

THE

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Witness

February 24, 1949

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TESTING HIS STRENGTH
At a Church School in Florida
(Story on page seven)

THE PRAYER BOOK IN AMERICAN LIFE

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 at 9 Holy Days and 10 on Wednesdays) Holy Communion; 8:30 Morning Prayer; 5 Evening Prayer.
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Thursdays and Holy Days: 11:45 a.m.
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For Christ and His Church

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THE WITNESS is published weekly from September 15th to June 15th inclusive, with the exception of the first week in January and semi-monthly from June 15th to September 15th by the Episcopal Church Publishing Co. on behalf of the Witness Advisory Board, Bishop Lane W. Barton, *Chairman*.



The subscription price is \$4.00 a year; in bundles for sale in parishes the magazine sells for 10c a copy, we will bill quarterly at 7c a copy. Entered as Second Class Matter, August 5, 1948, at the Post Office at Tunkhannock, Pa., under the act of March 3, 1879.



POSTMASTER: Please send notices on Form 3578 and copies returned under labels Form 3579 to THE WITNESS, 135 Liberty St., New York 6.

SERVICES In Leading Churches

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Wednesday: 7 and 9:30.
Thursday: 9:30.
Holy Days: 9:30.

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Also, 7:30 Tuesdays; 11 Wednesdays.

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Holy Days: Holy Communion at 10:30.

SERVICES In Leading Churches

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

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Organ Recital: Tuesday, 12:10.
The Cathedral is open daily for prayer.

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Rev. E. Felix Kloman, S.T.D., Rector
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Saints' Days: 12 noon.
This Church is open every day.

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CHRIST CHURCH

RIDGEWOOD, NEW JERSEY
Rev. A. J. Miller, Rector
Sunday: 8 and 11 a.m.
Friday and Holy Days: 9:30 a.m.

STORY OF THE WEEK

Increased Budget Is Adopted At Council Meeting

Nationwide Radio Program Goes Off the Air With Hope of Coming Back Later

By W. B. SPOFFORD

★ Adoption of a budget for 1949 totalling \$3,764,816 was the chief action at the February meeting of the National Council held at Seabury House. Here are the figures for 1948 and '49:

	1948	1949
Domestic		
Missions	\$ 757,594	\$ 772,039
Foreign Missions	1,605,531	1,748,027
Education	100,720	144,612
Social Relations	31,800	33,600
Promotion	177,528	197,025
Finance	72,700	80,200
College Work	49,945	54,050
Auxiliary	53,780	56,530
Laymen's Work	24,150	24,138
Administration	43,370	47,370
Operating Accounts		
Equipment & Maintenance	42,000	62,500
Staff Insurance	33,500	33,500
Other Accounts	21,000	30,900
Administration		
Supt's Division	44,500	50,500
Shipping	24,650	24,650
Book Store	14,500	17,700
Library	2,580	3,080
Other Appropriations		
Missionary Work	209,406	224,206
Education & Promotion	12,576	15,152
Miscellaneous	81,170	86,170
Cooperating Agencies	23,700	29,800
Administrative Expense	22,548	29,067
Total	\$3,449,248	\$3,764,816

Other money matters reported were that the fund for world relief totalled \$1,466,857 in '48; legacies to the Council last year reached practically an all-time low, amounting to but \$50,000; the World Council requested \$28,000 but got only \$10,000

though the remaining \$18,000 will be raised outside the budget. The matter of permanent support of the World Council will be one of the matters to come before the General Convention in September.

Rumors had been flying about that the Council was to close the Bishop Payne Divinity School. The trustees of the school requested however that "the National Council continue its annual appropriation for a reasonable time, not to exceed three years, as may allow a thorough survey to be made and definite decisions determined as to the location, facilities, curriculum, faculty and student registration with reference to the opportunity and expansion of the Church among the Negroes of this country." The Council accepted this proposal, at the same time urging "all dispatch and diligence consistent with sound decisions in perfecting these plans and expresses the hope that they may be consummated not later than June 1, 1950." Also by Council action, the Presiding Bishop is to appoint a committee of the Council to collaborate with the committee of the Bishop Payne trustees.

The nationwide radio program "Great Scenes" goes off the air with the February 25 broadcast. Reason: difficulties in financing it. The cost each week is about \$17,000, and was to

have been met by parishes adding three per cent to their budgets, but many parishes failed to contribute. However, the Council ordered the promotion department to seek funds for another series later this year, and the Rev. John W. Irwin of that department told the press that funds would be solicited at once from parishes for such a program in "the season of 1949-50."

Robert D. Jordan spoke of the plan for world relief, entitled "One Great Hour." It is to be a radio program on March 26, on three major networks, and possibly on a fourth. It will run a full hour, with dramatizations showing needs, opportunities and accomplishments of the Churches in world relief overseas. All Christian Churches in this country are uniting in this effort, which will be followed Sunday morning, March 27, by an offering, intended to meet the budgets of all the Churches. Already 60,000 of the clergy manuals have been distributed. Orders for the invitation booklets are for more than two and a half million, and it is assured that the reminder postcard will go into more than ten million homes. The poster will be exhibited by more than 75,000 churches, for three weeks before the broadcast. It is probable that the program will be carried in Canada, and that the Canadian Churches will cooperate. It is believed that more than twenty million of the blue offering envelopes which are symbols of the campaign, will be used by the various church bodies.

