a similar petition to the Assembly when it met at Lake Success. Fairly recently he served a prison sentence for joining Indian passive resisters who had defied the Union government's new land tenure laws.

VATICAN AGREEMENT IS POSSIBLE

The possibility of eventual understanding between the Vatican and the government of Czechoslovakia has come to the front in Prague as a result of the visit of Archbishop Beran of Rome. Issues that have to be settled include compensation for Church land seized by the state; whether or not parochial schools will be allowed; subsidies by the government for Church personnel; whether priests shall be allowed to hold political office. This latter question was headlined in Prague when the Rev. Joseph Plojhar refused to give up the post of minister of health when ordered to do so by the Church. He was suspended by the Church for six months and will probably be excommunicated at the end of that period unless an agreement is arrived at on this issue between the Vatican and the government.

CHINA MISSIONARIES IGNORE PLEA

Missionaries in the areas of China which may be taken by the Communists have refused to follow the recommendations of consular officials that they evacuate. Increasingly stories are coming from China that Christian missionaries are well treated in the Communist areas and are being urged to carry on their work.

WOMEN URGED TO AID

English women were urged to aid in a campaign aimed at obtaining higher salaries for clergymen of the Church of England. The laymen's committee said it was appealing to the women "because the responsibility of budgeting for your household and of making ends meet is largely yours. You can therefore sympathize with the wives of the Church of England clergy who are bearing in these days an increasingly heavy burden."

UNIVERSAL CHURCH IS PREDICTED

Prof. T. C. Chao, speaking at the meeting of the national Christian Council of China, meeting at Shanghai, predicted that the "universal Church may come within 30 to 50 years." Dr. Chao is one of the six presidents of the World Council of Churches. "We in the Churches are unsophisticated perhaps," he said, "but we cannot understand why each sect cannot carry over into one Church the riches of its own heritage. In times of peace diversity is a luxury. In times of trouble disunity is a menace and a sin against God."

Dealing with the present crisis in China, Dr. Y. T. Wu, considered the foremost Chinese theologian, stated that "we miss the whole point unless we realize that the present situation is a symptom of a dying order and the birthpangs of a new order." He set forth this point of view in a special article for The Witness (Oct. 14). Dean T. H. Sun of Chelco University said that the Church in China is leaning "too heavily" on western Churches and has not yet produced a leadership capable of "integrating the riches of the Chinese culture with the Christian faith."

GREEK PROTESTANT CONVICTED

Elias Paraskovopoulos of Greece has been sentenced to three and a half months in jail, plus a heavy fine, for giving a band of gypsies clothing, sent by an American missionary organization, in an attempt to convert them to Protestantism. He has been set free pending appeal to a higher court.

JAPAN UNION CHURCH ADOPTS CREED

The Apostles Creed was made the official creed of the United Church in Japan at an assembly meeting in Tokyo and attended by hundreds of delegates. The Church, which comprises a number of Protestant denominations, not including the Episcopal, was formed during the war and had the backing of the government.

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EDITORIALS

A Thoughtful Thanksgiving

THE words "think" and "thank," etymologists say, come from the same root. It makes sense. One who gives thanks is a person who thinks. Consider the relationship of these two words in some of our everyday experiences—the food we eat for instance. Only in exceptional cases do we produce it. It has been cared for by many persons, in many ways, before it reaches our table. The person who thinks gives thanks for his bread.

So, likewise, one who thinks is thankful for friends, for family, for home, for church, for community. As we celebrate the national holiday of Thanksgiving, those who think will give thanks for our nation; not only for the fruits of the harvest and for the great natural resources with which our country has been endowed, but also for the leadership this nation has given the world. The thinking person will also realize the crisis of our day and will give thanks for the opportunities we have to establish justice, equality and peace, not alone for ourselves but for the nations of the world.

This is not alone a time for greatness. It is even more a time for thinking and for thanking. May our Thanksgiving be a thoughtful one.

"QUOTES"

IN an age when the foundations seem to be slipping, it is well for us to remember the pithy saying of the poet Lowell, "The Ten Commandments will not budge." Take the very first Commandment, "Thou shalt have no other gods before me," which means, stated positively, "Thou shalt have one God." When asked what it means to have a God, the reply has been made: "Whatever thy heart clings to and relies upon, that is properly thy God." What does America rely upon? Do you think the American people would vote to recall the first Commandment? The charter signed in the cabin of the Mayflower before the Pilgrim fathers landed on American soil began with the words: "In the name of God, Amen." Do you think our people want to revoke that appeal? Do you think we are ready to strike from our national hymn the words: "Our fathers' God to Thee"?

—Forward, Youth Edition

The Same Ditch

THE convocation address of the Archbishop of York is one which may well bring dismay to Christian people who are looking for leadership and intelligent coping with facts in these critical days. After spending many words on the horror and futility of war he becomes victim of the muddled thinking which is characteristic in this realm. What can one make of this: he endorses the findings of the two Lambeth Conferences that "as a method of settling disputes war is incompatible with the teaching and example of our Lord Jesus Christ" but then continues, we "cannot stop there" (sic!) and proceeds solemnly to re-state the dreary old cliches that "there are occasions when war is just" and "war is not the worst of all evils." We leave it to him who can to explain how an act can be incompatible with Christ's teachings and example and yet "just."

After the first world war a devastating book was published, "Preachers Present Arms" from which the Church should have learned a lesson. But here it is again; the same futile, crass cry: to Archbishop Garbett there is apparently little choice between appeasement and bigger and better weapons for the destruction of human life. He says, to be sure, "the Christian must do his utmost to preserve the peace and remove the causes of war." But in this trumpet call to arms he spends only two short paragraphs on what he acknowledges is one of the chief dangers to peace: national sovereignty. Rampant and uncontrolled national sovereignty is without doubt one of the most obvious causes of war; it is one which we in all countries have to deal with at the moment. Here is the point where the Christian can immediately and best throw his weight. There is nothing startling or new about this—nor yet impracticable. The renunciation of sovereignty is the early history of our own country; it is the story of the achievement of such civilization as we have; it is the very basis of Christianity. For there cannot be brotherhood in any sphere without the giving up of sovereignty; it is the meaning of love.

Wherever public opinion has been tested in the United States (not alone through polls but through balloting in several States) there has been a marked majority in favor of the giving up of sovereignty on our part; concretely for the centralizing of military power and the establishment of a world police force in a strengthened United Nations. And sentiment is as great among many of the other western nations. To the ques-

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tion, will Russia go along with this, the answer is, obviously, no one knows until it is tried. But there is a reasonable and two-fold reply; it is hardly likely that Russia could afford to stand out against the other nations of the world and, if she did, it is certain that we would not be in any worse condition than we are at present. She should be given every opportunity to come in—but someone must start. At any rate we commend this alternative to greater armament to the Archbishop before he visits this country to address the General Convention when it meets next fall in San Francisco. No less than in his own country the American people are sick to death of hearing reiterated the old methods that have always resulted in dreadful agony. They have a right to expect something else from their spiritual leaders; they yearn for light and hope. But as they read the convocation address the words of the two gospels come to their mind: "Can the blind lead the blind? Shall they not both fall into the ditch?"

Our Common Biblical Heritage

By RANDOLPH CRUMP MILLER

Professor at Church Divinity School of the Pacific

IF no Bible, then no Christianity. With these words, Prof. Edgar Brightman makes clear the common Biblical heritage which is the property of all Christians. We do not have the same ministry or prayers or fellowship. The World Council of Churches, expressing the unity that now exists, had separate communion services. It is the Bible which is our common Christian heritage, shared by Protestants and Catholics alike, even though we may differ widely in our interpretations of the Bible.

The Bible is inescapable, even when men have no acquaintances with it. It pervades our life and our culture. Its literary, moral and religious influence is part of our everyday living. Hall Caine probably was not a great novelist, but his stories often had good plots. He writes: "Whatever strong situations I have in my books are not my creation, but are taken from the Bible. 'The Deemster' is the story of the Prodigal Son, 'The Bondsman' is the story of Esau and Jacob, 'The Scapegoat' is the story of Eli and his sons, but with Samuel as a little girl, and "The Manxman' is the story of David and Uriah." Not only plots but titles of books and motion pictures are taken from the Bible, such as "Green Pastures," "Seven Pillars of Wisdom," "The Promised Land," "The Way of a Transgressor," "Jezebel," "The House of Mirth," and "A Far Country."

But more often literary phrases and embellishments are from the King James version. Daniel "saw the handwriting on the wall," our youngsters "drive like Jehu," nobody in my church lives off "the fat of the land," my daughters are "the apple of my eye," Job was not the only one who got along "by the skin of his teeth." And quotations such as these are only "as a drop in the bucket" as II Isaiah would say.

The Bible's moral significance is also inescapable. It is like Roman or British common law. It is so taken for granted in our culture that we accept it without knowing its sourse. The Ten Commandments, for example, are the product of primitive Jewish society, yet they are basic to modern society. We act in accordance with them and call such behavior "good." We break any of them and call such action "bad." It is true that a man may refuse to follow the first four without getting into trouble, but his neighbors will be suspicious of him if he does not believe in God, if he worships images, if he is profane with a loud voice, or if he desecrates the Sabbath. And the law steps in if he dishonors his parents, kills, commits adultery, steals, tries perjury, or covets his neighbor's wife or property too openly. It is hard to escape this ancient code handed down from some 3000 years ago.

Thomas Jefferson was convinced that a Christian needed only to follow Jesus' moral code, and he entitled his private Bible, "The Life and Morals of Jesus of Nazareth." When he had selected what he thought were Jesus' authentic teachings and had cut out all the rest, "there will be found remaining," he wrote, "the most sublime and benevolent code of morals which has ever been offered to man." This document he called "proof that I am a real Christian, that is, a disciple of the doctrines of Jesus."

Much in American democracy has reflected that moral interpretation of Jesus as found in one of America's greatest leaders. We cannot escape the "common Biblical heritage" in the field of morals.

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The impact of the Bible on religious belief we also cannot escape when the Gideons have put it in every hotel room and in as many school rooms as possible, and when the American Bible Society prints portions of it in a thousand tongues for reading at any time. The Bible has been a missionary for the Christian religion wherever men have been able to read it. It is the biggest seller because of natural demand.

Good preaching of Christianity has always been Biblical. It may not be textual, and sometimes Biblical preaching has been dull. It has been put this way: "The preacher may have mastered all the devices for winning friends and influencing people, he may be as jovial a mixer as ever crossed the threshold of a fraternal organization, he may even give his body to be burned out in shaking hands, knocking on doors, and joining orders; but when he stands up to preach, unless he can take his place in the line of succession as a biblical prophet and speak with an authority greater than his own, it will profit him nothing. He will still be a man's man; he will not be God's messenger."

God in History

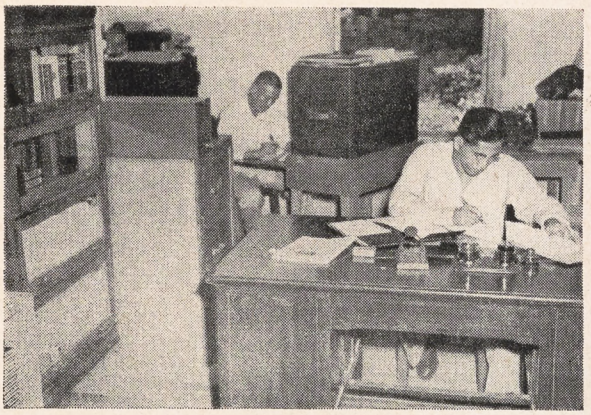
WE come now to the chief reason that the Bible is our common heritage. It is not a best seller because of promotion methods, for men risked their lives to own it long before modern advertising became a racket. The Bible's claim to unique status lies in the story that it tells; and it tells of the mighty acts of God in history. It does not tell the whole story, but it reveals a cross-section of humanity in its search for God.

It is no accident that story tellers use the Bible for their pattern, for every kind of man is pictured in the Bible. In reading of the little near Eastern tribe called the Israelites, we discover that we are reading about ourselves. Change the date, the geography, and the plumbing, and there is very little difference between the characters of the Old and New Testament and those in our immediate neighborhood. We still have our Josephs and his brothers, our Jezebels, our Uriahs, our Davids, our Solomons, our Amoses, our Jeremiahs, our pessimistic writes of Ecclesiastes, and our Proverb-ial columnists.

We suffer with Job and doubt with Jonah. We vaccilate with Peter and we brag with Paul. We are indifferent with the Pharisees and we are cruel with Salome. We stumble with Magdalene and we are forgiven with the harlot who is unnamed. Our husbands are as long suffering as Hosea and our wives are as loyal as Ruth. We drive like Jehu and we are as curious as Lot's wife. We are as tempting as Eve and as gullible as Adam. We travel farther than Abraham and we conduct war with the courage of the Maccabees.

Then we praise famous men with the author of Sirach, and we know the list in the letter to the Hebrews of those whose faith made them better servants of God. We rejoice in Scripture with Paul and we love with the unknown Elder. And finally we share the faith of the disciples that Jesus was the Messiah come to save us, and that this is not just the story of a primitive Semitic tribe but the drama of God's salvation for the world. Here are the mighty acts of God revealed in a people and condensed for us in a capsule, Jesus Christ our Lord.

The chief actor in this drama is God. The Bible gives us the picture of our world in which men are important and in which their discoveries



The Tokyo office of the American Bible Society is a busy place these days.

of truth are necessary in order to live meaningfully. But there would be no discovery without the prior act of God. God intends that we should know him, and in giving himself we have revelation as well as discovery.

"But why," some will say, "did God reveal himself to the Jews?" The answer is fairly easy. Each culture develops its own genius and makes its own contribution to mankind. The Greeks gave us philosophy, and in that area they were the chosen people. Western Europe gave us industrial progress. The Roman Empire gave us justice based upon law; China gave us the broad humanitarianism of Confucius. But only the Jews developed a distinctively religious consciousness which could reveal God's nature in a unique way. God acted through the Jews because that was the best way to reveal himself. God sent us Jesus Christ as a Jew because only the prophetic insights of the Jews made this possible.

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The Bible is our common Christian heritage, then, because it is the sole historical record of the most important acts of God in history. In the life and death and resurrection of Jesus Christ, we have the high water mark of God's revelation and man's discovery. We believe that "the Bible contains all doctrine necessary for salvation through faith in Jesus Christ."

Whenever the Bible has been neglected, Christianity has fallen into disrepute. The great event of the Protestant Reformation was the giving of the Bible to the people, for the Bible is the one document which gives meaning and purpose and significance to life. "If no Bible, then no Christianity." But the Bible is not to be worshipped; it is not infallible; it is not inerrant; it is not a relic . . . not a playground for fanatics.

When the Bible is intelligently and reverently read and studied, with all the aids of modern scholarship which a lay person can grasp, it becomes the great source book of God's revelation; it is a record of some of the acts of God in that unique historical process by which he made himself known to the Jews. The Bible speaks to us of God, or it does not speak at all; the Bible tells us about ourselves, or it tells us nothing. God is made real to us now, because the Bible speaks to our day.

Fiorello and The Bible

BY

ANTIONETTE M. BUCHANAN

MR. La Guardia was, unexpectedly, an Episcopalian—a very nice thing to be by the way, but how this rough-and-tumble, individualistic Latin with an Italian father and a Hungarian mother should be associated with something so "Anglo," correct, and orderly was a never-ending subject of wonder to me. That so self-willed and independent an individual as he was should be connected with any formal religion was surprise enough.

I sometimes amused myself considering what he would have made of the Thirty-nine Articles if he had ever read them; or how he would approach the general confession (imagination failed me at this point), or whether he ever went to church at all.

So I was entertained and greatly interested when Newbold Morris told me once of a memorable Church holiday. It was Christmas, and Newbold said he was picked out of bed early by the telephone and he found the mayor on the other end of it.

"What are you doing?" queried Fiorello.

"I was sleeping," retorted Newbold.

"Get up and come to the early service with me at the Cathedral," went on the mayor.

"What!" shrieked Newbold. "Look at the weather. There will be no service."

"Yes there will," returned his honor. "The bishop is taking the service and you and I are going."

Needless to say, the honorable President of the Council forsook his warm room and went out in the cold and snow—to church.

"Was anybody really there?" I inquiried.

"The Bishop and Fiorello and I," said Mr. Morris.

When I first met and was thoroughly charmed by the little giant who ruled city hall, he certainly gave no suggestion of being religious. Any one who listened very long to his business vocabulary would have no suspicion that he would be anything but a mild atheist or a comfortable agnostic, if he bothered to "be" anything in particular. I imagine a possible "hereafter" was something very remote to the mayor at that time.

I soon found out that he had a curious admiration and respect for the Bible, curious because Fiorello was a student of life rather than books; also, in his childhood and impressionable days when he probably made his first acquaintance with formal religion, the higher criticism had penetrated to the provinces and the more hasty readers of the Darwin-Huxley serial considered the Bible pretty outmoded.

Bible and Economics

The first surprise he gave me was when I happened to question his all-absorbing preoccupation with economics.

"You speak as though economics were the whole of life," I objected.

"It is," he retorted. "Ever since God said to Adam, 'in labor and toil shalt thou eat' economics became man's entire concern."

I was taken too completely unaware to remember to chirp up with "man does not live by bread alone." I was surprised that the little

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mayor had quoted Genesis instead of Marx to justify the faith that was in him—social economics, humanitarianism, simple charity, or what you might call it.

I remember early in his administration he made the front page in connection with Holy Writ when he spoke at some affair, making his subject ("text" he would have liked to call it —he loved to dress up) "Give us this day our daily bread." "That is my doctrine," he said in effect, "and if that be radicalism, make the most of it."

I dare say all the world—his radio world at least—knew how he loved the Christmas gospel. I think he enjoyed the dramatic simplicity of the story and its great implications, tremendous and terrible as an army with banners. It was best written by St. Luke who, all things considered, was his favorite evangelist. He quite liked both his style and subject matter.

One day he was giving his frequently expressed opinion on lawyers, swearing like a pirate meanwhile.

"I like lawyers," I protested. "What is the matter with the law?"

"'Woe unto you lawyers'," he quoted readily and eloquently, "'for you have taken away the key of knowledge—you yourselves have not entered in, and those that were entering in, you have hindered.' St. Luke says so."

Generally speaking, Mayor La Guardia was no literary or scholastic adventurer, and it was the well traveled roads in the great journey that he knew best; but he had an unexpected, if highly sketchy, knowledge of the scriptures, especially the gospels; also Isaiah whom he greatly admired, Deuteronomy and other books of the Old Testament. He could nearly always find words to back up his own social philosophy, which was a very definite one. But he could not always recite chapter and verse or have the time and patience to look for it.

He complained bitterly of the many copies of the Bible that were not substantial enough to stand the physical wear and tear he gave them. He liked to mark them up, score them with pen, pencil, or fingernail, whichever happened to be handiest.

He liked to have a Bible on his desk, sometimes two. In the later years of his administration he had a handsome, bright blue Masonic one, also a limp leather, black, ecclesiastical-looking Revised Edition, with a Douay and "The Bible as Living Literature" within easy reach He occasionally amused himself with certain of the simpler differences of interpretation, fluctuating between approval of the King James "peace on earth, goodwill to men," and the Douay version of "men of good will."

Children were his passion and charity, by any of its names—generosity, social service, tolerance, feeding the hungry, and paying proper wages to workmen—was his law. The bits that he could quote on such subjects were legion. He liked St. James' epistle, and much valued his saying,

> "if a brother or sister be naked and want daily food, and one of you say to them, 'be ye warmed and filled'; yet give them not those things that are necessary for the body, what shall it profit?"

He approved of that one. He said it was no use to preach to a man and expect him to listen on an empty stomach. One of the few texts I heard him read with bitterness and anger, because of a provocation which now slips my memory, was:

> "It were better for him that a millstone were hanging about his neck, and be cast into the sea, than that he should scandalize one of these little ones."

An injury to a child, any injury, was to him the unpardonable sin.

He was, of course, especially devoted to the Sermon on the Mount, quoted it frequently, and liked to have it where he could lay his hand on it instantly. The ironic comments on the over-ostentatious doers of penance and givers of alms amused him greatly and he found frequent use for them.

He found many ready uses for his scriptural language in his ordinary, utterly fascinating conversation which, of course, was quite spontaneous, but I generally knew in advance more or less what he was going to say in his scheduled public utterances. However, on one occasion he surprised me, and probably a good many other people by bursting forth with a large portion of the second chapter of the Second Timothy, in a mood of somewhat tragic earnestness.

There is a fresh attraction for me in reading the Bible now. An active and interested Fiorello seems to pop in and out of the text, pointing up the lines that he liked to use, and also I run onto many another one that reminds me of as vivid and charming an individual as I ever knew.

I remember in the difficult days of the first term of his long administration when through death and disaster he had lost his majority on the Board of Estimate, I sometimes thought of him fighting, like the storied prince, with a broken sword. And pretty gallantly at that. If I had known him better then I should have been reminded of Proverbs: "If thou faint in the day of adversity, thy strength is small." Fiorello La Guardia's strength was not small.

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Talking It Over

BY
W. B. SPOFFORD

A behind-the-scenes scrap has been going on for some time in the relief agency, "Care". It was brought to a head at the recent meeting of the board when the Rev. Herbert C. Lytle Jr., representing Church World Service, read a statement expressing "no confidence" in the executive secretary of "Care", Paul C. French. Lytle's motion asking for the resignation of Mr. French was seconded by the representative of Catholic War Relief Services. It has been these two Church agencies, together with United Jewish Appeal, that have been gunning for French for over a year, with a number of insiders believing that they resent "Care's" success and the strong nationwide appeal and aggressive campaigns which it has carried on. There is little doubt but that the wide popular support of the organization, which is the only package service which can guarantee delivery in the areas in which it operates, has drawn off funds which otherwise might have gone to the Church agencies.



At this recent meeting resentment was expressed by representatives of some of the smaller relief agencies (which have for the most part supported Mr. French in these months of controversy) at the manner in which the demand of the resignation was brought up, particularly since it was quite evident that there had been a pre-meeting caucus of the anti-French forces. Leo Perles, CIO representative, moved an amendment to the Church World Service resolution which called for a committee to receive any charges against Mr. French and to give him an opportunity to answer them. This motion was passed, though both Church World Service and Catholic War Relief Services opposed it.

"Care" is a non-profit agency and is the only package service recognized by the State Department and Military Government. It enjoys such widespread confidence and support that the public is entitled to know what this internal battle is all about. It certainly has to be said that the agency has been eminently successful under the leadership of Mr. French. There are those who question his ability to bring others along with him, and he is said to lack tact. But the question also arises as to how much self-interest had to do with this move on the part of the Protestant and Catholic Relief agencies. In any case it is a fact that "Care" has been very successful in presenting its cause to the people, whereas the voluntary relief agencies, over the past year and a half, have had one campaign after another with little success.

It is tragic, with the tremendous need in Europe, that this scrap should come at the very time that Charles P. Taft, chairman of President Truman's advisory board on voluntary relief, following his tour of Europe, calls for a tremendous increase in the "Care" program. Mr. Taft, incidently, is also president of the Federal Council of Churches which is closely associated with Church World Service.

Practical Procedure

BY J. LINDSAY PATTON
Rector of Grace Church, Colorado Springs

THE Prayer Book states: "My bounden duty is to follow Christ, to worship God every Sunday in his church; and to work and pray and give for the spread of his kingdom." This is the program for Christian living inaugurated by our Lord Jesus Christ two thousand years ago. It is not metaphor; it is not sentiment; it is practical procedure. It will influence not only our individual lives, but extend to the community, the nation and throughout the world.

Worship comes first, service follows. And they come in that order. Worship is our obligation to God. Service is our duty to our neighbor. Service is working and praying and giving; we can accept it as a duty but we can also accept it as a privilege.

Giving of our money for the work of the Church is becoming one of the serious matters in the life of future generations both in our own country and among all peoples the world over. There can be little moral progress in our own nation unless the Church has sufficient influence to counteract the forces of evil that are so rampant among us. And the Church cannot successfully teach the principles of Christianity unless she has the financial means to carry on and enlarge her work. Giving to the Church becomes a patriotic duty. We have learned that there is no such thing as racial or national or social isolation; the whole human race lives in the same street, in the same neighborhood.

Each one of us is to some extent writing his own destiny in the signing of his pledge for the work of the Church in 1949.

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YOUNG PEOPLE OF THE CHURCH

BY WALTER N. WELSH

WHAT young people accomplished in one church is the thrilling story of the Sunday school that today exists in a Presbyterian Church in Columbus, Ohio. It exists because seven people, all in their 30's, agreed ten years ago that needs of people their age were not being met. They decided: (1) That young couples should be encouraged in bringing their children to Sunday school with them. (The innovation of nurseries in churches hadn't taken place then, generally); (2) They wanted a class which would be a feeder into the church and religious work; (3) They wanted a teacher to lecture about the Bible, applying it to everyday living; (4) They wanted a class to be an influence in the community and to take an active interest in world affairs from a Christian viewpoint.

Then they did something about it. They founded such a class with one of their members, Jack Sensenbrenner, as its teacher. Today the class numbers 300 members.

"We were sitting around talking, settling world problems from sex to politics," said Sensenbrenner, explaining how the seven young people decided to start the class. "The conversation got around to religion. Most of us were Sunday school members, but we agreed that most young people had grown away from the habit of attending Sunday school because their needs weren't being met."

Within a few weeks after the class started, its membership increased. People liked its principles. Word of its objectives spread. And individual class members worked to get new members. As the class grew, its activities likewise expanded. Socially, the class now holds parties once a month, its activities ranging from square dances in the church basement to high school football attendance. The class leaders keep in close personal contact with members. When a member of the group is in a jam—financially or otherwise—the first people at his side are members of the class.

Possibly, somewhere in the Episcopal Church there is such a group. If so, tell us about it. The fact is that the Church periodically gets very worried and talks about evangelism. The result is a few spurts that last a few years at most.

The factors of success in the Columbus venture seem to be: (1) A small group of lay young people took the trouble to analyze their bewilderment and frustation. Too many Church young people reaching this point in college or in their family community just quit, or go elsewhere to find an answer. A willingness to take time to find the correct starting point is a prerequisite; (2) The group came up with principles others could understand. The principles were a self-imposed discipline which prevented the fellowship from turning inward on self-enjoyment to the exclusion of wide community responsibilities; (3) The key principle was "bearing one another's burdens." No Christian group can hold together for Christian activity without this principle as a written or unwritten law; (4) They "did something about it." God only knows how much "good intentions" are used as a justification for the Church. A parish which expresses its fellowship in the Incarnation with cold, hard cash when "a member of the group is in a jam" has some reason to talk to the Church and to the whole world about its economic pattern.



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THE PRESS

NO ATOM IS PASSIVE: As the power of gravitation is made up of the influence of atoms, so the public sentiment of the community is formed by the character of the individuals who compose it. As no atom is passive in the world, so no person is passive. There are deep philosophies in the old Saxon law that fined every member of the community in which a crime was committed. Every person in a community helps to determine its character, and the sum of these in turn determines the character of the many. If each person could live alone in his goodness or perish alone in his iniquity, life would not be so important. But it takes on unmeasured value when he knows that every thought leaves its impress on those it reaches and so it moves out through the neighborhood, the state and the world. — United Presybterian.

CONVENIENT TARGETS: Parsons who are determined to live their religion are invariably in for hard sledding. Whether they are in a large city parish or a small town parish, they and their families are convenient targets for the small minds of those laymen and women who think clergy and their families should conform to their own small-minded and usually ignorant concepts of Christianity. If the clergyman, of whatever communion, is liberal either theologically or on the social front or both, he is bound to be condemned as a "radical" and therefore "dangerous," the critics conveniently overlook the fact that the founder of Christianity was executed on the same charges, and that the early Christians were condemned for "turning the world upside down."—Churchman (P. E.)

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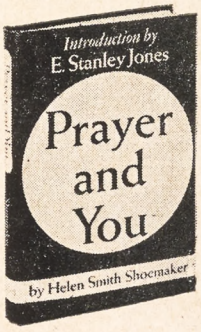
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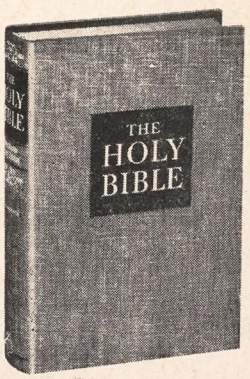
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PEOPLE

CLERGY CHANGES:

Thomas McCandless, formerly rector of St. Michael's, New York City, is now living at 1050 Amsterdam Ave., N. Y. 25.

Francis S. Danzoll, formerly assistant at St. Michael's, New York City, is now assistant minister at Grace Church, New York.

Gilbert Darlington, officer of the American Bible Society, is now assistant minister at the Heavenly Rest, New York, where his brother, Henry, is rector. He retains his position with the Bible Society.

David A. Pyle, formerly assistant at St. Thomas', New York City, is now a master at St. Paul's School, Concord, N. H.

William T. Heath, rector of Trinity, Buffalo, N. Y., is temporarily on the staff of Grace Church, New York. He continues to be rector of the Buffalo parish.

Charles A. Weatherby, formerly assistant at the Transfiguration, New York City, is now assistant at St. Ignatius', New York City.

Henry N. Renfrew, formerly assistant at St. Ignatius', New York, is now assistant at St. Clement's, New York.

Ernest D. Vanderburgh, formerly rector of St. Mark's, Philmont, N. Y., is now assistant at Holy Trinity, New York.

Jordan Liu, a clergyman of the Church in China, has been licensed to officiate at All Saints', New York City.

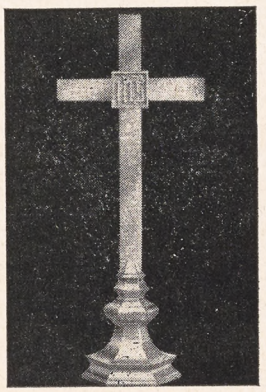
Donald S. Gausby, clergyman of Canada doing graduate work at General Seminary, has been licensed to officiate at St. Paul's Chapel, New York.

John E. Hines, bishop coadjutor of Texas, now has offices near All Saints' Chapel, Austin. The carriage house of the Bishop Kinsolving Home has been renovated and contains offices also for the professor of the Bible and the counselor of Episcopal women students at the University of Texas.

Harold H. Kelley, who did such notable work as director of the Seamen's Church Institute, New York, is now assistant at St. Mark's Church, Berkeley, California.

VISITOR:

Paul Harrison, medical missionary to Arabia, was the guest speaker at a foreign missions conference held November 14 in San Francisco.



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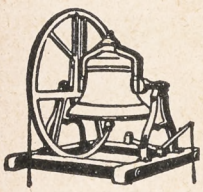
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PEOPLE

DEATHS:

Arthur W. Parsons, 48, son of Bishop Edward L. Parsons, retired bishop of California, died recently in Athens, Greece. Mr. Parsons was a brilliant archeologist and was engaged in research work in Greece at the time of his death.

O. Roy Greene, 52, associate rector of St. George's, Newburgh, N. Y., died of a heart attack on Nov. 14. He was ordained deacon in 1945 and priest the following year. He became organist and choirmaster of St. George's in 1931, a position which he held at the time of death, in addition to being associate rector.

Alexander Mann, 87, retired bishop of Pittsburgh, died November 15 at Geneva, N. Y., where he had lived since 1943. He was the rector of Trinity, Boston, at the time of his election as bishop in 1923, a position he filled for 21 years. He had previously declined elections to be bishop of Washington, Newark and Western New York, in each instance because he thought his work in Boston was incomplete. He was president of the House of Deputies of the General Convention from 1913 to the time of his election to the diocese of Pittsburgh. He was a member of the Advisory Board of The Witness from the founding of the news magazine in 1918.

R. Maxwell Bradner, 74, rector of St. Margaret's, Staatsburg, N. Y., died November 15 in a hospital in Poughkeepsie. He had previously been curate at St. George's, New York City, and rector of the Nativity, Brooklyn.

LAY WORKERS:

Agnes Hickson is now a member of the faculty of St. Margaret's House, Berkeley, Calif., and is the director of supervision. Her home is Cheraw, S. C., and she has worked in North Dakota, Greenville, S. C., and Maton Rouge, La.

MARRIAGE:

David R. Covell, Jr., was married on November 13 to **Miss Carolyn Louise Daley** at St. Andrew's Memorial Church, Detroit. Mr. Covell is assistant at St. Paul's Cathedral, Cleveland Heights. Address: 10312 Shaker Blvd., Cleveland 4, Ohio.

ACCEPTANCE:

Jonathan G. Sherman, recently elected suffragan bishop of Long Island, has accepted the election.

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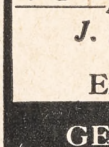
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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

A CLERGYMAN
Retired

After a little over 21 years in the Church I have retired. Being a late ordination, with my pension conditioned by years of service and amount of stipend, I am to receive $490 a year. I have saved $2,000 but having helped my son get started in a small service station, which failed to give him even a living, I am broke. I have no home, and even if I had a trailer to shelter me it would cost $20 a month for location and light.

I am blind in one eye, have arthritis which is spreading and a heart condition which calls for rest.

I have written all this not to complain but to explain why I have to cut things to the bone. I still get your esteemed and vastly improved paper, but of course have to give it up. I am sorry to do so, but I am buying nothing I can possibly do without.

A BISHOP
Retired

I cannot tell you how much I regret, due to the high cost of living and the paying of income tax, together with the necessities of life out of my small pension, that I will not be able to renew my subscription. I have taken The Witness for years and it is with real regret that I am obliged to give it up. All during world war two, and since, I have had to get a loan from the bank to pay my income tax and will have to do so again within a short time. I am in the same condition as thousands whose income is several times larger than my pension, which is my sole income.

A BISHOP
Retired

I have to ask you to discontinue my subscription. My income is so greatly reduced that I have to give up a good many things that I have prized. The Witness is one of them and particularly now when it is so greatly improved.

Answer: To both retired bishops and to the retired priest, we merely say that The Witness will be continued. If there are those among our readers who care to help with these subscriptions, and others in a similar situation, we will be glad to receive their donations. Please send to Subscription Fund, The Witness, 135 Liberty St., New York 6, N. Y.

JOHN B. LOVE
Curate at Christ Church, Indianapolis

Since the death of the Rev. W. A. Powell we have been unable to find his file on the Lenten preachers at Christ Church, Indianapolis, for 1949. We know that he had made definite arrangements with five people to come for this next Lent. Will you kindly print this in hope that those five will see it and let us know what arrangement Mr. Powell made with them?

CHARLES G. HAMILTON
Clergyman of Aberdeen, Miss.

That the Witness could swallow the myth of a Republican victory (Oct. 28) is alarming evidence that the Episcopal Church does not understand the American people. We are a democratic people with a big D and have proven it for 20 years, and seven out of the last ten presidential elections. No Republican Church can possibly reach the people of this nation.

HANNAH L. BATTY
Churchwoman of Hardin, Montana.

The Witness has ever been to me the ideal Church news magazine. I get more national and world news from The Witness than from all my other Church papers combined. Articles are short and concise and easy to read. I find I know more about the work of the Church than others who read other Church papers. The Witness continually grows better.

FESSENDEN A. NICHOLS
Rector, Christ Church, Suffern, N. Y.

You are publishing a wonderful magazine. Reprints are desirable for Bruce Collier's review of "China, Twilight or Dawn." I can use them in a study class.

JOHN B. MORRIS
Layman of New York City

I have been getting the Witness from the chapel at Columbia University. It is my Sunday afternoon reading and I enjoy it immensely. May I say simply, more power to you, especially to the editorial line. I hope to make several of my Christmas gifts subscriptions to The Witness.

MRS. EDGAR G. WANDLESS
President of Auxiliary, 2nd Province

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THE

Witness

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For Christ and His Church

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Vol. XXXI, No. 36

The WITNESS

FOR CHRIST AND HIS CHURCH

December 2, 1948

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STORY OF THE WEEK

Ministry in Rural Areas Vastly Expanded

An Elaborate Program Has Been Developed Under Leadership of Mr. Samuelson

★ Contrasting vividly with the sum of only $600 in the budget for rural work in 1940, the proposed budget of $77,150 for 1949 offers convincing evidence of the Church's determination to vitalize its ministry to rural people. The proposed budget, which is the sum set by the General Convention, also reflects the confidence the Church has in the lines along which the national rural program has been developing in recent years under the direction of the Rev. Clifford L. Samuelson, associate secretary for Domestic Missions, who with the Rev. George A. Wieland, director of the Home Department, has been spearheading the Church's advance into rural areas. For the past two years, Miss Elizabeth A. Rhea has been assistant secretary for rural work.

The 1949 budget figure is entirely for field work, for staff salaries and central office expense are carried within the general budget of the division of Domestic Missions. Of the budget, approximately fifty per cent is designated for established rural field projects and for grants to supplement local funds for developing new fields which show high potentiality of demonstrating effective rural Church extension. Included in the present established projects is the year-round field work of the national town-country Church institute, Roanridge, diocese of West Missouri, regional and provincial training centers and demonstration fields in a considerable number of dioceses and districts which are making strategic advance into new rural communities.

Next major category of disbursements is the $21,000 which goes toward additional education of clergy, seminarians and women trainees in sound policies and methods of town and country Church work. Through the national conference on rural work and the twelve regional rural conferences more than 300 clergy are annually enrolled in short courses related to the Church and the rural community. Most of these short courses are made available at state colleges and universities. This budget item aims to cover from one-third to one-half of the expenses of clergy attending these courses, most of whom are in the rural field. In addition to improving methods of work, this in-service training affords opportunity for contact and fellowship with other Church leaders and provides a boost in morale in these men, many of whom work in definite isolation from the Church as an institution.



William Davidson of Montana and John Baden are two young clergymen who specialize in the rural ministry.

For a few selected clergy who have demonstrated their proficiency and consecration in the rural ministry and who are qualified for study toward advanced degrees, scholarship grants are available for year-round graduate study. Thus, within clerical ranks, is developing a group of men who are not only experienced rural pastors but who also have a sound technical knowledge of rural sociology and rural community life.

To stimulate seminaries to provide lectureships and regular courses in the rural Church, the rural budget includes an item of $3600 to assist theological schools in paying rural specialists for special lectures, seminars and, in two cases, regular course work by a full time faculty member in the field of the rural Church.

Among the major educational activities along rural Church lines, has been the development of the student rural field service. This provides opportunity for seminarians to obtain a constructive experience in rural Church work during the

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EPISCOPAL RURAL CHURCH NEWS

summer periods of their seminary years. Developed slowly through recent years, this now provides practical training in the rural ministry for more than 100 seminarians and women trainees at an annual cost of $10,000 to the rural budget. The students are enrolled in either the group projects of the rural training institutes or in extension centers throughout the Church.

The sum of $6200 in the budget is used for assisting in the development of rural programs and organization on a provincial basis. At present Provinces I, V and VIII have a provincial organization and work. Other areas are in process of developing rural departments with either voluntary or part-time leadership. Related to the development of diocesan and provincial plans of rural work is the service which the division of Domestic Missions provides dioceses and districts in making thorough surveys of their areas with a view to the adoption of new policies, realignments of field and other measures for strengthening the rural ministry. The division of Domestic Missions not only provides technical guidance and field assistance in such studies, but includes in the rural budget an item of $3600 to assist in partial payment of the expense of the survey.

The rural service grant item in the budget makes provision for a number of financial grants of from $200 to $400 each to rural clergy who on recommendation of their bishops should be given recognition for the distinctive ministry they are fulfilling in the rural field. These grants are not considered as salary or travel subsidies for the latter are properly the responsibility of diocesan or district budgets. The rural service grant provides recognition of exceptional service in the rural fields and acts as an incentive to longer tenure.

The rural budget designates $6450 to be used for promoting information about the rural field throughout the Church and for the publication and distribution of literature helpful to rural clergy. Among the educational and promotional activities is the production of the colored slides in the Cross and Plough series which illustrate various aspects of needs and opportunities in the rural areas and methods of rural Church work.

Because in rural areas a high degree of Church cooperation and mutual understanding of various Church bodies are essential, the budget includes grants toward the work which is done through the committee on town and country and the migrant committee of the Home Missions Council, the Christian Rural Fellowship, Agricultural Missions, Inc., Home Prayers and the Council of Southern Mountain Workers.

"We could well use an additional $30,000 in the rural budget in 1949 to meet the many opportunities before us to strengthen and extend our rural work," comments the Rev. Mr. Samuelson concerning the outlook for the coming year. "Instead of this, we are faced with a cut of from $15,000 to $20,000 due to the Church's failure to meet the budget set by General Convention. The future strength of our Church and our contribution to a Christian America depend in large measure on going far beyond present gains toward vitalizing our ministry to those in small towns and open country. But there are other needs and opportunities within the Church quite as immediate and compelling as those in rural areas. If the giving of the Church to its total program permits us to hold the rural budget for 1949 at the figure set by General Convention, we shall be grateful. With this sum, we can continue to guide the Church to fulfill with more zeal, consecration and efficiency its rural ministry.



Students learn techniques of surveying communities in the student rural field service program.

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Rural Workers' 25th Anniversary; To Employ Executive Secretary

Back in the early twenties a group of leaders in the Church got together to do something about the further development of town and country work in the Episcopal Church. They attended the town-country leadership training school at the University of Wisconsin, and while there met together as a national conference of the Episcopal Church on rural work. Out of this effort there was born the Rural Workers' Fellowship of the Episcopal Church.

The purposes of the Fellowship are as follows: 1) to promote the interest of the whole Church in developing an effective ministry to town and country areas; 2) to increase fellowship among rural workers and those interested in rural community life; and 3) to aid the National Council in its program and its services to rural workers.

The idea of a fellowship for rural workers caught the imagination of the Church and the membership grew. Officers were elected; and the "Rural Messenger."

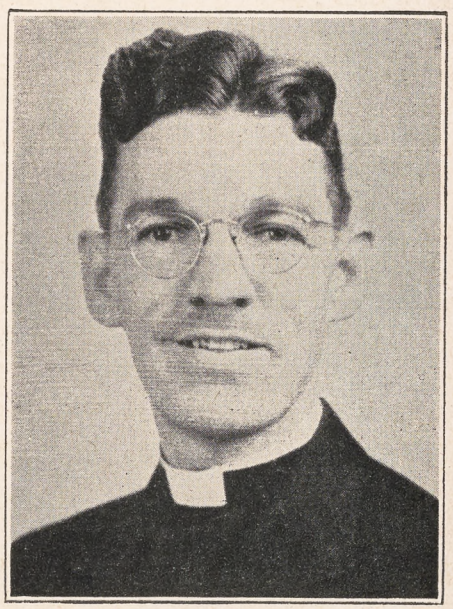
The Rural Workers' Fellowship has been instrumental in working with the division of domestic missions of the National Council in developing various phases of the new national program for rural work. Through the medium of the "Rural Messenger" information regarding national rural policy has found its way into every section of the country. Rural workers have been brought together in fellowship and for the mutual exchange of ideas. Urban workers and Church leaders have gained a new vision of the importance of this work and have given it great support. A new interest has been stimulated in the observance of certain special occasions native to rural life, such as Rogationtide and the Harvest Festival. The Rural Workers' Fellowship has become affiliated with the Christian Rural Fellowship, interdenominational and international, and has thus brought the members into fellowship and cooperation with rural workers everywhere. Through the Fellowship the best literature on town and country work available has found its way into the hands of our rural workers. Among recent developments are the establishment of provincial and diocesan fellowships, affiliated with the national organization.

In June 1949 the Rural Workers' Fellowship will observe the twenty-fifth anniversary of its founding with a special meeting at Roanridge. This meeting will mark a milestone in the life of the fellowship. Some of the founders, it is hoped, will be there. Special awards will be given for outstanding service in the rural field. Most important of all there will be launched a drive to raise funds for the employment of a full-time, paid executive-secretary.

Up to this time all the work of the Fellowship has been carried on by the voluntary activities of the officers, and the members of the division of domestic missions have given liberally of their time and talents. The time has come, however, when it is felt that the work has grown to the point where neither voluntary labor nor the National Council should be asked to do this work. During the year of the silver anniversary the goal of the fellowship is to raise $5000. This, in addition to funds already assured, will make it possible to obtain the services of a full-time executive-secretary to maintain the much needed work of the fellowship. At a recent meeting of the board of directors it was decided that the following would be the major projects of an executive-secretary:

1) To promote the Rural Workers' Fellowship nationally, in the various dioceses and districts, and among lay persons; 2) to assist in the promoting of town and country work on all of the above levels; 3) to be responsible for publicity of the fellowship in the Church and secular press and to edit the "Rural Messenger"; 4) to arrange the program of the annual meeting of the Fellowship and to see that representatives are present from as many provinces, dioceses and districts as possible; 5) to coordinate the work of the fellowship with the program of the division of rural work of the National Council; 6) to act as a clearing house for good ideas and plans for work in town and country churches.

Every person in the Church, lay or clerical, interested in town and country work may be a member of the Rural Workers' Fellowship. This membership properly should include a large number of men and women in urban centers who, although not living or working in the country, see the value of the work and wish to help support it.



Dargan Butt, whose article on rural Church work is a feature in this number.

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EPISCOPAL RURAL CHURCH NEWS

INSTITUTE IS TRAINING RURAL MINISTERS

By
WILLIAM B. SPOFFORD, Jr.