Bishop A. A. Gilman, recently retired after 47 years in China, addressed the Council on conditions in China as he has ob-

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served them. The Bishop urged patience and efforts at understanding. He does not especially fear the Communists as to their attitude toward missionary work, but he does fear that they would make education impossible, through the method of ordering that no tuition be charged. He is confident that the work of the Church will go on; that the Chinese Church may have its difficult days, but Chinese Christians are people of great faith and their religion is stable and enduring, he said.

The Council spent an afternoon in presenting "The Church is One" which is the beginning of the build-up for a unified program of the Council's work which will be presented to the General Convention in September. Secretaries presented the challenge of their particular work, with the various presentations summarized by Robert D. Jordan of the promotion department who said that it all indicated that the Church is one, and as such is ready to move forward in earnest and with all that is needed for achievement. In other words, the National Council and its officers will present a greatly increased budget to the next General Convention.

ADVANCE REPORTED IN ALABAMA

★ Chief order of business at the 118th annual convention of the diocese of Alabama, at St. Mary's Church, Birmingham, was the consideration of additional episcopal supervision in the diocese. In his annual report on the opening night, Bishop Carpenter brought up the issue and unanimous approval followed.

In admitting to union with the diocese three parishes and five organized missions, the convention took note of the greatest

missionary advance ever reported in Alabama. This action was given further significance as a missionary budget of approximately \$100,000.00 was adopted, the largest in the history of the diocese.

At the annual diocesan banquet, Mr. Coleman Jennings addressed the convention on the need for more extensive college work by the Church. This address was in keeping with the current campaign in the diocese of Alabama to raise \$260,000 as the Bishop's youth fund to build college chapels and to complete the diocesan camp.

Elections for deputies to the general convention, by convocations, were: Tennessee, Valley, Rev. Randolph Claiborne, Mr. A. R. Tomlinson, and Rev. Edward Mullen, Mr. Frank Chenault, alternates; Birmingham: Rev. Wm. Stoney, Mr. James A. Smith, Jr., and Rev. Wm. H. Marmion, Mr. John Ebaugh, alternates; Montgomery: Rev. Ralph Kendall, Mr.

Moreland Smith, and Rev. James Brettman, Mr. B. R. Showalter, alternates; Mobile: Rev. Edgar Pennington, Mr. Prime Osborne, and Rev. J. Sullivan Bond, Mr. Paul T. Tate, alternates.

COUNCIL MEETS WITH MISSIONARY BISHOPS

★ All of the domestic missionary bishops except four, and four diocesan bishops with similar problems, held a three-day conference at Seabury House, in Greenwich, Connecticut, recently, discussing their work and conferring with officers of the National Council. Council officers also presented their various fields of work, including Christian social relations, Negro work, overseas missions, rural work, missionary policies, promotion, Army and Navy, woman's work, the Church pension fund, finance, Christian education and the Church building fund. They



First baptism at new baptismal font in St. Andrew's, Lexington, Kentucky, is that of Asa Allen Davis, Jr. The Rev. William H. Brown, Jr., holds him while parents and god-parents look on.

recommended a minimum salary of \$2,400 a year for domestic missionary clergy, plus suitable living quarters and adequate automobile allowance. On the subject of automobiles, it was the consensus of opinion that automobiles should be owned by the individual missionary clergy and other workers rather than by the missionary district. It was recommended that jurisdictional surveys be made periodically to evaluate the work and to determine strategy. Also that each jurisdiction conduct a careful survey of every prospective field before inaugurating new work. It was recommended that a study be made of the capital investment plan operated by some other churches in providing new buildings for new congregations. The group urged strongly "a more vigorous program of self-support," to be held before the congregations of every dependent jurisdiction.

The old question of aided dioceses was discussed, the group agreeing that consideration should be given to the matter of bringing all missionary districts to the status of aided dioceses. The need for recruiting for Church workers in rural areas was stressed, and it was suggested that emphasis be given to this program on college campuses. Study of existing education standards for women workers was urged, "in the hope that specific needs in the missionary field may be met in a more practical way and without the present long delay in filling vacancies." Bishops attending the conference were: Bishop Atwill of North Dakota, Bishop Barton of Eastern Oregon, Bishop Cross of Spokane, Bishop Coadjutor Gesner of South Dakota, Bishop Coadjutor Hunter of Wyoming, Bishop Kinsolving of Arizona, Bishop Lewis of Nevada, Bishop Nichols of Salina, Bishop Quarterman of North Texas, Bishop Rhea of Idaho, Bishop Roberts of South Dakota, Bishop Stoney of New Mexico, Bishop Walters of San Joaquin.

ANNUAL CONVOCATION IN HONOLULU

★ On the week-end of February 13th the forty-seventh annual convocation for the Missionary District of Honolulu met in session. Bishop Bayne, Diocese of Olympia, was the speaker. He arrived in Honolulu on February 12, bringing Mrs. Bayne with him. The Youth Conference of the District was held on that day at Mokuleia under the direction of the Rev. Richard M. Trelease, Jr. Opening services of the convocation were conducted in St. Andrew's Cathedral with the clergy in procession and combined choirs.

DIocese OF TEXAS MARKS CENTENARY

★ The Diocese of Texas — only Episcopal diocese in the United States which began as a foreign mission — adopted a record breaking \$182,641 annual budget during sessions of its centennial convention. The convention began with a pageant in 16 scenes by the voice and music departments of the University of Houston and the clergy of the diocese. It depicted the history of the Protestant Episcopal Church in the area during the past 100 years.

DIocese OF OHIO MEETS IN CONVENTION

★ Assembled in Trinity Cathedral, Cleveland, the 132nd annual convention of the Diocese of Ohio met to hear Bishop Tucker request the election of a Bishop coadjutor. Unanimous approval followed and a nominating committee was appointed preparatory to a special session which will be held for the election of the new bishop. The convention also endorsed the report of the department of finance which recommended acceptance in full of the diocesan quota of \$74,838 assigned by National Council for 1949. The Convention also adopted a memorial to General Convention

advocating the approval of Intinction as an alternative method for the administration of the Holy Communion. Bishop Emrich of Michigan preached the sermon at an evening service in commemoration of the 400th anniversary of the Prayer Book. The Rev. Frank R. Wilson appealed to the convention in the interest of the American Bible Society, and Mr. Brewster McKenna presented the program of the Cleveland Federation of Churches in respect to the reception of displaced persons into this country. The pro's and con's of the Episcopal Radio Hour were discussed at some length. A resolution of the Federal Council of Churches on racial tolerance was introduced to the convention. The convention accepted it and requested the department of Christian social relations to make it operative within the diocese. The resolution called upon the church and its members to take the lead in correcting racial injustices and in strengthening the spirit of brotherhood. Elections of deputies to General



Young people met in Fresno, California, recently to plan a House of Young Churchmen program. Top row: Charlotte Smith of Lodi, David Fletcher of Mendota, Marilyn Hansen of Fresno. Front: Ted Robertson of Fresno, Mary Ann Walters of Stockton, Helen Wagstaff of the office of the District of San Joaquin, and Keith Kerr of Lodi.

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Convention followed. Clergy deputies from Ohio will be: Chester B. Emerson, Andrew S. Gill, Walter E. Tunks, Donald Wonders, and lay deputies: Harvey S. Firestone, Jr., William G. Mather, Laurence H. Norton and John W. Ford. Provisional clergy deputies were: D. Maxfield Dowell, Thomas V. Barrett, Vivian A. Peterson, John L. O'Hear; and provisional lay deputies: Clifford C. Cowin, Ben Wase Jenkins, Everett M. Tyler and Robert F. Denison.

MELISH CASE HAS HEARING

★ The Melish case got on the front pages of the papers again last week, in spite of the fact that reporters were barred from the hearing before the standing committee of the diocese of Long Island, held February 15-16 in Garden City.

The vestry of Holy Trinity, Brooklyn, some weeks ago petitioned Bishop DeWolfe to dissolve the pastoral relationship of the Rev. John Howard Melish, rector, and his son and assistant, William H. Melish, because of the "outside activities" of the younger Melish who is the chairman of the National Council of American-Soviet Friendship. He has been supported in this activity by Dr. Melish.

The standing committee had recommended to the Bishop that he ask for the resignation of the Melishes. They refused to comply with the Bishop's request, with this hearing resulting. The rector and his son were represented by William Mason Smith, a New York attorney who is prominent in the affairs of the diocese of New York. While the session was behind closed doors, Mr. Smith did release to the press a copy of a letter which Dr. Melish had written on the 15th to Bishop

DeWolfe. It requested that all action be suspended until April 18 when the parish at its annual meeting "shall have opportunity of recording its wishes in the matter and repudiating the action of the present vestry." The request was however denied by the standing committee, composed of the Rev. Harold S. Olafson, president; the Ven. Charles W. MacLean; Dean Hubert S. Wood, the Rev. Raymond L. Scofield and Messrs. Frank Gulden, Jackson A. Dykman, Edward A. Richards and Hunter L. Delatour.

Mr. Smith told the reporters that he has in his possession documents proving that seventenths of the parish were opposed to the vestry's action. He predicted that those vestrymen who will be up for reelection in April will be defeated and the complexion of the vestry so changed that the petition to the Bishop will be withdrawn "thereby terminating the jurisdiction of the ecclesiastical authority." He said further that he had been authorized by the Melishes to state that if members of the parish sustain the vestry at the annual meeting "they will both promptly resign their offices of rector and associate rector."

At the conclusion of the hearing before the standing committee a report was prepared, or is now in the process of being prepared, setting forth the "advice and counsel" the committee desires to give the Bishop. The Bishop then, according to the canon of the diocese of Long Island on the "dissolution of pastoral relationship," is to take whatever action he thinks best, since he is "the ultimate arbiter and judge."

While no reporters were allowed at the hearing, there were about 60 persons there, a large number of whom came as witnesses for Dr. Melish and his

son. Among them were the Rev. Roscoe T. Foust, rector of the Ascension, New York, and editor of *The Witness*; the Rev. Guy Emery Shieler, editor of the *Churchman*; the Rev. Hugh McCandless, rector of the Epiphany, New York; the Rev. Shelton Hale Bishop, rector of St. Phillip's, New York; the Rev. Joseph F. Fletcher, professor at the Cambridge Seminary; Mr. Lane Barton, Jr., student at Harvard and a candidate for the ministry (son of Bishop Barton); the Rev. Joseph H. Titus, rector of Grace Church, Jamaica, L. I.; the Rev. W. B. Spofford, Jr., of Detroit, representing the Episcopal League for Social Action of which Dr. Melish has long been a director; the Rev. George MacMurray, rector of St. Philip's, Brooklyn; Mr. C. C. Burlingham, New York attorney who is senior warden of St. George's, New York; Bishop Theodore Ludlow, suffragan of Newark; the Rev. J. L. Zacker, rector of St. John the



The Rev. James Pike, rector of Christ Church, Poughkeepsie, N. Y., who has accepted the appointment to be chaplain at Columbia University.