★ Iona, Sigtuna and Communite de Cluny are some of the experimental Christian communities in Europe aimed at making the Christian imperatives more relevant to contemporary society. For the most part, they have sprung up out of the challenges presented Christianity by a chaotic world depression in the thirties and the material and human waste of a world war — catastrophes which a nominally Christian world was powerless to stop. By and large these movements are based on the rural life and seek to relate men, as social beings, to the soil and the natural processes of production. Fundamental in their philosophy is the conception that modern culture has divorced Christians from an awareness of their dependence on and responsibility for an ordered community living. Therefore, these dynamic movements seek to bring Christians together to manually work, mentally study, and prayerfully worship so that they, in whatever field of work they may be employed, might have the true Christian community as the central ideal.

The philosophy of the Town-Country Church Institute, centering around Roanridge Farm in Parkville, Mo., appears to have sprung out of the same social demands which inspired these European groups. Now in its fourth experimental year, under the division of Domestic Missions of the diocese of West Missouri, the institute carries a year-round program of rural community living and mission work in the Missouri river valley north of Kansas City. During the winter, a staff of one priest, two Church Army captains and a woman Church worker cover the field, holding services, establishing Sunday schools and organizing communities. In the summer, students from every seminary and women's training center of the Church carry on an intensified work in this area in order to become acquainted with rural Church work. This year, for the first time, the program has been accepted by the seminaries as a regular part of the students' training in pastoral work, even as clinical pastoral training was adopted several years ago.

The work at Roanridge received its impetus in 1942 when Mr. Wilber Cochel, churchman of Kansas City and retired editor of the Weekly Kansas City Star, offered his farm and life estate to the Church as a training center for rural workers. Basic in his decision and in the terms of acceptance of the Church, were two ideas: 1) Most major church groups have failed to provide enough well-trained, consecrated ministers truly qualified to serve well in rural areas where community life has been disorganized by soil and soul erosion; 2) Training of a strong ministry for rural areas requires church leaders to have first-hand and scientific experience and association with farm families, agriculture, rural community life and the distinct problems associated with them.

The training program, as developed by the trustees of the Roanridge Rural Foundation and as carried through by the Rev. Clifford L. Samuelson, is basically work-centered. This means that students at the institute are expected to put "blood, sweat and tears" into a real experience of rural living and that, through community



A conference for the evaluation of Church Rural Work was held recently at the Bishop's House, Boise, Idaho. At the right seated at the card table is the host, Bishop Rhea, with George Weiland, head of the Home Missions Division, facing him. In the door is Richard D'Easum, newspaper man, with Bishop Dagwell of Oregon in the easy chair. Bishop Lewis of Nevada is in the center and beside him, standing, is Leslie Rolls, rector at Twin Falls, Idaho. Chancellor J. L. Eberle of Idaho, in the light suit, is next, with Bishop Lane Barton of Eastern Oregon beside him. Seated on the davenport are Dean Harald Gardner of Boise and Layman S. W. Moon. The national director of rural work, Clifford Samuelson, took the picture.

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evaluation of the work done, a more efficient and realistic program for Church expansion and work in rural fields should be developed.

A fundamental part of the institute's work is done in extension centers where major rural problems are given more intensive study. For instance, an extension service in soil conservation and community resources was run in Shenandoah, Iowa; another in intercultural rural life was conducted amongst the Navajo Indians at Ft. Defiance.

This year, the work at Roanridge emphasized community surveys and comprehensive census work in an attempt to judge exactly what was the nature of the field in which the institute was working. This sociological study was conducted in a professional manner entirely by seminary students and women church workers. As a result of this study, for the first time the institute is prepared to attack the area using all of the best techniques of modern social study.

The summer work of the students is truly comprehensive. Following two weeks of indoctrination in the work of the rural Church, they are sent out into various work areas in teams. Some of their activities include surveys, fanning wheat, digging privies, studying rural sociology, learning about erosion control, conducting daily vacation Bible schools, organizing community and parents' nights, pastoral calling, driving tractors, clearing long abandoned graveyards, visiting stock-yards and meat processing plants, taking services in rural community churches, and perhaps most important, learning what type of people make up rural America.

Many of the students in attendance at the institute probably will not enter the rural ministry. However, the experience should not be wasted. The rural field is still the great "feeder-belt" for urban life. Not only does the urban worker's food come from the farm, but for the most part, city dwellers have moved to the country, bringing with them many of the strengths and weaknesses of the rural character. For this reason, the director of the institute feels that all students can receive a positive and helpful experience at the school.

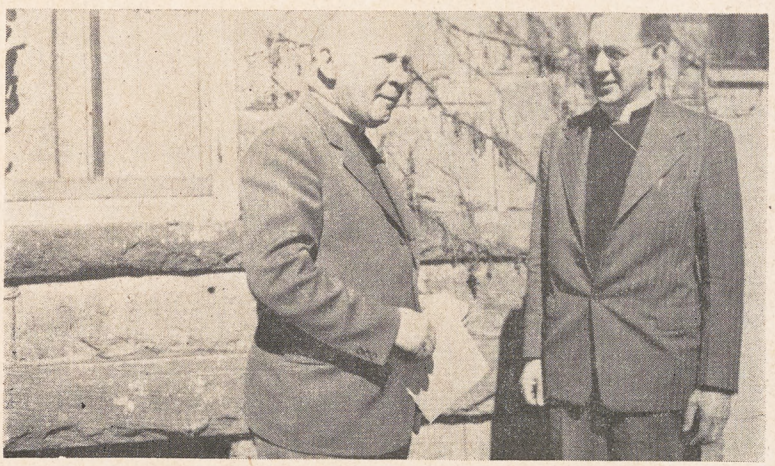
The program is definitely experimental and has some wrinkles to be ironed out, but as analysed by one of the students, the value of the program lies in the fact that "many of these rural people have never heard of the Episcopal Church. But they get acquainted with it through us. They see us get out and work in the fields or on their own Church buildings. We show that as Christians, we are truly concerned with them and their children. We bring something new and real in social and religious experience to them. And we get something entirely new in experience ourselves. We become aware that our Lord took little children seriously; that he walked the dusty roads and that the common people heard him gladly. We discover the imperative of prayer in our own lives. We have to discover our own spiritual power and not lean on the Church. It's a thrill to have our Church show that it can really identify itself with the men and women who grow the wheat that goes into the bread we offer at the eucharist."

COMMUNITY SURVEYS ARE HELD

★ The determination of the Church to adjust its policy and work on a basis of factual data is shown by the increased emphasis being placed on scientific studies of communities and areas. During the past two years the division of domestic missions of the National Council has assisted in comprehensive surveys in Montana, Idaho and Eau Claire. The diocese of Georgia and South Florida are currently involved in self-surveys under the technical direction of the division.

Of particular significance is the year survey recently begun in Central New York. Prof. Wm. V. Dennis, formerly of the department of rural sociology of Pennsylvania State College and long a proponent of extending the Church's work in town and country areas, has been placed on the staff on a full time basis for this diocesan wide intensive study of the Church's work.

Back of these studies is the realization that with its limited resources of men and funds, the Church has an obligation to be efficient in maintaining its ministry.



Bishop Rhea of Idaho and Bishop Lewis of Nevada chat at a recent conference on rural Church work.

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EPISCOPAL RURAL CHURCH NEWS

TOWN, COUNTRY GROUP HEAR PAUL LANDIS

★ Keynoter of the fifth annual convocation on the Church in Town and Country meeting in San Jose, California, November 9-11 was Dean Paul H. Landis, of the college of agriculutre and head of the department of rural sociology of Washington State College. Loss of social controls once exercised by the Church in rural community life succumbing to a growing secularization was graphically described and analyzed by Dr. Landis in his address opening the convocation. "The most significant transition has come in the shifting of the first loyalties of the people of the neighborhood and community from the Church to the school," stated Dean Landis. Also, "The rural Church has lost its welfare function to the secularized social welfare services of civil authority. It has also lost much of its control over the family and marriage to civil authority."

Dean Landis blamed the widespread secularization of rural population on large scale migrations to urban areas, which enable country people "to escape the constant surveillance of the pastor and Church folk."

"I would suggest," he said, "that the seriousness of man's religious belief is to be a considerable extent measured by his mobility probably even more so is his loyalty to the Church. Those who are anchored in a community for a lifetime, by and large, are probably more serious and more devoted in their Church duties than those who move frequently."

He said another major force in weakening social control "is the shift in attitudes toward authority." In this connection, he said that people of the Western world have gradually shifted from a sacred view of authority to a secular view.

Among the problems that have emerged from the relaxation of social controls he listed 1) problems of a personal adjustment experienced by rural youth, 2) a lowered rural birth rate, and 3) the decline of the Church to a place of secondary importance in the community.

"I fear that few rural and small town churches have an adequate system of follow-up for their young people as they migrate to large towns and cities," Landis said. "Exchange of information between the old pastor and the new pastor is inadequate. It is likely that a fairly high percentage of farm youth are lost to the Church at the time of their first migration.

"By a more systematic and business-like approach to the problem through a system of case history and card file exchanges or other such means, they might be saved to leadership in the urban Church."

Dean Landis said that both Church and school "have an obligation to help prepare young people for the transition from rural to urban values without losing their orientation to the forces of social control."

"The Church faces the particular challenge of seeing that the guiding and regulative force of religion is kept alive in them after they have shed the protective controls of their rural locality," he concluded.

The Rev. Ross W. Sanderson, director of research for Congregational Christian Church, emphasized the need for cooperative action among Church bodies for maintaining an adequate ministry in the smaller communities. "Little churches, like little nations, are strangely helpless; unless they act together, they are undone."

The necessity for Christian education again to be fulfilled in the home was the plea of the Rev. John B. Ketcham of the International Council of Religious education. "Nowhere else may religion be taught so easily and with such abiding results as in the home," he said. "Parents teach religion by what they say and do and are. The home is still the most influential teacher, but its teaching is too seldom definitely and effectively Christian. In all too many cases today, the home has virtually abdicated as a purposeful Christian teacher. Most of the responsibility has been shifted to the Church."

In this connection he warned that the best Church school could not take over the whole job of Christian teaching, but could only supplement the influence of the home.

Fifty clergy of the Episcopal Church participated in the convocation. Bishop Walters, San Joaquin, acted as chairman of the commission on the town church and spoke on the panel on training for better rural work. The Rev. John R. Pickells, chairman of the town and country department of the diocese of Chicago, was the National Council's representative; and the Ven. Wm. F. Bulkley, chairman of the rural commission of the eighth province was in charge of the Episcopal sessions.

THE PICTURE ON THE COVER

☆ Prince Peter Claymore is the prize of the herd at Roanridge Farm, the center of the Town-Country Church Institute in Missouri. The other males in the picture are Bishop Spencer of West Missouri; the Rev. Clifford Samuelson, director of rural work of the National Council; Layman Roy Dietrich, an attorney of Kansas City; Dean Claude Sprouse of Kansas City, and Layman Wilbur A. Cochel, newspaper man, who gave the farm to the Church.

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EPISCOPAL RURAL CHURCH NEWS

RURAL FIELD SERVICE EXPANDS PROGRAM

BY ELIZABETH RHEA
Of the National Dept. of Rural Work

★ Bibles and blisters characterize the summer life of a seminary student enrolled in the national student rural field service program. Bibles because evangelism is the heart of the work — blisters because learning to live and work with farm people is their method of evangelism.

Believing that practical experience in town and country work under the guidance and supervision of qualified rural leaders is of prime importance to future clergy and women workers, the student rural field service program was given official recognition as part of the national rural program in 1945. Prior to this time a few students had been placed in missions as summer supply without initial training and without supervision.

The program today is organized on the basis of a three-week intensive training period at a central institute, followed by six weeks field work in an extension center. The total experience for the student culminates in a final week for critical evaluation of the entire summer. At the present time there are two institutes providing orientation sessions. The national town-country Church institute is the national training center and is located at Roanridge, Parkville, Mo. The southern rural Church institute is the southern rural training center in Valle Crucis, N. C. Students attending the national town-country Church institute go to midwest and western states for their field work, while those attending the southern rural Church institute work in the various southern states. Plans are being made to establish similar training centers on the east and west coasts to serve those sections of the country.

This past summer 119 students, representing every seminary and women's training school, participated in some phase of this training program.

Following the orientation, 10 students went to the Good Shepherd Mission, Ft. Defiance, Ariz., and Farmington, N. M., to serve in the intercultural rural Church institute among the Navajos. This work was under the supervision of Mrs. Robert Rosenthal (formerly Betty Clark). Others went to the Iowa rural Church program under the leadership of the Rev. Henry Robbins. This latter program emphasized modern soil conservation control and the importance to Church leaders of knowing and understanding these methods. It was made possible through the whole-hearted cooperation of the regional United States soil conservation office. Individual students went to the dioceses of Oregon, Salina, Montana, Nebraska, Northern Michigan, San Joachim, Utah, Oklahoma, Arkansas, Bethlehem and Central New York for field work. Special training was given students in Maine and Vermont. A number of students were given specal assignments in the migrant program of the Home Missions Council.

The most competent leaders in the fields of rural sociology, rural Church methods, conducting and teaching daily vacation Bible schools, community surveying, modern agricultural practices, rural community resources, give lectures and seminars to the students.

Extension centers for this work are selected on several grounds. Primarily, a field is chosen because the student will be working in close association with a priest who understands town and country work and who is able to give expert guidance to the student. The expense for each student is shared by the local field and diocese in which he works and the national rural budget. The training and field program for 1949 will be considerably modified from past years in accord with the policy of constant adjustment based on the growing experience of those responsible for this type of clinical training and the needs and opportunities provided by the field. Application for any town and country field of work to serve as an extension center of the student rural field service program may be made to the Rev. Clifford L. Samuelson, national director.

June 17 through July 7 are the dates for the 1949 orientation sessions in both of the institutes.

POLICY GROUP TO MEET FOR RURAL STRATEGY

★ With area meetings already held in the eastern, midwestern and western sections, the General Convention's joint commission on rural work has scheduled a session for the entire commission in Kansas City the last week in January, according to recent notice issued by Bishop William F. Lewis, Nevada, chairman. Charged with defining policy for the national program of rural work, the sectional meetings of the commission which were held at Seabury House, Kansas City, and San Jose were concerned with evaluation of the present program for rural work with a view to the report to be made to the General Convention in San Francisco and adoption of emphases to be made during the 1950-52 triennium. Shortage of adequately trained clergy for strategic rural fields continues to be a major concern of the commission, according to Bishop Lewis.

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EDITORIALS

Town and Country

THE 1949 proposed national program and budget for rural work which is the Story of the Week in this issue is the outgrowth of a realistic facing of facts concerning the weaknesses which characterize much of the past and some of the present policies and work of the Episcopal Church in rural areas. The point may be well raised concerning the budget that a disproportionate amount of money available for strengthening rural work goes into educational activities. This may be regrettable but at the moment our town and country work is necessary. For some years a considerable amount of money and much energy must be directed toward guiding the Church to see what it has at stake in rural areas. Also the clergy serving in rural areas will continue to need guidance in methods.

Due to the predominant urban character of the Church certain attitudes and practices have quietly and unconsciously entered into its life. Next to the Christian Science Church, ours has the highest percentage of urban membership in relation to total membership of any Church. We may rejoice in the strength, dignity and witness which we show in many cities. But we also need to remind ourselves that quite unwittingly this urban prestige has caused us to place an urban standard of values on the ministry and the Church's work. Unconsciously we have accepted the well established parish with its complex of functioning organizations and group activities as the norm. But we have accepted it not simply as the norm, but as the goal and indeed field for the ministry. With rare exceptions our standard of values as to a man's worth are measured by the size and prestige of the parish of which he is rector. Since eighty-five per cent of our communicant strength is in urban parishes, it is natural that the focus of seminary training is toward the urban parish and that the average seminarian envisions his ministry as being fulfilled as leader of a metropolitan congregation.

It is this mental set and standard of values for the ministry which underlies much of our Church's weakness in rural areas. It has led us to fail to dignify and support the small church and the rural pastor. It is this habit of thought and resultant action which accounts for the closing of hundreds of our small churches, and the general weakness which characterizes our work in rural sections. Some dioceses have always realized that the Church's life issues from small churches. Also, in recent years a few dioceses have given major attention to the opportunity and need for strengthening the ministry in rural communities. But for the most part the Church is not yet providing the support in men, training, tools, and money for town and country. The latest tabulation discloses more than 500 unmanned fields due to lack of ordained men. Practically all of these are in rural areas, and being "multiple-stations" for the most part it is conservative to state that there are now close to 1,000 small congregations without pastoral oversight. Or we could quote the statistics from three recent diocesan-wide surveys which disclose that average length of pastorates over a 25-year period were 22, 21 and 19 months, respectively. No Church can have such a turnover and long be a stabilizing influence in the community and with the families it is supposed to serve.

With no attempt to be encyclopedic nor detailed, a few of the glaring weaknesses which confront the Church in the rural field today are the following: (1) Shortage of ordained men and trained women workers. Those conversant with the total picture of the Church's life, attest to the fact that in nearly every diocese vacancies exist due to the shortage of clergy. Many of these places without leadership are established small congregations; many new concentrations of pop-

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"QUOTES"

IT is necessary to develop a Protestant strategy for rural America. The alternative is that decreased rural populations will have declining religious institutions. Our task is nothing less than to rebuild the Protestant culture of America. Out of it has come much of its best blood. As the hillsides are denuded, so is our rural Church culture eroded. We must enlist and train and place in the rural areas better men and women. Then we must put behind them the resources of the whole Church.

—ROSS W. SANDERSON
Research director of
the Congregational-
Christian Churches.

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ulations offer opportunities for a ministry to be fulfilled in entirely unchurched areas, but advance work cannot be done without more workers.

(2) Inadequate training for rural Church leadership. Since our urban character and the habit of our thinking of the ministry in relation to baptized, confirmed communicants, has made us think of "constituency" rather than of community. Without any diminution of responsibility for pastoral oversight and emphasis on the ministry of the sacraments, the rural minister to be effective must make a close identification of himself and his congregation to the total life of the community. He needs to acquaint himself with the numerous agencies which are ministering to the welfare of rural people and the up-building of the rural community.

Elasticity and imagination are necessary for adaptation of our ecclesiastical and institutional expression so that people will not feel alien to the Church's teachings and practices. Special approaches in education and promotion must be made if we are to get a response from rural people. We need to know that in many rural communities the educational, intellectual, cultural and economic level is equal to that of the most sedate and satisfied suburban congregation.

(3) Lack of adequate equipment. Poorly maintained buildings, inadequately equipped or even no parish house characterize many rural churches.

(4) Inconvenient and uncomfortable living quarters. Often the houses or living quarters, perhaps even in the parish house or church building itself, afford a minimum of comforts for the minister and his family.

(5) Insufficient travelling allowance. The average rural minister is involved in the "stretch-out," having responsibility for two or more communities. This alone is frustrating since it is impossible to fulfill a proper pastoral oversight. But the injury is aggravated by the fact that rarely is a travelling allowance provided which covers the actual cost of car operation. Obviously he must have a car. With a salary sufficient only for living expenses, he must also purchase a car. Then, because of a low travel allowance, he must pay for its operation from his salary. This means that out of the family budget, he must finance the Church's work.

(6) Salaries are far below the norm of clerical salaries for the Church as a whole. Among the most pernicious fallacies of which the Church is now guilty is that living expenses of rural clergy are much lower than urban clergy. Although true in some areas, in many small towns throughout the U.S. the living costs, with the possible exception of rent, are relatively as high if not higher than in large cities.

One could go on to list numerous other facts such as geographical isolation, failure to receive any recognition for sacrifical service, the frequent loss and change of active Church families by movement to the cities, a low pension provision commensurate with low salaries—all of which make for a breakdown in morale of the rural minister. But, as stated earlier, the aim of this statement is not to list all the problems nor weaknesses confronting the rural minister and the rural Church. Instead, we wish to point out that the Episcopal Church today is suffering in its rural work because of attitudes and policies which have quietly and unconsciously crept into its life by failure to dignify the rural ministry and to give recognition to the importance of the rural and small town congregation. The national program for rural work is directed along lines which will guide the Church to esteem the rural church; towards winning clergy increasingly to the rural ministry, and to formulate such policies and methods that support for their work will be given generously.

Rural Work a Reality

BY GEORGE A. WIELAND
Director, Home Department, National Council

THE Episcopal Church can still be described as "urban and Eastern." Eighty-five per cent of the communicant strength is found in city parishes. The geographic center of our Church population is said to be in the neighborhood of Harrisburg, Pennsylvania.

The missionary strategy of the home department has therefore been focused on the needs and opportunities of the town and country field. Surveys in widely separated areas indicated a need for more aggressive rural evangelism. But to evangelize there must be evangelists. The tragic failure of our Church in the town and country areas of American life has been largely due to a shortage—almost a complete absence—of rural clergy. That our active clergy list is still below the level of 1919 helps to explain the neglect of rural fields. We need accelerated programs of recruiting on the parochial level until this major need is met.

Meantime many experimental programs in rural areas have been inaugurated and maintained. An impressive number of our seminarians are annually being exposed to the challenge of a town and country ministry. The values of such a ministry are slowly being recognized.

We not only have a "capacity" for town and

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country work—though this has been challenged—we have a positive "genius" for it when proper direction is available. The National Town-Country Church Institute is training the leadership and setting the standards for this work. At long last we are on the way to successful missionary adventuring in rural areas.

We still need men and money to translate a vision into a reality. We believe that both will be increasingly available as the program unfolds. Under the able leadership of the Rev. Clifford L. Samuelson, aided and abetted by Miss Elizabeth Rhea, we are confidently looking forward to a day when rural work will be a source of pride and of strength in the whole national picture of the Church's work.

The Episcopal Church and Rural America

BY
E. DARGAN BUTT
Instructor Rural Church Methods, Seabury-Western and Pacific Seminaries

THE Episcopal Church is making a great effort today to establish herself and develop her work in the town and country areas of America. This is evidenced by creation in the Home Department of National Council of a Division of Rural Work; by the organization of the Rural Workers' Fellowship, Inc.; by the institution of courses of training in rural Church work in some of the theological seminaries; and by the many efforts in the several dioceses and missionary districts to inaugurate programs for the development of this work.

"Why," may we ask, "is the Episcopal Church getting so much interested in town and country work? Are there real reasons why the Church, traditionally so largely an urban Church, should now become so greatly interested in rural work?" Some say that this field is already adequately taken care of by other Church bodies. Others suggest that some of the other Churches are better adapted to this particular kind of work than is the Episcopal Church, and certainly are better prepared to do it. "Are we justified, therefore, in this endeavor to build up our rural Church work?" The answer is that the Episcopal Church is justified in going into this field with increasing vigor, and should welcome every aid that can be given in the development of this work. There seem to be, generally, three reasons why this is so.

In the first place the Episcopal Church is needed in the town and country field because of the general need for the Christian gospel in rural society. Many think of rural people as being by nature religious, and that most rural communities are already over-churched. Such is not the case. Rural life is conducive to the development of spiritual values, but rural people are not becoming Christian people simply because they live in small towns and in the open country. A process of secularization is going on in rural society. Sociological changes are breaking up the cohesion of small rural communities, and, with them, many small church congregations. Statistics show that only about one-third of all rural people in America are church members. This means that in the rural areas of this country there are between thirty and thirty-five million people who are not members of any church. About four million children are receiving no religious training. Small rural churches are closing at the rate of several hundred a year. The battle against materialism is being waged in rural communities as well as in urban communities, and, because of a lack of resources on the part of rural churches, the issue in many places is not reassuring.

In going into the rural field on a much greater scale than in the past, one should not feel that the Episcopal Church is invading the territory belonging to someone else, but, rather, that at long last the Episcopal Church is beginning to stand with the other Church bodies in a realistic way in endeavoring to bear her just share of the burden. There are places, particularly in the west, but not entirely so, where the Episcopal Church is the only church in the community. There are many communities where there is no church at all, and where the Episcopal Church might carry on a vital ministry where otherwise nothing would be done.

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Unique Contribution

THE second question, which is, "What peculiar contribution does the Episcopal Church have to make to the life and thought of rural society, both through her own ministration, and through the effect she has on the other Church bodies working in this field?" This leads to a consideration of theology rather than sociology. No institution can permanently endure without a sound theological basis for its life, and that rural society is confused and a good many rural churches are floundering because of a lack of sound theology, there can be no question. Episcopalians are not always enthusiastic about, or true to, the theology of the Church, but it is in theology, together with polity and worship, that her greatest strength lies, and therein lies her greatest contribution to rural life and religion. In what respects does this influence manifest itself?

The Episcopal Church, through her Catholic heritage, offers a pattern of unity and stability to those harassed by the diviseness of modern society. When we speak of "Catholic heritage" we mean much more than the world-wide scope of the Anglican Communion, as impressive as that is. We mean more than the historic episcopacy, as important as that is. We mean the doctrine which links the life of the individual worshipper inseparably with the life of the Church from Apostolic days; that links the individual worshipper with the Church in its world-wide scope today; that links him with the future of the Church on earth and eternally in heaven. Many Christians other than Episcopalians believe this, and there is no doubt but that it is more meaningful to some outside the Church than inside. The point, however, is that with the Episcopal Church it is the expression of her very nature, and a doctrine without which there is little meaning to anything in her life. In rural society, where, more and more, human relations are becoming impersonal and abstract, where the future for the individual and for society is becoming more uncertain, people feel the need for more than an individualistic expression of religious life and relationships, and for more than a purely local form of church government. Rural society, for so many years organized in small, isolated, more or less protected small towns and open country neighborhoods, has within the past generation expanded into participation in a large, impersonal, sophisticated, secular world, with all of its demoralizations and dangers. Rural people need an interpretation of religion in terms of a fellowship larger and broader and more enduring than the big world into which they have suddenly been plunged. The Episcopal Church can and does at this point contribute a great deal to the scope of rural religious outlook and stability.

The Episcopal Church, through her sacramental system, offers an interpretation of reality which can emancipate rural people from the fear and thraldom of material things, in an age of expanding materialism. So much of contemporary rural religion is tinged with a false distinction between what is spiritual and what is material, one being looked upon as essentially good and the other as essentially evil. Salvation has been sought through the escape from the physical into the spiritual, rather than by seeing in the physical material creatures capable of expressing the spiritual. Beginning with the Incarnation, and extending through the entire sacramental life of the Episcopal Church, material creation and physical life are looked upon as vehicles for the expression of the spirit, with the grace of God coming through the sacraments for the purpose of enabling men to use material things for good purposes and not for evil. This concept has saved the Church from trying to escape the world on one hand, and from becoming a reforming society on the other. It has enabled the Church to encourage the right use of the natural instincts of life, rather than condemning them in order to avoid their wrong use. As rural society, through new scientific methods, secular leadership, greater educational advantages, becomes more prosperous, more sophisticated, more secularized, there is the tendency either to forget God or to despise the world and try to escape it by other-worldly considerations. The Episcopal Church can give great leadership here through showing how the increase of knowledge and wealth can be a means of increased opportunities for dedication to the service of God and man.

Life and Worship

THE Episcopal Church, through her positive doctrine, discipline and worship, offers a satisfactory means of expressing the spiritual life in an age of confusion, self-centeredness, and self-will. She has set a hedge about her people so that, however they may differ in individual opinion, they have a basic doctrine in the creeds, a common discipline in the ordering of the Church life, and a corporate worship in the liturgy. This means that the man in the pew is not left to the caprice of the individual minister who happens at the time to be in charge of the congregation, or even to the capricious thinking of a particular generation of people, but is protected by a classic statement of the faith, a time-tested discipline, and a corporate expression of worship

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by the whole body of which he is a part. Today, in rural areas, as people become better educated, they are becoming less trustful of an emotional religion on the one hand, and a humanistic one on the other. So much preaching today in rural churches is either emotional pressure, or humanistic moralizing. Neither of these satisfies the spiritual needs of the people, one being shallow, and the other futile. What rural people need, and want, is an objective, God-centered faith, in which the answers to the questions of reality become both reasonable and obtainable. As rural life becomes more secular, and therefore more uncertain, people are increasingly bored with stunts and attractions in the church in order to keep up attendance. What they want is a spiritual discipline, through the Church, into which they can enter, which will curb their own wills, and which will give some hope for a disciplined world. The Prayer Book, with its Church year and its directions for all the spiritual needs of life, gives the pattern for such discipline.

As rural life becomes more scientific and mechanistic, there is increasing need for art and beauty in worship, to offset the deadening effects of the machine age and mathematical precision. The Episcopal Church offers this through her architecture, music, symbols and liturgy. It is at this point, perhaps, that above all, the Episcopal Church is making her greatest contribution to rural life. Finally, as rural life becomes increasingly impersonal, there emerges the need for a more corporate expression of religion, a sense of community in the things of the spirit, a fellowship which binds mankind together in the common worship of God. This the Episcopal Church offers through her common service of worship. All of these things are inherent in the Episcopal Church, and all of the major Protestant Churches are, consciously or unconsciously, moving in this direction. Rural America needs the leadership of the Episcopal Church, both for what she can do herself in this field, and for the guidance she can give the other Church bodies in apprehending and doing these things themselves.

Successful Work

THE final consideration is whether the Episcopal Church really does succeed in town and country work, or whether the ideas concerning her contribution to rural religious life are mostly theoretical. It is true that in many places the Church has failed in the rural field. In some places today her town and country work is on the decline. In most of these instances, however, she has not backed up this work with her deepest interest, good leaders, and adequate resources. In many instances she has maintained a defeatist attitude towards rural work. In other cases she has looked askance on this type of work as being inferior in value to urban work. In many cases she has simply not had the necessary manpower and material resources to do an effective job. Where the Church has really faced the rural Church problem, taken it seriously, given the necessary resources for its life and work, and adapted her program to the actual conditions which obtained in each particular place, she has succeeded wonderfully well. There are numerous examples which can be given.

There are rural parishes in Virginia and Maryland, as well as other places, which have been doing successful work since before the Revolutionary War. Some of these parishes are modelled on county lines, and have been great influences in shaping the lives of all in those counties for many years. Several bishops of the Church have grown up in, and been ministers in, these parishes. There is the work of the late Rev. George Gilbert in Connecticut, unique in its nature, but very effective in the lives of its people. Mr. Gilbert was selected in a national poll as the model rural minister. There is the church in Tarboro, N. C., with its fringe of rural missions, where it has been demonstrated how a town church can also serve the surrounding country. There is the work at Valle Crucis, N. C., where the Church has been at work in a quiet mountain valley for over one hundred years. At Tracy City, Tenn., a coal mining town, a consecrated priest labored for fourteen years, with the result that the Church there is the largest and most influential in the community. There are the fields of rural work among the American Indians in Arizona and New Mexico, the Dakotas, and other reservations. There is successful rural work going on in Massachusetts, Central New York, Michigan, Minnesota, to name only a few sections. There is the growing influence of the Church at work around Roanridge, near Kansas City, Mo. And then there is the town and country work which comprises so much of the work of the Church in the dioceses and missionary districts in the west.

The Episcopal Church can do rural work, and can do it well. There is a great opportunity as well as responsibility awaiting the Church in this particular field. All she needs is the consciousness of this challenge, the necessary equipment in men and resources, and the backing of the whole Church, in order to take her due place and perform her particular task, to the glory of God and the service of rural people.

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Rural Social Action

BY SAMUEL N. McCAIN, Jr.
Vicar of the Good Shepherd, North Kansas City

IN the past, our Church, through such groups as the Episcopal League for Social Action, has borne witness to the need for Christian social action in society. By and large, however, that witness has been applied to an urban economy and conceived of in terms of labor and management relations in the industrial field. Such an exclusive interest has meant that a good half of our economy dealing with rural production and rural mores has been neglected.

We are concerned with fair wages and just returns for city dwellers but unless similar thought is given to the welfare of our rural population we will continue to find our over-all economy unstable. It has been difficult for our historic rural culture, always predominantly conservative, to adjust itself to the concentration of wealth and people in the cities. Also, it has been difficult for the country people to find Church leadership that will help them to understand and meet their many problems. Today, however, we have some hope because men are dedicating themselves to the town-country ministry, our Seminaries are studying the rural scene and committees are rising in Church bodies to give direction in thought and action. Our total economy is not determined by industry nor farm alone but by the well-ordered functioning of both. Yet it is true to say that the basic commodity of life, food, depends on the efficient management of our nation's natural resources, which conservationalists prove are being depleted at an alarming rate. As the soil goes, so will our country, families and Church go.

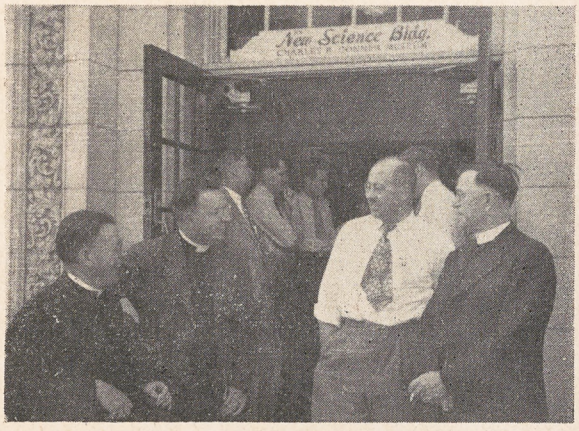
What problems are there in the rural area that need Christian thought and action? The more immediate problems, many of which can be seen as threats in the urban area also, are the need of adequate care for the aged, proper education and recreation for the young, adequate housing, the movement away from the family sized farm, the relating of our rural communities to larger communities, and, of course, care of migrant laborers. The question of rural electrification, valley authorities (T.V.A.) and controlled farm prices in an uncontrolled economic field are also live issues that call for more Christian thought. The Church is concerned with such problems, but from the urban point-of-view. Now we are finding ourselves as a country Church.

The relationship of city and country is not something new or forced—the relationship is very real and natural. As the farmer sees that a strike in an agricultural equipment plant affects him, so must the city dweller realize that a farm boy's leaving school at sixteen affects him.

Rural Field Neglected

WE may wonder why it is that the country needs so much government money and personnel expended on it, when according to some reports the lot of the farmer has been bettered so decidedly these last years. Some inquiry will show that hardly more federal money is going to our rural areas than to urban centers. However, the social and intellectual needs of the rural field have been so long neglected that it takes a greater amount to develop the minimum standard of living. The variance between the city and rural standards can be shown in the variance in the number of hospital facilities, total school programs, facilities for caring for the aged, programs for welfare and relief. The institutions of most cities are not perfect but in many rural areas they are all but lacking. In the years ahead, despite a conservative drive for economies, we may expect increased aid going to the country.

The rural area is one of the basic sources of wealth in the United States. From it real things are produced. As we inspect this flow of wealth from the farm to the city, we see that the balance of trade lies with the city. There are sections of rural America, such as the wheat belt, where profits are great; there are other areas where the standard of living is touching rock-bottom. During the war the lot of the farmer was improved. So was it improved during the war years of 1916-1918. Our aim, as Christians, is not for a high standard of living in war years,



Parsons Henry Hurd, Ray Clark & Sidney Morgan, all of Wyoming, chat with Dean Paul H. Landis, in shirtsleeves, at a school on rural work at Washington State University.

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but for a continuing prosperity for all men during years of peace.

As we notice the wide spread between the price the farmer is paid for his produce and the price that the consumer pays, we know that something is wrong. Or when we see business speculating with the farmer's wheat, butter or eggs, we begin to wonder why it is that at one time the farmer's product is worth so much and then, at another time, though no labor has been expended, it is worth so much more. Obviously the farmer is not the one who is receiving the full worth of what he produces. Such speculation is a forceful argument for the need of more good cooperatives in the rural scene in America. The money that rightfully should go to the farm remains in the city, making the country money poor.

Money and leadership also leaves the farm in other ways. We can say that an educated youth is money invested. Many of the educated youth of the country go to the city because in a mechanized age there is not enough tangible work for all on the farm. This money and leadership must be returned to the land in other ways.

The country and city are one. Each must recognize its responsibilities toward the other. In an atomic age, when the urban culture is threatened with extinction, it is of vital necessity that all Church people recognize and understand the fundamental strengths and weaknesses of our contemporary rural culture.

Waiting Upon God

BY PHILIP H. STEINMETZ
Rector of the Ashfield Churches

THE work of the rural church and the city church are identical. Both involve worship and witness, glory to God and God's saving grace mediated to men. But since the people who do the work and those toward whom the second part is directed are fewer in number and somewhat more scattered in residence in rural parishes, we often think and speak of rural work as a special sort of business. Actually it is of a piece with the work of the Church everywhere.

The chief weakness of rural churches as in city churches is the feeble faith and dim vision of pastor and people which can only be corrected by a revival of religion in them. Let us remember that, as we plan strategy, laying our stress upon waiting upon God personally and in small groups rather than upon seeking some shift in personnel or organizing new programs.

Growth is the gift of God. It is a life-process. We have become so blinded by the productive power of machine industry and the methods which work there that we have forgotten that in the Church we are not operating a factory but a farm. The secret of success lies in making the soil as suitable as possible and then letting growth take place. Neither crops nor converts can be made by order or directive. They must be given time to grow. We plant and water, but God gives the increase.

The methods of cultivation are prayer and personal witness. Our Lord did not set up an organization with program, officers and financial backing. He trained a few men in prayer and in bearing witness and trusted to the contagion of their example to prepare the hearts of others for the working of God's grace. That working is not influenced by trademarks and brand-names. Congregationalists, Roman Catholics, Baptists, Methodists, Quakers, Unitarians and Episcopalians all receive grace and show the signs of life and growth. God is the giver, but he does not limit his gifts to items from one seed catalog. The rural Church and the younger Churches of Asia and Africa have discovered this fact and have a mission to city sophisticates in bringing it home to them. Federated churches, agreements on areas of work are far more common and the sense of common cause between Churches more vivid than in the city. After all you expect more horse sense and good farm practice in the country.

FINALLY, growth is a matter of quality as well as size. When you live in a small community in which you know literally everyone, it dawns on you that the Church may never be much larger. But it can improve in quality. When a plant starts from seed there is great increase in size for a while. But then begins the long process of ripening. Development is no longer in size but in depth of root and in ripeness of fruit. Time and patience are of the essence. Power and pressure are worthless. Long and patient pastorates alone can lead to such growth whether in city or country.

Surely there is food for much thought in these few insights which experience in rural work give us into the way God works in producing growth in those forms of life which are subservient to his will, the plants and animals. It is for us to be guided in the free exercise of our own wills to following his ways in plans for the conduct of his Church, rejoicing in the abundance of increase which he gives when we take time to find out how the soil should be prepared and have patience to wait for the growth which comes in his time and way.

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EPISCOPAL RURAL CHURCH NEWS

RELIGIOUS EDUCATION BY MAIL

★ Members of the sixth province department of Christian education meeting at the synod in Billings, Montana, discussed a unique method of Christian education which has developed within the Episcopal Church—the Church school by mail. The fact that the mail always gets through is one on which alert, rural-minded Christian educators have capitalized for maintaining regular contact among isolated families. From the "Mountain Mission by Mail," developed by Mrs. Amy Little in New Hampshire, through southern, mid-west and western states, this work has met with notable success. Long distances make regular Church attendance impossible for many western families, just as does the lack of clergy.

However, receiving regular lessons, special cards, Christmas and birthday remembrances together with occasional visits from the nearest clergyman, the archdeacon, the bishop and the director of the Church school by mail, keeps these families within the Church no matter how isolated they may be. Perhaps one of the most successful of these schools is in Colorado, where Mrs. Saidie Boyd has brought the total enrollment to 1,417 families and 635 children this year. The Rev. A. M. Lukens has been appointed rural dean for the Bishop's scattered congregation. Children are prepared for baptism and confirmation by instruction received through the mail, and special services are held for them.

In addition to instruction for children, other forms of this technique have developed. In South Carolina, a Church school teacher's institute by mail reaches nearly 100 teachers each month. Also an altar guild by mail in that diocese sends regular study material to about 150 girls. In Massachusetts, "Home Prayers" has been developed by the Rev. Allen W. Clark. This weekly paper is a printed service and sermonette designed as a letter to be sent by local clergy to shut-ins and isolated persons and is used extensively. A pamphlet summarizing the various methods now being used effectively together with suggested course materials is being prepared through the division of domestic missions. It will be published early in 1949.

CHURCH SCHOOLS GIVE FOR ROANRIDGE

★ Children throughout the United States will give their birthday thank offering to build and furnish children's rooms in the new Roanridge rural Church community center in 1948-49. The need for adequate Christian education facilities and furnishings in the town and country areas of our nation is thus being pointed out to the Church. The plan for the Roanridge center calls for a model rural Episcopal Church with a parish house which will serve as a demonstration center to the nation.

Special free aids for presenting the birthday thank offering to Church schools have been prepared and are available through the department of Christian education of the National Council. They include birthday cards, offering envelopes, a picture folder entitled "The Church Comes to Roanridge" and a teacher's guide, "Roanridge Builds a Church."

A set of 18 kodachrome slides depicting this work may be purchased at five dollars per set from the division of audio-visual education, 281 Fourth Avenue, New York 10, N. Y.

'48-'49 THANK OFFERING FOR NEW UNIT

At present, the community centers at Park College in Parkville but within a year or two most community activity will center at the Roanridge Farm which serves as a natural focal point for four distinct rural neighborhoods. The birthday thank offering for 1948-49 will go toward erection of a religious education unit in the Roanridge rural center.



Clifford Samuelson, director of Rural Work for the National Council, and Letitia Croom, staff member, visit with farm family near Roanridge.

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MRS. HARPER SIBLEY RE-ELECTED

★ Prominent Episcopal Church worker, Mrs. Harper Sibley of Rochester, N. Y., has been elected for the third time as president of United Council of Church Women. Wife of the former president of the International Chamber of Commerce, Mrs. Sibley, at 61, is the mother of six children and the grandmother of 15 youngsters.

MASSACHUSETTS CLERGY REGISTER PROTEST

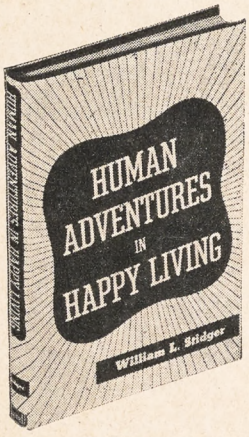
★ At its recent convention, the Massachusetts State Council of Churches protested the action of a hospital in that state which dropped from its staff four doctors who supported the Planned Parenthood Referendum. One of the leaders in this move was the Rev. Gardiner Day, rector of Christ Church, Cambridge.

BUFFALO CATHEDRAL HAS INSTITUTION

★ On Sunday, Nov. 21 at 4 p. m. there was a service of Institution in the Cathedral in Buffalo. The Bishop of the diocese, Lauriston Scaife had the service and instituted Samuel N. Baxter, Jr., as archdeacon of the diocese and also Sigfrid Sundin as canon missioner and Walter Lord and Philip Mosher as honorary canons of St. Paul's cathedral.

EMANCIPATED MOTHERS BETTER FOR FAMILY

★ "Does the emancipation of women partially account for the disintegration of the family?"



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DECEMBER 3

Raymond Massey

in

"THE DEVIL AND DANIEL WEBSTER"

by

Stephen Vincent Benet

That great Christian and patriot, Daniel Webster, is shown as willing to risk his worldly wealth to save the soul of a man he hardly knew.

DECEMBER 10

Fay Bainter

in

"THE OLD LADY SHOWS HER MEDALS"

* * * * *

The tender story of how an old lady finds comfort, sympathy and true understanding following the death of her son on the battlefield.

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Dr. Frederick H. Allen, Pennsylvania psychiarist said, "No, more education and greater service to the community and world's causes in healthy minded women makes for better rather than worse mothers." Such was the discussion at a session on "The State of the World's Mental Health" conducted by two Philadelphia parishes, St. Paul's and St. Martin-in-the-Fields. Mr. Arthur Bunker and Miss Isobel Leighton of the International Committee for Mental Hygiene spoke. The Rev. Robert Morris, chaplain of Episcopal hospital, put the challenge to the church of nurturing family well-being as the antidote to mental breakdowns.

NEW JERSEY CHURCH INSTALLS WINDOWS

★ Grace Church in Nutley, celebrating its 75th anniversary, will have installed by the end of the year thirteen new memorial windows. The great west window, dividing point for all the other windows in the Church, was installed on November 28. Its theme is the "Great Commission," showing Our Lord giving the commission prior to His ascension, and with surrounding panels of scenes from the Acts of the Apostles. The "Great Commission" was executed by Charles J. Connick Associates, and the twelve other windows by Len Howard. Five of the windows by Howard, which are not yet in place, will be installed in December, according to the Rev. L. Howard Hinrichs, rector.

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CLERGY CHANGES:

William J. Bradbury, formerly at St. John's, Toronto, is now rector of St. Mary's, Beaver Falls, Pa.

Guy L. Hill, formerly rector of St. Alban's, Superior, Wisconsin, is now rector of Trinity, Duluth, Minn.

Earl R. Hart, owner of the Cloister Press, Louisville, Ky., is now rector of St. Michael and All Angels, Anniston, Ala.

Theodore A. Bessette, formerly in charge of the Ascension, Salida, Colo., is now in charge of St. Clement's, Harvey, Illinois.

Richard J. Lee, formerly rector of Grace Church, Hinsdale, Ill., is now rector of St. Luke's, Lincolnton, N. C.

Gordon T. Jones, rector of St. Mary's, Haledon, N. J., has been appointed archdeacon of Paterson, diocese of Newark.

Wendell C. Roberts has been licensed to officiate at the Church of the Crucifixion, New York City.

Frederick K. Smythe, formerly in charge of churches at Alexandria, Glenwood and Morris, diocese of Minnesota, is now in charge of churches at Hallock, St. Vincent and War Road, Minnesota, with residence at Hallock.