Baptist, Brooklyn; Miss Mary van Kleeck, who at one time was associated with Dr. Melish on the national board of Christian social service; the Rev. W. Russell Bowie, former rector of Grace Church, New York, and now professor at Union Seminary; the Rev. Lawson Willard, rector of Trinity, New Haven; the Rev. Wilbur Caswell, rector of St. Paul's, Yonkers, N. Y.; the Rev. Duncan M. Genns, a retired priest of the diocese of Long Island; the Rev. L. Bradford Young, rector of Grace Church, Manchester, N. H., who was formerly the assistant to Dr. Melish.

PRAYERS FOR PRIMATE AT VIRGINIA

★ Led by the Rev. Clifford L. Stanley, prayers were said at Virginia Seminary chapel in behalf of Cardinal Mindszenty, under sentence for treason and black-market dealings in Hungary. Mr. Stanley said "Joseph Mindszenty is not only Christ's martyr, but also a casualty in battle." Referring to the Roman church's struggle with Communism, he said, "It is plain that many of the hopes of Communism are Christian hopes in secular form. The faith of communists is a vain faith, but it is a deep and unmistakable faith. The church of Joseph Mindszenty has not struggled with prophetic discrimination. It has forgotten that judgment begins at the house of God."

MRS. CRAIGHILL ON "CHINA TODAY"

★ "What can we of the American Church do now for the Church in China?" Mrs. Lloyd Craighill, wife of the Bishop of the Diocese of Anking, China, gave concrete answers to a large audience of the Woman's Auxiliary of the Episcopal Church in the Diocese of Newark, gathered in Cathedral House, Newark, a few days ago. Mrs. Craighill returned to her home in Englewood on Christ-

mas day after over two years in Wuhu, China, her husband now being in Shanghai. Because the Chinese people never accepted dictation from those above them, she feels that the Russian form of Communism will take no permanent hold there. She said the Chinese Church may have to go underground, but it will survive. "We must keep up our faith in China and pray heartfelt, informed prayers for her welfare."

EPISCOPALIANS NAMED BY COUNCIL

★ Members of the Episcopal Church who received appointments on committees of the Federal Council of Churches include Bishop Frank W. Sterrett of Bethlehem, who has been a long-time member of the advisory committee of the executive group; Bishop William Scarlet of Missouri, chairman of the department of international justice and goodwill; the Rev. E. Felix Kloman, rector of Christ Church, Philadelphia, vice-chairman of the department

of Christian social relations; the Rev. W. Russell Bowie, of Union Theological Seminary, vice-chairman of the committee on worship; Charles P. Taft, former president of the Council, chairman of the Protestant radio commission and chairman of the study committee of the Church and economic life.

THE PICTURE ON THE COVER

★ A few summers ago the Rev. Fred Yerkes started the Margaret Tebeau School at Gainesville, Florida, which cares for children from the ages of 18 months to six years. The children are well taken care of physically but each child is given opportunity for the development of a well-trained personality, socially, emotionally and intellectually. The school also sees that each child is given a firm foundation in everyday Christian living. Many of the 120 children enrolled at the school are children of veterans attending the University of Florida, whose wives have taken jobs to supplement the G. I. bill of rights income.



Sandpile play gives Tebeau children first hand experience in getting along with others.

ECUMENICAL NEWS

INTERNATIONAL COUNCIL TAKES NEW STEPS

Meeting in Columbus, Ohio, the International Council of Religious Education established a new educational department in the field of religion and public education. In its first report the committee declared, "Religion and education are inseparably related. Any attempt to separate them does violence to both. Every educational philosophy implies certain inescapable religious presuppositions . . . as Protestants we declare our interest in and support of the public school." Widespread adoption of parochial schools was rejected. They said, "It would constitute a serious threat to public education and democracy." At the same time the committee declared that the public schools should be expected to expose children to the point of view that "God is the source of all spiritual values and material goods, the Determiner of the destinies of nations, and the loving Father of mankind." One-third of the members of the new committee are public school leaders.

The Council had its largest attendance since before World War II, including 1,400 leaders in religious education from the U.S. and Canada. The keynote speaker was Henry Pitney Vandusen, Union Theological Seminary, whose topic was "Christian Teaching—A World Task." Divided into seventeen sections the delegates discussed all aspects of religious education. Plans were outlined for the World Council's convention on Christian education, to be held in Toronto, August 10-16, 1950. It was also announced that the completed Revised Standard Version of the Bible will be published in 1952. New members elected to the Council's board of trustees were Mrs.

Leon Roy Peel, Minneapolis; Roy L. Smith, Chicago; Mrs. Eugene McCarthy, St. Louis; and the Rev. John Heuss, National Council's director of religious education, New York.

CHURCHMEN VIGOROUS IN BAN ON KLAN

Southern church leaders continue to move against the Klan. In Florida, Protestant, Jewish and civic groups have launched a movement to organize a statewide citizens' drive to support Gov. Fuller Warren there in his proposal to outlaw the Ku Klux Klan and similar terrorist bodies in Florida. In Chattanooga, Tenn., the local pastors' association passed a resolution condemning church attendance by Klan groups in "violation of the laws . . . and because the sacredness of our worship services cannot permit such intrusions." Some of the members opposed the resolution saying that many members of the association had Klansmen in their congregations. To which the president, the Rev. Ralph W. Mohny, replied, "Some of us may have members who are murderers, but that is no argument that we ought not to condemn murder."^(RNS)

U. S. A. MEMBERS OF COUNCIL TO MEET

The newly-organized U. S. A. conference of member Churches of the World Council of Churches will hold its first constituent meeting March 21-23 at Evanston, Ill. About 100 persons, including delegates from 29 U.S.A. member churches who attended the World Council's Amsterdam assembly last summer, or their successors, will be present to set up the conference as a working organization. Fraternal delegates from other world church cooperation groups, including

the International Missionary Council and the Federal Council of Churches, will also attend the meeting. It is expected the conference, which will be responsible for promoting and publicizing the World Council of the U. S., would be officially approved at the latter's executive committee meeting in Geneva, Feb. 8-10.

PROTESTANT COUNCIL HAS LABOR SCHOOL

A labor school, with classes scheduled each Monday night for eight weeks, was opened at the Presbyterian Labor Temple in New York City by the Protestant Council of the city. Undertaken at the request of a group of telephone workers and members of a CIO local, the course will include lectures on the structure of unionism, the Taft-Hartley law, housing social insurance and the relation of religion to labor.

CHURCH SUPPORT FOR FEPC BILL

Leaders of Protestant and R. C. social action groups are urging the passage of an FEPC bill in the Rhode Island legislature. They were joined by representatives of labor and various citizens' groups. Spokesman for the Roman Catholics was the Rev. Edmund J. Brock, director of the Social Action Institute of the Providence Diocese, and for the Protestants, the Rev. John C. Zuber, chairman of the social action committee of the state's Council of Churches.

LUNCH HOUR WORSHIP IN INDUSTRY

Noontime worship programs will be held at industrial plants throughout Kansas City during the coming year, according to plans of the city's Council of Churches.

CHURCHES OVERSEAS

FRENCH CATHOLICS ARE WARNED

Cardinal Suhard of Paris has defined how far Roman Catholics may go in political cooperation with Communists.

"Doubtless," he said, "circumstances may lead Catholics to follow a course parallel with that of the Communists in the pursuit, imposed by the general interest, of specific and limited objectives without being linked essentially with the aims peculiar to the party. But the Church cannot sanction an habitual and profound collaboration. The Church asks its members to develop their thoughts and actions without allying themselves with a philosophy and an action whose fundamental principles at so many points are in contradiction with theirs, even on social and political issues."

Cardinal Suhard then referred to the Progressive Christian Movement, which claims that Communism and Christianity are not incompatible. He warned that "Progressive Christians" who think they can disassociate the Communist Party's atheism from its social aims are running the dangerous risk of being won over to a doctrine condemned by the Church.

Meanwhile, spokesmen for the Progressive Christian Movement said they believed they did not fall under the Vatican's recent condemnation of that movement. They maintained the Vatican's denunciation referred to a similar movement in Italy.

CHURCH-STATE IN TURKEY

Patriarch Athenagoras of the Greek Orthodox Church, formerly Archbishop of New York, together with officials of the Patriarchate, conferred earlier this month in Ankara with President Inonu of Turkey. He

is said to have presented the Turkish president with a message from President Truman. Newspapers in Turkey state that the Turkish government will extend the largest possible measure of assistance to the new Patriarch; they also lay particular stress on his "personal friendship" with President Truman. He and his staff flew to Istanbul from New York in the Sacred Cow, formerly the private plane of President Truman and later of General Marshall. All of which adds up to a close Church-State tie-up in Turkey, with the Marshall Plan very much in the picture. Something to remember in the days ahead if there should ever be a trial in a People's Court in Turkey, a la Mindszenty.

GERMAN CHURCHMEN TO VISIT U. S.

Eighty German clergymen, Protestant and Catholic, are to visit the U.S. this spring under the U.S. government's exchange program. The announcement also states that the American Military Government will facilitate transportation and the securing of visas for 600 German laymen invited by American Churches to spend three months in the U.S.

CHANGING THE LINE IN CHINA

Ninety principals of Christian colleges and middle schools of east China agreed at a conference in Shanghai that Christian schools should adjust themselves to any kind of social change which is not against Christian teaching. Recognizing that the Communists favor vocational training schools, the group decided that, in order to survive, Christian schools must expand vocational training departments.

On the other hand, it was

realized that the Communists may nationalize education, taking it out of the hands of the Church schools. In such a case, the principals agreed, "we must organize to fight for our lives."

The conference also decided that efforts should be made to hold school property, and convert it, if necessary, into churches, social centers, theological seminaries and similar institutions. In view of reports from Communist-held areas that the Communists are not permitting schools to collect tuition fees, it was proposed that schools in various areas organize as a unit to promote enterprises such as cooperatives as a means of providing funds to carry on the work. If Communists ban religious meetings and religious teachings, it was agreed, Christian teachers must continue to preach the Gospel through the testimony of their own lives.