Arthur L. Kenyon, formerly rector of St. James, Bucyrus, Ohio, is now rector of Trinity, Findlay, Ohio.

Benjamin Miller, formerly rector of Grace Church, Glendora, Calif., is now on the faculty of Stephen's College, Columbia, Mo.

Donald McCallum, formerly canon of Trinity Cathedral, Omaha, Nebr., is now rector of Trinity, Columbus, Nebraska.

Lee A. Hanes, formerly in charge of churches at Palisades Park and Englewood, N. J., is now rector of Holy Trinity, Hillsdale, N. J.

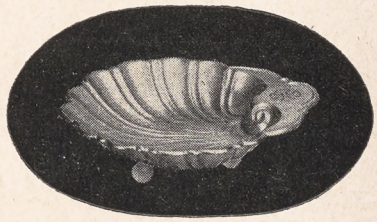
Philip S. Harris, formerly in charge of Trinity, San Diego, Calif., is now in charge of St. Anne's, Lynwood, California.

John R. Ramsey, formerly a teacher at Hoosak School, Hoosick, N. Y., is now rector of Trinity, Rensselaerville, N. Y., and of Christ Church, Greenville, N. Y.

Jay G. Seacord, formerly rector of St. Peter's, Livingston, N. J., is now rector of St. James, Winsted, Conn.

Richard Robertson, formerly of the Church of England, is now rector of St. Mark's, South Milwaukee, Wis.

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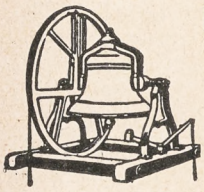
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PEOPLE

David Richards, formerly at the Good Shepherd, San Jose, Costa Rica, is now on the staff of St. George's, Schenectady, N. Y.

Arthur D. Bridgers, formerly vicar of St. John's, Hollywood, Fla., and more recently a graduate student at General Seminary, is now in charge of the Good Shepherd, Wilmington, N. C.

James H. Williams, formerly of Grace Church, Ocala, Fla., is now assistant at St. Andrew's, Jackson, Miss.

LAY WORKERS:

George M. Van Sant, layman of Hyattsville, Md., is on his way to Shanghai where he will teach in one of the Church schools for boys. He is the son of Dr. and Mrs. Edward R. Van Sant of the Hankow Mission, and served for a year in China in the marine corps.

Mrs. Dora P. Chaplin, director of education at the Redeemer, Chestnut Hill, Mass., has been appointed associate editor of the staff in charge of curriculum development of the National Council. She is to assist in the preliminary research project concerned with understanding the religious needs of children. She will enlist and supervise writers in the children's division and create and edit lesson materials and guides for parents and teachers.

HONORS:

Gordon Matthews, executive secretary of the diocese of Michigan, has been elected by the vestry of St. Paul's Cathedral, Detroit, as an honorary canon. He is the first to be chosen under new resolutions which provide that others besides clergymen formerly associated with the cathedral may hold the office.

DEATHS:

George A. Hill, 78, warden-emeritus of All Saints, Western Springs, Ill., died recently. He was a communicant of the parish for 36 years, serving as a teacher in the school, treasurer, and later warden.

Dexter Blagden, 78, of New York and Middletown, N. J., died on November 21 at his home in Middletown. He was the rector's warden of Christ Church, Middletown, and was also a communicant of Grace Church, New York City, which he attended in the winter months.

Will C. Schaubel, 66, soloist at Trinity, Chicago, died recently. He was a member of the choir for 33 years.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

ROBERT WORTHINGTON
Executive Vice-president, Church Pension Fund

Your editorial (Witness Nov. 4, 1948) mentions that the cost of living makes inadequate most of the pensions at present being paid by The Church Pension Fund. It goes on to say "The fault would seem to lie with the philosophy of the Church in its pension plan. It has been guided by a system of actuarially sound fund."

I respectfully suggest that the difficulty is created by the inflated cost of living and not because the system is actuarially sound.

Everyone may wish that the pensions could be higher, particularly the smaller pensions. Certainly the Trustees of the Fund want it.

There is a perspective that must be brought to bear on the question:

1) This Church earmarks for pensions a higher share of its income than any other Church, except one with a non-actuarial system, whose pensions are much lower than those of our Church.

2) The pensions are higher than those being provided currently by any of the other ministerial pension systems.

3) If the Church had not adopted its actuarial system, the pensions would be not only smaller than they are but also hopelessly limited and uncertain for the future.

4) When related to living costs the present pensions are much more favorable than the pensions paid by the Fund in the period (temporary) of inflated living costs following the first World War.

MISS MARGARET SMITH
Churchwoman of San Diego

The Bishop of New York must be a very remarkable man. I refer of course to the story of the week (Nov. 4) with the "before" and "after" picture of that beautiful summer home he built. It it fitting of course that a Bishop of the Church should also be a carpenter and it did something for me to learn that the Bishop of our largest diocese spends his vacation in useful and productive work rather than on a golf course or at the seashore.

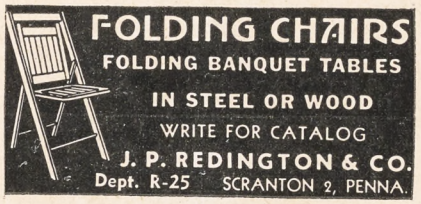
MARTIN SCHLESINGER
Layman of Detroit

I have moved from New York to Detroit. For months the N. Y. Edison Co. has been advertising for laborers at 75c an hour. I went to their office expecting to see a group of seedy, broken-down men, but the room was crowded with young, hearty fellows, fully three-fourths of whom would easily pass for college men. I did not get a job: there were restrictions on age—none over 40, and this for 75c an hour in these days of high living costs. I know of no better way to undermine a man's confidence or his health than these tests for the jobless.

Yet somehow the notion struck me that these ads were not solely for hiring men. They could have got all they wanted in half a day. This must have been a survey. Anyhow the first person I discussed this with told me that a friend of his had been tipped off that it was that. The word "survey" suggests something noble and lofty carried on by a university. But from what I have seen of unemployment it suggests to me a purpose that is just too base to set down on paper.

So here I am in Detroit employed in an automobile factory at simpler work and a higher rate of pay than I have ever received in my life. My number here is 294,297. That means that I am named after a car part.

As soon as my baggage with my "meeting clothing" arrives I am going to hear your dramatic editor preach. If he preaches as well as he writes and still does not penetrate his congregation, then that's what's wrong with the Detroit, U. S. A., of our day.





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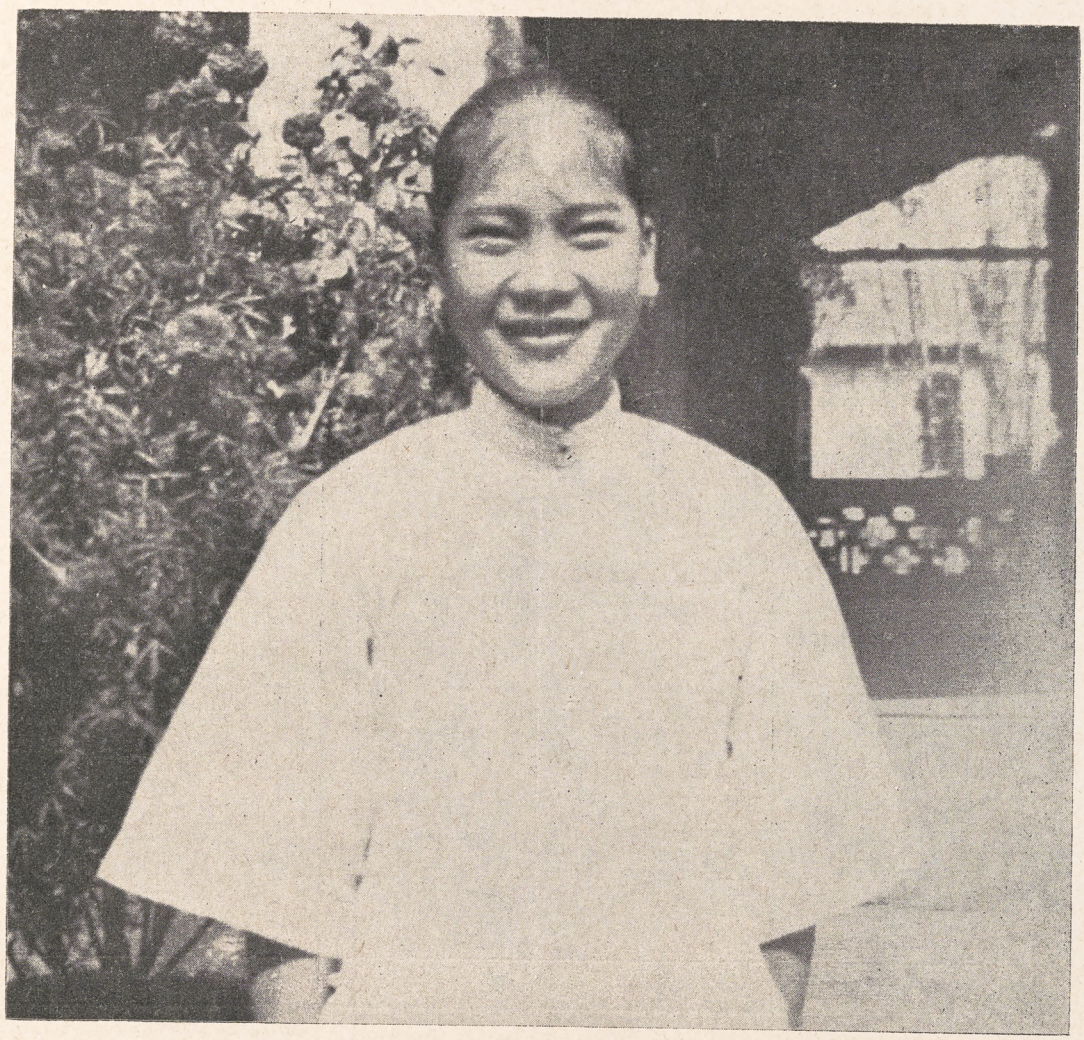
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Sunday Services: 8:00, 9:00, 10:00 and 11:15 a.m.
Weekdays Wednesday, 8:00 and 11:00 a.m.
Thursday, 7:30 a.m.

TRINITY CHURCH
MIAMI
Rev. G. Irvine Hiller, S.T.D., Rector
Sunday Services: 8:00, 9:30 and 11:00 a.m.

TRINITY CATHEDRAL
Military Parkway, NEWARK, N. J.
Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 p.m.
Weekdays: Holy Communion, Wed. and Holy Days at 12 noon;
Intercessions: Thurs., Fri. at 12:10.
Organ Recital: Tuesday, 12:10.
The Cathedral is open daily for prayer.

ST. PAUL'S CHURCH
Montecito & Bay Place, OAKLAND, CALIF.
Rev. Calvin Barkow, D.D., Rector
Sundays: 8 a. m., Holy Communion; 11 a.m., Church School; 11 a.m., Morning Prayer and Sermon.
Wednesdays: 10 a.m., Holy Communion; 10:45, Rector's Study Class.

THE CHURCH OF THE ADVENT
Meridan St. at 33rd St.
INDIANAPOLIS
The Rev. Laman H. Bruner, B.D., Rector
Sunday Services: 7:30 a.m., Holy Communion· 9:30 a.m., Church School; 11:00 a.m., Morning Prayer and Sermon.

CHRIST CHURCH
NASHVILLE, TENNESSEE
Rev. Payton Randolph Williams
7:30 a.m., Holy Communion; 9:30 and 11:00 a.m., Church School; 11:00 a.m., Morning Prayer and Sermon; 6:00 p.m., Young People's Meetings.
Thursdays and Saints' Days: Holy Communion, 10:00 a.m.

CHURCH OF ST. MICHAEL AND ST. GEORGE
ST. LOUIS, MISSOURI
The Rev. J. Francis Sant, Rector
The Rev. C. George Widdifield, Minister of Education
Sunday: 7:30, 9:25, 11 a.m.—High School, 5:45 p.m., Canterbury Club, 6:30 p.m.

CHRIST CHURCH IN PHILADELPHIA
SECOND STREET ABOVE MARKET
Cathedral of Democracy—Founded 1695
Rev. E. Felix K'oman, S.T.D., Rector
Sunday Services: 9:30 and 11 a.m.; Church School, 10 a.m.
Weekdays: Wednesday noon and 12:30.
Saints' Days: 12 noon.
This Church is open every day.

CALVARY CHURCH
Shady & Walnut Aves.
PITTSBURGH
The Rev. William W. Lumpkin, Rector
Sundays: 8:00, 9:30, 11:00 and 8:00.
Holy Communion: Daily at 7:30; Fridays at 7:00 a.m.; Holy Days and Fri., 10:30.

CHRIST CHURCH
RIDGEWOOD, NEW JERSEY
Rev. A. I. Miller, Rector
Sunday: 8:00 and 11:00 a.m.
Friday and Holy Days, 9:30 a.m.

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FOR CHRIST AND HIS CHURCH
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STORY OF THE WEEK

Leprosy Work Carried On All Over the World

Patterns Have Become Sharper During Year Says President of American Mission

BY
WILLIAM JAY SCHIEFFELIN
President, American Mission to Lepers

★ As I reflect on the world-wide program of the American Mission to Lepers during the past year, and back over the forty-one years during which I have been its president, I think I can see some patterns that have been forming for a long time, but that have become this year sharper than ever before.

There is, first, the care of the patient as a whole human being. Of course this kind of care was being given in missionary "asylums" before any medical treatment was known, and through the years it has grown in recognition and daily practice in many leprosy institutions of the world; but in many of them it has been gravely slighted, and to the frightened public of every country it has been wholly unknown. They have hardly regarded leprosy patients as human beings at all!

I have seen this situation change, and never more sharply than this year. In many parts of the world and in the several circles where leprosy work is done — missionary, government, research — I see leprosy patients being more justly recognized as persons than ever before. They are being woven into the communal life of farm villages. They are being allowed the largest feasible contact with their families. They are being brought to Jesus Christ and into his Church. They are even being designated by words that will spare them the wounded feelings and the sense of degradation that have hitherto haunted their lives. They are being saved in every possible way from loneliness, fear, mental darkness and despair. And these purposes are being recognized as a main function of a leprosy institution, equal to the medical function.

There is evident, second, a more informed and discriminating medical care of the patient. It is being recognized that thousands of patients because of the type or stage of leprosy they have, are not dangerous to the community and—except for their own protection and for closer observation—need not be segregated at all. They can live in their own homes, learn to safeguard their families from even the fractional percentage of risk that may be incurred, and receive successful treatment in clinics. Even in an uneducated population the same effect can be obtained and is being obtained — in India, for example. There village clinics are being developed with night segregation only: that is, sleeping quarters are provided where the patients can be apart from their families at night, though working in their own fields and otherwise living in their own homes. This is a happier form of segregation than that provided in even the best run agricultural colony.

A third development is the emergenc of sulfa drugs in leprosy treatment. I have seen new treatments for leprosy emerge one after another, each tried and found wanting, each disappearing again into obscurity. Only the first, chaulmoogra oil, has held its own for twenty-five years or more. Even it has never been acclaimed as a cure, has been repeatedly challenged, and within the last decade has been rejected by some authorities. Other treatments have come and gone very quickly. Within the last six years, only the sulfones have stood test after test and in the North and South American leprosaria have been accepted, not as cures, but only as the most promising yet known. In Asia and Africa not enough testing has been done. We have been fooled so many times that we should go slow. Let us be sure. Let us go on testing, but let us not, as we have before, break hearts and cruelly shatter hopes.

Nevertheless, speaking now as a reporter, not as a critic, I must say that as in the general care of patients, so in the use of specific medicines, there is more informed and discriminating practice—and more apparent hope—this year, than in any preceding year.

Through all these particular developments, the unique contribution of Christian missions persists, with its universal and timeless quality. In every missionary colony we support, and in our evangelical ministry to givernment colonies, the living Christ moves, abides and performs his recurring miracles.

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EPISCOPAL CHURCH NEWS

ST. TIMOTHY'S COLONY IS COMPLETED

★ Patients at the Episcopal leprosy colony in Liberia—associated since its founding in 1936 with St. Timothy's Hospital, Cape Mount—have been moved from their Massateen Island homes to the colony's new location near Mbaloma. Having been settled on 500 high, fertile acres, 35 miles inland from Cape Mount, the colonists are rapidly clearing land for the planting of crops.

During his recent visit in New York, Bishop Bravid W. Harris reported that between 40 and 50 patients are now in residence at the colony and that the mission personnel as well as the patients are happy at the colony's long anticipated relocation.

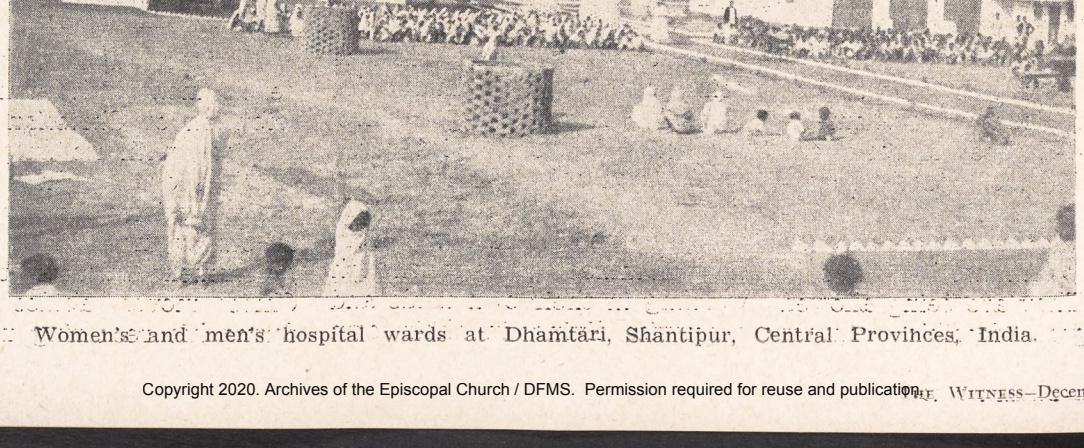
Long-standing negotiations with the Liberian government resulted, last year, in the deeding of a 500-acre land tract to the Episcopal mission for a leprosy colony, and a $1500 annual government subsidy for the maintenance of its patients. The American Mission to Lepers provides a $2,000 annual subsidy and the Episcopal mission provides medical services, a spiritual ministry, and other needs of the patients.

Houses of sturdy native construction have been erected on the new colony site, according to Bishop Harris, and the farm program is well under way. Colonists will soon be enjoying the fruits of their own agricultural efforts: harvests of rice, cassava, eddo, and a wide variety of other fruits and vegetables which can now be grown. This will be in pleasant contrast to life at Massateen Islands, where the sandy soil was pitifully unproductive and failed to provide even the necessary elements of good native housing construction. Due to the lack of clay in the soil, homes of the patients were regularly washed away by heavy seasonal rains.

Medical services are carried on as before by a trained lay medical worker, Thomas Haines, under the supervision of Dr. A. J. Christensen of St. Timothy's. Religious services are conducted regularly in the newly built chapel by the Rev. Packard L. Okie from the nearby mission station at Mboloma.

MEMORIAL PLANNED FOR FATHER FITTS

★ New church doors, renovated porch and narthex will be given as a memorial to the Rev. Frederick W. Fitts by friends and parishioners of St. John's Church, in Roxbury Crossing, Massachusetts. Father Fitts was widely known throughout our Church for his development of the English ceremonial for the liturgy of this Church. During his long rectorship of 37 years he was also chairman of the standing committee of the Massachusetts diocese and delegate to the General Convention. Contributions to the memorial fund are now being received, according to the Rev. Warren McKenna, present rector of St. John's.

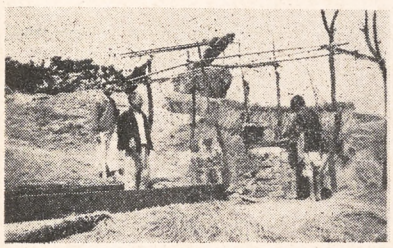


Women's and men's hospital wards at Dhamtari, Shantipur, Central Provinces, India.

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INDUSTRIAL PROGRAM AT NANCHANG

★ The Nanchang Leprosarium is a long stride nearer its goal of self-support, the Rev. Kimber H. K. Den, honorary superintendent of the colony, reports in a letter received by Raymond P. Currier, executive secretary of the American Mission to Lepers. The construction of a brick kiln and the inauguration of a brick-making program is yielding 100,000 bricks a week and excellent



Patients working on straw and motal for the making of bricks at the brick kiln factory at Nanchang, China.

therapeutic results among the patients.

"Our industrial project has been carried out with results such as I had never anticipated," Kimber Den writes. "I am more deeply moved than I can say when I see our poor patients working so hard and with such enthusiasm for their support. Even those with broken fingers and crippled legs are doing something in the brick kiln factory, such as piling the bricks, cutting fuel and straw, and carrying water."

The brick kiln factory, begun a little less than a year ago, was the gift of American friends through the American Mission to Lepers. It constitutes the first major step in the reconstruction of an industrial-agricultural program which will eventually make the colony self-supporting, in a large measure, and provide vocational and physical activities of therapeutic value in the treatment of leprosy patients. Incidentally the new brick factory will bring nearer the possibility of the early rebuilding of the bomb-destroyed Nanchang chapel.

Another recent development at Nanchang is the construction of a mechanical water pump, needed to supply large quantities of water called for in the brick-making process. Up to recently patients carried water for drinking purposes and their own personal use from a creek a mile distant from the colony buildings. Brick making required the use of several tons of water daily—much more than could be carried in the usual way; and by necessity a well, costing $250 American currency, was constructed. Describing this aspect of the program, which was not covered



Patients working on the first layer of brick moulds at the brick-kiln factory of the Nanchang Leprosarium.

by funds budgeted for the industrial program, Kimber Den writes: "It was an adventure of faith, for I knew not where the money would come from. But I believe the good Lord will never fail us."

LOUISIANA ELECTS G. M. JONES

★ Girard M. Jones, rector of St. Andrew's, New Orleans, was elected bishop of Louisiana on November 17. Ten men received votes, but practically all of them went to Mr. Jones and the Rev. Robert A. Magill, rector at Lynchburg, Va. On the first ballot the vote was Jones, 25 clergy and 14½ lay votes; Magill, 11 and 15. Jones was elected on the second ballot with 32 and 22½, to Magill's 12 and 16. The bishop-elect has indicated that he will accept the election.

SOUND COLOR FILMS ON LEPROSY

★ Both dealing with persons who had leprosy and lived to give effective service to their fellow sufferers, two films on leprosy in sound and color have been recently released, according to Raymond P. Currier, executive secretary of the American Mission to Lepers.

"The African Prince," produced by Alan Shilin, is the life story of a Nigerian tribal king's son who came against his will to the Garkida leprosy colony and gradually came to accept the Christian life. Narrated by House Jameson, filmed in the famed Garkida leprosy colony of the Church of the Brethren in Nigeria.

"Mary Reed," produced by Crusader Films and starring Hazel Keener in the leading role, is the story of the early years in the life of Mary Reed, pioneer Methodist missionary worker among leprosy victims. Having contracted leprosy in her initial term as a general missionary, Mary Reed dedicated her subsequent years — more than a half century—to the relief of those with leprosy in India.

At the present time "Mary Reed" is being shown only in community-wide, church council, or multi-church sponsored gatherings. "The African Prince" is available to churches at a small rental fee or voluntary offering.

"SPIRITUAL FOUNDATION" LACKING IN G.O.P.

★ These were the sentiments of Charles P. Taft, leading Episcopal layman and president of the Federal Council. In addressing the 75th anniversary convention of the Union of American Hebrew Congregations, he emphasized that the Republican party will have to restore the "human spiritual foundation laid by Abraham Lincoln and rebuild on the 'square deal' of Theodore Roosevelt before it will return to power."

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NEW CHRISTIANS AT KUSATSU

★ Writing from the government Leprosy Sanatorium at Kusatsu, Japan, the Rev. M. S. Matsumura reports, in a recent letter to the American Mission to Lepers, that the "Episcopal Church in the sanatorium is gradually increasing its number of Christians" and that by Christmas, they are hoping, "there shall be over a hundred new converts.

"All Christians are doing their utmost to abide by the Christian doctrine," Mr. Matsumura writes further. "They often bring their non-Christian friends along to church, hoping the latter will someday become Christians.

"Please pray for us all; we in turn always are praying for your welfare."

Though the historic Episcopal Church ministry to leprosy victims at Kusatsu, begun by Miss Cornwall-Leigh, came virtually to an end in 1940, Christian communities in that and other leprosy colonies have continued to thrive throughout the war and postwar years.

CHURCH COOPERATION ON DISPLACED PERSONS

The Rev. Dr. Almon R. Pepper, director of the National Council's department of Christian social relations, has written to the bishops, to chairmen of diocesan departments of social relations, and to social relations chairmen of diocesan branches of the Woman's Auxiliary, on the subject of resettlement of displaced persons. It is pointed out that there is work to be done in securing locally resettlement opportunities for displaced persons; that the required blanks may be had from the national department at 281 Fourth Avenue, New York 10. N. Y.; and that blanks, when filled, are to be returned to the department, not to Church World Service. The department of Christian social relations of the National Council will forward the applications for admission to Church World Service. A parish priest may act as the certifying agent for an individual (for employment and housing). "If you know of any people in your diocese who have relatives eligible for entry under this program, they may use the blank supplied for that purpose. Priority is given to such applications."

Christmas Gifts

MAY we urge you to enter one or more subscriptions as gifts to friends? A single subscription is $4; two for $7; three for $9. We will enter these at once and will send to each of your friends a Christmas card announcing the gift as from you. We will also acknowledge your order by sending you a free copy of the pamphlet containing the Resolutions of the Lambeth Conference. If you prefer, we will send your gift subscription to a Missionary or to the Public Library in your city. Please act promptly by addressing The Witness, 135 Liberty Street, New York 6, N. Y.

BOOST INDIAN WORK IN ARIZONA

★ An encouraging announcement is made by the Bishop of Arizona in that a full time worker has come into residence among the Mavasu Indians; this worker being Miss Letitia Viele, for many years a worker representing the Christian Social Service department of the Diocese of Western New York among the Seneca Indians in that diocese. Miss Viele will be the only person resident in the village of Supai other than the Indian families who live there. She will reside in the government teacher's residence until the completion of her living quarters and the arrival of the full equipment for these quarters in the quonset chapel, St. Andrew's, which was flown into the canyon by helicopter last April. The Rev. Robert P. Frazier is directing Church work among the Havasu Indians.

DEAN GIBSON ACCEPTS

★ Dean R. F. Gibson, Jr., of the theological school of the University of the South, Sewanee, Tenn., has accepted his election to be suffragan bishop of Virginia.



After a recent confirmation service the congregation had their picture taken with the bishop and the clergy. The place is at the government Leprosarium at Kusatsu, Japan.

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CHURCH COOPERATION IN MASSACHUSETTS

★ When St. John's Episcopal Church in Ashfield, Mass., was facing the change of vicars in the early part of 1945 it was learned that the Congregational Church in the same town was also seeking a new pastor. By serving other nearby Episcopal churches a vicar could find an adequate means of support, although St. John's was not able to pay more than $1500 per year by itself. But the Congregational church, capable of paying $1800 per year, was not able to find a man to meet its needs at that figure.

These two churches have buildings across from each other on the street which runs through the center of the town. Ashfield itself is scattered over a farm area in the Berkshires and populated by approximately 1,000 persons. There are no other churches in the town. The Roman Catholic people find it necessary to go to nearby Conway to attend mass. Neither Bishop Lawrence nor the vicar were keen about spreading the ministry into another parish and forcing the vicar and his family to be members of two distinct communities. It would be better, they thought, to meet the pagan forces head-on in one community than simply to "fence with" evil in two communities.

The Episcopalians and the Congregationalists had always been on the most congenial of terms. There were no distinct groups in either local church, separated beyond any hope of fusion. On the other hand, the two churches did not wish to "federate" and become "one" for purposes of worship and administration. The Congregational denomination might have non-Congregational ministers in their associations. Consequently neither the local church nor higher authorities would object to an Episcopal minister preaching in their church.

The result was that the Rev. Philip H. Steinmetz candidated in the Congregational Church, submitted to the usual examination, and was regularly called to be the pastor of the church. Whereupon Bishop Lawrence appointed Mr. Steinmetz to the vicar of St. John's. The Steinmetz family set up residence in the Episcopal vicarage and he became the only minister in the community.

At first the two churches paid $1500 each toward the minister's salary of $3000 per year. However, the Congregational Church voluntarily arranged to pay $1800 and the Episcopal Church to pay $1200, thus reflecting the difference in the size of the two congregations and making unnecessary Mr. Steinmetz' work in a neighboring parish. The next year St. John's increased its share to $1300, making a total salary now of $3100, plus vicarage and plus pension.

When Mr. Steinmetz was asked if he expected a definite union to result he explained that this was not a matter of church union. Federation is economically impossible, dissolution and absorption of either congregation is not likely. He said, "This is a program of mission strategy. We are trying to Christianize the community with a united program."

Certain factors of success are inherent in the Ashfield project: 1) There are no extreme differences in "churchmanship"; 2) social, economic and cultural differences are not apparent in the community; 3) the minister is adaptable; 4) essential respect for cooperation with both denominations is present; 5) no strict agreement has been made, flexibility of plan is desirable.

STATE DEPT. GROUP HEARS BISHOP DUN

★ First speaker at the "Breakfast Prayer Group" of the State Department, organized by the National Committee for Christian Leadership, was Bishop Dun, diocese of Washington. The breakfast drew 50 laymen, from officials to messengers and elevator boys. D. H. Scull, management analyst in the division of Foreign Planning, presided at the breakfast in the new State Department building. G. Howland Shaw,



Patients of the Hangchow Dispensary, China, on their way to the dispensary.

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ECUMENICAL NEWS

COOPERATIVE FACULTY IN DIVINITY SCHOOL

A faculty of divinity operated on a cooperative basis by Canadian Protestant bodies has been established at McGill University, Montreal. It will be sponsored chiefly by the United Church of Canada and the Church of England in Canada. Head of the faculty is the Rev. James Sutherland Thomson, 56-year-old Scottish-born clergyman, who was for some years general manager of the Canadian Broadcasting Corporation, and afterwards served for 11 years as president of the University of Saskatchewan. Dr. Cyril James, principal and vice-chancellor of McGill, declared that "the inclusion of theology among the faculties is a welcome opportunity for giving practical expression to the importance of spiritual truth within the range of learned studies presented by a modern university."

He added that "this new emphasis on the importance of theology is full of promise for the higher education of youth and the training for the holy ministry." The Presbyterian Church in Canada is the only major Protestant body in the country which declined to co-sponsor the new faculty. However, a large section of the Presbyterian clergy and laity is said to favor the plan.

CHRISTIAN LABOR UNIONS LIST 2,700,000

The International Federation of Christian Labor Unions has a membership of more than 2,700,000 in eight countries. This figure was attained despite the fact that Christian Unions have been banned in Poland, Hungary, Yugoslavia, Czechoslovakia, Lithuania and Spain, it was said. The membership is split up as follows: French Christian Workers Federation, 800,000; Catholic Association of Italian Workers, 1,000,000; Belgian Union of Catholic Workers, 429,000; Alliance of Dutch Catholic Workers, 251,000; National Union of Dutch Christian Workers, 131,300; Canadian Federation of Catholic Workers, 70,000; National Union of Swiss Christian Workers, 40,000; Swiss Evangelical Union of Workers, 12,000; and the Luxemburg Union of Christian Workers, 3,000. (RNS)

PLAN CHINESE CHURCH IN PHILADELPHIA

Plans for the erection of a $100,000 Chinese Christian Church and center for the use of all persons of Chinese birth and descent have been authorized in Philadelphia by six Protestant denominations. The venture is sponsored by Baptist, Evangelical and Reformed, Congregational, Methodist, Presbyterian and Episcopal churches in the area. Called to be pastor of the new church is the Rev. Gilbert Lum, 25, a graduate of San Francisco Seminary. He will be assisted by Miss Maribelle Mackenzie, a graduate of the Baptist Institute for Christion Workers.

NEW MERGER PROCEDURE AGREED UPON

Basic agreement has been reached between the Congregational Christian Churches and the Evangelical and Reformed Church for proposed union in 1949. A committee of 50 representing both denominations recently announced their confidence in the union, which will bring into the merged church 2,000,000 members. At the meeting it was also disclosed that 67.3 percent of the Congregational churches have now approved the union.

MISSIONARIES WITHDRAW FROM SUCHOW

A large-scale withdrawal of Protestant and Catholic missionary personnel has taken place from Communist-beleagured Suchow, strategic northern Kiangsu rail junction. Only Protestant missionaries believed left in the city are Mr. and Mrs. Deane Walter, of the Presbyterian Church in the U. S. A., and F. A. Brown, Norfolk, Va., of the Presbyterian Church in the U. S. (Southern). All aged and infirm Catholic missionaries have been ordered evacuated from the threatened city, but about fifty priests and nuns have remained behind. This group consists mainly of refugees from outlying districts. Two Presbyterian missionaries —Miss Florence Logan, of San Francisco, and Miss Minnie Witmer, of Mt. Joy, Pa.—are still at their posts in Paoting, capital of Hopeh province, from which government forces have been ordered withdrawn.

PROTESTANTS DECLINE IN IRELAND

School statistics issued by the Northern Ireland government indicate that Ulster's Roman Catholic population is increasing steadily, while the Protestant denominations are declining. At the beginning of the year, 73,917 children were enrolled in Catholic primary and special schools, as compared with 68,959 in 1922, an increase of 4,958.

In the same period, figures for Protestant denominations showed Presbyterian enrollments had declined from 66,665 to 52,463 and Church of Ireland from 51,743 to 47,389. Methodists reported an increase of school enrollments from 6,648 to 7,232, and enrollments of other Protestant groups rose from 4,370 to 5,014.

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NEWS OF OTHER CHURCHES

CALL FOR END OF COMMITTEE

The abolition of the Committee on Un-American Activities was called for by the National Women's League of the United Synagogue of America, meeting in Atlantic City. The delegates charged in their resolution that the Committee had violated democratic principles "by intimidation and sensational publicity against individuals." The convention also went on record as opposing "any move in the U. N. to reverse its policy with regard to Franco Spain" and urged President Truman to follow "the non-military tradition" of appointing civilians to high government posts.

Methodist Bishop G. Bromley Oxnam of New York also blasted at the Committee in an address in Newark. He said it was out of discredit to Protestantism and that it is "singularly strange" that the un-American Committee "has been silent concerning the fascist threat to our freedom." "Reactionary forces," he continued, "know that Protestantism is demanding social justice and racial brotherhood. Some of these forces who are primarily interested in keeping their own special privileges rather than establishing justice seek to block reasonable reform by attacking those who would establish righteousness."

KINSEY REPORT CRITICIZED

"The Kinsey report has planted the seeds of a movement which may destroy all concepts of moral conduct," said Msgr. Maurice S. Sheeby, professor at the Catholic University. "With all its array of tables," he charged, "the report is a most unscientific work. It is such because it went to institutions chiefly for its data, because its sampling method was wrong, because it trespassed upon the right to privacy which precluded sensitive people from testifying, and because Dr. Kinsey does not know how to use statistics."

"As soon as we start living as we think other people live, without regard to God's claim on human conduct, then, in the name of pseudo-science, we deal a dastardly blow to the dignity of man and God's purpose in our lives," he stated. "The report suggests that if one has not some hidden or overt means of sexual expression he is beyond the pale of normality."

WELFARE DEPARTMENT URGES CHAPEL

The state welfare department of Wisconsin has proposed that $125,000 of the state's tax funds be used to provide worship facilities for the inmates of the two principal state prisons. "Religion plays an important part in the individual to attain self direction in a constructive way. The importance of religion in dealing with our young adults and adult offenders cannot be too strongly stressed and brings us to the realization of the absolute necessity for a church edifice which would contribute an atmosphere of spiritual strength, conducive to worship and a desire for right living."

SUGGESTS NEGRO IN CABINET

"I would like to see the President appoint at least one Negro to his cabinet," said Pastor A. Powell Davies, of All Souls Unitarian Church in Washington to his congregation. "It would be a demonstration to the world that we mean what we say when we speak of the equal rights of free men and of the glories of democracy."

SUPREME COURT CRITICIZED

Roman Catholic archbishops and bishops of the U. S., in annual meeting in Washington, expressed hope that the "novel interpretation" of the United States Supreme Court in the McCollum case "will in due process be revised." They said the founders of this country had, by the wording of the first amendment, meant there would be "no official Church for the country as a whole, no preferment of one religion over another by the federal government—and at the same time no interference by the federal government in the Church-state relations of the individual states."

OFFICIAL APPROVES BIBLE STUDY

Teaching the King James version of the Bible from an historical, narrative, biographical or literary standpoint, without reference to any religious sect, has not been outlawed by any ruling of the Supreme Court stated Albert A. Carmichael, attorney general for Alabama in an opinion. A. R. Meadows, state superintendent of education, asked for the opinion in connection with a plan for non-sectarian Bible instruction as a course in literature, and not as a course in religious education.

BAPTISTS RESOLVE TO FIGHT KLAN

Baptists of South Carolina are out to fight the Ku Klux Klan. Meeting in convention they also opposed the teaching of Roman Catholicism in the public schools and reaffirmed their opposition to the presence of Myron C. Taylor (an Episcopalian) as the President's special representative at the Vatican.

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NEWS OF CHURCHES OVERSEAS

PROFESSOR HROMADKA WARNS CZECHS

Prof. Joseph L. Hromadka, dean of the seminary at the University of Prague, an outstanding leader at Amsterdam, recently addressed Protestants of his country on "the present problems of the Church." He declared that Christians, while they need not protest against social, economic and political changes, "must prepare for the moment when we must cry aloud: Touch not that which is for us the supreme authority.

"We are all subject to the authority of truth, justice and the judgment of God," he said. "People have the intelligence to realize whether we speak to them in the name of the living God or from economic or political self-interest masquerading as religion."

Asserting that economic and social changes are no solution to the "ultimate questions of man," Prof. Hromadka said that "even in a classless society the problem of man's relation to man will remain unchanged.

"There will be lying, unfaithfulness, envy, pride," he said. "Who will be able to fight against these? Socialists follow their illusions and will not take these circumstances into account. The time will come when they themselves will begin to seek for people who know how to free man from the final bonds enslaving him in inhumanity. And it is then that the Christian message on sin and the need of forgiveness will once more take on its supreme importance."

FINNISH LUTHERANS ON MARRIAGE

A strict stand against the remarriage of divorced persons was taken by the Evangelical Lutheran Church of Finland, meeting at Turko for their assembly which takes place every five years. The new Church law is that no divorced person, whose former spouse is still living, may have a church wedding, nor is a clergyman allowed to bless such a marriage following a civil ceremony. The new law will have to be approved by the Finnish parliament. The present law is just the opposite: ministers are compelled to marry all couples who wish an ecclesiastical marriage, without taking into consideration whether they are divorced or not. The assembly also approved by a vote of 87 to 24 a law which will permit laymen to participate in the election of bishops. As things now stand the Church is run nearly 100 per cent by the clergy.

RELIGIOUS BROADCASTS ARE RESTRICTED

Religious broadcasts are not allowed in Canada after 5 p.m. Sundays, by order of the Canadian Broadcasting Corporation. It has brought a flood of protests from churchmen of all denominations, who point out that it is an indication of the commercialism of radio. One spokesman for a Church group declared that protests had been made to the CBC governors, but that no attention had been paid to them. They are therefore now appealing to the acting prime minister.

TURKISH MISSIONARIES ARE OPPOSED

Turkish religious newspapers are opposed to "the Chrsitianization of the Islamic faith." One paper said Christian missionaries have been evangelizing ever since American aid to Turkey first began. "They believe they can buy up Turkish faith with money," according to this paper.

CAPITALISM STAND SOFT-PEDALED

American and Canadian delegates to the Amsterdam Conference this summer soft-pedaled the condemnation of capitalism, according to J. R. Mutchmore, secretary of the United Church's department of social service, speaking at the annual meeting of the Canadian Council of Churches. "The Church must not be a defender of things as they are, nor a mere spectator of events. Let us remember there are a million members of organized labor in this country and if they are to grapple with the content of of our message, it must be put in terms of plain and common speech. Then we must go out and give witness to it. We must make the gospel come alive in terms of men's needs in the world today."

Canon W. H. Davidson, of Montreal, said that sometimes Church pronouncements are phrased in such language that the ordinary people do not know what they mean. "Let us," he urged, "put them in journalese."

BRITISH CHURCH COUNCIL REJECTS LOBBY

The idea of a lobby to work for legislation favored by Churches has been rejected by the British Council of Churches. Instead a list of members of Parliament, both houses, is being compiled of those considered sympathetic to Church aims.

ARCHBISHOP OF SEVILLE IS ALARMED

Pedro Cardinal Segua y Saenz, archbishop of Seville, has warned Catholics of the danger of Protestantism in Spain. He said it could be met only by intensifying religious instruction and spreading Catholic culture among the masses of the people.

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EDITORIALS

Our Bounden Duty

WHERE or how did so many Protestant Christians get the idea that it doesn't matter whether or not they go to church? That only Roman Catholics "have to" go because they are taught it is a sin not to go?

Well, if the Church is what we believe it is, and if we meant our baptismal and confirmation vows, then it is a sin to sit at home on Sunday morning, to ignore and neglect the chief work of the Church. By our absence we are casting our vote with the indifferent and neutral who, although enjoying the spiritual benefits won long since by the Christian Church, still do nothing whatsoever for the cause. We are refusing to do what the Prayer Book says is our bounden duty, "to worship God every Sunday in his Church." We are weakening the growth and influence of the Church in our life and in our community.

The Church stands for the supreme reality of life, the very secret of our existence, whose name is Love. On the Lord's day, the household of faith gathers together to acknowledge and worship this God and hear his word. This is the chief work of the Church, and one absolutely necessary if the Christian faith is to remain a vital power in human life, our best hope and highest truth. For any man who calls himself a Christian to separate himself from the fellowship and its divine service is indeed a sin, if sin means self will and disobedience.

We may argue that we can worship God elsewhere, but, in all honesty, do we? And, even if we do, do we not owe something we can never pay back to the sacred institution by virtue of which we have inherited the Christian faith? Let there be a revival of discipline among us, a new loyalty to the Church, and our religion will begin to come alive on the personal level as well as on the corporate level.

★

"QUOTES"

THE world today takes little note of the Church because the Church is much—too much—like the world. Let the Church begin again to be like Jesus Christ, and the world will take note. It may take note by way of dislike and active opposition. But that would be only a further fulfillment of the life of the Church as the body of the Incarnate Saviour. From the hatred of the world the Church has nothing to fear, since it knows already that on the far side of Good Friday lies Easter Day.

—BISHOP STEPHEN C. NEILL, Assistant to the Archbishop of Canterbury, in address to the Canadian Council of Churches.

★

A Higher Realism

IT is the scientists who have become the prophets—often of doom—today and who are using many of the words found in the Collect for the first Sunday in Advent. They speak of "the last day" and of "judgment," but it appears that the market place people heed them no more than they did Jeremiah of old. We are told "there is no military defense against atomic bombs—none is expected"—so peace-time military training is instituted.. We are warned that "preparedness is futile, and if attempted will ruin the structure of our social order"—so we have an estimate for armament for 1949 "held down" to 15 billion dollars with the brass hats clamoring for 32 billion. They point out that even atomic bombs are undoubtedly already dwarfed in destructiveness by weapons of germ warfare—so we continue to challenge our rivals with our boasting of our military superiority.

The scientists plead with us for "a higher realism which recognizes that our fate is joined with our fellowmen throughout the world"—and that is only a different way of saying "give us grace that we may cast away the works of darkness and put upon us the armour of light." That is exactly what we must not only pray but work for in Advent and always: a higher realism. We are wandering in the midst of delusion and despair, our diplomatic destiny apparently directed by military-minded leaders whose only theory is "get tough." Their tragic mistakes are being brought into bold and alarming relief; see what is happening in Greece, Palestine and China today—where they have guessed wickedly wrong.

It was a trifle embarrassing to read recently in a secular newspaper the words of a well-known commentator (not a Christian, by the way); "big boom-boom is not the only force which counts in the world. Moral forces also

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count . . . and we are losing the moral battle."

Advent is a call to a fight, a moral fight—to put on the armor of light—that we in America seem perversely blind to. Time is running out and judgment is upon us but we can win if we will only take our prayer seriously and put as much energy into waging peace as we are now putting into preparing for war.

One Colony -- A Look Backward

By George J. Lapp

IN 1899 and 1900 a devastating famine ravished the heart of India. Along with other famine sufferers, leprosy victims also wandered into the relief centers established by our missionaries at Dhamtari, in the central provinces of India. The city municipality implemented plans for feeding about 75 leprosy victims in kitchens, but when—at the close of the famine—these were closed and an effort was made to raise money locally for the support of these unfortunate sufferers, only a small sum could be raised.

The local authorities submitted an appeal to Bishop J. A. Ressler, founder of our American Mennonite Mission, to organize and manage an asylum for the leprosy victims who had formed a small colony in a mangoe grove at the outskirts of Dhamtari. They had built themselves grass and mat huts and were living in abject squalor, without supervision. Bishop Ressler, giving the matter due consideration, acceded to the request laid before him.