ARCHBISHOP URGES MORALS DRIVE

A state organized campaign against the causes of crime was proposed in the British House of Lords this month by Archbishop Garbett of York. The immediate task he said "is to arouse the conscience of the nation to condemn openly and uncompromisingly — dishonesty and untruthfulness wherever they are found, and in whatever profession, business or industry." He said that the Church could not reach all the people and so suggested that the state put on the campaign through newspapers, radio, movies.

VATICAN SEEKS ASYLUM FOR WHITE RUSSIANS

A colony of anti-Soviet Russians, now refugees from China in the Philippines, hope to settle in Argentina and Paraguay as a result of efforts by the Vatican on their behalf.

NEWS OF OTHER CHURCHES

SOCIAL LEGISLATION CONFERENCE

A conference on unfinished business in social legislation was held last week in Washington, attended by 600 delegates representing 13 religious, civic and welfare agencies. They heard discussions of housing, social security, fair labor standards, civil rights, education.

STASSEN PREDICTS RIOTING

Harold E. Stassen, president of the University of Pennsylvania, told the International Council of Religious Education, meeting in Columbus, Ohio, that before the year is out "there will be rioting in Poland, in East Germany and Czechoslovakia, accompanied by widespread distress and violence." In a press interview he said that "It is increasingly evident that Communism cannot succeed with religion and cannot succeed without religion. The result of this travesty on justice (conviction of Mindszenty) will be an increasing yearning for freedom by all peoples behind the iron curtain."

CHRISTIANITY SEEN THREATENED

President Henry P. VanDusen of Union Seminary told a conference of Church people in Columbus, Ohio, that the threat of a third world war, unrest in Palestine and the current situation in Indonesia had all shared in reducing the triumphant advance of Christianity to little more than "a determined holding operation." Referring to China the educator asserted that the people were being "delivered from subjection to a regime which they no longer trust into servitude to a regime which they almost universally fear."

METHODIST VETERAN IS ARRESTED

A 24-year-old Methodist minister, who is a disabled veteran, was arrested last week in Evanston, Ill., charged with refusing to register for the draft. The Rev. Craig Wilder, assistant at the Union Avenue Methodist Church, said that he could have been exempted from the draft because he is a disabled veteran, a CO and a clergyman, but that "registration is an integral part of the law and by compliance with it I would give consent to the right of the government to conscript young men for murder training. This I will not do."

PAROCHIAL SCHOOLS ARE PLANNED

The Roman Catholic Church in Los Angeles is raising three and a half million dollars for the construction of fifteen new elementary and high schools.

LIFE OF CHRIST AS A COMIC

A half-million copies of a "Life of Christ" put out in comics is being published in seven languages by the R. C. Catechetical guild. The president, the Rev. Louis A. Gales, declared that no comic book has ever before been published in so many languages simultaneously — English, Chinese, Japanese, Korean, French, Ukrainian, Spanish.

BAR ASSOCIATION HIT BY RABBI

Ferdinand Isserman, a leading rabbi of St. Louis, has sharply rebuked the Bar Association of his city for refusing membership to a Negro. He delivered his rebuke in addressing 1,700 persons attending the graduation exercises at Vashon High School, a Negro institu-

tion. Sidney R. Redmond, the Negro lawyer, fell 16 votes short of admission to the association when 228 voted to accept him and 75 voted against admission.

INTERRACIAL SERVICE IN TRENTON

More than 500 white and Negro Baptists joined in a communion service in Trenton as a "demonstration of practical Christianity in action." The pastor of a Negro congregation, the Rev. Samuel H. Woodson, Jr., was the preacher and declared that the Protestant Church lacks power today because it lacks oneness "and until we achieve it the voice of the Church will be small indeed."

BAPTISTS PETITION CONGRESS

Federal aid to education which would bar funds to private schools was urged at a conference of Baptists held in Washington. The resolution called upon Congress to defeat attempts of any Church group to obtain public funds for parochial schools.

FUNDAMENTALISTS TAKE ACTION

A research group which seeks to "establish universal confidence in the Bible" by confirming "evidences that the ark built by Noah actually exists on the mountains of Ararat" has obtained a certificate of incorporation in North Carolina.

JOB ASSURANCES FOR DPs

The resettlement service of the Lutheran Council reports that assurances of job and housing to provide for 10,000 displaced persons had been received.

EDITORIALS

God Never Waits For Us

CHRISTIAN theologians have phrases and formulas expressing basic spiritual realities, just as physicists and chemists have algebraic symbols which connote certain definite physical quantities and relationships. And in both cases the meaning of the formulas are not intelligible to the rank and file of lay minds. We have been pondering recently on one of these theological formulas—"the prevenient grace of God." The theologian knows well the profound significance of what it stands for in practical Christian living. The average lay mind has, we suspect, but the faintest notion of what it is all about. But every Christian disciple ought to be let in to the secret if he is to know the joy of serene confidence in the midst of a confused and warring world.

This doctrine of God's prevenient grace is the symbol of the tremendous spiritual fact that God, once Incarnate and forever present in our lives and our little world, never waits for us to discover him, but is continuously pressing in on us, forever taking the first steps to make us over in his image and likeness. This very fact is the heart of the meaning of our Lord's parable of the Prodigal Son. The father doesn't wait for the son to arrive. He runs and falls on his neck and kisses him. The son had only to repent and turn about. It is also the heart of that great Protestant doctrine of "justification by faith." Not what we have done, but what God has done and is doing for us is the supreme fact in our hope for spiritual newness of life. The Protestant Christian stresses the need of conversion once for all, before God's transforming life can become effective in us; the Catholic Christian emphasizes the creative power of the Christian fellowship as the chief channel of God's ever-present renewing love. But both Catholic and Protestant alike assert the basic fact that it is God who takes the first steps toward us continually, as he did in

the supreme approach of the Incarnation.

For us members of the Protestant Episcopal Church, who have as our heritage the treasures of both Catholicism and Protestantism, it is of the most vital importance that we realize that this belief that God is actually present in his world and in our lives is not a vague sentiment, nor even a fact which we must struggle mightily to realize and to make effective, but is, on the other hand, a tangible reality here and now. The historic Christian fellowship is a fellowship through which God runs and falls on our necks and kisses us. And, like the the Prodigal Son,

we have only to admit our greed, our sloth, our lack of faith and start moving. This Christian fellowship of ours, like all tangible facts that are creative in the world, has definite implements to accomplish its work, to dig, as it were, the channel in which God is ready to move. The Christian sacraments—whatever our philosophical interpretation of them may be—are certainly tools which our Lord uses to get at us. They don't depend on our personal emotions to effect transformations in our poor characters; they depend only on God's creative love and our willingness to have him use us. And, like the tools of the artisan, each one is provided for a specific purpose.

In Holy Baptism each individual soul is made a living part of a unique, transforming fellowship. God does something to that soul—not the water, not the priest, not the form of words. It is as if he tuned the vibrations of the soul to the wavelengths of the creator and lover of men. The delicate adjustment will become distorted, the soul rusty and corroded as life goes on; God provides other sacramental means for its readjustment. But an eternal work has been done on the soul which can never be wholly destroyed. The Prodigal is forever in the Father's family.

In Holy Communion the Christian individual, a member of Fellowship of God, consciously takes his active part in the present, continuous

"QUOTES"

IN spite of all our striving, our vocation is in the hands of God. He, the master workman, appoints our labor and apportioned our field. It is not that we are to be unambitious or willing to refuse responsibility. We are to be ready for the great tasks, but not despite the little ones, nor become bitter if the lot falls upon Matthias and not upon us. May not in God's sight the humblest hidden saint rate as high as an Apostle and often perhaps more so?

—FORWARD
Youth Edition

sacrificing life of Jesus. His own little life, its failures, its accomplishments, its bereavements, are gathered up into the precious life of the Incarnate Saviour by a simple act of obedient devotion. But in the aspect of this sacrament which we commonly describe as The Lord's Supper, it is God directly who does the feeding. "Open thy mouth wide and I shall fill it." Hungry, and therefore too weak to do our job in the world properly, we can look up and be fed anew, strengthened for getting on with our work. No one need be too concerned about the orthodoxy of his belief in the objective presence of Christ in this sacrament of his love. The verse of the poet, Donne, (often ascribed to Queen Elizabeth) pretty well expresses the heart of Christian faith in this regard.

He was the Word that spake it,
He took the bread and brake it;
And what that Word did make it,
I do believe and take it.

In Confirmation—whether you choose to call it a sacrament or, with the Articles of Religion, one of the "commonly called Sacraments"—God pours down upon each of us his "manifold (that is, varied, different for each person) gifts of grace." When each individual begins to show a crystallizing of character, a peculiar temperament of his own, God the Holy Spirit comes to him to strengthen him particularly at his weakest spot. It's his "besetting sin"—not just his character in general—that God comes now to give power to extirpate. It's his special talents that the Holy

Spirit now works to re-enforce. Of course, we make a terrible mess of this gift, all of us; we fail again and again to cooperate. Many of us, alas, don't even know such a peculiar gift has been given. But there it is. As in Baptism and the Lord's Supper, God has taken the first step toward his prodigal. Because of his perpetual presence and his invincible love, he always will. His gifts, here as everywhere in his Christian fellowship, are objective, are absolute and have nothing to do with our emotions about them, only what we will do with them.

Such, we believe, is the very heart of the Christian faith. God, our Creator and Lover, lavishing his supernatural gifts upon us. The fact should be both a comfort and a challenge to determined cooperation. And not alone in the realm of personal character. In the midst of this confused and cantankerous world in which we live, most of us feel bound to strive with might and main for causes which we believe in. We are tempted to disheartenment in the face of great odds. But we may take good courage from a steady contemplating of the supreme fact of life—that God is not waiting for us to win a fight; he is pressing in to take the first steps himself. Nor does he confine his power and his gifts to the covenanted mercies in the intimacies of his Christian family. It is the world that his Son redeemed and it is in the world that he is living and suffering and judging and daring us to get on with the task of effecting his will; "not by might nor by power, but by my Spirit, saith the Lord of Hosts."

The Prayer Book in American Life

By

MASSEY H. SHEPHERD, Jr.