After taking over the organization and administration of the newly founded leprosy asylum Bishop Ressler in 1901 communicated with the Mission to Lepers in India and the East, Edinburg, Scotland. This body promptly responded with a remittance of fifty pounds sterling for the immediate needs of the patients and the promise of an annual grant of 120 pounds with the condition that the American Mennonite Mission be given free access to the patients for the purpose of giving them Christian instruction and that a Christian caretaker be placed in charge. The Malguzar of Dhamtari kindly gave to the mission a deed of gift for a plot of ground where the asylum was first built—the very same plot where the homeless unfortunates had formed a colony and had lived in the mangoe grove.

Buildings were needed to comfortably house the inmates. Able bodied patients were employed to make bricks and as workers in wood. By 1903 more than one hundred had been admitted to the asylum. By 1904 wards for the inmates, a small chapel, and a medical dispensary had been constructed from local contributions and from grants of money from the Mission to Lepers. By the close of 1905 there were 145 inmates. The missionaries in charge and their assistants attended to the physical and spiritual needs of the leprosy victims and also treated them for their ailments as best they could. Until that time Leperine, as it was then known, was not available.

Up to April of 1916 no special treatment for leprosy had been administered. The Rockefeller Foundation, as a result of a series of experiments, recommended the use of Chaulmoogra oil by injection. It had been used with considerable success in the Philippine Islands. Our medical missionary, Dr. C. D. Esch, started the treatments with nine patients. They soon showed decided improvement.

During the following years the treatment became general in all the leprosy homes throughout India and in our asylum all inmates were urged to submit to it—with the result that a few cases became symptom free. This revived the hope of the less advanced cases that they might again become healthy and return to their home communities. Previously they had come to die. Now they came to be helped and possibly cured. The number of inmates increased by leaps and bounds. A number began to pass through the institution practically restored to normal health again, and happy.

It now became obvious that another site for an enlarged institution must be chosen. By 1920 the Mission to Lepers decided to purchase a plot of 110 acres of land four miles southwest of Dhamtari upon which to build larger and better Shantipur Leper Homes. Shantipur means city of peace. In November of 1924 sufficient room was available for the patients and they were moved. The Mission to Lepers had generously contributed the sum of 51,000 rupees for the

EDITOR'S NOTE: The author, a veteran missionary, reviews a half century in the history of a well-known leprosy colony—that of the American Mennonite Mission at Dhamtari, in the Central Provinces of India. This account of the origin and unfolding of a mission of mercy in India will be of interest to Episcopalians as representative of the finest of American Christian effort in the field of leprosy missions.

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110 acres of land, the superintendent's home and a few other buildings. The government kindly contributed the remaining half of the cost of the additional buildings including a medical dispensary and wards for patients.

After the inmates were settled in their new homes, farm work and various industries were organized for them. All men and women were required to do what manual labor they could do according to their physical strength. By the close of 1924 there were more than 200 inmates including healthy children of patients housed in cottages separate from their diseased parents.

The number of inmates increased to more than 450 by the close of 1938. A lovely memorial church had previously been built. From funds provided by the Mission to Lepers a new and enlarged medical dispensary including a laboratory and injection sheds was now constructed. Two large wards for hospitalized patients were also built. The boys and girls were provided with separate homes under the supervision of well qualified matrons. A school was opened for them in a well made and equipped school house. A windmill was sent out from England and installed over one of the Shantipur wells. It became the pride of Shantipur.

With our inmate family rapidly increasing, medical and other staff members were added until we had a well qualified Indian physician and surgeon provided by the Mission to Lepers, a laboratory technician, dressers, injectors (from among the patients) and nurses for the hospitalized patients. As improved remedies and methods became known they were tried and the results were carefully noted and reported. During the years of my superintendency more than 1500 patients passed through the institution. Among them were a number of wanderers who left to seek greener pastures but the majority were discharged as symptom free. They were ordered to return periodically for careful checking. It was found that the majority remained healthy. There were also burnt out cases so disfigured and helpless that they were allowed to remain in the homes.

Due to war conditions and the difficulty of maintaining the support of their many leprosy homes throughout the world the Mission to Lepers found it necessary to limit the number of inmates to its prewar figure. At Shantipur there were no vacancies, for as patients were discharged or left on their own account their places were immediately taken by those who were waiting for admittance.

I must here refer to a project which gave promise of substantial development and great good to arrested leprosy cases and to adult healthy children of leprosy patients making a new start in life. The matter was urged by the superintendents of the leprosy homes of the central provinces. The cooperation of the Mission to Lepers and the government was also secured, and I was asked to approach the government regarding the setting aside of cultivatable undeveloped land for colonizing the above mentioned needy people.

Accordingly the government set aside a grant of 6288 acres of forest area for this purpose. Both government and the Mission to Lepers gave grants for the purchase of animals and agri-



This ten-months-old baby, child of leprous parents, is on his way to the protection of a home for uninfected children—there to be lovingly cared for until his parents can make a home for him.

cultural equipment and for huts for the residents and for the manager. Reservoirs and wells were constructed, and a number of colonists from various leprosy homes were settled on the land in three hamlets. It was hoped that the colony known as Mangal Tarai (Valley of Joy) might become permanent. However, World War II changed circumstances and the colony had to be discontinued. The area remains intact but has been taken over again by the government and left open for colonists according to conditions established under what is known as the Ryotwari Act. By special consent a few original colonists remain. The need for the colonization of others still exists and it is hoped that plans may be implemented in the future for them.

At Shantipur as at every Christian leprosy

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center evangelistic work has been carried on with the purpose of appealing to the inmates to accept Christ. Many have responded and deeply appreciate the eternal hope they have through faith in a living Savior. Their emancipation from idolatry, superstition and fear has given them a sense of deep joy and satisfaction. At a farewell meeting when patients were given the opportunity to witness to their joy in Christ Jesus, one blind and fingerless and toeless victim arose and said, "Tell your people when you arrive in your country that we thank God for this haven of comfort and kind treatment where we also have found eternal salvation and hope."

Christmas in the Leprosy Colonies

By Elfrieda McCauley

Haru Kaze wa
Tai heiyo wo
Wata ri kishi
"Spring breezes of love again come over the Pacific"

UNFORTUNATELY spring breezes were blowing across the islands when Christmas gifts from America came to the leprosy colonies of Japan last year—the first Christmas greetings from friends in America since the outbreak of the war. Winter was over in most of the eleven government leprosaria by the time the packages arrived, and poems of appreciation which were written as "thank you" notes could not conceal the happy signs of spring: cherry blossoms and budding trees and chirruping birds.

Still, for the patients of Kusatsu, Kanoya-si, and those others, it was Christmas, unlike the three they had had since the surrender of their country. Postwar privations, added to those suffered during the war years, were many and burdensome. Medicine and food were pitifully scarce. Fuel was non-existent; clothing, inadequate to the weather. So 900 packages from friends in America — one for every Christian church member in the eleven leprosy colonies —were, without season, a witness to the great gift of God to mankind in the birth of the Christ child.

Inside the packages were towels, blankets, flannel cloth—all new. That they were new was a source of never-ending wonder to those who had had for so many years so little of what was new. There was soap and powdered milk—and most precious of all: sweets.

The children, we are told, were so excited their fingers fairly danced over the packages, pulling at the wrapping from the bottom-side up. Christians shared their precious hoard without thought of self—so grateful were their hearts for this evidence of "spring breezes of love" from across the Pacific. Services of thanksgiving happened spontaneously—like poems straight from the heart—and hundreds of letters on whatever scraps of paper was available, poured into headquarters of the Kozensha.

This was Christmas, 1947, in the leprosy colonies of Japan. Every year in more than a hundred leprosy colonies around the world, Christmas gifts, like those that went to Japan last year, find their way into the hands of those with leprosy cared for or ministered to by the Christian Churches of America. As far back as anyone can remember, Christians in America have sent, channeled through the American Mission to Lepers, an annual sum in the neighborhood of ten thousand dollars to help make Christmas an extra special day in these colonies. Even so small a sum as ten thousand dollars, spread thin around the globe, can provide, and has, through the years, a variety of special treats —treats as different as the people who receive them.

Gifts From America

The gifts from America to Japan last year were unusually plentiful. In view of their extraordinary need, the American Mission to Lepers sent an additional $10,000—over and above the usual Christmas fund—just for the patients in Japan. This year, at the stated preference of the patients through their ministers, the American Mission is sending to the Japanese colonies a Christmas gift of 1,600 pounds of hard candy.

There is no way of knowing in advance what Christmas will be like in the leprosy colonies—it is often March and April before the missionary letters come in describing Christmas services and celebrations. In Nanchang, at the Kimber Den Leprosarium, a small amount of money provided 70 padded cotton suits last year. In Africa feasts are a time-honored custom, and such scarcities as meat, salt and palm oil, together with an extra ration of rice and vegetables will

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bring smiles to the faces of even the most abject sufferers.

In other places where these little Christmas treats can be spared out of the regular budget, the extra Christmas check is often used to make larger, otherwise unobtainable purchases—a motion picture projector, perhaps, a labor-saving farm implement, tools, or books.

While it is usually the missionary whose decision determines the use of the Christmas fund, patients are often given a choice in the matter. And then results are apt to be surprising. In one colony in India patients voted to give their Christmas money to the ongoing work of their Church. In another, the money was spent for the relief of the "needy." During the height of the London blitz, patients of Karkida Happy Villages in Nigeria, apologizing to American givers for what seemed to be a lack of appreciation for the gift, asked that the entire sum be sent to England for the relief of German bombing victims!

Making Christmas real in a leprosy colony is, of course, only one of the many aspects of the worldwide Christian ministry to leprosy victims —in more than 125 mission stations scattered throughout the world. For the majority of these unfortunate outcasts to whom Christianity provides a haven of compassion, medical care, and a Christian ministry—Christmas is a daily recurring spiritual experience. For men accepted and loved as brothers, the gift of Christ is an everpresent, not a seasonal, reality.

Nevertheless, the gifts from America make Christmas an extra-special day to several thousand sick and lonely outcasts. They are tokens of love and friendliness and good-will—given in the spirit of Christmas by men and women and children with thankful hearts on the anniversary of our Lord's birth.

Purdue Needs Help

BY THOMAS V. BARRETT
Chaplain at Kenyon College

WE knew what Ross Lockridge was talking about when he wrote of the beauty of Raintree County. We don't know just where that particular county is, but in late fall, Indiana has a golden, winey tang that makes us glad to be alive. We went around there before the leaves fell, and visited Purdue University. The rector of the parish, Reese Thornton, worked a miracle for us, and had a faculty churchmen's dinner in our honor. We found ourselves seated between Mr. Thornton and University President Hovde, and had our mind busy thinking up choice remarks, when Dr. Hovde leaned across our chest and asked Mr. Thornton the names of faculty members who were meandering into the room. Reese knew them all. "That's Dr. Jones of the English department," he said, and the President answered, "Oh, yes . . . I've heard of him."

This struck our funny bone. We remember the time when a college president knew the names of all his faculty, and the names he would like to call all their children. But times have changed. If you have a thousand faculty members, more or less, on your staff you've got a good memory if you can say, "I've heard of them."

We were led to reflect on the immense task facing the Church in today's university. Purdue for instance, has not only the biggest auditorium outside of Radio City (students at Indiana in Bloomington say theirs is prettier), but about 15,000 students of whom approximately 550 are Episcopalians. It's safe to guess that 500 others haven't seen a Church since they were in their sister's bridal party. This number of students makes a good sized parish in itself.

Hardworking, gentle, twinkle-in-the-eye Reese Thornton has a congregation of a couple of hundred to look after, across the river from the campus. It might as well be three miles, since the river (not the Shawmucky as far as I know) divides town and gown neighborhoods effectively. Thornton gathered in 65 faculty Episcopalians to hear us orate, has a Canterbury Club meeting twice a month for corporate Communion and discussion, works conscientiously with students. But he is unable to devote the amount of time required to minister at close range to over five hundred Episcopalians. To say nothing of some of the sophomore infidels.

We have talked to good friend Reese for several years, off and on, about the Purdue problem, and decided long ago the Church has failed to do a good boilermaking job on some of the country's finest potential engineers, who presumably will be influential members of communities from New York to Calcutta. We agree with Reese and Bishop Kirchhoffer: Purdue is a priority. In a technical age the technicians need attention from the Church. Problem: how to finance a student chaplain at Purdue who would live near campus, run student center that ought to be built, and devote full time to engineering men, and maids in home economics.

We found Dr. Hovde, and other top brass willing to co-operate, recognizing, as many scientific men do, that their students need the broadening,

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humanizing influence of the Christian religion because curriculum provides little by way of nourishment in the great humane tradition. Purdue needs another priest to help Reese Thornton. Cost to the National Church, or the C.S.C.W. about $1500. Attention General Convention and the Division of College Work. Purdue students will be leading engineers, A-bomb experts, world travelers. It would be good to keep them close to the Church.

Want Laymen Active

EDITORIALS in two journals of the Episcopal Church have a common purpose. The Living Church entitles its piece "More Past Senior Wardens." The Southern Churchman writes on "Parish Communions." The burden in the LC opus is not liquidation of the estimable gentlemen who have attained the post of SW, but rotation. The general theme is developing a "fellowship of past senior wardens," by means of making the office a two year term, and no reelection. Thus, there is always promotion, and more men have opportunity to serve actively in the work of the parish. Activity on a broader base among the laity should develop a larger sense of belonging to the parish family. In the SC the parish communion is commended, and particularly the wider participation of the laity in the Holy Communion. It is suggested that the new wardens might carry the bread and wine to the holy table, and the vestry be given seats in the chancel, all done so that the service is not thought of as the ritual act of a priest. Maybe these two editorials are both trying to point out that ours is essentially a layman's religion, not a priestly cultus.

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THE PRESS

SMALL FRY: Fresh and crisp in his new attire, the Dollar lay folded in the Churchman's billfold. Jingling about with the pennies and nickels, a little dime played. "You'd better have a good time," the Dollar spoke through the partition, hearing the noise. "You won't be here long." "How do you know?" The little dime stopped its frolicking, frightened at the idea. "Because you're going to church." "Do you go to church?" asked the Dime of the Dollar. "I?" exclaimed the haughty Dollar, in surprise. "Of course not! I go to shows and gasoline stations and parks. Sunday is my big day, but I don't spend it in church. There's a place for small fry like you."—Lutheran Sentinel.

FOOTBALL: An investigation is what this episode (the suspension and reorganization of the Workers Educational Service) calls for, with more passionate insistence than any hot-eyed crooner ever called for Chloe in the dismal swampland. Maybe Victor Reuther is leaning on it a little bit when he asked, "Who runs this state (Michigan) — the people or General Motors?" It may sound melodramatic, but in the light of what has happened, it is a pretty good question. The University of Michigan keeps on winning football games, and that fact will keep the old grads happy forever and ever, but the workers are a different story. They aren't quite as sentimental about football.—Commonweal (RC).

IT IS EMBARRASSING: Much that the Archbishop of York said about modern wars in his world-report convocation address was true. The fate of a defeated nation is immeasurably worse today than in the past. "Ruin and enslavement" are the consequences of losing a war these days —though it is embarrassing to have the archbishop remind us of this at a time when our side is supposedly reaping the fruits of victory. Nevertheless, it gives us the shivers to hear ministers of the gospel of Jesus Christ calling on Christians to support a rearmament program and to make ready to fight against totalitarian enslavement because there are "evils worse than war."—Christian Century (Undenom.)

SKIN DEEP: It's a mad world. But most important of all, from the Christian point of view, it's a pagan world. Much of its vaunted Christianity has never gotten more than skin deep; and under the corrosive action of a civilization in decay, the skin has peeled off. The Church must begin again its long effort to recapture this world for God by commencing with this most fundamental of fundamentals: the proclamation of the Lord of hosts, before whose infinite power all lesser gods are only fuel for fire; the High and Lofty One who inhabiteth eternity, whose name is Holy.—Union Herald (Presb.).

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Edited by

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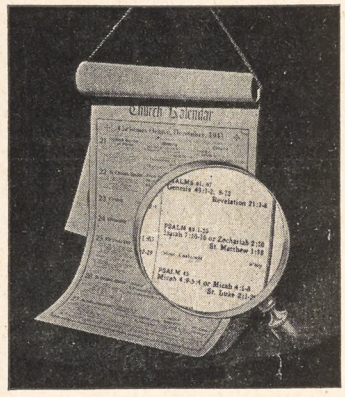


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As editor of the U. A. W.-C. I. O. paper, Mr. Kraus was in a position to analyze the great General Motors sit-down strike of 1936 from the inside. This is the story of the Flint phase of that historic moment in the annals of the American labor movement and, while based on over 10,000 documents, Mr. Kraus tells the tale in a vital manner. Although it is now 10 years later, the author has a strong point when he says that citizens of good-will and progressive leaning should know the nature of those days intimately. And it is with rather a nostalgic mood that one reads of the present leaders of a factionalized labor movement — John L. Lewis, the brothers Reuthers, George Addes, R. J. Thomas and Philip Murray — working together with a sense of dedication.

—W. B. S. Jr.

* * **The Age of the Great Depression.** By Dixon Wecter. Macmillan. $3.50.

Here is a panoramic view of 'Only Yesterday.' It appears to be a living memory which was clearly in peoples' hearts and minds as they went to the polls recently. A knowledge of the period 1929-1941 does more to explain the election than all of the apologies of the pollsters and commentators. Mr. Wecter brings the whole period back—and it still strikes us as a fearful, chaotic time.

—W. B. S., Jr.

* * * **Handel's Messiah: A Touchstone of Taste.** By Robert M. Myers. Macmillan. $5.

Throughout the Christian world, Handel's "Messiah" is now an almost inevitable part of the celebration of Christmas. The story of the heroic efforts of its creator to gain a hearing for the sacred oratorio, in spite of indifference and opposition, is little known. It seems almost inconceivable, now, that the leaders of fashionable society should have resorted to the meanest tricks in order to prevent the presentation of the sublime composition—nevertheless they did. The story is one of faith and courage and persistence, and of final success against overwhelming obstacles. The book is a good Christmas gift.

—H. M. G.

* * **Early Tales of the Atomic Age.** By Daniel Lang. Doubleday. $2.50.

A collection of New Yorker articles which deals with the attitudes, emotions and conflicts of the men and women, military and civilian, who discovered and constructed the paramount fact of our era—the A bomb. Mr. Lang's tales of booming Oak Ridge, blinding Los Alamos and dead Hiroshima are worth your attention in a period when the bomb is too often some facile, confusing words on the lips of international diplomats.

—W. B. S., Jr.

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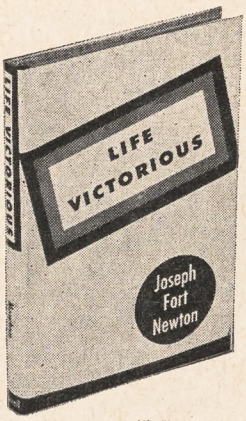
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* * **The Authorized Daily Prayer Book.** By Joseph H. Hertz. Bloch Pub. Co. $5.00.

The heart of the Jewish religion is the Jewish Prayer Book, as the heart of Anglicanism is the Book of Common Prayer. Episcopalians ought therefore to find this volume of special interest, as it is a religious and devotional as well as a historical commentary on the Jewish Prayer Book, tracing the origin and growth of the various services and bringing out their rich and deeply spiritual content. The Jewish Prayer Book is directly continuous with the Psalter and the prophets of the Old Testament; even the language is the same, as well as the ideas. If Christians are ever to understand the religion of their Jewish brethren, they must do more than study its ideas—e. g. those of the apocalypses, on one hand, or of the Mishnah, on the other, and study the liturgy, where the very heart and soul of Israel is laid bare. Dr. Hertz's commentary will be an invaluable guide to such a study.

—F. C. G.

* * **The Priest and the Proletariat.** By Robert Kothen. Sheed and Ward. $1.50.

This is a book with a program, by a French Catholic eager to see the Church regain the lost multitudes of the working people. Living among and knowing the people, a popular liturgy ("a liturgy of work, whose rites would integrate the labors of mankind into the Holy Sacrifice of the Mass in a way more intimate and more eloquent than has ever been known in the past"), Catholic Action, factory chaplains—all these proposals are presented and explained. The book, ably translated by Frank Maher, is full of suggestions—and we have the same problems over here.

—F. C. G.


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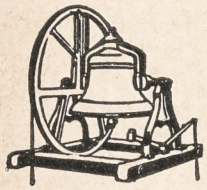
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CLERGY CHANGES:

Albert F. Greene, in addition to being in charge of St. John's, Wilkinsonville, Mass., is also vicar of St. Andrew's North Grafton, Mass.

Chandler H. McCarty, assistant at Grace Church, Amherst, Mass., is also taking services at Eaglebrook and Deerfield Schools.

Norman L. Kellett, rector of Holy Trinity, Southbridge, Mass., is also ministering to Episcopalians at the Masonic Home at Charlton.

Howard A. Weaver is now assistant at Christ Church Cathedral, Springfield, Mass.

James A. Doubleday, assistant at St. George's, New York City, will be locum tenens at St. John's, Youngstown, Ohio, effective January 5, during the leave of absence of the rector.

John R. Pattie, rector of the Ascension, Lakewood, Ohio, becomes rector of St. Christopher's, Gates Mills, Ohio, January 15.

Gregory A. E. Rawley, formerly in charge of a number of churches in Illinois, is now rector of Grace Church, Chadron, Nebraska.

Robert C. Baird, rector of St. Thomas', Sanford, N. C., becomes rector of St. Paul's, Bennettsville, and St. Barnabas', Dillon, S. C., January 2.

Harold W. Holder, formerly of the Church of England in Canada, is now in charge of Our Saviour, Milford, and the Transfiguration, Wilton, New Hampshire.

Ernest A. deBordenave, formerly executive assistant to the Bishop of Virginia, becomes rector of South Farnham parish, Essex County, Va., Dec. 15. The parish consists of churches at Tappahannock and at Essex County.

DEATHS:

Hunter Lewis, 79, vicar of St. James', Mesilla Park, N. M., and pioneer missionary in the lower Rio Grande Valley, died in El Paso, Texas, Nov. 13. He was affectionately known as "Preacher" to thousands in the area which he served for 43 years. He was the last of the circuit-riding parsons in the area.

Charles W. Robinson, retired, who was rector of Christ Church, New York City, 1933-41, died at his home at Jamestown, R. I. November 29.

ANNIVERSARY:

Edward K. Thurlow recently celebrated the 25th anniversary of his rectorship at Christ Church, Sheffield, Mass.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

THE REV. KIMBER DEN
Director, Christian Rural Service
Union, China

Soon after my return from a vacation in Kuling mountain in the later part of last month, I made a special trip to Lotus Pond village where the Marcia Spofford Memorial school is situated. That trip was made with a team of four men interested in rural work. In one way they helped to keep me in good company so that I wouldn't feel lonely while walking on the dusty country road for five miles from the bus station to the village service center. With the beginning of this fall term, we have a total enrollment of 60 pupils, all of whom are the children of our poor farmers in that section. Evenings, our school teachers, four in all, will have to teach those illiterate farmers in the village to read and write the "1,000 characters." We hope to expand this kind of mass education classes into the surrounding villages this winter by using the "small teacher."

As a measure of immediate relief to those flood suffering farmers in that section this past summer, two piculs of paddy rice were loaned out without interest. When I made a trip this time just after their autumn harvest, every grain of rice loaned out was returned with much gratitude and appreciation. This is just a small beginning of a revolving loan fund which is on our plan to help those unfortunate farmers in various calamities back to their own feet. I am very glad to see that this "self-help" system has worked out with remarkable success.

It seems to me that in connection with the village school work, we need also to strengthen the religious life both of the school children and the village people as a whole. When I was there holding services for the school children, we still met in a flimsy mud and thatch house for our worship. For this, I felt very badly, and said to the local village leaders that we must have a more decent and proper place for the worship of our Heavenly Father. Instantly an offer of a piece of land adjoining the Marcia Spofford Memorial school was made to us on the condition that I would help them to raise the necessary funds for putting up a new chapel in the village. This is, indeed, a most heartening challenge that I can hardly decline. It has been estimated that a small chapel with a seating capacity of about 200 people built in very simple style won't cost more than $500, U. S. Now let us pray for it and I believe the good Lord will not fail us. Anything that you can do for us in this good cause will be highly appreciated by all of us.

Answer: Any contributions for the work of Kimber Den should be sent to the Episcopal League for Social Action, 412 West Grand Blvd., Detroit 6, Michigan.

EDWIN WHEELIN
Layman of Brooklyn, N. Y.

Do we Episcopalians take care of our aged? Do we maintain homes for them? If so where are they located, what do they look like, how are they supported? Can we be proud of them? I think it would be of much interest to your readers if an issue could be devoted to their work in our Church. You are doing a fine job with The Witness and I look forward to each issue.

GORDON F. BEST
Layman of Boston

Thank you for giving us such a complete story of the work of the Church Army (Nov. 18). I am sure that there are many like myself who think they are well informed members of the Church who nevertheless know very little of its work. Your policy of devoting a number occasionally to some phase of Church work I think is an excellent one.

JAMES G. COLE
Layman of New York

The number devoted to China (Oct. 14) ought to be in the hands of every churchman—every American in fact. The role we are playing in that country is indeed a sad one and is doomed to fail.

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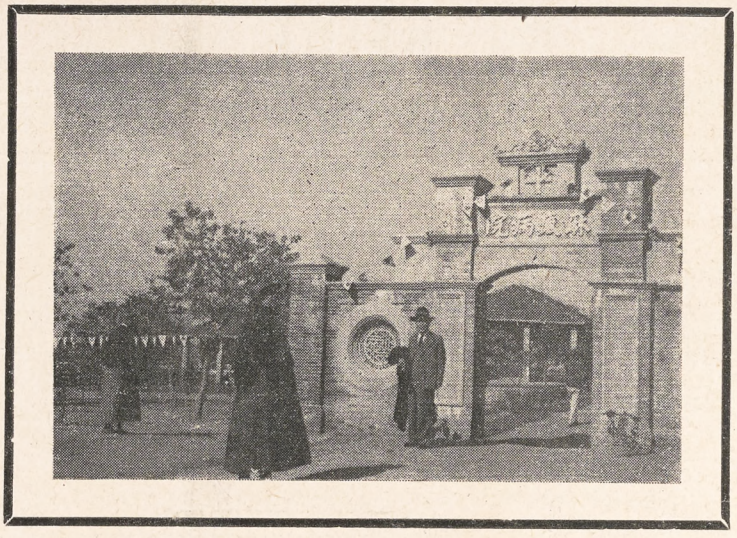
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"How Far

HAVE YOU GONE

in Your Search for $5000?"



Rev. Kimber H. K. Den, honorary superintendent, before the front gate of the Nanchang Leprosarium.

This question was put to us recently by the Rev. Kimber H. K. Den, honorary superintendent of the leprosy colony at Nanchang, China. We regretfully find ourselves obliged to answer: **"Nowhere at all." We are still, after more than a year, looking for $5,000 to rebuild the bomb-destroyed Episcopal chapel of the Nanchang Leprosarium!**

When, a few months ago, Kimber Den wrote to us for help, explaining that the Chinese Christians who had founded and maintained the Leprosarium since 1932 were no longer able to raise among themselves sufficient funds for the support of the colony, we did what we could. We came to Kimber Den's aid with a $4,000 annual maintenance grant and a special grant of $3,570 for building repairs and for farming and industrial equipment.

These things we were able to promise, and these things we did. **But the rebuilding of the Leprosarium's bomb-destroyed chapel had to wait.** Our funds at hand were simply not sufficient. We assured Kimber Den, however, that somewhere in these United States there must be friends among Episcopalians who would be willing, in the face of his extraordinary need, to come to his aid. And we pledged to help him find, among these friends, $5,000 for a new chapel.

For several months we have been looking for that $5,000. But up to now no part of it is in our hands. Somewhere, we think, is the friend who would like to give this Chapel as a single memorial gift. Or two or three might like to join in such a gift.

And so we make this public appeal. Can **you** help? **Will** you help? Do you **know** someone who will help? Please write us a letter. Or send us your gift.

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Chairman Ralph W. Sockman, with Ambassador Carlos Romulo of the Philippines on his left and Canada's A. G. L. McNaughton at his right, at the conference recently held in New York

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The Rev. J. Milton Richardson, Rector
Sundays: 9 a.m., Holy Communion; 10:45 a.m., Sunday School; 11 a.m., Morning Prayer and Sermon; 6 p.m., Young People's Meetings.

The WITNESS
For Christ and His Church

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Wednesday: 7:00 and 9:30.
Thursday: 9:30.
Holy Days: 9:30.

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Intercessions: Thurs., Fri. at 12:10.
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Vol. XXXI, No. 38

The WITNESS

FOR CHRIST AND HIS CHURCH

December 16, 1948

PUBLICATION OFFICE, TUNKHANNOCK, PENNSYLVANIA — EDITORIAL OFFICE, 135 LIBERTY ST., NEW YORK 6, N. Y.

STORY OF THE WEEK

Institute, Council Develop Closer Work Relations

Problems of Chinese Missionaries Will Be Handled by Officers as They Arise

BY
DONALD M. COOK

Integration of the American Church Institute with the National Council and more direct control of the institute by the Council was voted at the December meeting of the National Council at Seabury House, Greenwich, Conn. Bishop Malcolm Peabody, chairman of a special committee of the National Council to work with the Institute, reported proposals that the director of the Home Department be the president of the institute, that the latter's budget be approved by the council, and that the council shall have final voice of trustees nominated for the institute. The council accepted these proposals.

Chinese native clergy in the interior of the country will be aided accordingly as developments direct and permit. Officers of the council will use the authority already delegated to them as situations arise.

Mr. M. M. Milligan, secretary of the American Church Institute, reported failure in an attempt to get the Grundy county school board to assume responsibility for St. Paul's school in Lawrenceville, Va. The institute will continue to aid Gailor Industrial Schoo in Tiptonvillle, Tenn., and Gaudet Normal and Industrial School in New Orleans only through May of 1949.

Presiding Bishop Henry K. Sherrill stated the council should aim for increased giving to the 1949 budget in view of the 1949 outlook. A resolution was adopted directing each member of the council to stimulate church giving in his section of the nation.

Dr. Robert P. Magill, reporting for the department of social relations, stated the Presiding Bishop's Fund for World Relief in 1948 amounted to $1,458,000. One million dollars was raised through the radio appeal. The Episcopal Church is the largest contributor of undesignated funds in the Church World Service. Through the Church World Service $350,000 has been spent in the reestablishment of Episcopal work in the Orient. The council voted that a report on the Amsterdam conference be submitted to the General Convention by the joint committee on arrangements. The department stimulated an urban church survey now being made by the commission on social relations in the diocese of New York with the help of the General Theological Seminary students. The department also had representation at meetings of the CIO, the A F of L, the Farm Bureau, and the National Council of Cooperatives.

The Rev. Meredith B. Wood, headmaster of Hoosac School in Hoosick, N. Y., was chosen to succeed Bishop Donegan and the Rev. C. Gresham Marmon, Jr., of Dallas, Texas, to succeed Bishop Moore on the council.

Bishop McKinstry said the outlook was optimistic in regard to every member canvasses. One church in his diocese was helped to get twenty members in a confirmation class by the Episcopal radio hour. The department of promotion in its work with laymen plans to extend volunteer field associates among laymen and clergy.

Mr. Wallace Smith, Miss Luquire McGay, Mrs. Gladys Van Hoyser and Miss Mabel Condict, all of whom have been with the National Council for thirty years or more, were retired. The council voted funds which will make their pension amount to half their former salary.

The Rev. Dr. Percy J. Hall reported 59 active Episcopal chaplains in the armed forces, 147 in army reserve, 162 in naval reserve, and 26 in the national guard. Bishop Henry I. Louttit was approved for membership on the General Commission on Chaplains, replacing Bishop Dun who resigned because of pressure of duties. Dr. Hall said many young men did not realize the length of the active reserve duty required of them by the army after one year's service.

Dubose Conference center in Tennessee will be the site for the national youth commission meeting Jan. 27 - Feb. 2.

The Rev. Walter Williams, Denver; William S. Lea, Knoxville; Matthew Warren, Atlanta, and Sister Rachel of St. Margaret's, Versailles, Ky., are helping on the development of curriculum for Christian education.

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EPISCOPAL CHURCH NEWS

DEAN JOHNSON VISITS IN MICHIGAN

★ According to reports from the Diocese of Michigan, the visit of the Very Rev. Hewlett Johnson, Dean of Canterbury, to Detroit was accompanied by a flurry of protests, cancellations and withdrawals which finally resulted in his making only one scheduled appearance in the city on November 29 at the Music Hall, instead of several as had been planned. An address scheduled for Monday afternoon at Wayne University fell through because of disagreement between the Dean and a special program committee of the University as to the subjects to be covered in his address. A visit to the River Rouge plant of the Ford Motor Company, requested by the Dean for himself and his party, with opportunity for an address to the workers, was turned down because the company felt the visitors might be subjected to "unpleasant incidents." The Dean spent a quiet day on Tuesday in Ann Arbor where he made one formal public address to a capacity crowd of more than 1,000 at the Masonic Temple in that city, on "The Road to Peace with Russia," which was largely a reiteration of the speech he delivered Monday night in Detroit. Thirty-six students gathered in the lounge at Lane Hall at noon to hear Dean Johnson. In a letter to all of the clergy of the Diocese of Michigan, the Rt. Rev. Richard S. Emrich, S. T. D., Bishop of the Diocese, had declared that Dean Johnson "speaks solely in his own name, and his views are opposed to the official statement of the Church." The local welcoming committee had included several Episcopal clergymen, some of whom withdrew their names before his arrival. Asked about the clergy who had withdrawn from his welcoming committees here and elsewhere during his tour, he observed that "some might be scared by a Bishop."

COMMISSION TO MEET ON RURAL WORK

★ With area meetings already held in the eastern, midwestern and western sections, the General Convention's joint commission on rural work has scheduled a session for the entire commission in Kansas City the last week in January, according to recent notice issued by Bishop William F. Lewis of Nevada, chairman. Charged with defining policy for the national program of rural work, the sectional meetings of the commission which were held at Seabury House, Kansas City, and San Jose were concerned with evaluation of the present program for rural work with a view to the report to be made to General Convention in San Francisco and adoption of emphases to be made during the 1950-1952 triennium. Shortage of adequately trained clergy for strategic rural fields continues to be a major concern of the commission, according to Bishop Lewis.

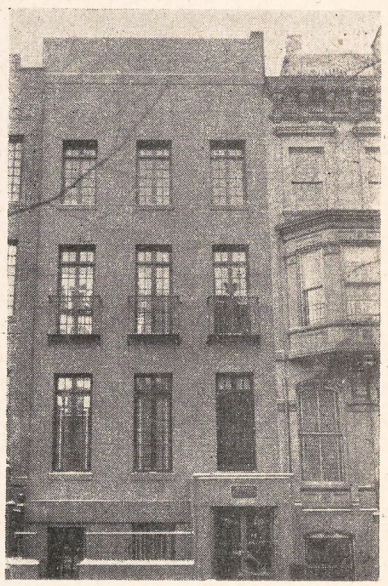
PARISH RETREAT FOR LAYMEN

★ Twenty-seven laymen of St. Mary's Episcopal Church of Arlington, Va., and the rector, the Rev. George F. Tittman, met at the College of Preachers, of the Washington Cathedral, December 3-4, for their second annual laymen's retreat. The laymen were quartered overnight in the dormitory of the College of Preachers.

Canon Theodore O. Wedel, of the Washington Cathedral, was in charge of the meetings. The subject of the conversations was "Questions Men Ask Today and the Christian Answers."

9,000 AT ST. JOHN'S HEAR MISSIONER

★ Climaxing a week's preaching mission at the cathedral of St. John, New York, the Rev. Bryan Green preached to a congregation numbering more than nine thousand people. People stood along the sides of the nave and the crossing of the cathedral in addition to filling the great choir, the seven chapels and occupying the seats in the nave and the crossing. Mr. Green has been preaching since November 7 at churches in the Diocese of New York at the invitation of Bishop Gilbert. The final week of the mission was held in the cathedral with congregations each night of between four and five thousand people. A special service of thanksgiving for the mission was held December 7 in the cathedral. Mr. Green's message was a very simple and direct one. It was not directed so much to regular Church-going people as it was to "fringe" people, who while not anti-God or anti-



Merrill House, located on 64th Street, New York, is the home of Church Peace Union.

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church, yet for some reason do not make direct connection with any religion. He insisted that God demands highest standards of honesty, righteousness and fair dealing, and that character is a much more definite and intensive thing than reputation. Educated at the University of London, the forty-seven-year-old missioner has for the past ten years been rector of Brompton Parish Church in London. When he returns to England after this visit to the United States he will become rector of St. Martin's, Birmingham. He has conducted many missions in England, and is regarded as an expert in this form of evangelistic endeavor. He has been the house guest of Bishop Gilbert during the stay. During the Diocesan preaching mission he also found time to address students at Vassar, Barnard, Columbia and other schools.

GIRLS' FRIENDLY REORGANIZES

★ Thanking the president of the Girls' Friendly Society for its report on recent action which made it an assisted agency under the National Council's department of Christian education, the Presiding Bishop said, "I believe this is a real forward step and I wish you to know of my desire to help the good work in every possible way." This approval of Bishop Sherrill's followed two recent events in GFS history. The first was the constitutional action that made the GFS a youth organization. Now the new GFS is an organization for all girls from the ages of 7 to 14 as junior members, and girls from 15 to 21 as members. All women over 21 who support the GFS are known as GFS sponsors. This action cleared the way for a second important step. After an extensive study, the department of Christian education approved standards and accepted the GFS as an assisted agency of the department of Christian education functioning through the division of youth. This gives the organization official standing within the Church. The GFS has a week-day activity program to help girls translate Christian teaching into everyday living. It has branches in 73 dioceses and missionary districts, including branches in Puerto Rico, Cuba, Japan and China. In the past year GFS has admitted 3,000 new members, of which 2,000 were in new branches. Bishop Banyard of New Jersey recently said that he hopes to see a GFS in every parish in his diocese. As a means of helping girls and training them as future Churchwomen and leaders, there is a place for Girls' Friendly Society in every parish.

PARSHAD YOUTH CONTEST SPONSORED BY UCYM

★ Two college scholarships of $400 a year for four years are the principal national awards given this year to the two top winners, a boy and a girl, in the 1949 Parshad Youth Week Award contest sponsored by the United Christian Youth Movement. In addition, there will be regional college scholarship awards, $250 a year for four years, six regional summer conference scholarships covering room, board and fees as well as eighteen partial scholarships to the UCYM regional summer conferences. These awards will be made on the basis of evidence of Christian service in the local church and in interdenominational cooperation, of evidence of Christian citizenship in the community and a superior essay not to exceed 1500 words on "Youth in the Community; Our Christian Responsibility." Entries must be received by January 23, 1949. Episcopal young people who wish to enter the contest should write for entry blanks to the Division of Youth, 281 Fourth Avenue, New York 10, N. Y., or consult diocesan youth chairmen for complete information. The Parshad awards are a part of the Interchurch Youth Week program from January 30 to February 6, 1949, sponsored by the UCYM. They are made possible through the interest and generosity of Mr. Alfred H. Avery of Massachusetts, an interested Christian layman.



The Hon. A. G. L. McNaughton of Canada and Dr. Henry Atkinson, the General Secretary of the Church Peace Union.

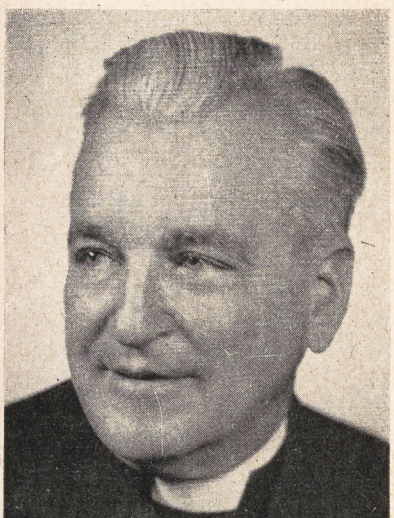
(Story on page twelve)

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THE REV. JOHN GASS HAS RESIGNED

★ The Rev. John Gass has resigned as rector of St. Paul's, Troy, N. Y., to retire from the active ministry. He has been ill for a considerable time with a heart condition and doctors have advised complete rest. According to present plans he and Mrs. Gass will take up residence in Florida in January.

John Gass broke into the front pages of papers throughout the country a number of



John Gass retires because of ill health.

years ago when he persuaded the vestry of the Church of the Incarnation, New York, that the Church should be closed and the large endowment turned over to the Chapel of the Incarnation which he insisted was doing a more effective work among the poor of that area than the church was doing on Madison Avenue. In so doing he talked himself out of the rectorship of what was then considered one of the best parishes in the city, since he also persuaded the vestry that the vicar of the Chapel should remain in charge there and that his own resignation should be accepted. The action was unprecedented. However a number of women communicants of the parish formed a committee to oppose the action of the rector and vestry and succeeded in having their action withdrawn.

WEST MISSOURI DIOCESE HAS LAY CONFERENCE

★ With featured speakers, Gen. John C. H. Lee (U.S. Army ret.) and the Rev. Arnold Lewis, the Diocese of West Missouri held an impressive and significant laymen's conference stressing evangelism. General Lee told of the need for a chapter of the Brotherhood of St. Andrew in every parish and mission. He emphasized that the Brotherhood needs and wants men who have soberly considered what service and membership in the Brotherhood means. Mr. Arnold, executive director of the Presiding Bishop's committee on Laymen's Work, explained the Church's program which is to bring its message to the American people and to the missionary areas throughout the world, for which we have assumed responsibility. He spoke of evangelism through education, worship, service and action. The only other member of the clergy present was the diocesan, Bishop Spencer.

ARCHDEACON HIGLEY BECOMES BISHOP

★ The Rt. Rev. Edward Huntington Coley, retired Bishop of the Diocese of Central New York, was co-consecrator with the present Diocesan Bishop, the Rt. Rev. Malcolm Endicott Peabody, at the service of consecration of the Ven. Walter Maydole Higley as Suffragan Bishop of the Diocese in St. Paul's Church, Syracuse, December 15. The presiding Bishop was the consecrator and the Rt. Rev. Angus Dun, Bishop of Washington, was preacher. Mr. Higley was presented for consecration by the Rt. Rev. Charles Kendall Gilbert , Bishop of New York, and the Rt. Rev. Frederick Lehrle Barry, Bishop Coadjutor of Albany.

SCHOOL OF PROPHETS LISTS SPEAKERS

★ The 1948-49 schedule for the School of the Prophets, diocese of California, has been announced. Such outstanding leaders as Professor Dillistone, Bishop Bayne of Olympia, Bishop Lewis of Nevada, the Rev. Canon Frederic Hood of Pusey House, Oxford, Professor Pierson Parker, who is to succeed Dr. Easton in the chair of New Testament at General Theological Seminary, the Archbishop of York, and probably the Bishop of Ely, with several other noted scholars are included in the faculty. The School of Prophets has become exceedingly popular in the Pacific Coast and Intermountain areas and has entirely justified the hopes of its founder, Bishop Block.

ST. BARNABAS GUILD HELPS HOSPITAL

★ A new missionary project is being assumed by the St. Barnabas Guild for Nurses, according to announcement made by the Rev. Dr. John G. Martin, chaplain-general of the Guild, from his headquarters at 685 High Street, Newark 2, N. J. By vote of the Guild's biennial council, meeting recently in Boston on its sixty-second anniversary with some 800 nurses and others attending, the Guild members are sponsoring the work of a nurse in the Philippines. Through its united benevolent fund, the Guild will provide the salary of Laura P. Wells, R. N., now directing social service in St. Luke's Hospital, Manila. Miss Wells, a graduate of Mt. Holyoke, 1910, and St. Luke's Hospital training school, New York, trained Chinese nurses from 1915 to 1940 at St. Elizabeth's Hospital in Shanghai. During the war she worked in the social service department of St. Luke's, New York, and in 1947 returned to the Orient for work at St. Luke's, Manila.

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BISHOP ROBERTS WRITES REASSURING LETTER

★ A communication dated November 25, from Bishop William P. Roberts of Shanghai, told the National Council that the Rev. and Mrs. Alfred B. Starratt, Dr. and Mrs. Paul Ward, Mr. and Mrs. Arthur J. Allen and Mr. and Mrs. Walter P. Allen, are going to Hongkong; that Sisters Anita and Augusta and Mrs. Walworth Tyng are going to Shanghai for evacuation; that the Anking staff is still remaining in Anking, that the Wuhu workers are in Shanghai, except for Bishop Craighill who is still in Wuhu; and that Mrs. Craighill, Miss Elda Smith, John Morrett, Miss Bessie Sims, the Rev. and Mrs. J. M. Wilson expected to sail November 29 on the transport Republic. A cable received later stated that Sister Augusta left December 2 for Boston by air.

Bishop Roberts' letter was reassuring, on the whole, as to the present situation. "Please bear in mind," he wrote, "that we are in constant touch with the highest authorities over here on the whole subject. For instance, Charles Long has been able to make contact with the Embassy and even Ambassador Stuart himself, in Nanking, and has several times telephoned to us in Shanghai. Last week I met with a group of missionaries at Counsul Cabot's house, with Ambassador Leighton Stuart present and the whole situation was thoroughly gone into. I am, myself, a member of the American Association Committee which is composed of about 25 Americans from all walks of life in this city, and we get the latest information and generally try to follow a common policy. In the light of all these opportunities we try to make the wisest decisions, but it is not always easy, as you have to take a chance on the future. Please encourage relatives and friends of the workers here to relax and not be worried. Our workers are most eager to stay at their jobs and it is a pain to have to urge any of them to go home."

JOINT SERVICES WITH OLD CATHOLICS

★ Chaplain James H. Terry, who is stationed at Heidelberg, has informed the Army and Navy division that a close and happy relationship has been established with the Old Catholic congregation in Heidelberg. He says that we have been invited to use Saviour Church on Sundays and in return we supply fuel for heating the building. Our service is held first and the Old Catholic celebration follows immediately. On All Saints Day, a joint celebration was offered by Fr. Brinkhues and Chaplain Terry and the church was filled with Americans and Germans. The program was printed in German and English. The hymns were sung in German. The service to the Creed was in German and in English. The Creed was recited in English. The offertory was in both tongues. The Prayer for the Church, Confession, Absolution, Comfortable Words and Sanctus were in English as well as the Prayer of Consecration. The Lord's Prayer was in both languages and said in unison. The Commixture and Agnus Dei in English. Each communicant received the Holy Communion according to the practice of his own Church. The Old Catholics returned to the pews after reception of the holy bread and the Episcopalians received in both kinds. Post Communion prayers were said in German and the General Thanksgiving in English. The Benediction was in both German and English. Our Church folk in German now have the opportunity of attending American or Church of England services in Hanau, Frankfurt-on-Main, Wiesbaden, Heidelberg, Bad Kitzingen, Berlin, Salzburg and Vienna. The Old Catholic group is in communion with the Anglican Churches.

● **ADDRESS CHANGE**

IN MAKING AN ADDRESS CHANGE, PLEASE SEND *both* THE OLD AND THE NEW ADDRESS AND ALLOW THREE WEEKS FOR THE CHANGE.

THE WITNESS
135 LIBERTY ST., NEW YORK 6, N. Y.



Dr. P. Natarajan of India; Mrs. Bryan, director of Information at United Nations, and Carl Hermass Voss, Extension Secretary of the Church Peace Union, look over an exhibit at the international conference for peace.

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Federal Council of Churches Elects New Officers and Adopts Vigorous Statement on Human Rights

Bishop John S. Stamm of Harrisburg, Pa., senior bishop of the Evangelical United Brethren Church and vice-president of the Federal Council of Churches, was unanimously elected president of the Council at its 40th anniversary convention in Cincinnati. He succeeds Episcopalian Charles P. Taft, Cincinnati lawyer. The new Council head, a native of Kansas, is president of the Pennsylvania Council of Churches. He is a graduate of the Evangelical Theological Seminary in Naperville, Ill., and the University of Chicago. After eight years as professor in the Evangelical Theological Seminary, he was elected bishop in 1926, residing in Kansas City until named by the 1934 general conference of the Evangelical Church to preside over the denomination's eastern area with headquarters in Harrisburg. He worked ardently for the union of the Church of the United Brethren in Christ and the Evangelical Church which resulted in 1946 in the establishment of the Evangelical United Brethren denomination.

Unanimously elected as vice-president was Mildred McAfee Horton of New York City. Mrs. Horton, retiring president of Wellesley College and wartime commander of the Waves, is the first woman ever named to this post. She is the wife of Dr. Douglas Horton, minister of the General Council of the Congregational Christian Churches. W. Glenn Roberts, New Haven, Conn., was reelected recording secretary. Episcopalian Harper Sibley of Rochester, N. Y., was reelected treasurer.

On Human Rights

A statement on human rights, the most complete and specific ever issued by the Council, was unanimously adopted by the convention. Three general categories were listed as follows: Full opportunity to participate in the economic resources of the community; full opportunity, on a non-segregated basis, to participate in the social and public life of the community; and full opportunity to participate in the political community.

Economic Rights

Regarding economic resources the statement included: 1) The right to a standard of living adequate for the welfare and security of the individual and the family; 2) the right of every employable person to work under decent conditions and fair compensation, or to engage in an individual enterprise or profession and to be upgraded if character and ability merit it; 3) the right of all persons to organize into labor unions, corporate enterprises, cooperative ventures and social actions.

Social Rights

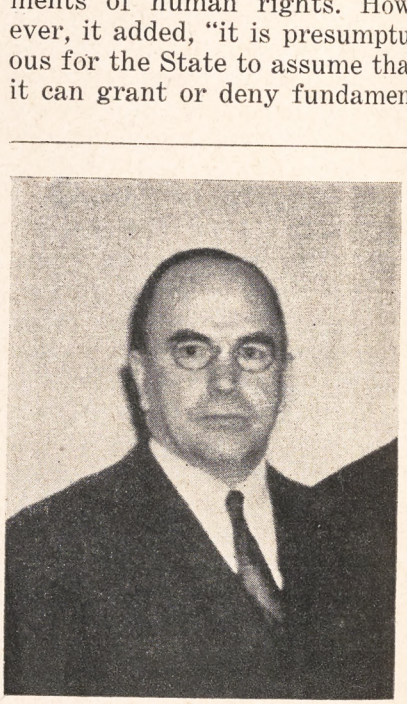
Opportunity to participate in social and public life, the Council said, included: the right to a wholesome living space; the right to move within one's country and to leave and return to one's country; the right to educational and professional training and to cultural opportunities. Also, the right of participation in community social services; the right to adequate health services; the right to the use of transportation on the basis of full equality; and the right to receive equal service from businesses and persons serving the public, such as stores, theatres, hotels and restaurants.

Political Rights

Rights of participation in the political community included: the right to vote with alternative choices and by a normal ballot. Equal rights before the law, which include police protection, the right of an accused person to a fair and public trial, the right to counsel, the right to be confronted by written indictment, evidence and witnesses against him, the right to present in his own behalf his own witnesses and evidence, the right to have the judgment of his actions depend upon an evaluation of the facts by an impartial jury of his peers. The right to be a candidate for public office and to serve if elected. The right to participate fully in any branch of the government, including the military. The right to organize for peaceful political activity.

Responsibility

The declaration went on to assert that the Churches, the State and individuals, as well, have the responsibility for the observance of these requirements of human rights. However, it added, "it is presumptuous for the State to assume that it can grant or deny fundamen-



G. Bromley Oxnam, Methodist Bishop, was an outstanding leader at the Federal Council Convention.

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tal rights. It is for the state to embody these rights in its own legal system and to ensure their observance in practice," the statement declared. "It is for the churches to encourage the state fully to recognize these rights in law, but also, since the churches are under special obligation to obey God rather than man, they must go beyond the requirements of law and seek vigorously to realize these principles wherever they apply within their own fellowship; to support and to encourage their members in conscientious endeavor to achieve these ends in the community and nation; and to seek solutions in the spirit of Christian reconciliation. The churches are likewise bound to offer a continual challenge to the conscience of the community and to seek to influence the government in its appropriate sphere to safeguard the rights of all."

COMMUNISM, CAPITALISM HIT BY NIEBUHR

Reinhold Niebuhr, in an address before the Federal Council convention, again supported the communism-capitalism report of the Amsterdam meeting of the World Council, held last summer.

If Communism promises freedom as a by-product of a tyrannical equality and fails to keep that promise, so too does capitalism, he said. Capitalism, in its pure form, he added, promises justice as the by-product of an uncontrolled freedom and also fails to keep its promise. Democracy, as men know it today, he said, is not really good enough to win the present battle between ideologies. Democracy, he insisted, must be "constantly perfected by repentance for the evils of pride of race and lust for power which now corrupt it." Dr. Niebuhr warned that a Christianity which was merely anti-Communism was not a real Christianity any more than a Protestantism which was merely anti-Catholicism was a real religion.

TAFT SAYS CHURCHES FAIL ON LAYMEN

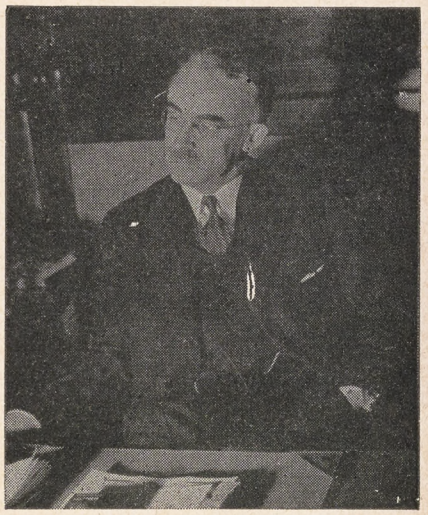
Christian churches are failing today because they have never succeeded in handling the problem of the relation of the individual layman to the community in which he lives, according to Charles P. Taft, retiring president of the Federal Council of Churches. "My complaint," he said, "is that the churches are paying no attention to the two-thirds of the world in which the people in the pews live. If you want to know why religion hasn't saved the world," he added, "it's because religion is still dealing with a primitive agricultural and trading economy like that of the Bible." Taft urged that churches bring to the layman "the hard-thinking of the soundest theology of the highest intellectual quality."

SIX SECTIONAL GROUPS DISCUSS TOPICS

The following subjects were discussed by six groups whose findings were discussed in plenary sessions of the Federal Council's convention: Development of a greater lay participation and leadership in the Church; the ministry of the Church to older people; plans for united evangelistic advance; program and policies of the Churches in the field of human rights; responsibility of the Churches in dealing with juvenile delinquency; and responsibility of the Churches for displaced persons and overseas aid.

KEYNOTE ADDRESS DENIES COMMUNIST CHARGE

Delivering the keynote address to the convention of the Federal Council, Dr. Samuel McCrea Cavert, general secretary denied that his organization is "Communistic." "In an effort to follow Christ into the factory, the market-place, the farm, the banking house, the court room and the halls of government," he explained, "the Churches in the Federal Council have done frontier work in bringing the truth of Christianity to bear on the secularized civilization of today." He asserted that the premises of Christian social action were quite different from those of "a proud and confident humanism" and were often misunderstood and even described as Communistic. "As a matter of fact," he said, "the constant struggle to make our society more Christian by securing both freedom and justice for all is the one effective long-range way of preventing Communism." (RNS)



Samuel McCrea Cavert, executive head of the Federal Council of Churches, defends its program at the biennial meeting.

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NEWS OF CHURCHES OVERSEAS

SWEDISH STATE CHURCH DISCUSSES LAYMEN

Greater participation of laymen in the life of the Lutheran Church, state Church of Sweden, was discussed at the synod held in Stockholm. It was presided over by Archbishop Erling Eidem, primate, whose picture was on the Witness cover October 28. He declared that there is a real need for clergymen to play a more active role in the Church. The synod, which meets every five years, therefore increased the number of lay members from 30 to 36, but at the same time it increased the number of clergy members from 30 to 42.

ATHENAGORAS GOES TO ATHENS

Archbishop Athenagoras of New York, newly elected Ecumenical Patriarch, arrived in Athens December 6 enroute to Istanbul for enthronement. The official Roman Catholic paper of Greece, expressed its pleasure over the election, and calls for close cooperation between Catholicism and Orthodoxy "in order to face the common enemy which is now plotting against the national and religious existence of Greece."

JOURNAL PUBLISHES SEX ISSUE

The attitude of Christians toward sex life; sexual education of children in the different stages of life; birth control as a medical-ethical problem; castration and sterilization; pastoral care and sexuality are subjects dealth with in a special issue of the Protestant monthly magazine "Wending," published in The Hague, Holland. Officials of the Dutch Reformed Church greeted the issue as "an encouraging symptom that this field of human life which for the greater part was neglected by the Church is now being met by prominent men and women within the Church."

RC OFFICIAL ARRESTED IN HUNGARY

The arrest of the Rev. Andrew Zakar, private secretary to Joseph Cardinal Mindszenthy, primate of Hungary, on charges of treason, has taken place in Budapest. His "anti-national activities" were given as the reason. In June, 1947, a Budapest Communist newspaper reported that police authorities had begun to expose illegal actions involving the secretaries of Cardinal Mindszenthy and former prime minister Ferenc Nagy.

The action against Father Zakar climaxed weeks of increasingly bitter attacks by Communist leaders against Cardinal Mindszenthy for his open criticisms of government policies. Observers are convinced that the government is ready to begin a drastic campaign against the Cardinal and his followers for their "reactionary" and "anti-democratic" attitude. Erno Gero, Communist minister of transport, speaking in Szeged, warned that the "liquidation of clerical reaction" is imminent. "It is intolerable that associates of imperialistic war-mongers should be left undisturbed," Gero said.

AGNOSTICS REGISTER IN JERUSALEM

Unofficial estimates indicate that five per cent of Jerusalem's 85,000 Jews declared themselves agnostics, while a higher percentage listed themselves as "non-religious." Haifa and Tel-Aviv will probably reveal a higher proportion of agnostics. Minister of Interior Gruenbaum and Minister of Agriculture Zisling registered in this category. If final results show a substantial proportion of agnostics in the Israel population, the introduction of a proposed personal status law concerning civil marriages and divorce will probably be accelerated.

PREDICTS NO THEOCRACY

Abba Hillel Silver, American Zionist leader, predicted Israel will not become a "theocratic state" at the anniversary convention of the Union of American Hebrew Congregations in Boston. "The more orthodox may seek to establish again a central religious authority in Israel as in the days of old, with the chief rabbinate of Israel at its head, in the same manner as the international Catholic community has its religious center in Rome. If such a center is ever established, it will, of course, have authority only over those who will voluntarily recognize its authority, either in Israel or outside," he said. Israel presents no problem of "dual loyalty" to American Jews. "The Jews of Israel will be Israeli citizens, and the Jews of the United States will be Jews of the United States, and similarly with Jews in other lands," said the Rabbi.

INTERNATIONALIZATION IS OPPOSED

Chief Rabbi Isaac Herzog of Jerusalem expressed "deep sorrow" over a recent statement by Archbishop Fisher of Canterbury, urging that Jerusalem be placed under international control. The bulk of Jerusalem's population is Jewish and arrangements could be made for international control of Moslem and Christian holy places and for giving them an extraterritorial status, said the Jewish leader.

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EDITORIALS

Appeal to Conservatives

IT is by this time generally suspected by our readers that the composite opinion of The Witness editors on matters social and political is a bit left of center and we cherish a lively hope that our friends—whether conservative or radical in their personal opinions—understand that our political convictions are maintained from a definite religious motive. That is to say, we sincerely believe that the economic and political world we hope to see and are willing to work for is the kind of world that our Master actually desires and wills, under the conditions of this present age, because it gives promise, we believe, of the more abundant life for his children and would provide a better medium for the growing of human souls in his likeness.

Whether, however, we are destined in this country to undergo a period of Fascism, with big business and the military completely dominating our economy, no one can yet be sure. To us, at the present writing, it seems not unlikely. Our bi-partisan foreign policy presupposes a war economy, if not actual shooting war. Our support of nationalist China—which is thoroughly Fascist—and our plans in western Germany for building a strong buffer against Russia point in this direction. But there is not very much, perhaps, that the general public or the Christian Churches can do about it. There is, however, one present and pressing issue on which we can make ourselves heard effectively, and that is the issue of civil rights. The natural human rights of Americans are being threatened today more seriously and outrageously than ever before in the history of the Republic, even in the era of the notorious alien and sedition laws. The Klan is burning its blasphemous crosses with fresh vigor. Hatred of Jews, Roman Catholics and Negroes of course we have always with us as a national disgrace, but we now have added to all this a new and vicious element in a concerted drive against political and economic minorities.

This is a perfectly logical aim and procedure, considering the nature of our present foreign policy, for a nation geared for total war—or preparation for total war—cannot afford to have even small minorities openly disagreeing with its policies, which are essential if war is to be waged. For modern war and democracy are mutually exclusive and in getting ready for total war it is necessary that the country shall be conditioned to a regimented economy and life. Germany and Japan both found this a sine qua non for effective war preparations. Minorities could not be tolerated. And this is the raison d'etre for the present drive against minority groups here. It begins, as it did in Nazi Germany, with proscribing the Communists as the smallest and weakest of such minorities, and it will proceed, also as in Germany, to campaigns against the Jews and then against radicals and liberals of all descriptions.

Now, and not later, is the time for all lovers of the American way of life and for all believers in the Christian doctrine of the sacredness of the human personality to protest, with fire and determination, against this modern witch hunting. The old Jew, Gamaliel, was aware of the principle at issue here when Christianity itself was the unpopular and feared minority. The free-thinker, Voltaire, challenged the traditionalists of his day with the famous slogan that is so familiar to everyone and so little regarded by our makers of political policy. And it was a similar motive that actuated our own doughty patriot, Patrick Henry, to fling his challenge at the conservatives of his day: "Give me liberty or give me death. If this be treason, make the most of it."

The first step in the drive to outlaw the Communists and their sympathizers was the Mundt-Nixon Bill of last spring which was killed by the uprising of lovers of American liberty and fair

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"QUOTES"

MY emphasis on the fact that our civil rights are our most distinctive characteristic is to underline not our superiority but our responsibility. We must be alert that we do not emulate totalitarian regimes by curtailing the press, by supressing free speech, by persecuting a minority. whether racial or political. We must make sure that our civil rights are extended to all groups, regardless of race, creed, color or political faith.

—WILLIAM O. DOUGLAS
Supreme Court Justice

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play. The second step is now being attempted by the indictment of the twelve leaders of the Communist Party. This indictment does not even accuse them of acts of violence or of conspiring to commit such acts against the government, but merely of organizing a party which teaches the principles of Marx and Lenin. The American way of life is assumed to be so weak that it is dangerous for American citizens even to learn of any differing political and economic system. This is an attempt at "thought control" that should be abhorrent to every Christian and every democrat.

As a Christian journal which believes enthusiastically in the American way of life, we appeal to our fellow Christians and Churchmen, and more especially to those of a pronounced conservative way of thinking, to protest vigorously to the President and the Attorney-General against the present prosecution of the Communist leaders. The more you detest Communism and all totalitarian regimes, the more it should lie heavy on your conscience to fight this first step against liberty of thought and speech. The more ardently you believe American democracy to be a strong and going concern, the more convincingly can you condemn the cowardice and lack of faith which animates these procedures of fear and arbitrary repression. Opposition to these present actions is truly our first line of defense against the proscribing of all minority groups. In Nazi Germany this first line was not defended — and the inevitable flood followed. Lovers of Christian liberty are today in much the same position as the famous Dutch boy who kept his hand in the single hole in the dike until further help arrived. A flood of letters and telegrams to the President and Attorney-General can, we believe, prevent the noxious flood of bigotry and fear from sweeping through the American dikes and inundating our hard-won American way of life.

This is an appeal to America's economic conservatives. You can do much more for Christian freedom and American democracy in this crisis than twice your number of militant liberals and radicals. May this call to action to our conservative brethren not be in vain.

A World Alliance for Peace

By JOHN R. INMAN

Assistant Secretary of the Church Peace Union

THE World Alliance for International Friendship through Religion came to birth this year in Town Hall, New York, at the conference of Religion for Moral and Spiritual Support of the United Nations. At this conference, arranged by the Church Peace Union and co-sponsored by 56 national and international groups, authority was given for the appointment of an international provisional committee. This committee was made responsible for handling organizational details for the new World Alliance until the next quadrennial world conference is convened, probably in 1952. The committee is now at work, and sub-committees are perfecting plans to raise an adequate budget and set up regional councils throughout the world.

Like its parents, the Church Peace Union and the World Alliance for International Friendship through the Churches, the new World Alliance is an interfaith organization whose primary purpose is to work, through the major religions, for world order and enduring international peace. Its fundamental predicate stems from the faith of the leading religions, that our world, under God, is one world and therefore that all people can and must live together in amity. The world which modern science has made into a neighborhood must, if it is to endure, be welded into a brotherhood. To this task, moral and spiritual in nature, the World Alliance dedicates its concerted efforts and resources.

The World Alliance for International Friendship through Religion is under the executive direction of Dr. Henry A. Atkinson, who for more than thirty years has been general secretary of the Church Peace Union. The chairman of the executive committee is Dr. William Hung, professor of history at Harvard University and formerly dean of Yenching University in China. Mr. H. William Ihrig, a prominent attorney in Milwaukee, Wisconsin, was appointed chairman of the ways and means committee. The Church Peace Union will continue to act as the administrative body for the World Alliance for International Friendship through Religion until its provisional organization is given permanent

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status at the next quadrennial conference.

The conference of Religion for Moral and Spiritual Support of the United Nations provided an auspicious setting for the inauguration of the World Alliance for International Friendship through Religion. Delegates from the major religious faiths and from every region in the world convened for the conference in Town Hall. These delegates, nearly 600 in number, represented religious groups, women's clubs, youth groups, and like organizations working for international friendship and world order.

The Opening Session

The colorful opening session, under the chairmanship of the Rev. Ralph W. Sockman, president of the Church Peace Union, set the tone for the entire conference. Delegates dressed in their native costumes, coming from different islands and representing unofficially the various religious faiths, participated in the program. The chiefs of mission to the United Nations from the Philippines and Canada stressed the imperative need for a vastly increased support of the United Nations by governments and people; and the president of the Economic and Social Council made a forceful appeal on behalf of fundamental human rights. All the speakers emphasized that the United Nations, essentially a people's movement, derives its basic strength from the concerted backing of the world's peoples.

A high point of the conference was attained in the third session. Lewis Mumford analyzed the moral breakdown of our day. This profound general analysis of the critical situation faced by our civilization was specifically illustrated by James P. Warburg as he discussed the economic predicates for world peace. Dr. Taraknath Das of India described the resources which we must utilize if our perilous times are to be redeemed; he underlined the central place of religion as a force for world unity and ended with a moving tribute to Mahatma Mohandas Ghandi.

In preparation for the conference, four commissions were organized. They carried on study and investigation for some months prior to the conference, and presented reports of their findings and recommendations at four of the plenary sessions. Membership in the commissions represented the major religious faiths and many different nations. Among the countries represented were: Bolivia, Canada, Chile, Czechoslovakia, China, Egypt, France, Great Britain, Greece, India, Japan, Norway, Peru, the Philippines, the Republic Indonesia, Switzerland, Turkey, the Union of South Africa and the United States. Participating delegates also represented Islam, Judaism, Christianity (Roman Catholic, Protestant, Eastern Orthodox), Hinduism, Buddhism, and Sikhism.

Consciousness of Crisis

THROUGHOUT the conference there was a consciousness of crisis. This was evident in the addresses of United Nations statesmen like Romulo of the Philippines, Hsia of China, Malik of Lebanon, McNaughton of Canada, and de Lozada of Bolivia; world citizens like Rohde, Hurst, Das and Natarajan of India, and Tanriover of Turkey; molders of thought such as Mumford, Overstreet, Russell, Warburg, and DuBois. Representatives of the Councils of the World Alliance in Europe, Canada and Japan took part in the discussions. Andre Bouvier of Switzerland made an excellent impression as did Pierre Toureille of France, Soichi Saito of Japan and C. E. Silcox of Canada, who wisely warned that the new world organization must not become "too American". All seemed to realize that "mankind as a whole now lives in a state of utmost peril". At the same time there was none of the hysteria so prevalent in too many circles today. The purpose was to be constructive and creative and this effort was successful.

The final conference session considered "A Practical Program for Action". The addresses and discussion centered on the work of the new World Alliance and specific recommendations for the new organization were approved. The projected practical program, proposed and supported by the assembled leaders of religion, science, education, and culture, is now being carried into action.

Behind the conference and the organization of the World Alliance for International Friendship through Religion lies a history of more than two decades of preparatory meetings in various parts of the world and the preparation of numerous reports and volumes of studies. These reports dealt with preliminary plans for a "World Conference for International Peace Through Religion", while the books treated broader themes relating to the responsibility of religion for world order and international peace. The world conference itself had to be postponed several times, at first because of "the economic debacle on the part of the nations", and later because of the second world war. Even the conference of this year could not draw together all the representatives from other countries who wished to be present, inasmuch as travel conditions, exchange rates, and the unstable world situation seriously restricted attendance. The developement of the new organization can be traced to Dr. Atkinson's vision and force-

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ful leadership through the persistent efforts, trials, and disappointments of the formative years.

The international provisional committee earnestly hopes that its next quadrennial conference can include full representation from all major religious faiths and from all countries. This world conference, to convene in 1952, will meet, according to present plans, in India.

The membership of the International Provisional committee, still in process of formation, is as follows:

Dr. William Hung, chairman; Dr. William Agar; Mulana Muhammad Ali, Dr. Paul B. Anderson, Mr. DeWitt C. Baldwin, Dr. Herbert C. F. Bell, Dr. Herbert E. Benton, Pastor Andre Bouvier, Rev. Edward C. Boynton, Mrs. A. M. Brady, Mr. Irwin Canham, Dr. J. Henry Carpenter, Rabbi Rudolph I. Coffee, Mrs. Ruth Cranston, Dr. Taraknath Das, Mr. Malcolm W. Davis, Dr. Robert C. Dexter, Mr. Louis Dolivet, Mr. Clark M. Eichelberger, Mrs. Beraet Enata, Miss Jane Evans, Dr. Edgar J. Fisher, Rev. George B. Lord, Mr. Henry James Forman, Miss Margaret Forsythe, Dr. Cesare Gay.

Also, Rabbi Israel Goldstein, Miss Frances Grant, Dr. Theodore A. Greene, Mr. Walter D. Head, Dr. Charles W. Hendel, Mr. Horace Holley, Rev. Roy M. Houghton, Mr. H. William Ihrig, Pastor Jules Jezequel, Rev. John H. Johnson, Dr. Moses Jung, Rev. William Keys, Dr. John I. Knudson, Dr. Cornelius Kruse, Rev. John H. Lathrop, Col. Charles L. Marburg, Mrs. Eleanor Wilson McAdoo, Dr. Kirtley Mather, Miss Dorothy E. McCulloch, Rev. William P. Merrill, Dr. Lewis Mumford, Mrs. Edgerton Parsons, Mr. A. A. Paul, Dr. Jal Pavry.

Also, Dr. R. F. Piper, Rev. Daniel A. Poling, Rabbi David de Sola Pool, Sir S. Radhakrishnan, Mrs. Ruth Bryan Rohde, Rabbi William F. Rosenblum, Mr. Soichi Saito, Miss Lisa Sergio, Dr. C. E. Silcox, Dr. Edmund W. Sinnott, Rev. Harold Paul Sloan, Rev. Ralph W. Sockman, Mrs. William Dick Sporborg, Mrs. Thomas Taylor, Mr. Charles Thamboe, Mr. B. Theodoropoulos, Dr. George F. Thomas, Mr. Charles A. Vertanes, Rev. Carl Henry Voss, Dr. Beulah van Wagenen, Mrs. Florence B. Widutis, Senator Cairine Wilson, Mr. James Waterman Wise, Mr. Richard Wood, Miss Ruth Woodsmall, Rt. Rev. C. V. Pilcher and Mrs. Ruth M. Worrell.

At its first meeting this fall, the international provisional committee appointed the following administrative board to act in an executive capacity: Dr. William Hung, chairman; Malcolm Davis, Miss Jane Evans, Dr. Taraknath Das, Mrs. Ruth Cranston, Mr. H. William Ihrig, Rabbi William F. Rosenblum, Dr. Beulah van Wagenen, Mr. Henry James Forman, Rev. John H. Lathrop and Dr. Henry A. Atkinson.

Present Situation in China

By PAUL B. DENLINGER

Witness Correspondent in China

THE economic and military situation in China has become so serious that both the consular authorities and bishops have recommended evacuation to American missionary staffs. In most cases this was worded as a considered suggestion, to be disregarded only on the individual's responsibility. Most married missionaries and all those with small children have already complied with the suggestion. The vast majority of unmarried missionaries, or those without heavy responsibilities, have decided to stay in spite of the almost certain defeat of the Kuomintang and the consequent consolidation of a Communist government.

The past two months in China have been a sharp and extenuated crisis. For almost all people it contained new depths of suffering and despair. For most Chinese intellectuals there has been deepened distress, and a growing hope that the war might be settled speedily, even by Communist victory, before all are ground into dust by the relentless oppression of war. For the poor there has been a more gnawing hunger, and more frequent starvation. And for the foreign community there has been, if not outright anxiety, at least deprivation and distress. The only hope in really tragic suffering has been that any kind of peace must be better than this kind of war, and when breakdowns this severe occur, the end cannot be far away.

About mid-October the recent currency reform of the Kuomintang began to show serious weaknesses. The government had promised a metallic currency which included some silver, and every-

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one was relieved that hard money with at least some intrinsic value, would be a deterrent to further inflationary spirals. The government, through its banks, called in several million dollars (U.S.) worth of gold, silver and U.S. bank notes. This sum came mainly from white collar and intellectuals, who used these stable commodities as a form of saving against absolute poverty and starvation. A month later the hard currency had still made no appearance. According to a semi-official report of economic analysis and recommendations issued recently by a group of Peiping professors, at this point the Central government did not accurately estimate the amount of money needed in circulation, nor did they limit their issue to the value of the commodities which backed it. In other words, they still continued printing-press money. This old practice of printing excessive amounts of paper money without any backing, set off the former inflationary spiral. The government, moved as much by panic as by careful analysis, instituted rigid price controls. And when these controlled prices were below the value of the commodities in question, everyone refused to sell. This stagnation made a shortage, and shortage increased the real value. For a while it was impossible to buy almost everything—eggs, meat, flour, rice, sugar, even vegetables, just disappeared from the markets. No one would sell. A situation like a very serious general strike settled over the country, causing widespread suffering and discontent. Finally the government accepted the actual situation and suspended price controls, and prices doubled and tripled each day as people with cash reserves tried to turn this into commodities such as rice and cloth that possessed a relatively staple value.

Situation in Anking

FOR from ten days to two weeks the situation in Anking was critical. This inland river city depends upon the Shanghai cotton mills for its cloth. Farmers bring their rice in from the country, sell it, buy cloth or salt, and return the same day. The economic chaos in Shanghai, and the government's commandeering of boats for troop transport, cut us off from Shanghai. Merchants unable to replace cloth and uninterested in the depreciating currency, refused to sell. Farmers therefore did not bring their rice in from the country. Almost all essentials were unavailable, and quotation prices soared insanely, registering gains two and three times a day; and goods were generally unobtainable at any price. A large part of the city's population live on the verge of starvation, without sufficient money to buy more than one day's food at a time. One day without food makes them restive, and after that they begin to starve to death, and that always involves serious discontent. Fortunately there was only one small-scare disturbance as a hungry crowd broke into and looted a rice shop near the north gate.

The mission found itself very seriously pinched. The official exchange rate set by the Central government only represented 1/10 to 1/25 of the actual value or the purchasing power of the U.S. currency on which we live. Prices in terms of mission exchange were even more fantastic than they were to the ordinary Chinese citizen. Rice cost between $50 and $100 U.S. a bushel, and it was further needed as a medium of exchange since no one wanted to accept money. Flour was near U.S. $70 for 50 pounds. Most missionaries had to stop purchases of any kind and simply do without whatever they did not have. Meat and eggs, and sometimes bread, sugar and foods from Shanghai simply disappeared from the menu. But this was merely an incidental annoyance. The real problems were concerned with the continued operation of the middle school, and the hospital, and the mission station. Recently the situation was eased by new shipments from Shanghai, a partial stabilization of the currency, and an adjustment of the exchange rate to somewhere near forty per cent of the real value of U.S. money.

Serious military reverses went hand in hand with economic paralysis and collapse. The Communists followed the capture of Tsinan with the occupation of all Manchuria. American newspaper correspondents and the Communist radio agree that approximately 500,000 Nationalist troops were lost in Manchuria alone. In most cases these were almost bloodless victories, for the Communists were strongly aided by "defections" of both commanders and troops. Large amounts of American equipment were involved in these losses, for many of the troops that joined the Communists took with them their American equipment. Several new divisions, recently trained by American officers in Taiwan, and bearing good American equipment, were lost near the Manchurian port of Hulutao in less than two weeks. Morale proved itself to be a more important factor than equipment, as large numbers of troops went over to the Communists. Many political generals, expecting a speedy Kuomintang collapse and anxious to leap from the sinking ship, threw in their lot with the Communists. As many of the garrison cities between the Peiping-Tientsin area and the Yangtze Valley passed into Communist hands, very im-

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portant stores, both military and economic, were added to Communist resources. At every turn economic chaos and shattered morale contributed to military disaster, and military disaster, in turn, further shattered economics and morale.

They Hope for Peace

IN spite of continued resignations from the government and shattering defections of commanders, the Generalissimo still repeated his usual talk about unceasing opposition to the Communists. Instead of his usual two years in which he contended he could defeat Communism, he now spoke of eight years. Most observers felt this was an interesting expression that the Generalissimo would not be sympathetic to any form of coalition government, and worth very little more than this. How much more of this kind of suffering and misery the Chinese people will accept under his war-program is an interesting conjecture. Almost all Chinese, and most foreigners hope for peace, even a Communist peace.

The Generalissimo, in a move to placate his dissatisfied troops placed the whole area around Nanking under martial law. Soldiers are able to commandeer any food, vehicle or anything else they want in that area. A rigid curfew has been imposed, and a censorship of mail has been announced.

Most of the mission personnel feel that a Communist victory is only a matter of time, perhaps the speedier the less suffering. And most are prepared to stay at their posts and attempt to continue their work under a Communist government in China.

EDITOR'S NOTE: An idea of the inflation in China may be perhaps imagined when we inform WITNESS readers that the envelope that brought Mr. Delinger's letter by air carried four million, four hundred thousand dollars worth of Chinese stamps.

A Word With You

By HUGH D. McCANDLESS
Rector of the Epiphany, New York

"If I had only . . ."

A foreign phonetics expert has said that on the basis of pure sound, the word "funeral" is the most beautiful in the English tongue. It is at funerals, however, and during the days surrounding them, that some of the most useless words in our speech are uttered, in phrases that start, "Why didn't I . . ." and so forth.

At least twice a year I find myself talking to someone who has had much of the burden of care for someone who has died; the member of the family who has done the most for the deceased, perhaps through circumstance, perhaps because of his own generosity and dependability. Such a person often finds his grief complicated by self accusation, the memory of small requests refused, small acts of thoughtfulness overlooked. These can be magnified out of all proportion.

I am no psychologist, but my guess is that one unconsciously misses the responsibility he has had before. The loving desire to do something helpful is frustrated, because there is almost nothing one can do for a person who has passed away. This frustration may take the form of self-accusation, and it can be quite insidious. One suddenly finds oneself brooding over a thing so insignificant in itself it makes one say, "It was little enough for him to ask," or "It would have been little enough for me to do." What one forgets is that the disappointment of the other person was little too, and that the matter was probably forgotten long since.

All that this self-accusing proves is the reality of one's concern for the dead person. It doesn't invariably happen to those who care deeply and sincerely, but it never happens to those whose care was superficial. Such thoughts should be understood as a sort of psychological reaction; then they can be dismissed as false scruples.

Grief seems many times to have four stages. First, there is the initial shock, even when the death was inevitable and expected. During this, one can get along on one's nerve: a merciful provision of nature. Self-discipline is a blessing here; it protects one from torturing one's self with too much hysteria. But there is no need to torture one's self with too much self-control either. Then there is a period of realization, when the sense of loss is felt, and it is during this time that one is most apt to accuse one's self baselessly. Next comes a period of readjustment. The most helpful books I know for use at this time are "If a Man Die" by Crosby Bell, and the fine little Forward Movement pamphlet "For Those Who Mourn." The final stage frequently comes after some months or a year, when there is a feeling of nearness to the dead person which may be so strong that it almost seems like a return on his part.

It is necessary to add, and perhaps it will be helpful, that one does not always go through all these stages of grief, and sometimes one may circle around through the same stages several times. But we should never forget that even out of our barren stony griefs, God can help us raise stronger pillars of faith.

• **SIMPLIFY YOUR CHRISTMAS SHOPPING. SEND SUBSCRIPTIONS TO "THE WITNESS" TO FRIENDS.**

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CHURCH AND DRAMATIC ARTS

BY WM. B. SPOFFORD, JR.

ACCORDING to the latest news from England, the Archbishop of Canterbury has ruled that Nativity plays and other dramatic presentations in the Church should be subject to censorship in the future. In the Canterbury Diocesan Notes, Dr. Geoffrey Fisher has named Bishop Alfred C. W. Rose of Dover and one-time chaplain of the late King George V, as controller of Church plays. In doing this, the Archbishop wrote:

"I request that in every case application for permission for a performance in a church school be made to the Bishop of Dover and that a copy of the script should accompany the application. Control is very necessary, both to secure that the standard of the plays presented is worthy and to secure that only plays which are suitable for presentation in a church are admitted.

It is certainly true that a better standard of Church play is necessary. We are sure that, already, our English brethren have all the best of it in this field since they have managed to get such talented artists as Dorothy Sayers and T. S. Eliot to produce works for them.

If any persons are writing Church dramas today, it would be wise to see that they are of the highest standards and that they square with Biblical criticism and tenable doctrines. Heaven only knows how many potential Christian spirits have been alienated from the Church by insipid dramas which have been staged in a manner that any self-respecting kindergarten would be ashamed of. We need an agency to show our parishes that they don't need a fancy stage or gigantic chancel to stage worthwhile plays. They have to be shown that miracles can be achieved with light and shadows; plain, functional costumes and off-stage voice choirs.

We believe that some kind of assistance should be given the parishes in this field. However, since we mistrust censorship in any shape, whether it be political, economic or religious, we deplore this new step of the Archbishop of Canterbury. We need experimentation in the Church drama field and any confinement of language to the "closely scriptural" would prevent this. We stand in need of constructive thinking on this whole matter and not of "yea" and "nay" decisions handed down from above.

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* * **Revelation and Response in the Old Testament.** By Cuthbert A. Simpson. Columbia Univ. Press. $2.50.

Professor Simpson's Paddock Lectures at General Theological Seminary trace in brilliant, clear, readable style the development of Hebrew religion as reflected in the Old Testament. The language used, even in the title, reminds us of Toynbee; the scholarship is modern, and is supported now by the author's major work on "The Early Traditions of Israel" (Blackwell, 1947). The great development of Israelitic religion from belief in a god of sheer destruction to trust in the loving, faithful God of the prophets and psalmists is the miracle of revelation, and of response to it, which laid the foundations of biblical faith. This is a book the "ordinary" reader will enjoy and profit by—not just the scholar and technician.

—F. C. G.

* * **The Stars in Our Heaven.** By Peter Lum. Pantheon. $3.75.

This is a clear, simple, beautifully illustrated book about the stars, their constellations, the zodiac—even including the southern stars not seen in our hemisphere. The myths and legends woven about their lore through the centuries, not only in Greece and the West but also in China and India, are told in language a child can understand and appreciate. But many adults will enjoy the book as well. An excellent gift—for the right person.

—F. C. G.

* * * **The War Lords of Washington.** By Bruce Catton. Harcourt, Brace. $3.50.

As an ex-member of the WPB, Mr. Catton tells the story of how the idea of the Peoples' War and the War for Four Freedoms was subverted in Washington by men who feared any change in the status quo. Quoting chapter and verse, the author traces a deep conflict which was waged in the marble halls of Washington during the war over the issue of whether the American economy would serve abundance and peace or unlimited profits and privilege. An interesting history which helps explain today's prices and election returns.

—W. B. S., Jr.



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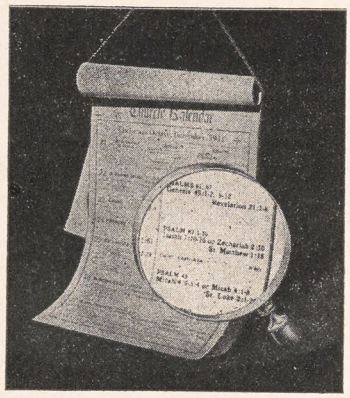
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PEOPLE

CLERGY CHANGES:

James Savoy, formerly chaplain of Canterbury College, is now assistant at St. Mark's, Houston, Texas.

Andrew B. Jones, formerly rector of St. Stephen's, Beckley, W. Va., is now rector of St. Mark's, Brunswick, Md., and in charge of churches at Petersville and Pleasant Valley.

John W. Wing, formerly of the diocese of S. Florida, is now assistant at St. Thomas' Church, New York.

Louis T. Scofield has resigned as rector of St. Thomas', New Windsor, N. Y., and is now living at 2 Riverside Place, Newburgh, N. Y.

William O. Homer is no longer in charge of St. Margaret's, Hazel Park, or the Holy Spirit, Detroit, being temporarily non-parochial.

Edgar A. Lucas, assistant at St. John's, Royal Oak, is also now in charge of St. Margaret's, Hazel Park, and the Holy Spirit, Detroit.

Philip T. Sederstrom, rector of St. Andrew's, Los Angeles, is now canon of St. Paul's Cathedral, Los Angeles. His particular job will be with the church school and young people.

Paul Little, after a long illness, has resigned as rector of All Saints, San Francisco, and is now living at 456 Cornell Ave., San Mateo. He has been secretary of the diocese for eight years and twice a deputy to General Convention.

LAY WORKERS:

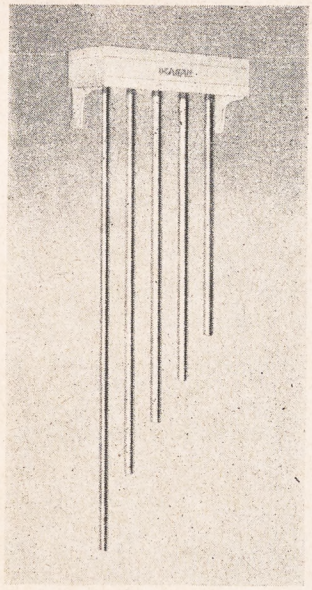
Agnes M. Penrose has retired as executive of Episcopal Service for Youth of the diocese of Albany, a position she has filled since 1923. She is succeeded by **Joanna Haight.**

Edith S. Baxter, formerly executive of the Episcopal Service for Youth, Long Island, has entered St. Margaret's Convent, Boston, as a postulant. She is succeeded by Mrs. Juliette W. Graham, formerly in charge of ESY in Queens.

Mrs. Jean Greenleaf, social worker, is the executive of Episcopal Service for Youth in the diocese of Western New York.

VISITOR:

Philip N. W. Strong, Anglican Bishop of New Guinea, is on a five week speaking tour, with addresses in Boston, Washington, Milwaukee, St. Louis, Chicago, Omaha, Los Angeles, San Francisco, Dallas. He is to leave the U. S. January 4 for Hawaii and Australia.



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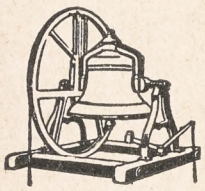
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DEATHS:

Laura P. Clark, bishop's secretary and treasurer of the district of Anking, China, died in Shanghai on November 26. During the early years of the war she moved her office and records first to Hankow, then to Kuling, then by way of Hongkong to Shanghai. She was interned in 1942.

Belvo Z. Stambaugh, rector of the Redeemer, Lorain, Ohio, died suddenly on December 1.

ORDINATION:

Edwin J. Rooney was ordained priest on November 30 by Bishop Lawrence of W. Mass., at St. John's, Northampton, Mass., acting for Bishop DeWolfe of Long Island.

William Krause, for half a century an employee of Oxford University Press, was ordained priest November 27 at the Cathedral of St. John the Divine, New York. He is an assistant at St. James, Fordham, New York City.

James C. Haeley, a Methodist minister for many years and a doctor of philosophy, in course, from Columbia University, was ordained deacon on November 27 by Bishop Gilbert at the Cathedral of St. John the Divine. He is assistant at the Seaman's Church Institute. Also at the same service the following were ordained priests:

Warren I. Densmore, master at St. Peter's School, Peekskill, and vicar of the Church of Divine Love, Montrose, N. Y.

Harvey H. Guthrie, Jr., vicar of St. Martha's, North White Plains, N. Y.

Walter A. Hendricks, assistant at Christ Chapel, Poughkeepsie, N. Y.

Reginald E. Moore, assistant at the Chapel of the Incarnation, New York City.

Albert E. Rust, Jr., assistant at St. Paul's, New Rochelle, N. Y.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

WILLIAM W. HORSTICK
The Bishop of Eau Claire

Thank you for the December 2nd issue of The Witness dedicated to the Rural Work of the Church. Too few Church people understand the excellent constructive job that Dr. Wieland and the Rev. Clifford Samuelson are doing for the Church in our rural field. Your issue will do much to tell the story of the importance, the extent, and need for the work.

The rural field has been neglected too long by the Church. With the kind of help that comes to us in rural areas under the leadership, understanding and encouragement of Dr. Wieland and Clif Samuelson the Church can look to our coming into our own in the development of a rural pastoral ministry second to none. The total missionary program of the Church cannot be strengthened nor make progress until such time as there is dignity and value given to the clergyman who must with agility and understanding follow the plowman's furrow and rap at the kitchen door of the farm home with the fanaticism of a brush salesman!

An adequate rural ministry means strength in our own rural fields and more communicants from the rural areas for the urban parish. To say nothing of more help in a financial way for the overseas as well as domestic missions. Here in the Diocese of Eau Claire we are all deeply grateful to both Dr. Wieland and Clif Samuelson for their counsel, their work and their help.

FRANK W. STERRETT
The Bishop of Bethlehem

I have read the editorial of "The Same Ditch" in the issue of November 25 with great interest and considerable bewilderment for I realize that I am entirely in agreement with the Archbishop of York in his position on this whole problem of war, and like him I do not find it open to the description of "the same futile, crass cry." And apparently the majority of the Bishops of Lambeth are victims of the same so-called "muddled" thinking, for you will remember their resolutions on war:

"That war as a method of settling international disputes is incompatible with the teaching and example of Our Lord Jesus Christ.

"The Conference reaffirms that it is the duty of governments to work for the general reduction and control of armaments of every kind and for their final elimination, except those which may be necessary for international police protection; but until such time as this is achieved, it recognizes that there are occasions when both nations and individuals are obliged to resort to war as the lesser of two evils."

War as the method of settling disputes is certainly incompatible with the teaching of Our Lord Jesus Christ, and it behooves us to do everything in our power to hasten the day when this will be recognized throughout the world. But suppose some group of neighbors, for whatever reason, may enter on some campaign of aggression and persecution that could result in a loss for us and our loved ones of everything we value. Some of us, and I think most of us, would agree that under such conditions we would be obliged to resort to war as the lesser of two evils and that in that sense it would be definitely just.

This is an ancient question about which men of good-will will be arguing long after we are all gone. We look forward to the coming of the day when the United Nations may be so strengthened as to justify the decrease of national armaments and in that direction would favor a just limitation of national sovereignty. But until that time comes, surely a strong case may be made for the position of the Archbishop of York not only as realistic but Christian.

FREDERICK W. BLATZ
Rector at Westfield, N. J.

I want to join the chorus of praise for the new look of The Witness. I think you are doing a good job in giving us news of the Church and in stimulating our thinking in your articles. The Lord knows we need stimulation.

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ON EARTH, PEACE, GOODWILL

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ARTICLES BY G. P. SYMONS & H. E. FOSDICK

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11 a.m., Morning Service and Sermon.
Weekdays: Holy Communion Wednesday at 8 a.m.
Thursdays and Saints' Days at 10:30 a.m.
The Church is open daily for prayer.

ST. JAMES' CHURCH
Madison Ave. at 71st St., NEW YORK
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Wed., 7:45 a.m., Thurs., 12 noon, Holy Communion.

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

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The WITNESS
For Christ and His Church

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Thursday: 9:30.
Holy Days: 9:30.

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In Leading Churches

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Rev. Frederic B. Kellogg, Chaplain
Sunday Services: 8:00, 9:00, 10:00 and 11:15 a.m.
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Thursday, 7:30 a.m.

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Rev. G. Irvine Hiller, S.T.D., Rector
Sunday Services: 8:00, 9:30 and 11:00 a.m.

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Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 p.m.
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Intercessions: Thurs., Fri. at 12:10.
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The Rev. J. Francis Sant, Rector
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Sunday: 8:00 and 11:00 a.m.
Wednesday and Holy Days, 9:30 a.m.

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The WITNESS

FOR CHRIST AND HIS CHURCH

December 23, 1948

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STORY OF THE WEEK

Churches Should Carry on In North China Area

Friends Service Worker Reports Few Groups of Christian Missionaries Remain

BY

MARGARET STANLEY TESDELL

Of the Friends Service Committee

★ There are unused church buildings in North China today. Christian church buildings, Protestant and Catholic, built by Christian missionaries from western countries, are empty. Crosses silhouetted against the Hopeh skies are evidence of once active Christian missions in Chinese villages.

Where are the missionaries? Where are the Christians? Are the only evidences of the mission work, well-built steepled church buildings surrounded by fine houses, spacious compounds and thick walls?

We walked across northern Shansi, Hopeh and Shantung, and saw concrete evidence in the form of mission grounds, of a foreign religion imposed on Chinese culture. Sturdy, foreign looking buildings set down in the midst of flimsy Chinese dwellings. The big buildings seem to cast shadows upon the surrounding native dwelling-places — top-heavy, without roots in Chinese soil. Are thick-walled compounds the only remains of Christian mission work in North China today? The missionaries have left the area, except for a few groups who stayed on, and they have found work in calmer fields, in West and South China. But the turbulence of civil war, the agonizing cries of humanity struggling, penetrates even there.

Chinese peasants, the agrarian natives of North China, have bowed, acquiescing for centuries, to masters who piled high the burdens of misery onto already calloused shoulders. Now they reach toward the light of progress. Now they beg for guidance. And they have found leadership in the Chinese Communist movement (an indigeous Chinese movement not to be confused with Russian Communism). The century-old struggle of the peasants has merged with the revolutionary movement of Chinese Communism, until it has become one mighty movement, half of China's population, pulling itself up from the level of serf and slave to the level of human being.

We evacuated, with International Peace Hospital No. 1, from Yenan, then the Communist capital, to northern Shensi and across the Yellow River into Shansi in the face of Nationalist-Communist fighting. We lived in cave-villages; cared for patients in cave-wards; operated in cave-rooms; lived among the lao pai shing whose caves we occupied temporarily. Everywhere the spirit of dedication and optimism is indomitable. Why?

The lao pei shing, political workers, educators, hospital staffs, are struggling successfully to bring about a movement which will help the common people to help themselves. The land reform program assures the peasants that they will have food enough. Two good meals of millet and beans and pepper and pickled turnips each day, every day, is a great step forward from the poverty of serfdom. The land reform program assures agricultural progress. Planting of fruit trees is rewarded by freeing such land of taxes for a time, thereby helping to alleviate soil erosion which destroys the hills, and also producing fruit to supplement a too-simple diet. The adult education program assures heretofore illiterates that soon they may read the newspapers themselves. Political workers and educators living as the villagers live, primitively, prove by their works that the movement is striving toward democracy and equal rights. Medical help, slowly but surely, reaches out into the hills, immunizing against typhus fever and smallpox, treating relapsing fever; teaching mothers that fifty per cent of their babies do not need to die. The agrarian population, living primitively from hand to mouth, is aware of the world and its problems. With this progress, they identify themselves with people like themselves in other countries the world over.

The power behind the Chinese Communist movement is the strength of the common people, millions of them, reaching out for enough to eat and wear and a place they may live

(Continued on Page Five)

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EPISCOPAL CHURCH NEWS

ST. GEORGE'S TO OPEN FOR CHRISTMAS

★ St. George's Episcopal Church, Stuyvesant Sq. in New York City, will reopen the main church building for the Christmas services, the Rev. Edward O. Miller, rector, announced recently. For the past six months, regular services have been held in the Centennial Chapel, which has been used while an $185,000 reconstruction program has been progressing in the main edifice, first opened for worship Nov. 19, 1848. St. George's this year is observing its bicentennial as a congregation. It was founded in 1748 as a chapel of Trinity Church, Broadway and Wall Street. First important Christmas event is Church decoration night, Wednesday, Dec. 22 at 8 p. m., which in other years has attracted 1,000 to decorate the church for the festival services. To decorate the chancel and the balconies in the nave 500 yards of laurel roping and 1200 pounds of laurel greens and two 20-foot trees have been ordered. The combined choirs of 110 voices lead the congregation in carol singing. Archibald Dudgeon is chairman of the committee and Mrs. Henry Hill Pierce is secretary.

LIBERIAN CHRISTIANS SEND OFFERINGS

★ After hearing a sermon on "the evils of civilization and the bad habits of some Americans in their neglect of Christianity" the native congregation of the Holy Cross Mission (Episcopal), Kailahun, Sierra Leone, West Africa, have sent an offering of $22.25 to Bishop Wallace E. Conkling of the Episcopal Diocese of Chicago. They asked that he use it to further the work being done by the Negro congregations of the Episcopal Church in Chicago. In the letter which accompanied the check, the Rev. Ralph T. Mulligan, O.H.C., says: "This represents the total of our Easter offering, saved through Lent, 1948, by the 300 Christians and Catechumens in Bolahun and the outstations. Through this offering we try to teach our people about their responsibility for missions of the Church throughout the world. Last year we sent it to the Philippines. We have a rule about offerings. Nothing is expected from the hearers, but the Catechumens (those receiving instruction in the doctrine of Christianity) are expected to give three cents a month, and the Christians five cents. Even this is hard for them as there is little money in this country. As in the early Church much of our Sunday offering is in kind and three or four cents a months from our people is equal to fifty cents or a dollar from someone at home." The mission at Kailahun is conducted by the Episcopal Order of the Holy Cross, a religious order for priests and laymen devoted to the cultivation of the spiritual life of its members and the practice of good works. The work of the Order in West Africa includes three boys' schools, a seminary, more than 20 evangelistic centers and a hospital.

CEREBRAL PALSY SCHOOL IN PARISH HOUSE

★ In cooperation with the Cerebral Palsy Society of Georgia, St. Luke's Church opened the first Cerebral Palsy School in Georgia on December 7th, it was announced by the Rev. J. Milton Richardson, rector. This school, which is held in the recently rebuilt and remodeled parish house of St. Luke's Church, will enroll cerebral palsied boys and girls from four to eight years of age. The aim of this special school is to give children with cerebral palsy a chance at normal life. Pupils will be given eyesight, ear, speech coordination and mental tests as the basis for their training. There will be



The choir of Trinity, Iowa City, is ready for the great Christmas Festival. Rector Harold F. McGee, pictured with them, says this Junior Choir is the pride and joy of the parish.

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conferences with the mothers of such handicapped children to give them an understanding of what the children need and of what they can do for them at home. Besides a teacher for the school furnished by the Atlanta board of education, there will be a medical director of the school furnished by the Aidmore Crippled Children's Hospital of Atlanta. Arrangements have been made also to have a physiotherapist visit the school daily to give each child the therapy prescribed by his personal physician.

★ STORY OF THE WEEK

(Continued from Page Three)

and work without being driven away by armies marching back and forth across their fields.

A tight blockade around Communist China, imposed by the Chinese Nationalist government, prevents medicines, mail, relief workers, books, exchange professors or students, from entering or leaving. Inside this blockade, with no chance of the broader outlook which such contacts would bring, the self-sufficient Communists become bitter against the "imperialistic capitalism" of the U.S.A. which continues to send military support to Nationalist China which makes the civil war possible. Both sides in the civil conflict use U.S.A. equipment. The Nationalists receive it directly; the Communists, indirectly. Patients in the operating room of IPH No. 1 were found to be wounded —some of them, both Nationalist and Communist—with ammunition made in the U.S.A. Without the military aid of the U.S.A. the civil war might have ended.

There are a few groups of concerned Christians who are carrying on their work inside the blockade. LMS medical and evangelical workers, medical staff in Taiku, Friends Service Unit, and others.

In Communist China western Christians have been invited to help fight against hunger, poverty, disease, illiteracy and fear. Wang Yin P'u, secretary-general of CLARA (Chinese Liberated Areas Relief Association) writes: "All international friends who come to liberated areas for the sincere purpose of helping the people—such as in the work of medical, agricultural, cooperatives and motor transport, and who would observe the laws and program of the democratic government, will be welcome. . . . We contend that all peoples have the freedom of religion, but they must follow the laws, program, of the democratic government, as well as to respect the customs of the society and should not involve themselves in political activities."

Empty steeples against the North China skies? Rather, deep roots in the China soil. Love, at all costs, plants the seed of eternal truths. Love at all costs, nurtures the seed until it is a strong root.

Editor's Note: Miss Tesdell was a member of the Friends Service Unit in China from 1946 until this past summer. She was with this unit in the Communist area of North China from March, 1947, until April, 1948. The staff of her particular unit, known as International Peace Hospital Number One, consisted of seven people from New Zealand, Canada, England and the United States.



MADONNA OF THE SNOWS

The Della Robbia Plaque in the children's corner of the garden of the Epiphany, New York

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CUTTINGTON COLLEGE TO OPEN SOON

★ Formal announcement of the reguilding plans for Cuttington College and Divinity School in Liberia has been sent to the National Council by Dr. Seth C. Edwards, principal. He writes: "We take pleasure in announcing that the Protestant Episcopal Church in the United States of America has made possible the rebuilding of Cuttington College and Divinity School, which was closed for nearly twenty years, on a new site near Suacoco, Liberian hinterland. The Liberian Government has made a grant of 1500 acres of land and we have been assured by the building contractor that sufficient number of buildings will be ready so that the Cuttington College and Divinity School may be opened on a limited scale for both men and women at the beginning of the next school year, February 15, 1949."

DIOCESAN HOUSE OPENED IN SOUTH CAROLINA

★ Several hundred persons from throughout the Diocese of South Carolina attended the dedication ceremony for the recently occupied Diocesan House, 138 Wentworth Street, Charleston, December 5. Bishop Carruthers and Bishop Thomas, retired bishop of the diocese, conducted the service of dedication which was followed by a social hour. The building was given by Miss Marguerite C. Miller of Charleston last year for a diocesan center. In addition to the gift of the building itself, Miss Miller has furnished one of the rooms as the bishop's chapel. One of the large rooms has been furnished as a diocesan library by Mrs. George L. Buist of Charleston in memory of her son, Reginald Hudson Bedell, Jr., who lost his life in World War II. Mrs. A. Kinloch McDowell, also of Charleston, has furnished the bishop's office in memory of her husband. A number of other memorials have been given and several hundred gifts of money have been received, enabling the diocese to renovate the entire building. The largest of these gifts was one for $2,000 from Bishop and Mrs. Thomas. The building of Greek revival architecture was renovated by a committee headed by Mr. T. Wilbur Thornhill. There is a guest room for visiting clergy as well as offices for the secretary, the director of young people's work, and the registrar and historiographer of the diocese. The dedication ceremony was arranged by a committee headed by Mr. John P. Frost.

NEW YORK TO BEGIN $150,000 DRIVE

★ The Diocese of New York will conduct a campaign for $150,000 to enable it to build several new churches and a parish house in the diocesan missionary field. The campaign will be launched January 1st and it is hoped that the full goal will be reached before March 1st so that building operations can start as soon as the frost is out of the ground. No mission church has been built in the Diocese for nearly ten years and there are several churches which were started 12 to 25 years ago and never completed. In commenting on the campaign Bishop Gilbert said, "We must not let anything stand in the way of our obligation to perform this very fundamental missionary task to plant the Church in these growing communities in our own Diocese. I am certain we will have the full backing of all of our clergy and lay people."

R. W. F. ORGANIZED IN VIRGINIA

★ A conference for rural ministers in Virginia was held at Rosslyn, the conference center of the Diocese of Virginia, recently. The conference was sponsored by the three dioceses in the state and there were 20 clergymen present. The Rev. G. William Beale of Rocky Mount presided at the meetings, and the speakers included Bishop Goodwin, Bishop Mason and the Rev. E. Dargan Butt, president of the Rural Workers Fellowship of the Episcopal Church and instructor in pastoral theology and rural work at Seabury-Western Theological Seminary and Church Divinity School of the Pacific. As a result of the conference a Rural Workers Fellowship of the Episcopal Church in Virginia has been formed and the following officers elected: president, the Rev. J. P. H. Mason; vice presidents, the Rev. Edgar Burnz and the Rev. Thomas L. Cox; secretary, the Rev. Harry Baldwin; treasurer, the Rev. Richard H. Lee. The fellowship is open to all interested Episcopalians in the state and the next meeting is to be held immediately after Easter.

T. Z. KOO PREACHES AT ST. JAMES

★ The noted preacher and secretary of the World Student Christian Federation was guest preacher at St. James Church, New York, early this month.



—Ade Bethune

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ANOTHER LAYMAN HEADS SCHOOL

★ William W. Barber, Jr., teacher of Greek, has been made headmaster of St. Mark's School, Southboro, Mass., to succeed the Rev. William Brewer who resigned last June. Thus another long tradition has been broken since the school has always heretofore had a clergyman as headmaster. St. Paul's School, Concord, N. H., was the first to break this tradition when it elected a layman to succeed Norman B. Nash when he became bishop of Massachusetts.

DR. LEIPER SPEAKS TO WOMAN'S AUXILIARY

★ At the Advent meeting of the Woman's Auxiliary of the Diocese of New York, the Rev. Henry Smith Leiper and Bishop Oliver J. Hart of Pennsylvania were speakers. Speaking in his capacity of associate general secretary of the World Council of Churches Mr. Leiper urged an approach to problems of the World Council similar to that in family problems. "We have to develop a sense of caring about our brethren," he said, and predicted" a new era in the life of the church." He emphasized the need of conceding to other Christians the right to be different and urged "always being on the side of conciliation where there is friction."

The six hundred women who were present attended a holy communion service in the cathedral in the morning and contributed $14,000 toward a United Thank Offering being raised for presentation at the triennial general convention of the Protestant Episcopal Church next September in San Francisco. Mrs. John H. Michaeli of St. James the Less Church, Scarsdale, treasurer of the diocesan women's thank offering, said the total before this meeting had reached $63,444. The women pledged $42,000 to the budget of the National Council for 1949. Mrs. Eleanor S. McCulloh of Christ Church, Rye, president, said this was an increase of $2,000. A pledge of $3,000 to Christian Social Service on Ellis Island was also voted.

Bishop Hart said: "From grateful hearts you make this offering. So long as there are men and women in the world who will work and sacrifice in order that the Gospel may be proclaimed, a great hope will move over the earth."

NOMINATIONS FOR HONOR ROLL

★ If you know of an Episcopalian who in your judgment should be on the Witness Honor Roll, please send the name, with citation, to the Witness, 135 Liberty Street, New York. Those nominated will be carefully considered by the editorial board. We want the names of those who have served the Church and Christianity in some outstanding way, conspicuously or otherwise, this year or in preceding years.

ENGLISH BISHOP WARNS CANADIAN YOUTH

★ Christians "have a great deal to learn from the Communists," the Rt. Rev. Stephen C. Neill, assistant Bishop to the Archbishop of Canterbury, and associate secretary of the World Council of Churches, told an inter-denominational youth rally held recently in Ottawa. The rally was held on the eve of the annual meeting of the Canadian Council of Churches. "I do not agree with the aims of the Marxists, but we have a great deal to learn from them," Bishop Neill declared. "It is no use running them down, for we must learn from them in order to beat them." He said that Christian young people must become imbued with the fervor shown by Communist youth, "who are absolutely convinced they've got the answer and are ready to sacrifice anything to put their doctrines into effect. They know what they are after, and they are convinced they are going to change the world in 15 years." Bishop Neill cautioned Christian youth "not for a minute to imagine that the Christian cause will advance automatically because it has 19 centuries of tradition behind it." Instead, he appealed to them to set objectives on the number of new recruits they can gain.

NEW PRESIDENT AT ST. AUGUSTINE'S

★ On the fourteenth of January, 1949, St. Augustine's College, Rawleigh, North Carolina, will inaugurate a new president, Harold Leonard Trigg. The inauguration will be combined with a celebration of the school's eighty-first anniversary.



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ECUMENICAL NEWS

FEDERAL COUNCIL TO ACT ON HOUSE COMMITTEE

A resolution condemning the House Committee on Un-American Activities and calling for its abolition was referred to the executive committee of the Federal Council of Churches for action at its January meeting by delegates at the Council's 40th anniversary convention at Cincinnati. The resolution, presented at the close of the convention, was referred to the executive committee on the suggestion of the business committee because of lack of time for thorough study. The delegates unanimously agreed to a statement stressing that there was no intention of sidetracking the proposal. The resolution, they said, must "receive the serious attention it deserves. As Christians and as citizens we are concerned for the safeguarding of our democracy and individual liberties inherent in it," the resolution declared. "From that standpoint," it added, "we have examined the record of the House Committee on Un-American Activities including its latest excursion into the field of religion. Individuals who should be assumed innocent until proven guilty have been labelled guilty without hearing or trial. In the interest of our democracy and peace we call for the Committee's abolition. We call for a new democratic Congressional Committee on Civil Liberties." (RNS)

ONLY FOUR ATHEISTS IN NEW ORLEANS

The Greater New Orleans area is 51.4 per cent Protestant, 47.3 per cent Roman Catholic, and 1.3 per cent Jewish, according to a report on the religious census taken there recently under the auspices of the local Council of Churches. Dr. Guy H. Black, who made an analysis of the census, said the white population was 60 per cent Catholic or Catholic constituency, and 40 per cent Protestant or Protestant responsibility.

LEGISLATION DISCUSSED BY CHURCH GROUPS

A three-day seminar on the relation of the churches to political affairs was held in Chicago recently under the sponsorship of the Illinois Council of Churches, the Illinois Council of Church Women, the Church Federation of Greater Chicago and the Council of Church Women of Greater Chicago. Religious leaders attending the seminar approved a seven-point program of federal legislation, one of the most specific ever to be presented by an American church meeting.

The adopted program urged a strong fair employment practices commission; a new displaced persons bill admitting at least 500,000 DPs including non-Europeans and eliminating present discriminating provisions; and legislation to insure equality of naturalization and a modification of immigration laws. Also recommended was the enactment of appropriate legislation to eliminate discrimination and segregation in the nation's capital; and the termination, either by statutes or executive order, of existing discrimination in the armed forces.

The Protestant Church leaders called for discontinuance of the House Committee on Un-American Activities and "unfair procedures denying adequate protection to public employees charged with disloyalty." Turning their attention to conscientious objectors, the delegates urged provision of alternative service for COs and the restoration of citizenship rights to all those convicted for violating the 1940 draft act on grounds of conscience. In addition to suggesting that churches back such national legislation, the delegates recommended five new state laws which would make discriminatory practices illegal.

CHURCH AND ECONOMIC LIFE WEEK SET

The Federal Council of Churches has designated the week of Jan. 16-22 as "Church and Economic Life Week." Object of the observance, which will become an annual event, is to develop an informed and active concern within the churches for Christian principles in economic life, according to the Rev. Cameron P. Hall, executive secretary of the council's department of the Church and Economic Life. Asserting that many church people were "confused and hesitant" about what was required of them as Christians in economic life, Mr. Hall added: "'Church and Economic Life Week' will provide an opportunity for church people to grow into and build upon their responsibility before God for what they do in economic life."

'CROP' CHRISTMAS TRAINS BEING ASSEMBLED

Twenty-four states are currently engaged in campaigns to assemble CROP Christmas trains, it was announced by officials of the Christian Rural Overseas Program. They estimated that the campaign would see farmers and others in the 24 states contribute enough produce to fill between 2,000 and 2,500 cars. All food will later be sent to needy persons in war-devastated areas. CROP is a joint project of Church World Service, Lutheran World Relief and the National Catholic Rural Life Conference.

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NEWS OF OTHER CHURCHES

UN-AMERICAN COMMITTEE BLASTED BY BAPTISTS

Cleveland Baptists, through the board of their association, have blasted the House Un-American Activities Committee. The committee's charge that Communists have infiltrated into Protestant Churches, the churchmen stated to be "un-American, unfounded and false." The resolution also demanded that "every person or institution accused be given a trial by jury, the same as has been granted to J. Parnell Thomas, chairman of the committee, for his alleged wrong-doing."

COOPERATES WITH KLAN GROUP

Louie D. Newton, chairman of the civic committee of the Christian Council in Atlanta, has issued a statement deploring the attendance of robed and hooded Ku Klux Klansmen at a service in an Alabama church. "When the Church of the Lord Jesus Christ has to depend upon hooded men with fiery crosses to produce order and provide financial support, rather than upon the presence of the Holy Spirit for light and power and comfort, we have come upon a time of confusion."

CATHOLIC STATEMENT CRITICIZED

An attack on the recent statement of the Roman hierarchy which criticized the Supreme Court decision barring religious instruction in schools has been made by the Rev. Stanley I. Stuber, chairman of the Baptist's commission on religious freedom. He assailed the Catholic pronouncement as "biased and misleading," "a propaganda document of the worst kind" and as "a dangerous weapon used for extremely selfish ends." He declared that when the bishops said the court had ruled in favor of "an omnipotent state" they followed a "dangerous procedure" that came "near to being subversive doctrine." Stuber charged that the Catholic statement, instead of building up a case against secularism as it purported to do, actually laid the ground "for public support" of the Roman Catholic school system. "They obviously want to use tax money to support sectarian religion."

METHODIST BISHOPS HIT COMMITTEE

Bishops of the Methodist Church, meeting in Cincinnati, issued a statement condemning the Committee on Un-American Activities for its recent statement charging that Communists have infiltrated Protestant Churches. "We who know the Church," the bishops said, "know these charges to be false we deplore any statement from any source which defames a great Christian communion representing millions of faithful Christians and loyal Americans." As an illustration of the trustworthiness of the Un-American Committee's report, the bishops point out that this recent blast at the Protestant Churches names the Epworth League as one of the Church groups being used by Communists. Pointing out that the Epworth League has not been in existence for nine years, the bishops state that "thus the nation is informed that an organization not in existence is being infiltrated today."

WARNS OF FASCISM IN AMERICA

Fear that Americans may go into a political "tailspin" which might emerge into a "type of American fascism" was expressed by President John A. Mackay of Princeton Seminary, speaking at a dinner in Newark. If this develops, he declared, possibly from the military emergency, a "demand would go forth to all churches to give unqualified support to this new creed which would be called Christian." He said that Hitler, through the same tactics, was able to secure allegiance of many so-called Christians and Christian leaders.

ROMAN CHURCH HAS NEW THEATRE

The Roman Catholic Church has opened a theatre in Boston, and with three dramatic successes to its credit promised to become an outstanding local project. Both New York and Washington have similar theaters. New York's Blackfriars have achieved national fame and the Washington theater, operated by Georgetown University, is rated a financial and artistic success.

EVANGELISM DRIVE BY METHODISTS

Plans for adding 2,000,000 new members to the Methodist Church in the next four years were made at a meeting of the denomination's conference secretaries of evangelism. The secretaries proposed a three-fold program, including visitation, pulpit and public evangelism, aimed at acquiring 400,000 new members in 1949, 500,000 in each of 1950 and 1951, and 600,000 in 1952.

CLERGY PLACEMENT A PROBLEM

Presbyterians, like most Churches, have their difficulties in placing the right pastors in the right places. A layman with experience in personnel and public relations is to be made the head of a department to tackle the job.

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NEWS OF CHURCHES OVERSEAS

HUNGARIAN PASTORS COOPERATE

The Rev. Alexander Kiss, a Protestant minister, was met by Father Andrew Szecsy, the local Roman Catholic pastor, when the latter arrived in Augyalfold, a labor district in the northern part of Hungary, to assume a new charge. Speaking for his parishioners, Father Szecsy said, "Though there may be things which separate our Churches, I rather seek the things which unite us. We both work for the cause of Christ among the working people."

NO INTERFERENCE IN CHINA

Lewis Hoskins, just returned from Communist China where he has been with the Quakers for the past three years, reports that their project in Honan province has been successfully operated in spite of four changes of command of that territory between Communist and Nationalist armies. Both sides have recognized the work of the Quakers as a project for the people, without regard for race or politics. He illustrated their attitude by telling of a large stock of gasoline and trucks which the Friends owned which would be invaluable for military purposes. The armies, both Nationalist and Communist, were told that the supplies were essential for the work so instead of confiscating it, as they might easily have done, they stationed guards to protect it for the Quaker unit.

CHRISTMAS IN JERUSALEM

Rabbi Jacob Herzog, director of the Christian affairs department of the Israeli ministry of religion, recently flew to Rome where he discussed with Vatican officials arrangements for Christians to celebrate Christmas in the holy land. Previously Anglican Bishop, Weston Stewart, called upon Rabbi Judah Leib Fishman, Israeli minister of religion, but the nature of their conversation was not disclosed. However it has been announced by Israeli officials that Christians in the Jewish section of Jerusalem would receive "all facilities" for celebrating Christmas in the traditional manner.

HUNGARIAN LUTHERANS APPROVE PACT

Hungarian Lutherans are to sign an agreement with the government. Approval of the pact came after lengthy debate during which the government came in for vigorous criticism because it nationalized Church schools despite the opposition of Lutherans and other Church leaders. The agreement stipulates that the Lutheran Church will be permitted to enjoy "the fullest religious liberty" and that the state will continue to make grants for its upkeep.

SWEDISH CHURCH HAS UNITY COMMISSION

A special commission to handle international relations has been approved by the general synod of the Lutheran Church, state Church of Sweden. It will support the ecumenical movement and will also enlarge contacts and fellowship between the Swedish Church and Protestants throughout the world.

DEFENSE GROUP IN MEXICO

The national committee for Evangelical Defense, agency to protect Protestants from persecution, has been reorganized in Mexico. The aims of the committee are to procure and document facts, from witnesses, of each incident of discrimination and harassment; to present each case to government officials; to publicize such incidents in the local and foreign press. The chairman of the committee stated that only in rare instances have R. C. priests been involved in the persecution of Protestants, adding that most attacks upon Protestants were made by irresponsible groups.

R.C. PRIEST VISITS HUNGARY

Abbe Jean Boulier, leader of the Progressive Christian movement in France, has been invited to lecture in Hungary. He is the head of a considerable group of Roman Catholics in France who believe that Communism and Christianity are not incompatible. He recently shared the platform at a Communist-sponsored workers' meeting in Paris with Maurice Thorez, leader of the French Communists. His attendance reportedly caused concern to French ecclesiastical authorities.

ROMANIA DISSOLVES GREEK CHURCH

The Greek Catholic Church in Romania has been declared no longer in existence and all of its properties have been ordered —by government decree—turned over to the state. This follows an announcement in October that the 250-year-old Church had been re-accepted into the Orthodox Church of Romania by Patriarch Justinian. The Greek Catholic Church in the country has about 1,300,000 members, under the jurisdiction of a metropolitan and four bishops. It has 1,700 churches, monasteries and other buildings.

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EDITORIALS

December Moods

THERE'S a marked contrast these December days in our preparation for Christmas. Department store windows are decked with tinsel and expensive toys for young and old. Rotund and bewhiskered Santa Clauses ring their bells on street corners and welcome children to their North Pole workshops. Crowds push through store aisles laden down with bright packages looking for something for grandmother or Uncle Fred. On the streets of every city are all the evidences of the Christmas rush: colored lights, evergreen trees, the sound of carols played over loudspeakers, people getting ready for the holiday — shopping and hurrying about — everybody in the lighter mood that characterizes this season even though there is apprehension in many hearts over the future and over the peace.

Every Sunday we step out of this world into the church which is also preparing for Christmas. And here the mood is so different. Here are no bright colors but the somber color of Advent, the purple of penitence. Here are no chimes pealing out the joyous carols, not yet! Here instead are hymns and lessons and prayers of a more solemn judgment. Advent speaks of last things. Advent bids us prepare for one who is either received as our saviour or comes as our judge. Advent sounds the ancient cry, Repent ye, for the Kingdom of God is at hand.

Have we ever questioned, have we pondered at all this difference of preparation for the blessed feast of Christmas? The gaiety and feverish busy-ness of the world over against the relatively serious accent of the Church? Of course, all too often the world (and many of us, too) is getting ready only to celebrate family reunions or at best a lovely story of a baby born in a manger while heavenly choirs sang and shepherds watched in their fields by night.

If this is all Christmas means, then the world is consistent in its preparation. But if Christmas celebrates the nativity of one who divides all history and in whom is revealed the heart of the universe, if this Christ is the very perfection of our manhood and the end of all human aspiration, the saviour of the world and our supreme hope, then how true is the Church in its Advent emphasis. How right that we should be profoundly penitent. For we must confess in all humility that we have never really received him as our only lord and saviour. He came unto his own and his own received him not, and this is still our tragic story. We receive him not. We call him, Lord, Lord, and do not the things which he says.

If we would know the great joy of Christmas, Christ come for us, Christ come for you and for me, then we must have such preparation as the Church in her wisdom decrees; making ready in heart and mind; penitence for our forgetful, negligent, selfish ways which leave no room for Christ; affirming anew our devotion to him who is the fountainhead of all our faith in life's holy meaning and God's reality. Repent ye, for the Kingdom of heaven is at hand!

"QUOTES"

THE birth of a baby in Bethlehem seemed of small significance to the rulers and the peoples of the ancient world. Yet almost two thousand years later, their empire has long since fallen into ruin while Christ lives as a vital power in the hearts and minds of millions of men and women of every race and clime. Here more than a parable is an historic fact to guide us through the perplexities of today. Truth, goodness, love, these are eternal realities because they are of God. Our generation can only be led into the paths of peace as we as individuals kneel at the manger and thus find the secret of the good tidings of great joy which shall be to all men.

—HENRY K. SHERRILL,
Presiding Bishop.

Peace of Christmas

THE church is filled with people. It is the midnight service on Christmas Eve. The candlelight procession is over. Carols have been sung. The crowd stands as the gospel is read. The phrases build one upon another, and then is heard, "The Word was made flesh and dwelt among us." There is a pause. Not a sound interrupts the moment. The organ and the voices are stilled. In the silence there is peace. What has made it? Perhaps it comes from the consciousness that the author of this passage had made sense out of his experience of life. There were for him no more fundamental questionings. He knew God's ordering of life, and he knew the order, the peace, that came into his own life when he had committed himself

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to discipline in that order. In the beginning God had purposed the creation that man might live with him in a father-son relationship. He came into the world, and to those who received him there was given power to achieve sonship. He was convinced that there was no other reason for his existence than that of becoming a son of God. Peace was for him because there was perfect harmony, complete integration, of his life. His motive was single. His will was set solely on attainment of being a son.

But the peace did not bring to that writer a cessation of all striving. Far from it! Since God had humbled himself to dwell in a fleshly body on his earth, he looked on the world and its life with different vision. God gave himself that the world and human life might be reconciled to him. The task was set, the redemption of the world that would establish a family relationship of brothers under God. Discipleship which gave the ordered peace made him confront all those things which were obstacles to achievement of sonship and a broadening brotherhood, and seek their removal or overthrow. He knew peace, but he also knew it as "striving, closed in the sod." Our prayer should be that we too may have the peace of Christmas that was his, a purity and singleness of heart — and mind — and will — for God's purposings for his creation.

To Brethren Far Away

BY
GILBERT P. SYMONS

SOMEWHERE in the Holy Book, I remember, a man of God asks, "Where is the scribe?" Well, for once, may not I be the scribe, writing upon a tablet not just for my poor self but also for others of like mind? And because it is Christmastime I trust the good God will let my message fly up and go all ways. Where it cannot meet the eye, some good angel, translating it into your strange speech, may whisper it to your heart like the conveyance of a prayer.

Some of your streets I know, for when I was young and strong I walked in them with delight. Your children babbled to me in their mother tongue and I stammered my replies. Once, soldiers clanking by stopped the innocent chatter of babes. They gaped at helmeted men and I shivered as if a cloud had shut out the sun. Now those streets lie waste; only ghosts of houses haunted by ghosts of once bonny girls and boys with here and there, scraping among the ruins, a broken creature—man or woman, I cannot tell.

Some of your streets—you of the Far East—I never saw. They were too far away. But fancy has bright eyes. Like a harmless spirit I have looked into your little houses of paper and wood, or bamboo and straw, or mud brick and tile, and watched the mother sewing in safety near the ancestral tablet or the sacred scroll. I have stepped delicately about in your tiny gardens where the plum tree, or the cherry, or the dwarf deodar grows. The children looked up at my blonde head without alarm and smiled. And we both thought we heard little temple bells, or was it a bulbul singing?



A GERMAN WORKER & FAMILY

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Your streets are desolate now there in the Far East. Appollyon spread out his black wings and rained down fire. The earth shook, a great wind blew and then came more fire. But after, in the calm a little sound arises. Children are singing, new children, not the ones I knew. Often they are hungry, their little garments are tattered and their sandals worn through. But still they sing, for the snow-capped mountain is still there and Spring will come, and the rice will sprout again.

This age of iron vexes my heart and causes me to rebel. The iron enters into my soul. Why should armies tick as grasshoppers march about and eat up the children's bread? Why cannot you all come and share with us who have bread enough and to spare? For we have peace. No. It is a vain wish. You have your own land and we ours. Each must stay where he belongs. Rebel as I may against that stern rule, only by the spirit wings of love and prayer can I cross the great gulf that parts me from you.

You are good to say that we have sent you more than words. Many a parcel of our good things have we packed and sent you—as much to still our own disquiet as to relieve your need. And our rulers have ordered ships of grain and other things you lack. But however much we send, it is not enough. They are only tokens. Soon you could win your own from the good earth if only we had peace.

Peace from fear! If the world's wise men plucking at their chins cannot agree how to come at peace, what can I do? And then in my frustration I see light. It is only a little glow from a Baby's head, perhaps the sheen of his hair, or the glint of his eyes, or even a halo from heaven. The man of God said of him long ago, "Of the increase of his peace there shall be no end." And he said true.

Ah, this little Prince of Peace! Before his kingdom comes, what tears and blood must be shed, by him and by all who toil after him. When Mary first held him to her heart, want and fear stalked the earth, and cruel men lay in wait. But he brought her peace, that helpless little child—peace in Bethlehem, peace while they were refugees, peace even though a sword should pierce her heart. She clasped to her the living, breathing little Prince of Peace though all about her was the frightful dark.

At this Christmastime see blessed Mary in the stable. She says to you and me, "Neither do I know what Herod and Caesar next will do." And then she holds out her little Son to us and says, "Here, take him! Hold him warm and tight, and let him give you what he gives to me."

So, whatever our woes, tonight you have this Babe in your arms and I have him in mine. If not, I could not send you this message nor could you hear. But you have him and we have him and that makes us one. He is our good cheer.

So may God's peace and love be with you and your children at this Christmas time.

The Dreamer of Nazareth

BY

HARRY EMERSON FOSDICK

CHRISTMAS dramatically brings out the contrast between vitality and size. Our poetry has dressed up that first Christmas Day as though the very stars in heaven showed their concern, but, as for the realistic fact, how irrelevant to the vast affairs of the Roman World seemed the birth of that baby in a manger! Yet, now, in retrospect the things that then had bulk and size in the world's opinion have dwindled, and that vitality, so very small, has proved more important than them all.

Today the big things in our world are discouraging, but what if the Christmas message is true—that it is not the big things which win but vitality, not the lump but the leaven! A very little bit of leaven, that babe of Bethlehem, was thrust by the mercy of God into the lump of this world, with the question rising now for each of us to face: Which do we think in the end will win? Is it everlastingly true that vitality is mightier than size?

Christmas reminds us of that truth, illustrated in personality. The story of mankind is so much the story of a lump of dough, into which the leaven of a person is introduced with consequences no one can foresee. I sat the other evening in a group of medical research scientists. They were talking about one of their comrades who recently had died. They spoke of what they called his apostolic zeal for the truth, of the

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opposition and incredulity he had met, and of his courage and persistence in facing it. Then one of the group said this: "He was wrong for so long and then he turned out to be right."

The Vital Question

This Christmas my faith in Christ takes that form. Men still say that he was a dreamer, that his ideas may be beautiful but will never work, that he was sentimental and utopian, and that what he taught is not realistically true and never can be. Look at this lump of the world! they say; his way of life can never be introduced into it. And now Christmas comes again, raising a question intensely real and practical: Which are we going to believe in, the world's discouraging bulk and bigness, or his vitality, the lump or the leaven? I am not much on creeds, but this Christmas I have one. I believe it with desperate need and deep conviction. Some day men will be saying about Christ, "He was wrong for so long and then he turned out to be right."

Indeed, many from whom one would not expect it are beginning to say that now. We have tried antichrist for a long while, have thought



antichrist practical. See where that has landed us! It is not a preacher, but a professor of sociology at Harvard who writes: "There must be a change of the whole mentality and attitudes of our day, in the direction of the norm prescribed in the Sermon on the Mount." So the leaven is mightier than the lump!

This truth holds good not simply with regard to persons, but with regard to ideas. I never read the Declaration of Independence without marveling at one word in it. "We hold these truths to be self-evident." Self-evident! Then the Declaration goes on to rehearse the ideas that are self-evident, idea that for centuries had been denied, scorned, laughed at, derided by all the big forces of the world—that all men are created equal, that they are endowed by their Creator with certain inalienable rights, and so on. Was there ever a set of ideas that for so long were only the tiniest of leaven, the most infinitesimal of seed? Then the hour struck when a newborn nation could set them forth for all the world to hear—"We hold these truths to be self-evident."

Faith in Christ

Such is my faith in Christ's ideas. They are only leaven now, most of the lump not yet transformed by them, but the leaven is what counts in the end. "All they that take the sword shall perish with the sword," he said. Well, is he right or wrong? Mankind for so long has taken war for granted, regarded it as inevitable, even glorified it. Shakespeare's Othello talked about the "pride, pomp and circumstance of glorious war!" Try saying that to some G.I. who went through the hell of this last war, and see if his remarks are printable in the Ladies' Home Journal!

Ah, Christ of God, Prince of Peace, you have been wrong for so long, but now you turn out to be right!

This truth holds good not only about persons and ideas but about small groups. Around Jesus a little group gathered, and what an insignificant company it was! All the miracle stories ever told by man's excited and superstitious imagination do not equal this real miracle of history: the incredible thing that came of the tiny seed which Jesus planted in that little group.

The big affairs of the world today are, indeed, discouraging. That, however, makes all the more important the small groups where the leaven of decency and kindliness, goodwill and love, has got its start. Small they are, but they are like hothouses where slender growths begin that later can be transplanted to the wider field. They are vitally important. If we are ever tempted to belittle them, let us say to ourselves that this lump of the world is evil enough, even with the leaven in it, but what would it be without the leaven?

We are betting our lives on the leaven against the lump. And Christmastime is the festival celebration of that amazing miracle, which yet shall create a warless world—the triumph of vital persons, ideas and groups over size.

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General Education--Ally of Religion

BY
GEORGE W. EDWARDS
Episcopal Clergyman and Professor at College of the City of New York

ONE of the most significant movements in American college life is the sweep of general education. Recognizing the failings of the curriculum to meet the needs of this critical hour, forward-looking college administrators have reexamined their educational philosophy and, as a result, have drastically reformulated their courses of study. This reformation in our colleges has followed a pattern which has become known as general education.

The true nature of this movement has been completely misunderstood by the Church press. One writer declared that, because of its report on general education, Harvard was against Christianity, and that the philosophy of the committee making the report was not Christian. Those interested in the cause of Christian education were urged to rally against such trends.

Actually general education may well prove a powerful ally to the Church. The new movement is fighting the very forces against which the Church for years has battled in vain. General education is highly critical of a curriculum which is concerned only with the intellectual development of the student. Mere adaptations to environment is regarded as too narrow a goal for any educational institution. The relativeness of the content of college courses and the refusal to recognize that there are absolutes and eternal truths has been bitterly scored. General education also believes that the function of the teacher is not performed by merely maintaining an objective neutrality toward individual and social problems. General education stands for the development of the total personality of the student: not only his mind, but also his spirit must grow. Progressive teachers now realize that the unification of personality is more than developing the student's mind, more than attaining emotional maturity, but it also means elevating the spiritual qualities of the individual. The college today has come to recognize that its function is to improve that vague thing known as the "soul" of its students. Education is no longer satisfied to help the student in his adaptation to his environment but, what is more important in these days, adaptation to himself. The college man and college woman are regarded as individuals with personal problems which can be solved only as he develops a working philosophy of life. General education is based squarely on the firm faith that there are absolutes, there are eternal truths, there exist standards for measuring the conduct of individuals and of social groups. Once more in college classrooms, there is the search for values and the expression of ethical judgments.

Success Still in Doubt

The success or failure of general education is still in doubt. On many a college campus the battle has been joined. Faculty meetings today are the scenes of bitter controversy, when innovators seek to present the proposals of general education. Entrenched interests and privileged groups which will fight progress can be found not only in our economic, political and even ecclesiastical life, but also our educational life. Within these college ranks may be found many tired liberals, products of the cynical twenties and the disillusionized thirties, who oppose the trend of general education. These critics within the college halls label supporters of general education as mystics and medievalists, while outside the campus they are characterized as humanists and diests by churchmen.

General education needs a unifying principle —a core around which the college curriculum can be synthesized. This integrating power can be found only in religion. It alone can supply the foundation for developing an all rounded personality; it alone can provide a workable life philosophy for these times; it alone can furnish the standards for judging individual and social values; it alone can point the way to the eternal verities. The alliance of religion and general education could completely transform our college life.

The Role of the Church

FROM a reading of some denominational papers and of pulpit utterances one could conclude that the Church is engaged in a holy war against higher education. One derives the impression that these Church critics and preachers believe that underneath most caps and gowns in the academic profession of an educational institution are concealed communists and atheists. It has become a favorite theme for a Sunday sermon

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to denounce the irreligion of the campus and the wickedness of faculty members in undermining the faith of the students.

From my own observations this attitude is plain bunk. An impartial study of the religious attitudes of college administrators and teachers would disclose very little anti-religious bias. True, there are in every college faculty some smart aleck nihilists who think it is their mission to apply what they consider withering satire to any subject—sacred or profane. But we find this type in our theological faculties as well. For the greater part, the members of a college faculty are today indifferent to religion.

On the campus, throughout our land, there are also men in both the physical and social sciences who will have nothing to do with the institutional Church, but have sound ethical foundations and deep spiritual yearnings.

What should be the strategy of the Church to higher education? The Church should seek to win college faculties over to its cause, not by petulant charges and negative criticism but by a positive and constructive attitude toward college faculties. The loyal Church members on the campus can be made the shock troops for this strategy. Men of good will on college faculties, even though they do not accept the doctrine and creed of the church, should be won over as allies and not condemned as enemies.

". . . For Us the Living"

BY DOUGLAS SIMPSON

THE second phase of the War of the Twentieth Century is now some three or four years behind us. The pounding of its drums and the hysterical caterwauling of its patriotic slogans still echo in the distant corners of the world but, to all intents and purposes, we are through with phase two.

It is, perhaps, too soon for the historians to get to work on this era. The molds have been set and the cement poured but the dream mansion of tomorrow has not begun to take shape. Actually, there is little that the historians can work on save to reiterate much that was said, honestly and truly, during the twenties and thirties.

The novelists, however, aren't slowed down by creeping time. They can, in their mind's eye, write history even before the calendar leaves fall. And, as is to be expected, they have concerned themselves with the major theme of this era—wars and their aftermaths.

Phase Two, like Phase One, has produced its own crop of young war novelists. Today, the Dos Passos - Hemingway - Farrell - Faulkner-Fitzgerald School is peopled by successful cadavers who, while still being technically proficient with the language, have nothing to say. Their places have been taken by younger men in their twenties, James Michener, Guiseppe Berto, Alfred Hayes and Norman Mailer, to name a few. They, for the most part, show that they were raised in U. S. A. with "Studs Lonigan" during the period of "The Great Gatsby."

Like their forebears, the junior set scorns war, although they seem to have known what it was about much more readily than their tutors. They, too, blame a decrepit and immoral social order for casting them adrift in the South Pacific or on the Anzio Beachhead but they aren't so pat with the answers of what to do about it. They aren't cynics — save about such cynical subjects as false patriotism, the military caste or war and peace profiteers. Rather they give the impression of having a cold, confident faith in the future combined with a recognition that the future may trap them in new concentration camps, new wars and atomic armageddons. In their writings, one feels that they believe that the power of good, which they never, never equate with Christianity or religion, ultimately always out-weighs the power of evil.

As suggested above, the new war novels are not products of that largely fictional group of men who were the "non-atheists in the foxholes." These writers are products of their times. They aren't anti-religious. Instead, for them, religion is of no importance. They ignore it completely and insist that it has nothing to do with modern life. These men have dreams and ethics and, for the most part, they are fine dreams and, at least, functional ethics given a rotten world. But neither the dreams or the ethics are religious.

These well-written books should be read by church people, I believe, because they tell us what we have just been through, they were written by the men who went through it and because, for them, we don't exist. The reasons for our non-existence in their eyes might be the fruit of our meditations following this reading.

* * James Michener: **Tales of the South Pacific.** Macmillan. 1947.
* * Norman Mailer: **The Naked and the Dead.** Rinehart and Co. 1948.
* * Guiseppo Berto: **The Sky Is Red.** New Directions. 1948.
* * Alfred Hayes: **All Thy Conquests.** Howell, Soskin. 1946.

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YOUNG PEOPLE OF THE CHURCH

BY WALTER N. WELSH

FOUR hundred Harvard students and one hundred Radcliff students were the "guinea pigs" for a questionnaire to discover how much religion was left in colleges after the war. Prof. Gordon W. Allport, chairman of the department of psychology at Harvard concluded that two-thirds were basically "religious in their inclinations," and one-third "definitely irreligious."

Aside from questions on theology, which naturally revealed but a small orthodox percentage, such little matters like praying daily were shunned by all but twenty-five per cent. The important question seemed to be, "Do you feel that you require some form of religious orientation or belief in order to achieve a fully mature philosophy of life?" Eighty-two per cent of the men and sixty-eight per cent of the women answered "yes"; about ten per cent were doubtful, and the balance said that religion in any form whatsoever is not necessary for them. Many endorsed the idea of an "ethical but not theological" Christianity.

This vagueness was explained away in the usual fashion by pointing out that it was the recurrent rejection of the older views by a younger generation, and that many dissenters will return to the parental position —especially after having children of their own. The recommendation seemed to suggest having more courses in comparative religion, philosophy of religion, and theology.

We certainly need more intelligent courses in religion, taught by professors who have more than "scientific" objectivity in their souls. I do not know any one, however, who has had his spirit set on fire by a course in comparative religion. Nothing could be more impersonal, more passive, than to have religions pass by in review without having to choose one.

Sometimes too, the reports of Canterbury clubs sound like a smorgasbord of religious ideas which philosophically bent gourmets enjoy. They can pick here and there and taste what appears attractive. If it is not palatable, they will not have any more of that idea.

We ought to make up our minds about this matter of inculcating a faith that can be called Christian. To continue a haphazard, glorified "youth fellowship" approach with the hope that college students will be "basically religious in their inclinations" is far wide of the calling of any Christian mission.

Even the most diluted religious orientation must involve some common commitment, common discipline, and common action. There is needed somewhat of a trend away from the average parental position of simple respectability. If college students really are as adventurous as they are cracked-up to be, they deserve more than traditional lecture courses, and social club teas.

Now appearing on several campuses is a pattern of Christian reclamation which makes some sense. The design is old, but ever new. Young people are getting together in fellowship cells. In these cells there is a disciplinary sharing in brotherhood, worship, study and action. These young people are learning what the power of the Holy Spirit is. The evidence indicates that we ought to strongly encourage the natural development of such cells among our Church youth on every campus.

There are two tools to be recommended for the basis of such cells. One is the "Rule of Life" of our United Movement of the Churches Youth (the four points of the rule to be used as the center of the common life of the cell). The other tool is a booklet "Spiritual Power through Fellowship Cells," which can be procured for twenty cents from the United Christian Youth Movement, 203 North Wabash Ave., Chicago, Ill.

The laity of the campuses have a power available which can shake the dust off said professional religious philosophy, and certainly even outdo the recent commendable action of one Amherst fraternity.

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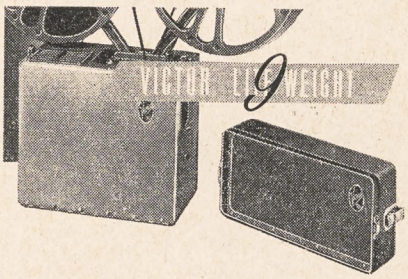
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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

* * **Essays on Freedom and Power.** By Lord Acton. Int. by G. Himmelfarb. Pref. by Herman Finer. Beacon Press. $5.00.

Lord Acton was one of the greatest of modern historians. He wrote as a Christian as well as a historian, for he was a devout Roman Catholic. His chief interest was in the history of human freedom—which some historians seem to believe another tale than the history of religion. A thousand years hence, if history is still studied and if man the political animal still survives, his famous saying will be quoted: "Power tends to corrupt, and absolute power corrupts absolutely." It is a healthy sign of contemporary intellectual interests that this fine volume of selected essays has been published, including his famous Inaugural Lecture on the Study of History, an essay on The Vatican Council and eight others.

—F. C. G.

* * **A Treasury of Russian Spirituality.** Edited by G. P. Fedotov. Sheed and Ward. $6.50.

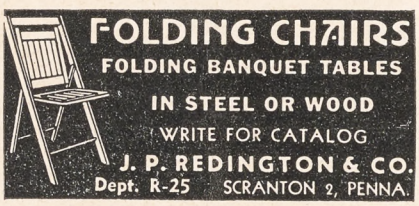
This anthology of biographies, autobiographies, anecdotes and stories will do more to explain the Russian Church and the religion of the Russian people than a dozen books of plain description. It will even help to explain the revolt of the Bolshevists. The great figures presented include St. Theodosius, St. Sergius, Avvakum, St. Seraphim, Father John of Cronstadt and others. Each is given a special introduction, in addition to the general introduction sketching in outline the whole history of the Russian Church—on this vital side of its total life. Dr. Fedotov is now in this country, and teaches Church history at St. Vladimir's Seminary (now located at Union Theological Seminary in New York). The book is excellently illustrated.

—F. C. G.

* * **Psychiatry and Religion.** Edited by J. L. Liebman. Beacon Press. $3.

The late Rabbi Liebman, author of the best seller, "Peace of Mind," organized in 1947 a symposium under the title of the present book. To it were invited leading representatives of both religion and psychiatry. Though religion is often misrepresented, and although psychiatry is often misapplied, and although salvation certainly does not depend upon psychoanalysis, here is nevertheless an important field for the pastor—at least for cooperation with the mental expert. Human life could be so much richer, fairer, happier than it is! Perhaps the readers of this volume will become more sympathetic with the cooperative undertaking, and perhaps more symposia of this kind will be arranged.

—F. C. G.



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Lambeth Resolutions

The Encyclical Letter of the Lambeth Conference has been sent by the Presiding Bishop to all of the clergy, to be read in churches October 10th. Of equal, or greater interest and importance are the Resolutions which were passed by the entire Conference. There are 118 Resolutions dealing with (1) Christian Doctrine of Man; (2) Church in the Modern World; (3) The Unity of the Church; (4) The Anglican Communion; (5) The Church's Discipline in Marriage; (6) Baptism and Confirmation; (7) Ordination of Women; (8) Administration of Holy Communion (Intinction).

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THE PRESS

OUR REVOLUTIONARY CHURCH: When Rousseau set the tone for the liberal era he started with the proclamation, "Man is born free; and everywhere he is in chains." Marx and Engels concluded the Communist Manifesto with the exhortation: "Let the ruling classes tremble at a Communist revolution. . . . Working men of all countries, unite!" The manifesto of the Lambeth Conference emits no such high-pitched cry. Instead it offers a pledge. "We pledge ourselves to work for the removal of injustice and oppression, and in particular, to stand by those whose right to religious liberty is threatened." Undoubtedly there are some who looked for the lightning phrase or for the clarion call that would go echoing down the decade. They will be disappointed by its absence. Any document, however able, is improved by a touch of the dramatic or a flash of unusual brilliance. This has already, in its social aspects, been hailed as a classic of its kind. This is too early, however. The trouble with the Lambeth report is that it is already a classic. When the official Church would have incurred odium and hostility in high places by lifting up its voice, it was silent. When it will gain applause it speaks. What a revolutionary, dangerously living Church! If ever it dies it will die of safety.—Record (C. of E.)

RATE OF INTEREST: At heart we aren't really selfish, — at least most of us aren't: it's just that we have never been taught certain facts. Religion is not free; your Church should mean more to you than some loose change per week. Our Lord's sacrifice on the cross should go down deeper into our resources than the mere surface. God loaned you all you have; what rate of interest are you paying for the loan of your life, your job, your home, your loved ones, your religion?—Pastoral Staff (diocese of Erie).

IN THE FACE OF THIS: Certainly we hold no brief for Communism. Its only strength is in the weakness of democracy. What does concern us is the smugness of those who resent any adverse criticism of our political or economic philosophy. When we view both our national and international situation, how can anyone be complacent about our way of life? We have developed a world order in which we have shed more human blood by means of war since 1900 than was shed in all history prior to that time. Millions of people killed in battle, billions of dollars blown up in smoke, natural resources seriously drained for purposes of war, economic depressions that have brought woe to young and old alike, and now a present world outlook that is more ominous than anything we have ever known in the annals of history—and in the face of this there are those who object to any questioning about our way of doing things.—Presbyterian Tribune.

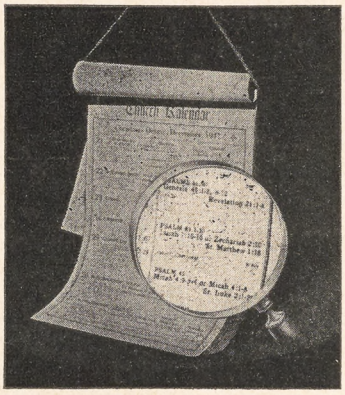
"WAR IS INEVITABLE": It is too simple an analysis of the present "Time of Troubles" to say, as our newspapers are saying, that "Earth might be fair, and all men glad and wise" if only Russia would cease from troubling us. Earth will not be fair again until the underlying causes of the last two wars, which may be briefly stated as a failure to put men's needs above "economics," are faced and resolved. If this were done, there need be no fear of Communism since it is upon a deteriorating social system, of which inflation is the most obvious symptom at the present time, that Communism thrives. Unless we on the American continent recognize, as Amsterdam has said, that Capitalism is an ideology that has been proved false, war is inevitable for exactly the same reason that war was inevitable in 1914 and in 1939.—Anglican Outlook (C. E. in Canada).



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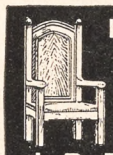
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PEOPLE

CLERGY CHANGES:

Everett Carr, rector of Emmanuel, LaGrange, Illinois, has accepted the rectorship of Calvary, Memphis, Tenn., effective January 1.

Alvin S. Bullen, formerly of Fort Walton, Fla., is now rector of All Saints', Jacksonville.

Charles F. Schilling, formerly rector of Trinity, St. Augustine, Fla., is now rector of St. Paul's, Augusta, Ga.

Frederick C. Hammond, formerly Curate at St. Alban's, Los Angeles, is now general missionary in the convocation of San Diego, Cal.

Lee W. Heaton, formerly rector of Trinity, Hannibal, Mo., is now rector of St. Paul's, Evanston, Wyoming.

Clark W. McElmury was recently instituted as rector of St. Simon's, Buffalo, N. Y., by Bishop Scaife.

Reginald C. Goff was recently instituted as rector of St. Paul's, Mayville, N. Y., by Bishop Scaife.

M. Baur, deacon, formerly of the diocese of Erie, is now curate at Christ Church, Philadelphia.

Augustine McCormick has resigned as rector of St. Paul's, Natick, Mass., because of ill health.

Howard Dunbar, rector of All Saints'. Bayside, Long Island, becomes rector of Trinity, Newton Centre, Mass., January 1.

John H. Philbrick, formerly rector of St. John's, Duxbury, Mass., is now rector of the Church of the Holy Spirit, Orleans, Mass.

G. Rowell Crocker, formerly in charge of Grace Church, Norwood, Mass., is now rector of St. Martin's, New Bedford, Mass.

Paul R. Savanack, rector of the Incarnation, Cleveland, O., has resigned effective January 15 and is to go to Kauai, Honolulu, as a missionary.

Leslie Dunton, assistant at the Epiphany, Seattle, Washington, is now rector of St. Luke's, Grants Pass, Oregon.

Harold E. Kocher, formerly rector of the Good Shepherd, Dedham, Mass., is now rector of St. James, Keene, N. H.

William Baker, retired priest of Colorado, is now living at Roscoe, Missouri.

MARRIAGES:

George E. Nichols, archdeacon of the diocese of Erie, was married Nov. 20 to **Dorle Adler** of New York. The service was performed by Rector Henry Darlington at the Church of the Heavenly Rest.

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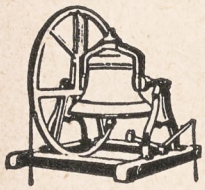
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PEOPLE

ORDINATIONS:

Ned Cole, Jr., was ordained priest December 5 by Bishop Scarlett at Calvary, Columbus, Mo., where he is curate for Rector Roger ("Peaches") Blanchard.

Emmett Waits was ordained deacon on Dec. 21 by Bishop Moody at St. John's, Corbin, Ky. He is a student at Sewanee. At the same service **Robert E. Bateman,** in charge of St. John's, was ordained priest.

ANNIVERSARIES:

Henry ("Red Sox") Ogilby was recently surprised at a party given by the people of the Church of Our Saviour, Brookline, Mass., which marked the 25th anniversary of his rectorship.

Osmond H. Brown was honored at a community thanksgiving service recently to mark the 25th anniversary of his rectorship of St. Philip's, Buffalo.

Edgar L. Tiffany recently observed the 20th anniversary of his rectorship of the Transfiguration, Buffalo.

HONOR:

James E. Whitney, assistant treasurer of the National Council, has been elected vice-president of the United Stewardship Council, which is composed of 28 denominations in the U. S. and Canada.

Robert H. Whitaker recently received the degree of doctor of philosophy from the University of Edinburgh, Scotland. It was conferred in absentia since Mr. Whitaker was on his way to the Philippines where he has joined the staff of St. Andrew's Seminary.

Bill Stringfellow, student at Bates College, an Episcopalian, has been elected chairman of the United Student Christian Council.

Edward Waldeck, vestryman of St. Thomas', Lyndhurst, N. J., was honored December 5 when he was presented with a Bible in recognition of 50 years as a committeeman in a mission or vestryman in a parish. Prior to coming to St. Thomas', where he has been for 23 years, he was an official of Grace Church, Jersey City.

ENGAGEMENTS:

Mary Collett and the **Rev. Packard L. Okie,** both missionaries in Liberia, have announced their engagement. Miss Collett is the daughter of Mrs. Charles Collett and the late Rev. Charles Henry Collett, who was an executive of the National Council and later rector of Christ and St. Michael's, Philadelphia.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

FREDERIC D. EVENSON
Rector at Gilbertsville, N. Y.

Your news that the Russian Orthodox Seminary in New York is the first to be established in the U. S. is not correct. The Holy Trinity Orthodox Seminary at Jordanville, N. Y., was founded in 1930. It is under the direct supervision of Archbishop Vitaly Maximenko, who is the ruling head of the Russian Orthodox Church in the U. S. and Canada, which does not recognize the Soviet Patriarch as the head of the Church in the U. S. A remarkable 12th century Russian Church gold leafe ("onion") and all, is located on a hill from where it can be seen for miles. Thirty monks live there and they have done all the work of construction. Dr. Nicholas Alexander, the only one who speaks English, said they were deluged with applications from Europe.

BEN DAWSON
Layman of Berkeley, Cal.

The Rev. Santos M. Molina, Relator, 39, Sevilla, Spain, pastor of the San Basilio congregation of the Spanish Reformed Church, has written me that his new chapel was occupied in August and that about $400 is needed to complete payment. Some readers of The Witness may care to send him a few dollars. The Spanish Reformed Church is Anglican and looks to the Archbishop of Armagh for episcopal ministrations, although he has not been able to visit it since 1935.

KIMBER DEN
Priest of Nanchang, China

What a troubled world in which to write a short note to all my good Christian friends in America for the Christmas season. All of you are in the same situation, however, and it was to such a troubled world that the Christ Child came 1900 years ago and he has the same panacea for the ills of today as he did then.

We are again in the midst of war sufferings. Everything looks dark and makes me broken-hearted. However, we still hold fast in our faith in the eternal mercy and love of our living God who has been so merciful to my country through all the generations for the last 4,000 years. We are now right in the midst of a dark storm, but I believe the dawning of tomorrow will be upon us ere long.

I am so sorry that I don't find time to write to each one of my good Christian friends in America at this holy season. However, I must confess that I have never forgotten any one of them, both in my prayers and happy memories. I will be very much obliged if you will be kind enough to convey this short message of my most cordial and hearty greetings to all of them through The Witness.

VERNON McMASTER
Archdeacon of Montgomery, Ala.

The issue of The Witness for December 2 dealing with the rural work of the Church was very informative. I am writing, however, to take issue with the statement under Dorgan Butt's picture that his is the feature article. After reading everything appertaining to rural work in this issue I am convinced that Waiting Upon God by Phil Steinmetz merits the designation as the feature article. Writing from a long experience to which he has given deep thought, he has correctly estimated the real needs of the rural field as I have come to find them in my short experience. His brief article has more basic value for rural work than all the others put together. I wish that all rural workers shared his views and were acting accordingly.

JOHN W. ARRINGTON, JR.
Layman of Greenville, S. C.

I note in your November 25 issue you carry an item stating that South Carolina has lost its unique position in that the divorce law has been changed. I believe if you will look into this a little further you will find this is not actually the case. It is true that in a referendum of the voters of this state a majority voted in favor of a change in the law. As I understand it, however, before it becomes effective an act of the legislature is necessary. What the legislature will do about it remains to be seen.

STANLEY L. WELSH
Clergyman of Anaconda, Montana

I am enjoying the "new" Witness. I especially liked your informative number on the work of the Church Army.

MRS. A. H. BRACKING
Churchwoman of New York.

I enjoy The Witness very much and always feel that you are trying to make it of tangible service.

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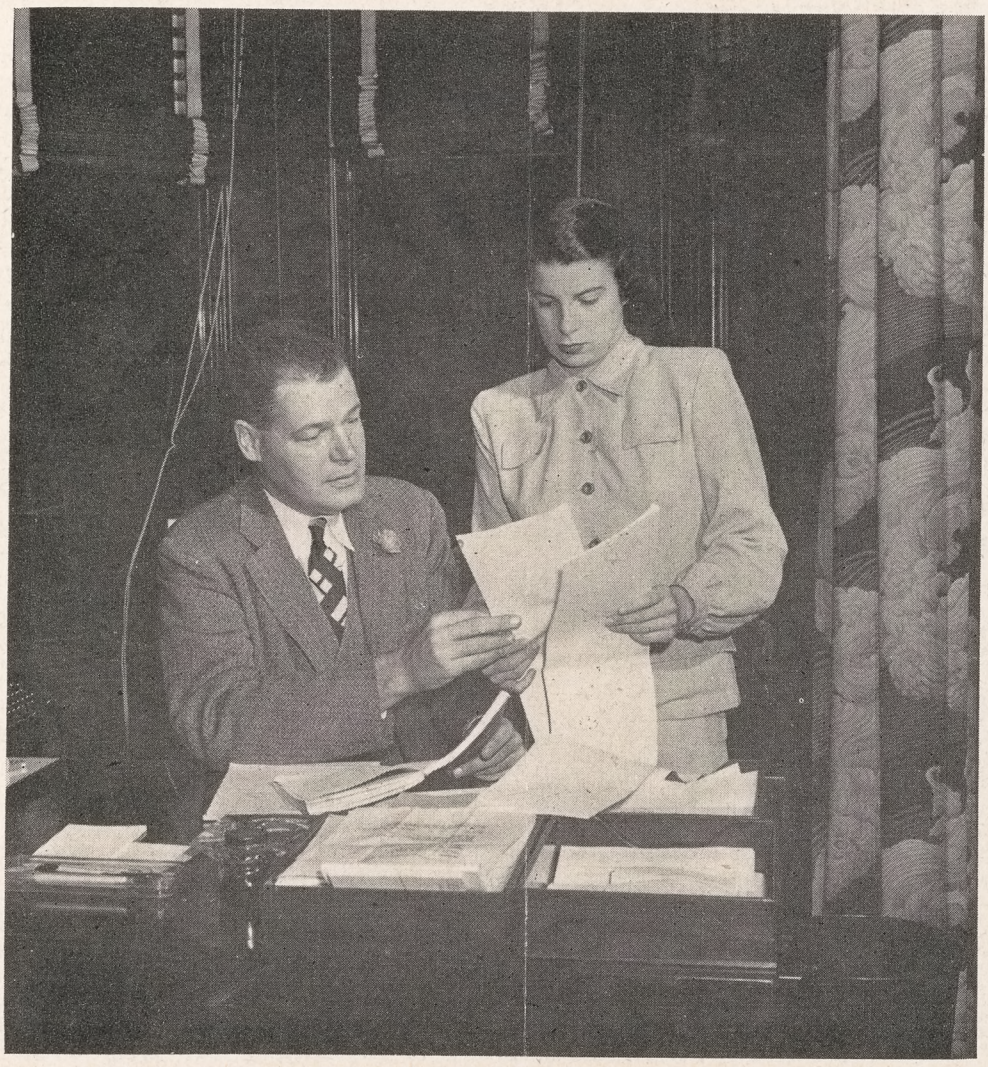
THE

Witness

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December 30, 1948

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Director and Associate Editor of World Peace Foundation

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For Christ and His Church

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The WITNESS

FOR CHRIST AND HIS CHURCH

December 30, 1948

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STORY OF THE WEEK

1948 Church Activities Briefly Reviewed

World Council Formation Outstanding Event With Other Unity Steps Taken

BY

WINFRED E. GARRISON

Professor Emeritus at University of Chicago

★ The formation of the World Council of Churches was the most conspicuous religious event of the year, and probably in the long run the most important. This is one of the facts that make it even less possible than usual to stay within national boundaries in considering "the year in religion."

Formal organization of the World Council was accomplished at Amsterdam on August 23. A long series of inter-church conferences lay behind this action and the notable Assembly — which might also be called an Assembly of Notables—at which it was taken.

Its purpose is: first, to recognize the essential ideal unity of the Church in spite of its visible divisions; second, to give practical and effective expression to the limited degree of actual unity which now exists; third, to study the grounds of division and approach a more perfect objective unity.

Delegates chosen by 135 communions in 44 countries formed the membership of the first assembly of the World Council. Almost every type of Church except the Roman Catholic was represented, including some of the Eastern Orthodox Churches.

Official visitors from the Roman Catholic Church were present, and the ranking Catholic prelate of the Netherlands authorized a special prayer for the success of the assembly to be read in all the churches of his diocese.

There were few delegates from the "iron curtain" countries, and none from Russia. A month earlier the Russian Orthodox Church, celebrating at Moscow the 500th anniversary of what is called its "independence," took occasion to denounce the World Council of Churches as more political than religious in its purpose, and at the same time to blast Vatican political action as "anti-Christian, anti-democratic, and anti-national."

In spite of wide differences in theology, liturgy and polity, the member Churches found their agreements sufficient to be the basis for practical cooperation and for further consultations directed toward closer unity. A rather decided slant toward the left was discernible in the discussions and reports of the "sections" on social, economic and international questions. British, middle-European and Oriental opinion tipped heavily toward socialism.

The fact that the World Council is financed almost entirely by American gifts perhaps made the American delegates hesitate to put even their own proper weight into the scales, lest they should seem to be weighting it with dollars too. One of them did, however, make an effective last-minute protest against naming capitalism and Communism as the two extremes between which Christianity should find a middle way. (Episcopalian Charles Taft.—Ed.). "Capitalism" was changed to read "laissez-faire capitalism"—a revision which removed the objection but also removed most of the point of the paragraph, since laissez-faire capitalism has not existed for the last half century. Only a professor from Prague spoke openly in defense of Communism, and he in somewhat guarded terms and to an unsympathetic audience.

The Council offered a free forum, and its freedom was not abused. It did not presume to speak for Christendom, and in accepting the reports of the sections it went no farther than to "commend them to the Churches for study and appropriate action." There was no underwriting of socialism, but the prevailing coloration of articulate opinion was socialistic.

In the judgment of this observer, this does not mean that the machinery of the Churches or of the World Council is being used, or will be used, to advance any form of collectivism. Perhaps the feeling of dependence upon America for economic recovery, and for military defense if that should be needed, impelled the Europeans to issue declarations of their independence from American ideologies as a means of maintaining their self-esteem.

In the formation of the World Council of Churches, the "ecumenical movement" gained a

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permanent and a continuing existence, with the essential personnel and agencies for carrying on its work; and that was a great gain. It is not a super-Church, or a merger of Churches or an authority over Churches. A serious limitation upon its scope is that it does not include the Roman Catholic Church.

Projects for Union

Of the specific projects for union between related or congenial Churches, in the United States and elsewhere some made progress during the year and others were checked. Large majorities in the Congregational and Christian Churches and in the Evangelical and Reformed Church approved a merger of these two bodies. If, as is expected, this merger is completed in 1949, the resulting "United Church" will have approximately 1,800,000 members. The national conventions of Northern Baptists and Disciples of Christ received with enthusiasm the reports of progress made by their joint commission on union, but the immediate unification of their Churches and agencies is not being pressed and cannot be regarded as imminent.

The Federal Council of Churches, at the suggestion of the Congregationalists and the Disciples of Christ, has called a conference of all denominations which "recognize one another's ministries and sacraments," and several have accepted. The Methodists appointed a commission to study union with other bodies and specifically authorized it to participate in this conference. The Presbyterian Church, U. S. (Southern), voted to postpone for five years further consideration of union with the Presbyterian Church, U. S. A.

Church in Europe

A federation including a great majority of the Protestants in Germany adopted a constitution, at a conference held at Eisenach, and named itself the Evangelical Church in Germany (EKID). It is a close bund of Lutheran, Reformed (Calvinist) and United Churches rather than a merger into one Church, for there is only a limited degree of intercommunion among its constituent parts.

A feature of postwar European Christianity has been the increasing prominence of "Christian" political parties, most of which are Roman Catholic in origin and leadership. The most conspicuously successful of these is the Christian Democratic Party in Italy.

Another important, and perhaps ominous, phenomenon is the closer ties between Churches and governments in the Russian-dominated countries, notably in Poland, Czechoslovakia, Hungary and Romania. The Soviet view is that independent churches dependent upon voluntary support by their membership represent a "bourgeois ideology." The state Church system is still firmly entrenched in most countries of Europe, and the "voluntarism" which Americans regard as essential to complete religious liberty is there generally regarded as exposing the Church to serious risk of not being supported at all. Few, if any, European countries would officially admit that they do not have religious liberty; but, aside from unequal treatment of Churches in most of them, there are such phenomena as these: Spain has closed most Protestant Churches and schools and forbids Protestant evangelism, and the Spanish hierarchy has issued a statement declaring that Protestantism must be restricted to an inconspicuous place in the interest of the nation's religious and cultural unity; the Orthodox Church in Greece has demanded a law which would forbid the conversion of Orthodox to any other faith, and would permit the appointment of clergy and the erection of



Director Raymond Dennett, director, meets with the staff of the World Peace Foundation (l. to r.): Mrs. Leslie Kreps, secretary; Miss Margaret L. Bates, associate editor of "International Organization"; Mrs. Ava C. Spencer, editorial assistant; Robert K. Turner, co-editor of "Documents on American Foreign Relations" and compiler of Documents Bibliography; Miss Bette Danneman, editorial assistant.

(STORY ON PAGE TWELVE)

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Churches by the non-Orthodox only "by special permission of the State."

Church in Far East

Both Roman Catholic and Protestant foreign missionary work, especially from bases in America, has been further revived and extended. Especially notable has been the sending of new missionaries to Japan and the return of many old ones.

The United Church in Japan (Kyodan) has suffered the defection of some of its former Churches, but a revived National Christian Council provides an agency for limited cooperation including the Kyodan and several organizations which are not within that more closely united body.

Intensification of civil war in China has added to the difficulties of Christian work. India's freedom is still too new to permit a determination of its effect upon religious life and institutions. The larger American denominations and many of the smaller ones have continued their contributions toward relief and rehabilitation in Europe and in the Orient. Through Church World Service, an agency through which many Churches and individuals cooperate, 30 million pounds of food and other supplies worth $9,500,000 were sent to Europe and Asia in the first eight months of the past year.

Religion in Schools

The practice of "released-time" for religious education in connection with the public schools received wide attention because of an adverse decision by the Supreme Court in the McCollum case at Champaign, Ill. In this case the classes in religion were held in public school buildings, though the teachers were supplied by the Churches. The court decided that this practice was unconstitutional, but left undetermined the question as to whether "released-time" might be lawful under other conditions. A later ruling by the Supreme Court of New York held that "released-time" as practiced in that state was not banned by the federal decision. Further litigation will doubtless be required to clarify the issue for other states, and further study to adjust the practice to the law. The question of the support of sectarian schools by public money is a controversial issue at least a century old, but it gained new urgency through pressure for the passage of a federal education bill which would permit the introduction of that practice. This bill died with the 80th Congress, but its re-introduction in the 81st will be watched with interest.

In many Church bodies, even in the South, there is a trend toward the abandonment of racial segregation. An example, going farther than most, was an action by the St. Louis Church Federation urging its member Churches to disregard color and race as qualifications for membership and service.

Statistics, as of July 1948, show the ratio of Church membership to population in the U. S. the highest in history, 53 per cent. Of the 77 million members, 60 per cent (46 million) are Protestant, 33 per cent (25 million) Roman Catholic, 6 per cent (4.6 million) Jewish. The date of increase over the preceding year was 2.6 per cent for Protestants, 3.5 per cent for Roman Catholics. The highest rate of gain was registered by the medium-sized Protestant Churches, having from 200,000 to 1,000,000 members. (RNS)

ELECTED TO BOARD OF TRUSTEES

★ Mr. J. Paschall Davis of Nashville, Tennessee, has been elected to the Board of Trustees of the Church Pension Fund to fill the vacancy created by the death earlier in the year of Dr. Thomas S. Gates, who was chairman of the University of Pennsylvania. Mr. Davis is a member of the vestry and council of Christ Church, Nashville. He is a graduate of Harvard College and Law School, a member of the Tennessee bar, the New York bar and various bar associations, is a lieutenant commander in the United States naval reserve, president of the Nashville Navy league and secretary of the Nashville committee on foreign relations.



The library of the World Peace Foundation is much used by students and researchers. (STORY ON PAGE TWELVE)

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EPISCOPAL CHURCH NEWS

DIOCESE OF NEWARK HAS HOUSING COUNCIL

★ About a year ago, the board of Christian social relations of the diocese of Newark was instrumental in organizing the New Jersey housing council. This council has been made up of many representatives from various organizations in the state. The objective has been to rally support for the low rental housing features of the Taft-Ellender-Wagner Bill, and also to set up a similar project in New Jersey. On December 14, a committee of the council held a conference with Governor Driscoll in Trenton to present to him a housing program.

The council seeks enactment of a 100 million dollar bond issue which will be loaned to municipalities for low rent housing projects approved by state commission on economic development. The projects would be designed for persons having incomes of less than $3,500 a year, and would be expected to repay the loans out of rentals, over a fifty year period. In talking with the Governor, the committee showed that there was ample housing renting at $30 a room, but a desperate need for units to rent at about $50 a month. It was felt that private enterprise has failed to build the necessary low rental units, and only the state can do the job.

The committee which went to the Governor was headed by Mr. Max Roller of the American Veterans committee, and included Mr. Edward Parker of the family service bureau of Newark; Mr. Spencer Miller, state highway commissioner; Mr. Carl Holderman, state president of the CIO; Mr. Lewis Cohen, president of the Essex county Jewish council; Mr. Harry Wendrich of the Essex county trade union council AFL; Mr. Harry Davis, investment banker of Newark, and the Rev. Andrew M. Van Dyke, chairman of Christian social relations of the diocese of Newark. (Miller, Parker, Holderman, and Davis are all Episcopalians.)

NATIONAL COUNCIL AIDS JAPANESE MISSION

★ Bishop Stephen E. Keeler of Minnesota sent a request to the Council for aid in the establishment of a new mission in the Twin Cities area, for Japanese people. It would provide a place for services, and serve as a social center as well. A property is available at a cost of $16,000, of which the Diocese of Minnesota will provide $6,000. The Council was asked to provide $10,000. Dr. Wieland, head of the home mission department recommended that the help be given, and explained the need, also commended highly the work being done there by the Rev. Daisuke Kitagawa. The National Council appropriated the $10,000 from the Kate Latham legacy, with the understanding that the Diocese of Minnesota will provide the additional $6,000 and that in the event that the mission should be discontinued at any time, or the property not required for the stated purpose, it is to be sold and "To the extent that the proceeds of such sale shall suffice, the sum of $10,000 shall be repaid to the domestic and foreign missionary society." National Council also approved the election of Mr. Stanley L. Thornton and Mr. Harrison Garrett as trustees of the American University at Cairo. Mr. Thornton is a vestryman of Grace Church, Mt. Airy, Philadelphia, and has been interested in the university for a considerable time. Mr. Garrett, board member, is up for reelection this year.

BISHOPS REPORT ON CHINA PERSONNEL

★ A letter received by the National Council from Bishop Lloyd R. Craighill, and dated December 6, tells of the status of affairs in the diocese of Anking. Bishop Craighill has left Wuhu and set up a temporary office for Anking in Shanghai. He believes that at least for a time, he will be able to serve the whole diocese, whereas had he remained in Wuhu, he would have been "of no service," employing his own modest term. Bishop Robin T. Chen has gone to Anking to help counsel with the Chinese and American staff about the future of the work. Mrs. John J. Morrett and their son Scottie flew to California, and Mr. Morrett is traveling by ship. The Henri Pickens family sailed together. Mrs. Craighill sailed on December 2. Miss Elda Smith also sailed that day. Sisters Louise, Lucy and Virginia are aboard ship. Miss Guy Nellie McGouirk is working at St. Luke's in Shanghai; Alice Gregg is in Shanghai. Remaining in Anking at present, the Bishop said, are Dr. and Mrs. Harry Taylor, Dr. Helen Taylor, Miss Emeline Bowne, Miss B. E. Myers, Miss Virginia Hebbert and Mr. Paul Denlinger. A letter dated December 7, from Bishop William P. Roberts of Shanghai, tells that members of the staff who will be returning to the United States—and the list is incomplete he emphasizes—include Dr. and Mrs. A. W. Tucker, Dr. and Mrs. H. H. Morris, Miss Anne Lamberton, Miss Nancy Wilson, Mrs. Charles E. Perry and three children, the Gilbert Baker family, Joseph and Frederick Norton, children of Mr. and Mrs. J. R. Norton, who will go to the Brent school in the Philippines, Bruce Roberts and the Rev. and Mrs. S. W. Green.

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Plans Developing for General Convention; Diocese of California Gets Ready

★ "Convention Fever" has already begun to sweep over the Diocese of California, as more and more of the sunny-state churchmen become aware of the fact that September, 1949, is really not too far away. Already preliminary plans have progressed to the point where all the meeting places for the major business will be conducted. Convention meets September 26 to October 7 in San Francisco. The city's Civic Auditorium has been designated for the opening service. Later on it will be used for the U. T. O. presentation service and evening mass meetings. The House of Bishops will meet in Larkin Hall at the east end of the auditorium, and the House of Deputies will be at the west end in Polk Hall. Tentative plans have been made to have the joint sessions of the bishops and deputies in San Francisco's Veteran's Auditorium. The Woman's Auxiliary meets in the fine California Hall, and the Fairmont will be the headquarters hotel for the convention. All exhibits will be housed in the Civic Auditorium. The office of the general chairman is in the Cathedral House, and the address of the Convention committee is 1055 Taylor Street, San Francisco 8. Preparing for general convention is a big job; an indication is found in the list of the main committees:

1) halls and meetings places; 2) pulpit assignments; 3) religious services; 4) hospitality; 5) motor corps; 6) public services (everything from information bureau to police and parking); finance; 8) printing, publicity and publication; 9) registration; 10) welcome and recreation; 11) music; 12) cooperation with national organizations; 13) diocesan and interdiocesan cooperation; 14) program, records and reports; 15) flower guild; 16) secretarial pool. In addition there are 40-odd subcommittees.

● When requesting change of address, be sure to send both the old and the new address, allowing three weeks for the change.

ROMAN CATHOLIC SHARES IN P. E. SERVICE

★ Nativity Church, Crafton, Pa., recently had a very unusual experience as part of its 75th anniversary celebration. Both Catholic and Protestant clergy took part in the service of evensong. Father William C. Kelty of St. Philip's Roman Catholic Church spoke and he also pronounced the benediction. Twenty-five years ago, at the golden anniversary of the parish, Father Kelty also was the featured speaker.

PRESIDING BISHOP IN CINCINNATI

★ Bishop Sherrill paid his first visit to Cincinnati since becoming Presiding Bishop and spoke at the Christ Church every member canvass dinner. He was introduced by Bishop Hobson, who first paid high tribute to Christ Church for its magnificent leadership both in the diocese and in the country. Bishop Sherrill's key-note was that the Church can only meet the present critical times by its members realizing the urgency of the days in which we live and in seizing the great opportunities now offered to set Christianity against materialism and atheism. These opportunities exist all over the world, and it is the Gospel alone that offers the solution to the problems of the world.

NEXT NUMBER

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AS in former years the first number of the new year will appear the second week in January; that is, the issue of January 6th is omitted. The issue of January 13th will feature the Witness Honor Roll for 1948, so if you have nominations to make they should be sent at once to The Witness, 135 Liberty Street, New York 6, N. Y.



Some recent publications of the World Peace Foundation, which are widely read throughout the world. (STORY ON PAGE TWELVE)

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ECUMENICAL NEWS

ATOMIC WORKERS WANT MORE CHURCHES

Atomic workers want to build churches. And the congregations want their own building sites in the atomic city of Oak Ridge, Tenn. Twenty Oak Ridge ministers who are without Churches have appealed to Senator-elect Estes Kefauver for help in obtaining lands withing the atomic area as sites for Church buildings. Senator Kefauver, who moves from the House to the Senate January 1, has taken the ministers' appeal directly to the Atomic Energy Commission.

"Oak Ridge needs permanency and no community can have this without Churches," he said. "The Government has retained title to all lands on the atomic project, hence there has been no space available for people to erect Churches. I will do all possible to impress the AEC officials with the necessity for Churches." (RNS)

SEES TRUMAN ON HUMAN RIGHTS

Bishop John S. Stamm of Harrisburg, Pa., newly elected president of the Federal Council, has met with President Truman to present him with the new Council statement on human rights. This statement, entitled "Churches and Human Rights," sets forth the responsibilities of the Churches, the state and the individual citizens in upholding such human rights as freedom of religion, conscience, speech, press, inquiry, study, political and social beliefs and assembly, and equality in civil rights. Expressing to Mr. Truman gratitude "for the convincing evidence which you have given of your own devotion to the securing and maintaining of human rights in our country," Bishop Stamm submitted the Federal Council statement as "the most comprehensive and the most definite ever issued by any great religious body on this subject." The bishop was accompanied to the White House by Dr. Samuel McCrea Cavert of New York, general secretary of the Federal Council. Bishop Stamm also said, "The statement commits the Churches to working for measures which will secure full opportunity for all men to share in the economic resources of the community and its political processes and also 'to participate on a non-segregated basis in the social and public life of the community.' The Federal Council of the Churches of Christ in America takes this stand because it regards these as 'God given rights which society must respect and for whose realization it must make provision'."

WORK CAMP PROGRAM IN EUROPE

The World Council of Churches has issued a call for 100 American Christian youth to volunteer for reconstruction work in Europe during the summer of 1949. Pointing out that "European young people are hungry to meet mature, thoughtful, understanding Americans and dedicated Christians," the Rev. William Keys, secretary of the World Council's youth department, declared that work camps for Christian reconstruction had already been set up in France, Germany and Italy by the World Council's youth department last summer. "In these days of shortage of manpower, money and material," Mr. Keys said, "last summer's achievements of the work camps, in which over 300 Christian young people from 14 nations served, were a demonstration of practical Christian faith." Over 100 Americans participated in the projects. The needs of physical construction are at present only slightly less acute than they were last summer, according to the Council's headquarters in Geneva; and the needs of international cooperation through physical work and personal contact are increasingly important. Directing the work camp program from the Geneva headquarters of the World Council will be George Booth, an experienced work camper. American agencies cooperating with the work camp project include Church World Service, the Congregational Christian service committee and the Presbyterian Church in the U.S.A. Applicants for the international work camps should be over 18 years of age, Mr. Keys noted, and should be prepared to meet, either personally or through the Church or student group, total expenses of $600 or more. A working knowledge of either French or German is desirable.

THEOLOGICAL COMMITTEE REESTABLISHED

Reestablishment of the American Theological Committee was announced in New York by the American section of the World Council of Churches' commission on faith and order. The committee will make a continuing study of the theological disagreements that divide Protestant Churches. It will be headed by Dr. Clarence T. Craig, professor at Yale Divinity School. Members will include Dr. Henry P. Van Dusen, president of Union Theological Seminary, and Dr. Kenneth Scott Latourette of Yale. Committee meetings in the near future will concentrate on isolating the essential agreements and disagreements between the Churches which are relevant to their union and cooperation.

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NEWS OF OTHER CHURCHES

PENSION FUND HEADS HAVE MEETING

Pensions boards of 21 denominations and two church-related agencies associated with the Church Pensions Conference paid out total benefits of $18,216,099 during the past year, it was reported at the annual meeting of the conference. This figure represents an increase of nine per cent over the previous year. Of the total, $16,215,600 was paid to pension beneficiaries, $1,530,392 to relief beneficiaries, and $470,107 in miscellaneous benefits.

William M. Huggins, statistician of the conference, noted that there were 37,635 pension beneficiaries this year as compared with 7,185 relief beneficiaries. "This shows the large number of beneficiaries under formal pension plans," he said, "as compared with those who receive benefits only on the basis of need. There was a time when nearly all the benefits were paid only on the basis of need."

Total funds available to the pension boards reporting to the conference amount to $314,125,-141, an increase of 9.3 per cent over last year. There are 123,-130 ministers and 138,628 congregational units whom the pension boards are serving. The denominations they represent have a church membership of 32,403,856, or nearly 25 per cent of the population of the U. S.

METHODIST WOMEN LAUNCH PROGRAM

A four year program by which Methodist women plan to make their impress on the social development of the world was outlined at a meeting held at Buck Hill Falls, Pa. It will be led by Thelma Stevens, social service secretary. Stressed is the backing of UN; using the ballot for world betterment and peace; stabilization of family life; safeguarding human freedoms; applying Christian principles to economic life.

PRIEST URGES AID TO KUOMINTANG

The Rev. Gabriel Gorman of the Passionist Fathers, just arrived from China, at once appealed to Americans "to urge President Truman to give immediate encouragement and support to the Chinese people against Communist invaders." By "Chinese people" he meant the Kuomintang, headed by Chiang Kai-shek. The R. C. priest declared that "communism is the sworn enemy of Christianity. If the Reds take over China, Christianity will be forced underground as is now the case in Red-occupied area of Mongolia and Manchuria."

Quite the contrary report comes from an agency that maintains hospitals for the blind in China, whose honorary president is Madame Chiang Kai-shek, and on whose board is Congressman Walter Judd, said to be the number one spokesman for Chiang Kai-shek in the U.S. In an appeal for funds, the agency states definitely that their work has in no way been interfered with by Communists. The Friends Service Committee reports the same thing, as do many missionaries in China.

METHODISTS HIT KLAN

Methodist ministers of Atlanta took a healthy poke at the Ku Klux Klan by unanimously passing a resolution calling for legislation by the city, county and state governments against the KKK and "any group under the cover of masks." The resolution states further that "we are scandalized at the Klan's desecration of the cross. We denounce as un-American the attempt or threat by any mob to take the law into its own hands. We condemn as un-Christian the Klan's constant stirring of prejudice and hate." The ministers also passed a resolution commending the Rev. Kenneth Brown, Methodist, for standing against Klan demonstrations in the city. It resulted in a widely-publicized exchange of words with the county's police chief after Mr. Brown had insisted that county police "actively participated in the Klan parade."

RACE RELATIONS INSTITUTE

Practical methods for achieving a non-segregated Church in a non-segregated society were advanced at a Presbyterian interracial conference held in Philadelphia. The delegates from all parts of the U.S. agreed that the Church should put its preachings and social pronouncements into practical effect in community affairs.

FOOD CONTRIBUTIONS ARE GOOD

Donations of farm commodities for the 24 state Christmas trains exceeded expectations, it was announced by the Christian Rural Overseas Program. The agency announced that 2,000 carloads of relief food will probably be donated, all of which will be shipped to feed hungry people abroad.

ROMAN CATHOLIC MISSIONARIES

Roman Catholic Church has 261,895 full time missioners in 560 mission dioceses throughout the world, stated Bishop T. J. McDonnell, national director of the Church's mission society at a dinner sponsored by the Jesuits.

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NEWS OF CHURCHES OVERSEAS

FRIENDS ENTER PALESTINE

The American Friends Service Committee has accepted the invitation of Trygve Lie, acting on behalf of UN, to participate in the Palestine refugee relief program. It is to assume responsibility for the program in the Arab-controlled areas of southern and southwest Palestine adjacent to the border of Egypt. The committee already is engaged in a small relief project in Israel, which will be continued. Clarence Pickett, head of the committee, said last week that it is hoped that relief activities will facilitate agreement between Israel and the Arabs. There are about 250,000 Arab refugees in the Gaza area in desperate need of shelter, food, blankets. The U.S. has promised $13,000,000 for the project and it is hoped that UN resources will add a like amount. The Friends need 50 people for the work in Palestine, with several of these already on their way. The committee reports that scores of people want to help in Palestine, so that they are not lacking for numbers of applicants, but there is still need for mature, experienced, concerned persons for several responsible posts.

METHODISTS REMAIN IN CHINA

Bishop Ralph Ward, Methodist, following a tour of areas in the north of China, reports that missionaries are showing "amazing steadiness" in the face of the uncertain conditions. He declared that most of them regard the struggle in that country as its own affair, and said that leaders of the Church are urging only the ill, infirm, aged and mothers with young children to evacuate. In the Peiping area, Bishop Z. T. Kaung urged all missionaries to leave but some announced that they would stay "under any political regime." In the Nanking and Shanghai area, Bishop Ward said, few missionaries were disposed to leave. He declared further that he was having trouble even persuading the elderly and mothers to leave.

WATCH OUT FOR CAPT. ABER

Church groups have been warned to be on the alert for the financial appeals from a Captain Lawrence Aber of Guadalajara, Mexico. The warning is issued by the Foreign Missions Conference that says he appeals for support for "missions projects" but that investigations have failed to uncover any. Letters are written in longhand and are usually accompanied by a crudely printed pamphlet describing Aber's mission work. They are generally addressed "To any Protestant church" in a given town.

UNITE FOR SERVICE IN LONDON

Representatives of three national Churches — Church of England, Evangelical Church of Germany and the Serbian Orthodox Church—held a joint service before Christmas in London's Holy Trinity Church. It was sponsored by the committee for Christian reconstruction in Europe.

WEST GERMANY HAS CHURCH CONTROL

The proposed new constitution for west Germany (U. S., British and French zones) will include provisions for state regulation of Church affairs, according to a decision announced by the parliamentary council at Bonn, in the British zone. Roman Catholic authorities have served notice that they will not accept a constitution which protects the rights of atheists and not the rights of Christians. They have complained of interference in education and have demanded the adoption of a clause safeguarding the right of parents to send their children to parochial schools.

POPE BLESSES FRANCO

The Pope gave his blessing to Spain, including Generalissimo Franco, at an audience to Joaquin Ruiz-Jimenez y Cortes, new Spanish ambassador to the Vatican. "May the God of mercy and truth," the Pope declared, "always protect the Spanish nation—a land fecund in saints. May he always keep her faithful to her Christian vocation, and may he accord her on this earth the esteem to which the numerous services she has rendered to the cause of religion give her a right to expect."

AN INJUNCTION STANDS AGAINST BISHOP

An appeal by Bishop Arnold L. Wylde, Anglican of Bathhurst, New South Wales, against an injunction restraining him from introducing Roman Catholic mass customs at holy communion services has been dismissed by the high court of Australia. A previous judicial ruling barred him from administering any form of service other than that contained in the Prayer Book of the Church of England. It sustained lower court injunctions against making the sign of the cross or using the sanctus bell during the service. In handing down the high court's decision, Justice Rich said "the subject of this unhappy controversy is only fit for a domestic forum and not for a civil court."

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EDITORIALS

Let's Grow Up

OUR diplomatic relationships are in the diaper stage. We don't recognize it, Russia doesn't recognize it, but a large part of the world does. We read in the papers: "Herbert V. Evatt, president of the United Nations General Assembly and United Nations Secretary Trygve Lie sent an unprecedented joint note to the Big Four powers to make a new start toward solving the Berlin crisis, basing it on the Mexican-sponsored appeal." Mexico! our shabby, backward neighbor to the south is telling us we ought to behave!

And well she might, for both the U.S. and the U.S.S.R. have maneuvered themselves into an entirely juvenile and unrealistic position from which each, in their Peter Panishness (we take it all back, Peter Pan had a certain amount of maturity) dare not retreat. Why? To "save face." Whose face? yours? mine? No: faces will not be saved if this continues. Countless millions of young men will, if this tragic silliness isn't soon stopped, do their loyal best to disfigure the faces and dismember the bodies of others—be they Russians or Americans.

"My dad can lick your dad." "Honest teacher; I didn't start it—he socked me first"—to such a low level have our international dealings come, however clothed in dignified verbiage. "Bang, you're dead," so we heard a nine year old shriek exultantly as he aimed a tin machine gun at his nine year old enemy. It reminded us immediately of current speeches both on our side and Russia's in the Security Council. So it goes, the "bang" school of diplomacy. Gentlemen, for God's sake let's grow up! This isn't a game we're playing to save our faces or our dignity or whatever; you're gambling with life and death—with the end of the world. If we're wrong, let's admit it; if we aren't, let's be generous. Let's stop making a fool of him who said in answer to the question, "Lord, how oft shall my brother sin against me and I forgive him? till seven times?"—"I say not unto thee, until seven times; but until seventy times seven."

★

"QUOTES"

A GOOD woman became emotional in an enthusiastic evangelistic meeting and began shouting even as old-time Methodists did upon occasions. In her ecstacy she took off her hat and threw it at the minister. He was happy too and said, "Amen, throw your book at me, sister." She did. He said: "Throw your umbrella at me, sister," and she did. He then said, "Throw your pocketbook at me, sister." She immediately stopped and said to the preacher, "You have quenched the spirit."

—JOHN W. GULLEGE
Layman of
Washington, D. C.

★

Ministry a Man's Job

IN the minds of many laymen the ministry is misunderstood. This is unfortunate both for the layman and the Church. For in the last analysis the clergy are recruited from the laity. It is true that many men enter the ministry in response to a divine feeling of vocation. This is a valid experience. But others are attracted to the ministry as a vocation, or repelled by it, on the basis of the concept they have of the ministry as laymen. This is particularly true of the young man in high school or college.

The popular concept of the ministry frequently obscures its real function. Instead there exists a superficial popular concept. Recent novels and motion pictures, although they are not necessarily accurate, becloud the minister's real function. He seems to be concerned with trifles and to be a sort of business manager of an institution which in many instances is just about able to make ends meet. Often his life is considered a continuous round of bridges, buncos, and bazaars. Again his life may be bogged down with the maintenance of property, the keeping of records, the manipulation of the mimeograph and the addressograph.

To many intelligent young men the challenge to devote one's life to apparent trifles has little appeal. Law, medicine, business or engineering, these present a challenge. To bring an action in court, to cure a disease, to manage a business, to build a bridge—these things appeal. How tragic it is that the real function of the ministry is so obscured by the popular concept of it . . . tragic because it discourages the best men from considering it for their life's work.

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Is it not possible through paid or volunteer parochial help to relieve the clergyman of much of the administrative detail that is placed on him; relieved of those things which seem to others to be his chief concern so he could devote his full efforts and time to his real task. In its real function the ministry is the greatest service a man can offer. The purpose of the ministry is to mediate the life of God to man, through sacraments, worship, teaching and counciling. Moreover, it presents the challenge of interpreting God's word to a world which is given over to sham, materialism and despair.

The ministry demands the best a man has in physical stamina, moral courage and intelligence. May clergy and laity do their part, in whatever they can to eliminate misconceptions. If the real challenge can be made clear, perhaps many will dedicate themselves to the sacred ministry.

The World Peace Foundation

BY
MARGARET BATES

WITH the attention of the world today focused upon the need for international understanding and cooperation, it is of some interest to review the work and achievement of an organization which for nearly forty years has been working in this field. The World Peace Foundation, founded in 1910, is today a unique institution on the American educational and international scene.

Centering its activities around the task of making available to the public the facts of international affairs and leaving interpretation to the individual, the Foundation is a non-profit, non-partisan organization whose history reflects in large degree the growing interest of the United States in what is going on outside its borders. Originally one of that large group of American organizations whose goal was extreme pacifism, the Foundation has grown and changed with public opinion, and today is a leader in the movement to inform Americans about the daily happenings and long-term trends of international events.

A small organization which has headquarters at 40 Mount Vernon street, Boston, the Foundation specializes in the publication of studies and monographs concerning American foreign relations and international organization, maintains a reference library on international questions, and from time to time holds conferences and meetings to discuss problems within its scope. Its building has become the center of many international groups and associations in the New England area, attracting alike the novice who wishes information on the United Nations or the European Recovery Program and the specialist who is looking for research aids for detailed technical studies. Its publications are widely used in colleges and libraries not only in the United States but throughout the world, and its documents library contains one of this country's most complete collections of materials concerning the United Nations and some fifty other international organizations created by the nations of the world. The work of the organization has been praised by such international leaders as United Nations Secretary-General Trygve Lie, American Ambassador Warren Austin, and former Undersecretary of State Sumner Welles, and its books are used regularly by most of the world's foreign offices and departments of foreign affairs.

Founded by Edwin Ginn

The Foundation was established by Edwin Ginn, the well-known educational publisher, who was greatly influenced by the early works of Norman Angell on the futility of war. To bring the problem of peace to the attention of the American people, he decided to found a school, semi-theological in character, which would train young men and women in the fight for peace. In 1910, therefore, Mr. Ginn established the International School of Peace, for the purpose, as its charter said, of "educating the people of all nations to a full knowledge of the waste and destructiveness of war and of the preparation for war, its evil effects on present social conditions and on the well-being of future generations, and to promote international justice and the brotherhood of man; and generally by every means to promote peace and goodwill among all mankind." Within seven months the name of the organization had been changed to World Peace Foundation.

Since Mr. Ginn believed in educational means of solving the problem of war, and since two

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members of its first Board of Trustees were college presidents—A. Lawrence Lowell of Harvard and David Starr Jordan of Leland Stanford—the Foundation from its beginning has shown special interest in the academic world. Although Mr. Ginn's idea of training men and women as workers for peace was early abandoned, one of the Foundation's first actions was to detail members of its staff to work with college teachers and students, and it helped to found the foreign student's associations which came eventually to be the International Relations Clubs active on so many campuses today. The Foundation's close relationship with American education has continued over the years, and its directors have not infrequently described their profession as that of "educator." Today four members of the Board of Trustees are college presidents—James Phinney Baxter 3rd of Williams College, John Dickey of Dartmouth, Kenneth C. M. Sills of Bowdoin and Henry M. Wriston of Brown University.

Because Mr. Ginn was interested in obtaining their support for world peace, the Foundation has also worked closely with commercial and industrial groups, and until his death last year William K. Jackson, president of the United Fruit Company, was a trustee of the Foundation. Early activities among business men included attempts to convince them of the futility of war by pointing out the economic burden on the individual citizen. One of the Foundation's first pamphlets, published in 1911, stressed the fact that the United States was spending more money for support of its army and navy than any other nation except Great Britain.

Nor were women's groups neglected; one of the ablest lecturers of the day, Mrs. Anna Sturgis Duryea, joined the staff to work with women's clubs and church organizations. Her early speeches covered such topics as the Hague Conference of 1907 and a biographical sketch of the famous Austrian pacifist, Baroness von Suttner, who received the Nobel Peace Prize in 1905.

Publications Program

THE publications program of the Foundation was also started at an early date. The first pamphlets included translations and reprints of the works of many nineteenth-century pacifists, from Victor Hugo to Charles Sumner, as well as studies of the progress of international arbitration, the settlement of world disputes, disarmament programs, and so on. A monograph published by the Foundation in 1911, Paul Reinsch's "Public International Unions," is still regarded today as the outstanding publication in its field—a statement which is almost as startling, so fast has the study of international relations progressed, as the assertion that a medical textbook of that era is still the best.

The outbreak of the first world war was to change vitally the nature of the work carried on by the Foundation. Edwin Ginn himself had not been a militant pacifist; he had believed that the international army sent to put down the Boxer Rebellion in 1902 had been a striking example of the possibilities of international cooperation and the enforcement of peace. Most of the trustees of the Foundation shared his belief, and after months of discussion it was decided to center the efforts of the Foundation around the achievement of a just peace settlement. The Foundation was to work closely with many American organizations concerned with establishment of a sounder world order, primarily the League to Enforce Peace, which had been founded in 1915 to urge the creation of a society of nations capable of outlawing war.

In 1920 the Foundation became one of the first American groups to work with the League of Nations. Interested in connection with its informational activities in increasing public knowledge about the new world organization, the Foundation became the sales agent in this country for all League publications, and during the next ten years was to handle some 750,000 documents dealing with all phases of international cooperation, from the world control of slavery and narcotics traffic to studies in economic statistics. Until 1936, the Foundation also was in charge of distribution for other international organizations such as the International Labor Organization.

In the meantime, a large reference library was built up. A portion of this library was later transferred to the newly-established Fletcher School of Law and Diplomacy, to be used by a large number of students concerned with international affairs.

Since 1938, many of the Foundation's activities have been connected with the publication of documents. In that year, the Foundation began to edit and issue an annual series of "Documents on American Foreign Relations," which has become an indispensable source for any one interested in the development of American foreign policy. The eighth volume in this series has just appeared, and a supplement to it, "The First Five Peace Treaties," will contain the only detailed material available concerning the negotiations which ended World War II with Italy and with Germany's satellite states.

During the war, the Foundation published the

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reports of the Universities' Committee on Post-War Problems, and it has recently entered a new field with the publication of a quarterly journal, "International Organization." This magazine deals with the work of the United Nations and some fiifty other international groups, summarizing their activities in a section written directly from their documents and working papers, and containing also interpretive articles, important documents, and bibliographical guide. The editing of "International Organization" is under the direct supervision of a special Board of Editors, made up of persons who attended the San Francisco Conference in 1945, and who have worked closely with the United Nations and other international groups since that time. The actual coverage of the magazine is very wide, for the activities of even such diverse organizations as the Council of Foreign Ministers, the Far Eastern Commission, the International Civil Aviation Organization and the Caribbean Commission are summarized.

In the two years since it first appearance this journal has come to be widely read throughout the world, and is now in use as a textbook in a number of universities. Since 1947 the Foundation has been supplying a large number of copies of the magazine to fifty-three areas whose educational facilities were devastated by the war and in which there is a dollar shortage, under a grant received for this purpose. Thus European and Asiatic centers of learning are being helped to rebuild.

Expansion Planned

OTHER recent publications of the Foundation have included the authoritative "Charter of the United Nations: Commentary and Documents," written by Leland M. Goodrich, former director of the Foundation, and Edvard Hambro, now registrar of the International Court of Justice at The Hague. The commentary, the first of its type to appear, has several times been cited in United Nations Security Council debate. A selected bibliography, "Documents of International Organizations," has appeared during the last year under the guidance of a special advisory board whose members include Phillip Jessup, now deputy American representative on the Security Council.

It is interesting to note that, since its inception, the Foundation has worked closely with allied organizations. Its original ties with the Church Peace Union, the American Peace Society, and the Carnegie Endowment for International Peace have been continued, while today it also cooperates actively with groups such as the Foreign Policy Association, the Institute of Pacific Relations, and Britain's Royal Institute of International Affairs. On a national level, it works with the Department of State; on an international level, with the United Nations. One of its present trustees is Christian A. Herter, vice-chairman of the House of Representatives Select Committee on Foreign Aid, who was instrumental in the creation of the European Recovery Program.

The outlook of the World Peace Foundation today is reflected by efforts to expand its informational activities and its services to the public. Under the leadership of its Board of Trustees, of which Harvey H. Bundy, former Assistant Secretary of State and of War, is president, and the present director, Raymond Dennett, the Foundation is attempting to make more and more people—in the United States as well as throughout the rest of the world—aware of the increasing need for international understanding, and to help them learn about world affairs. The widely representative membership of the Board of Trustees, which includes among its members educators, lawyers, businessmen, and public officials, indicates the diverse interests of the Foundation and its intention of working actively with all groups within the community. The Foundation's library today is a center for information for the layman and student, while its publications, going out from Boston to all corners of the world, serve also to help fulfill the Foundation's objective of education for peace.

Increasing Understanding

BY PHILIP H. STEINMETZ
Rector of the Ashfield Churches

SUFFERING increases sympathy and understanding. Apparently our calm detachment in the face of the greatest devastation and destruction ever wrought by men; our quiet tolerance of the use by ourselves of the atomic bomb against civilians; our willingness to think of going to war again if by so doing we can improve our position; the lack of concern for other people which these attitudes reveal, arise from the fact that we have not suffered enough.

We cannot be expected deliberately to bring disaster upon ourselves, but we can share in suffering by making gifts which cost us real privation—larger than we can afford. Such gifts not only bring great blessing to others, but they may do us some good, too. Let us not be afraid to dare deeply for the desperate plight of the many who suffer far more than they deserve.

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We're Better Than Our Press

BY
W. B. SPOFFORD

HE has come and gone and the U. S. government is still in business. And I'm not talking about Santa Claus but the Dean of Canterbury. Mr. Truman, while not in the White House, is still residing at Blair House next door, the 81st Congress is about to convene and the Supreme Court is still handing down decisions. So that case of jitters shown by some churchmen over the Dean's visit seems hardly justified. Maybe it wasn't jitters in any case, but simply that a few of our bishops—not many—lunch too frequently at their downtown clubs and listen mostly to conversations of people who live on one side of the tracks. Money does have to be raised to keep the wheels turning, so a bit of compromising with those who have it is understandable even if to be regretted. For after all the Dean of Canterbury is a Christian. Whether he is also one of that group referred to in the Lambeth resolutions as "Communists who are practising Christians" I have no way of knowing. But if he is then I would think that our bishops were offered an excellent chance to put to work another of their resolutions, number 26, which reads: "The Conference believes that Communism is presenting a challenge to Christian people to study and understand its theory and practice, so that they may be well instructed as to which elements in it are in conflict with the Christian view of man and must therefore be resisted, and which elements are a true judgment on the existing social and economic order."

Ear-plugs and blinders, which two or three bishops advised the faithful to use if they saw the Dean approaching, are gadgets which hardly make for understanding.

A Notable Achievement

In any case I was proud to have Dean Johnson up before huge crowds all over the country, picturesque in clericals and cross, talking about what he thinks is required of us if the principles of Christianity are to be applied to international situations. So also I was delighted to have Henry Wallace stand before 20,000 people in Madison Square Garden at the Dean's meeting and say proudly that he was an Episcopalian. He could have left it unsaid, and it would have been understandable if he had, everything considered.

WHAT we need to know however is not about the few, bishops and others, who denounced the Dean (and so get the headlines), but rather the fact that Episcopalians in every city where he spoke were on committees to welcome him, with communicants of our Church in most instances either chairmen or introducers. I haven't the complete record, but I am glad to pass on the names of those who, in various capacities, played their part in making the speaking tour of the Dean a real success. I apologize to those whose names are omitted because I lack the information. Neither can I list the many who served on local committees simply because it is so long.

First of all the following Episcopalians were on the national committee to welcome Dean Johnson: Bishop Haines of Iowa; Bishop Hall of New Hampshire; Bishop Lawrence of Western Massachusetts; Bishop Nash of Massachusetts; Bishop Parsons, retired of California; Bishop Staney of New Mexico; Bishop Moulton, retired of Utah; Bishop Peabody of Central New York; Bishop Dagwell of Oregon; Bishop Bayne of Olympia. Also the Rev. Charles B. Ackley of New York; Dean John W. Day of Topeka; Dean Charles Taylor and the Rev. Joseph F. Fletcher of the Episcopal Theological School; the Rev. Fleming James of the Yale Divinity School; Editor Guy Emery Shipler of the Churchman; Prof. Vida D. Scudder of Wellesley; the Rev. Arthur Lichtenberger of the General Seminary; the Rev. Joseph G. Moore of Seabury-Western Seminary.

But members of our Church did more than merely serve on a committee and let it go at that. At the dinner in New York which launched the Dean's tour, the Rev. W. H. Melish of Brooklyn presided; the Rev. Roscoe T. Foust of New York gave the invocation; Bishop-elect Donald Campbell of Los Angeles was one of the speakers. In Boston the chairman of the meeting was the Rev. Kenneth Hughes of Cambridge; the Rev. Joseph Fletcher introduced the Dean and the Rev. Warren McKenna was active in promotion. Dean Johnson also preached at the Cathedral of St. Paul upon the invitation of Dean van Etten.

In Minneapolis Bishop Keeler presided at a meeting at which the Dean addressed the clergy of the city; Bishop Kemerer, Dean Morris and

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Canon E. C. Prosser of St. Mark's Cathedral all extended the visitor a hearty welcome; the Rev. Norman Burgomaster of St. Luke's introduced him at the public meeting.

In Chicago the rector of one of the city's largest parishes, St. Edmund's, the Rev. S. J. Martin introduced the Dean, and Prof. Moore of Seabury Western and the Rev. Clarence Parker of St. Mark's took a leading part in making the meeting a success.

In Detroit, where official pressure was on to keep the clergy from having anything whatever to do with the meeting, the Dean was introduced by the Rev. W. B. Spofford, Jr., executive secretary of the Episcopal League for Social Action, with the Rev. Malcolm Dade of St. Cyprian's and the Rev. F. R. Meyers of St. Matthew's taking an active part. In Denver, Dean Paul Roberts of St. John's Cathedral was a prominent member of the committee, and the same goes for Bishop Bayne in Seattle, and in San Francisco Bishop Parsons, as one would expect, presided at the meeting.

At the Madison Square mass meeting, with 20,000 present, the chairman was the Rev. W. H. Melish of Brooklyn, with Episcopalian Henry Wallace a featured speaker. Praise also goes to Rector Howard Melish of Holy Trinity, Brooklyn, who invited the Dean to preach and also to a large number of Long Island clergy who went to LaGuardia field to welcome him on arrival.

In Philadelphia the Rev. Charles Ehly, rector of the Incarnation, Drexel Hill, introduced the Dean with Elizabeth Frazier, formerly head of religious education in the diocese, a leader of the local committee. Also active were the Rev. William Russell, now with the Friends Service Committee, and the Rev. Kenneth Forbes, a retired but very peppy priest of our Church.

High Spot of Tour

THIS Philadelphia meeting on December 14th was originally planned as the final one of the tour. But a request came from Atlanta, Ga., which in many ways is the Episcopal Church Story of the Year. At the invitation of Bishop John Moore Walker, the Dean's meeting in that Southern city was held at St. Philip's Cathedral. It was a mass meeting rather than a religious service, with Dean Johnson delivering pretty much the same address that he gave two nights before in Madison Square Garden. It was understood that he would, both by Bishop Walker and all the people involved, and it was so announced in advance. What is more, there was absolutely no segregation at the cathedral—not, as I understand it, at the insistence of any committee, but because Bishop Walker and the cathedral authorities said it should be that way. Furthermore, Dean Johnson was met at the airport by the Bishop of Atlanta and was a guest at the Bishop's home during his stay in the city.

All of which adds up in my book to pretty good going for Episcopalians, with a pat on the back to the Episcopal League for Social Action to which practically all of those here named belong.

The Dean's Message

As for the addresses by Dean Johnson, I fail to see on just what points anybody can quarrel with him. He said that the people of Russia, like those of every other nation, desire peace. What's wrong with that? He said that Russia and its satellite states were following the teachings of Christ in bringing better relations among men. A person can question whether this is a fact, but a Christian, I would suppose, would hasten to add, "I hope it is true." He said that it is possible for such diverse systems as the American and Russian to live side by side in peace. And if this is subversive then a lot of people are subversive, including the late President Roosevelt and the late Wendell Willkie—just to be non-partisan by bringing in both a Democrat and a Republican.

In calling upon us to face the realities of the present situation, the Dean said this:

"(1) We cannot compel the Soviet Union and other countries to change their form of society.

"(2) We cannot organize the world against them.

"(3) We cannot force the rest of the world to oppose the Soviet Union.

"In so far as the United States is trying to do these things she exhausts her resources and the resources of Europe and Asia. What could not be done today if the expenditure on armaments was diverted to food, clothing and housing for the people in your land and the rest of the world? What is really necessary is a change of policy. This requires courage. It requires courage to recognize that the present policy leads to bankruptcy."

To which I say that the only thing wrong with that is that if "the present policy leads to bankruptcy" (talk to your banker sometime about that) then it is not alone courage that is needed but also "strong common sense of a very practical nature," which is the way Noah Webster defines "horse-sense."

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

Ancient Egyptian Religion. By H. Frankfort. Columbia University Press. $3.00.

Who has not felt the spell of ancient Egypt? Who, having even begun the study of Egyptian religion, has not been baffled by it? It seemed to reflect a profound philosophy, or deep mysteries; but its worship of animals and its crude myths seemed only to be survivals of primitive animism—or something equally barbarous. And so attempts were made to show an "evolution" or at least "development" or religious ideas from the barbarous to the refined. In this epoch-making book Professor Frankfort disregards the modern theories, and asks the questions which should have been asked in the beginning. He finds that the whole outlook of the ancient Egyptians, in religion, politics, morals, literature and art, took for granted a static universe, a permanent world-order. This is what —alone—gives order to their religion and "theology." Of course Egypt influenced the surrounding nations, including the Hebrews and, especially, the world of later Hellenism. But it was often in a negative way (see the Book of Wisdom). Every serious student of the Bible should read this book, for here at last is the Ariadne's thread for exploring the cavernous, labyrinthine religious thought of the ancient Egyptians.

—F. C. G.

The Un-Marxian Socialist. By Henri de Lubac, S. J. Sheed and Ward. $3.50.

This is an historian's book, written for historians. Fr. Lubac has attempted to re-construct the figure of Pierre Joseph Proudhon as an opponent of a reactionary Church who was not, at bottom, an atheist at all! Out of the wealth of his primary researches Lubac makes a startlingly good case for at least qualifying the over-simple traditional picture of Proudhon as a purely secular social-revolutionary, a picture commonly drawn from classical dicta repeated out of context, such as "property is theft" and "God is evil."

This work, at the academic level, appears to be a part of the general movement in French Catholicism to re-establish "contact" with the working class and its revolutionary directions. The same rapproachment, at the grass-roots level, is to be seen in books like Fr. Perrin's "Priest Workman in Germany," and in movements such as the Jocists' and others described in Mrs. Bishop's "France Alive." The latter aim at a moral unity. Fr. Lubac seeks an intellectual common ground.

—J. F.

The Russian Idea. By Nicholas Berdyaev. Macmillan. $2.75.

This is one of the most valuable books ever written about Russia. It attempts to deal with the question, not, what has Russia been historically, but what is Russia in the mind and thought of the Creator?

The theme of Russian messianism runs through the whole work, as in a most sympathetic manner Berdyaev illustrates by the development of thought and literature the movement of Russia in the modern period. The struggle which arose from discontent with the "wrongness and ugliness" of life under the Tsars is pictured as an attempt to rediscover the import-

Things have not greatly changed ---

In 1833 a Seminary Dean said this in his Report to the Trustees:

I have visited all the rooms in the building. A few of them require slight repairs, chiefly of plastering; the grates of several of the stoves need fixing; some of the rooms still annoy the occupants by smoking; and, in one, a leak along the flue is injuring the plaster. In other respects, I believe, the building is in good condition.

The institutions which train our spiritual leaders still depend upon the people of the Church for their maintenance.

Berkeley Divinity School, New Haven, Conn.; Bexley Hall, Gambier, Ohio; Bishop Payne Divinity School, Petersburg, Va.; Church Divinity School of the Pacific, Berkeley, Calif.; Divinity School of the Protestant Episcopal Church in Philadelphia; Episcopal Theological School, Cambridge, Mass.; The General Theological Seminary, New York City; Nashotah House, Nashotah, Wisc.; School of Theology of the University of the South, Sewanee, Tenn.; Seabury-Western Theological Seminary, Evanston, Ill.; Virginia Theological Seminary, Alexandria, Va.

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ance of personality, which in the West had been lost to egotism. "Personality stands opposed to the hidebound exclusiveness of egoism; it is possible only within the common life." It is not always easy for a westerner to put himself in a position to understand the mysticism of the East, for such explanations as this are not easily subsumed under the concepts of our thought:

> "In the West there was a movement of the mind toward truth, by way of a logical concatenation of concepts, while here in Orthodoxy is to be found a striving after truth by an inward raising of consciousness towards integrality of the heart and concentration of the mind."

The Russian Idea is a great book, but hardly an easy one. A much wiser man than the present reviewer wrote the blurb on the inner flap to the effect that this volume "helps make clear to American people the true Russia." It may bring the true Russia closer to us and even expose it to our understanding, but the clarity of the whole thing is not evident.

—S. A. T

Selected Poems of John Oxenham. Edited by Charles L. Wallis. Harper. $2.00.

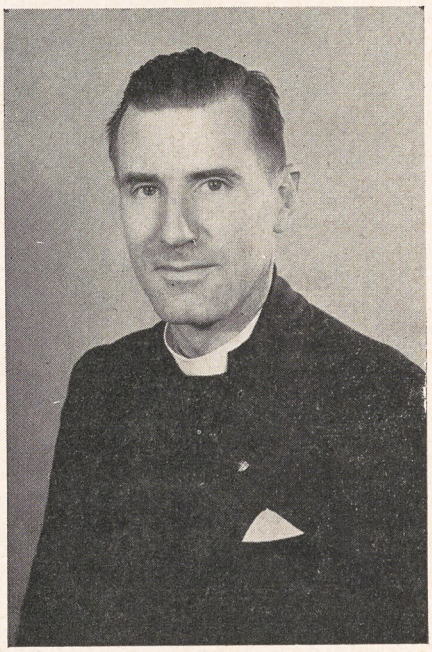
The most significant poems of John Oxenham and a biographical sketch by the poet's daughter are to be found in this his first representative selection to be published in America. These short poems, expressing the poet's thought and experience in the Christian life, should be useful to both clergy and laymen for inspiration in private meditation, in sermons, and in informal prayer groups.

—E. T.

Young Mr. Newman. By Maisie Ward. Sheed and Ward. $4.50.

Mrs. Ward already has us in her debt for a delightful study of Gilbert Keith Chesterton and a rounded treatment of the Roman Catholic revival in England associated with her father Wilfrid Ward. The present book is a portrait of Newman as a child, boy and man, before his departure from the Church of his fathers to the Roman obedience. It is a charmingly written, amply documented piece of work, which manages to convey to us some sense of the delicacy, grace and early power of the later Cardinal. Since Mrs. Ward is herself a devout Romanist, she naturally feels that in his final decision—after a typically Newmanian uncertainty—he chose the right way. But it must be added that no anti-Anglican spirit animates the book; indeed Mrs. Ward seems to sum up her own feelings in the sentence, "Conversion meant no casting aside of positive truth but its completion." Why this seemed to Newman "completion" is made sufficiently plain in the course of the study; that it was necessarily so, in actual fact, is another matter, upon which the reviewer (like most readers of this review) could hardly be expected to agree with the author. We may commend this study, however, as a sympathetic and discerning appraisal of "the young Mr. Newman," with his strange attractiveness, his shyness, his deep moral earnestness, and that indefinable quality which makes so appropriate both his own motto, "Cor ad cor loquitur," and the words inscribed on his tomb, "Ex umbris imaginibusque in veritatem."

—W. N. P.

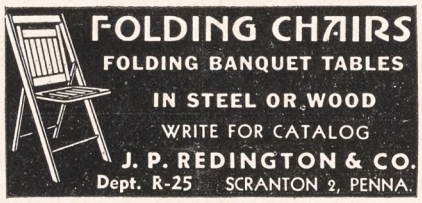


Philip H. Steinmetz is the pastor of both the Episcopal and Congregational Churches at Ashfield, Massachusetts.

Lincoln and the Preachers. By Edgar DeWitt Jones. Harpers. $2.50.

A somewhat disjointed study of Lincoln's relationship to Protestant, Catholic and Jewish clerics, which rambles on into statements they made about him for more than fifty years after his death.

—H. M. G.



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Lambeth Resolutions

The Encyclical Letter of the Lambeth Conference has been sent by the Presiding Bishop to all of the clergy, to be read in churches October 10th. Of equal, or greater interest and importance are the Resolutions which were passed by the entire Conference. There are 118 Resolutions, dealing with (1) Christian Doctrine of Man; (2) Church in the Modern World; (3) The Unity of the Church; (4) The Anglican Communion; (5) The Church's Discipline in Marriage; (6) Baptism and Confirmation; (7) Ordination of Women; (8) Administration of Holy Communion (Intinction).

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THE PRESS

A SENSE OF HUMOR: But with it all there is much in the strange episode (the recent presidential election) that is reassuring for American democracy. Nothing has been so characteristic of our national life as our concern for the underdog, and our insistence that the spirit of fair play be maintained at all costs in whatever we do. Harry Truman, though he may not have possessed all the qualities of genius for his task, was an American citizen trying hard to do the job assigned him—one he had not asked for. When he told the folk back home at the whistle stops, the trouble he was having with the boys in Washington, apparently they believed him and went home to do something about it. It is also reassuring that the American people still have a sense of humor. The grim facts we have faced so long have not smothered it. So long as we can laugh at ourselves the country is safe. — Christian Evangelist (Disciples).

A STRONG DRIFT: One of the perils of our industrial age is the suppression of personality. The individual is lost in the mass. The workman becomes a mere shuttle in the great machinery that weaves out complex life. In former days the workman made an entire product. This appealed to the personal element in him and he was proud of his work. Now he stands with his hand on a lever or works some machine in a monotonous way. He cannot clearly discover his part in any finished product. The result is the suppression of personal initiative and the loss of personality. There is a strong drift toward the collective condition of society. We are forgetting the individual in the study of the multitude. — United Presbyterian.

ONLY ONE HOPE: Thus far along the roadway of civilization, man has been able to dally in his ignorance. The harm he could do was in proportion to his control, Now, in our time, the chain has run out. On the end of it is an atom. "There is no defense." How these hollow monotones echo down the corridors of our fears. There is only one hope. "Christian education is the hope of the world." The church must educate.—Christian-Evangelist (Disc.).

JUST A TRICKLE: William James, the great psychologist, wrote a book entitled "The Energies of Man." He said that men habitually used only a small fraction of the powers they possessed. He said that the average person uses only about 20 per cent of his brain power. Personally we think he was exaggerating but are confident that we could all be more intelligent, more sensitive and more dynamically alive. We are not getting out of us what is in us—just a trickle getting through when back there is 80 per cent of our capacity asleep, as useless as if it were not there at all. Think of what might happen in our lives, in the life of our Church, if we increased our output only 20 per cent, or even ten! The greatest moment in life is the moment when we become alive, when something touches us, or when somebody comes to us and calls out of us the things that are really in us. — Christian Leader (Universalist).

NOT SO DUMB: The American people aren't so dumb, after all. Just why they all voted as they did is, and will remain a mystery, but they had a lot of good reasons: Dewey, the 80th Congress, thinning pocketbooks, Taft-Hartley, housing (or absence of it), to mention only a few. The Democrats' rebirth has virtually killed all prospects of the labor-backed new party which Walter Reuter and friends were once so hot for, and about which William Green allowed himself to say a few kind words back in the pre-election gloom. And the lovely pasting that was given Henry Wallace and his ill-timed and ill-starred venture won't help to resurrect the corpse. What is more important is that the American people were smart enough to get fed up with the reactionary swing after only two years. What we will be able to do with this liberal swing is now the big question.—Commonweal (R. C.)



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GOOD IDEA

To stimulate interest and understanding, the organizations of St. Mark's, Waterloo, Iowa, where the Rev. Perry Gilfillen is rector, make regular reports to the vestry. Likewise a representative of each parish organization is present at vestry meetings to find out what they are doing and thinking. They of course report back to their organizations. The rector also gives a report of his activities for the past month. The idea keeps everybody on their toes.

LEND LEASE: Requests that we have received for lectern Bibles have all been filled. However, a considerable number wrote us that they have Bibles they will be glad to send churches or missions in need of one, so if you can use one write this department at The Witness, 135 Liberty Street, New York 6, N. Y. A request has been received from a mission for a red dorsal; also there are requests for hymnals, with music, either the new or old editions.

We have also had a nice letter from the Rev. Frank L. Titus, assistant secretary of the Overseas Department of the National Council, congratulating us on the "new" Witness. He says he likes the new format and set-up. Editor Bill Leidt of Forth told us that too the other day, which sets us up no little. But to get back to Secretary Titus, he says that he has received a letter from the en. Arnold Waldock concerning his work in Nicaragua in which he says: "I am wondering if you can locate for me a Service Book for the Altar, and if possible a large Hymn and Prayer Book. Don't mind in the least if they are second hand. Also our workers are asking for Bibles (large print). In these parts we never mind how old such materials might be. All will be gratefully received." So if there are individuals or churches having any of these things they should be sent to Mr. Titus at 281 Fourth Avenue, New York 6, N. Y. He adds that "in case of duplications we will send such duplicates to other missions where they have similar needs."

GET-TOGETHER: An eastern parish, not far from New York, is looking for a curate: sound Prayer Book churchman; good at pastoral work and with youth. Salary $3,000 with $1,000 house allowance. — A former chaplain, married, desires work near a university. He will be satisfied with a small salary and house, providing he is allowed twelve hours during the week for study. — The church looking for the hard working rector has found the man; also the suburban parish wanting an assistant. However the city parish that wants an assistant who likes to work with poor people and has a social awareness, is still looking. — A midwestern church needs "a good, religious, young man, preferably single." There is a pretty church and a rectory recently decorated. Salary $2,000 plus $500 from the diocese if married; $1,600 plus $500 if single. The church is in a fast growing town of 12,000 and the vestry says there is a real opportunity for a man who is willing to work. This department conducts business by correspondence only. Please do not ask for interviews.

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PEOPLE

CLERGY CHANGES:

Edmund R. Laine, on advice of his doctor, is to spend the winter in Florida, and has been granted a six months' leave by the vestry of St. Paul's, Stockbridge, Mass.

Charles E. Hill, priest of Williamstown, Mass., is temporarily in charge of St. Paul's, Stockbridge, Mass.

Robert L. Seekins, Jr., formerly rector of St. Thomas' Church, Providence, R. I., is now vicar of St. John's, Old Orchard Beach, Maine.

Frederick E. Stillwell, rector of St. Paul's, Virginia, Minn., and in charge of Churches at Eveleth and Tower, becomes rector of St. Mark's, Lake City, Minn., and in charge of Christ Church, Frontenac, on January 1.

John G. Shirley, formerly associate rector of St. Marys, Daytona Beach, Fla., is now rector of St. Philip's, Coral Gables, Fla.

Charles R. Palmer is to retire as rector of St. Mary's, Daytona Beach, Fla., for reason of health as soon as his successor has been chosen and installed.

A. Bruce Lauenborg, formerly vicar of the Redeemer, Avon Park, Fla., and in charge of St. Ann's, Wauchula, is now rector of Grace Church, Ocala, Florida.

William O. Hanner, formerly rector of Trinity, Rock Island, Ill., is now rector of St. Stephen's, Cocoanut Grove, Fla.

Eugene L. Avery, formerly vicar of St. James', Tampa, Fla., is now rector of the Incarnation, Jersey City, N. J.

Constant W. Southworth, formerly assistant at St. John's, Larchmont, N. Y., is now rector of All Saints', Briarcliff, N. Y.

Ernest D. Vanderburgh, formerly in charge of St. Mark's, Philmont, N. Y., is now assistant at Holy Trinity, New York City.

Claude M. Stent, formerly in charge of St. Mark's, Basking Ridge, N. J., is now rector of Trinity, Garnersville, N. Y.

HONORS:

Bishop Henry I. Louttit, coadjutor of South Florida, has been reelected president of the Florida Council of Churches.

J. Mitchell Taylor, rector of All Souls, Miami Beach, Fla., has been elected president of the Miami Beach Clergy Council, membership in which is open to Protestants, Roman Catholics and Jews.

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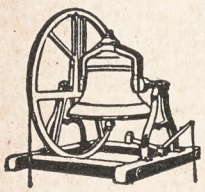
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PEOPLE

ORDINATIONS:

W. P. Clarke was ordained deacon on December 21 at Christ Church Cathedral, Eau Claire, Wis., by Bishop Herstick. Upon graduation from Nashotah in June he will become assistant at the cathedral and canon missioner.

Orlando S. Barr, Jr., curate at St. Mark's, New Britain, Conn., and vicar of Grace Church, Newington, was ordained priest by Bishop Budlong, assisted by Bishop Gray, at Trinity, Hartford, December 16. Also advanced to the priesthood at the same service were **Percy L. Urban, Jr.,** curate at Christ Church Cathedral, Hartford; **Henry L. Whittemore, Jr.,** curate at Trinity, Hartford; **John Spear,** curate at Trinity, New Haven.

Wells R Bliss, vicar of Christ Church, Totowa; **Benjamin L. Eyrick,** on the staff of Grace Church, Newark; **Clarence W. Sickles,** of the staff of the Western County Missions, Sparta, N. J., were ordained priests at Grace Church, Newark, by Bishop Washburn on November 30.

William B. Murdock, assistant at St. Paul's, Burlingame, Calif., was ordained priest by Bishop Block on December 5.

LAY WORKERS:

Prof. Henry M. Gass, dean of men at the University of the South, Sewanee, Tenn., is acting vice-chancellor pending the selection of a permanent successor to Dr. Guerry.

Mrs. James Austin Hart 3rd has resigned her position at St. Andrew's School, Middletown, Del., to join her husband who is a student at the University of Delaware. She was formerly Anne Trapnell, daughter of the Rev. and Mrs. Richard W. Trapnell of Wilmington.

Laetitia Viele, formerly a social worker in the diocese of Western New York with the Seneca Indians, is now on the staff of St. Andrew's, Mission, Supai, in the Havasupai Canyon, in Arizona.

Mrs. Ethel H. Hogle has been appointed field worker in the diocese of Michigan to work in the mission field under the direction of Bishop Emrich.

DEPOSITION:

Francis B. Cannon, having renounced the ministry, was deposed on December 13 by Bishop Hart of Pennsylvania. The action was taken for causes which do not affect his moral character.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

MR. W. A. COCHEL
Churchman of Kansas City

I have just completed reading of the rural number (Dec. 2) and am particularly pleased with your report of the work at Roanridge. It is very heartening to note the widespread interest. Yours is the first of the Church publications, aside from those under supervision of the National Council, to give readers definite information of our efforts. You may be interested to know that our architect is now working on plans of the house at the Round Barn Farm into a dormitory and community center. When completed this will permit transfer from Park College to Roanridge of all activities now in existence and enable us to start on an all year rather than summer program.

ALEXANDER M. LUKENS
Rector of St. Barnabas, Denver

A correction is due I believe of your statement (Dec. 2) where you state that "the Rev. A. M. Lukens has been appointed rural dean for the bishop's scattered congregation." He hasn't been. The appointee is the Rev. Eric A. C. Smith whose efficient and energetic work is well known in Colorado. You or your correspondent should have checked with him, or the Bishop. True the Living Church Annual made this mistake. But the Morehouse Co. is not infallible. Let this be a lesson to you.

I. W. MOOMAW
Agricultural Missions Secretary.

The recent copy of The Witness is of special interest to us because it presents to us clearly your program of work and the wholesome Christian philosophy behind it. Mr. Reisner has not yet reached the office since his return from England yesterday, but I am sure he joins me in extending our best wishes to you for the still further development of of your program.

MRS. VERNON SKEWES-COX
Churchwoman of Ross, Calif.

I read with great pleasure your editorial (Nov. 25) when you spoke in favor of this country giving up sovereignty and strengthen the U. N. so as to make it capable of enforcing law through a real world police force. Our family are all working through the United World Federalists for world government. I am a church member and have a hard time justifying the attitude of the Church to my daughter and sons. They ask me why the Church is not a leader in this movement for the brotherhood of man. If the Church took a strong stand on this most Christian tenet it would regain the respect and following of thousands of young people who long for real spiritual leadership in a chaotic and materialistic world.

DEACONESS EVELYN SEYMOUR
Diocese of Eau Claire

The Witness has also arrived and I had to read it from cover to cover before putting it down. The Bishop was here yesterday, and you will be pleased to know that he was so delighted with the issue he wrote and asked for 100 copies. He plans to distribute them to the diocese and especially to the lay men and women. I think the number on the Church Army was very well done too.

DEAN FRANK GIFFORD
Philadelphia Divinity School

In the December 2 issue of The Witness there are many interesting articles concerning the Church's ministry in rural areas. You have certainly accomplished a great deal in arousing the Church to this great need.

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