Professor at Episcopal Theological School

THIS year will be a memorable one for us Episcopalians. No matter what crises arise in the international and domestic spheres to keep us tense and anxious, we shall look back on 1949 with special remembrance because this year we celebrated what our English friends delightfully call the Quartercentenary of the Prayer Book. We shall all listen to many sermons and addresses, and read many articles, pamphlets and books, recalling to us the history of "our incomparable liturgy" and explaining and expounding its "noble riches" and "priceless heritage." All this will be very good for us if it helps us

appreciate our treasure of common worship more intelligently and use it more devotedly, and learn to pray and sing, in St. Paul's maxim, "with the spirit" and "with the understanding also."

Let us be on our guard, however, against the sin of pride, and not in excess of zeal and enthusiasm forget the virtue of reverent and honest criticism. The fact that we love the Prayer Book so much should stir us all the more to search out every way and means of making it better "understood of the people" and more serviceable to "all sorts and conditions of men." We would all agree, in theory at least, that the

Prayer Book, being a human document, is not a perfect instrument, although it has been compiled and revised by very learned and deeply consecrated men, and its larger merits so far outweigh its minor imperfections as to need no apology or defense. Yet we should never forget the salutary warning contained in the opening words of Cranmer's Preface to the First Prayer Book of 1549: "There was never any thing by the wit of man so well devised, or so surely established, which (in continuance of time) hath not been corrupted."

Our responsibility in the American Church, here and now in this four hundredth anniversary year, is surely not so much a matter of reviewing critically the Prayer Book itself, as it is of examining our accepted interpretation and use of it. For we stand today upon the threshold of one of the momentous opportunities of our Church's history. Never before, since the first issuance of the Prayer Book, has our liturgy been so well-received and appreciated by our fellow, English-speaking Christians of all denominations, many of whose forefathers groaned and fretted under every fixed and ordered form of common prayer. The influence which our liturgical heritage now exercises upon the public, corporate worship of our separated brethren is nothing short of phenomenal; the age-long differences between us and them are not nearly so acute and bitter as they have been in times past, thanks to the providential promotion of understanding and goodwill which have come about as a result of the Liturgical and Ecumenical Movements of our present generation. We of the Episcopal Church are being tested today, perhaps more than we realize in respect to our contribution to the common life of Christendom in the measure with which we succeed in relating our inherited formularies and ceremonies of worship to the living realities of modern man's pre-occupation in home, in school, in field, in factory, in office, and in the pressing problems of our political activity, both national and international. We are called upon for creative leadership in the expression of the art, and the arts, of public worship, to the end that men of all sorts and conditions may discover in our common prayer a fitting dedication to God of our national life and through it a splendid vision of the coming of God's Kingdom among all the peoples of the world.

Folklore of History

PART of the folklore of our national history, taught every American school-child, is that these Western shores were colonized by religious refugees seeking that freedom to worship God

according to their consciences which was denied them in the Old World. There is an element of truth, certainly, in this romance; but it can be safely said that no one has emigrated to America in order to be free to worship God according to the rites and ceremonies of the Book of Common Prayer. On the contrary, a large amount of evidence could be brought forward to prove that at least one of the motives of many sturdy colonizers and settlers in the New World was escape from conformity to the Prayer Book. Countless immigrants more, both before and since the American Revolution, have come to make their home and fortune here without any knowledge of the Prayer Book at all.

We need to keep these facts clearly in mind if we would understand the place which our Anglican tradition of worship has hitherto had in the formation and development of those patterns of thought and behavior which go to make up what is called "the American way of life." In 1930 a distinguished student of American church history, the late Professor Thomas C. Hall of Goettingen University, Germany, published a book entitled "The Religious Background of American Culture" (Little, Brown and Co.), in which he set forth the thesis, which no one can successfully refute, that American society has been molded and influenced chiefly by dissidents from the established order of the Old World, both civil and religion, whether in the British Isles or the Continent of Europe. From colonial times down to our own days Episcopalians have formed a small minority of the total population of professing Christians in our country; and the sum total of church members of all denominations has in turn never outnumbered the unbaptized and unchurched. It has been estimated that at the close of the colonial period the Anglicans could not even claim a majority of the Christian population in those colonies where the Church of England was established and state-supported, except possibly in Virginia.

For generations our Church suffered from the prevailing opinion that its polity was tyrannical, its worship "popish!" and its morality worldly. Some insight into the temper of American Dissent towards the Anglican Establishment and its worship in colonial days may be gathered from a review of the unhappy administration of Sir Edmund Andros as royal governor of Massachusetts from 1686 to 1689. Andros was not himself the most tactful and tolerant of men; but his efforts to provide some place for the exercise of the Prayer Book rites in Puritan Boston met with the most violent and ill-tempered opposition. When his government was overthrown no less a worthy

than Increase Mather published a pamphlet entitled "The Unlawfulness of the Common Prayer Worship," in which it was stoutly maintained that the Church's worship was idolatrous because its prayers were derived from the Romish Mass; that "some things enjoined in it cannot be practised without sin," such as Holy Days, the use of the surplice, the ring in marriage, and that "greatest devil among all the idols of Rome," the sign of the cross in Baptism; and that the doctrines enshrined in the liturgy were false and corrupt, the worst being the Pelagian heresy that "Christ has redeemed all mankind!" To the delight of his compatriots Mather asserted that it was "an Apostacy in this Age of Light to countenance or comply with the Common Prayer-Book worship."

The suspicions and incriminations were not all on one side; and if the old prejudice of "Dis-senters" remained long intrenched, the stiff-necked arrogance and conservatism of Anglican churchmen were no less obstructive to friendly relations. In my files is a treasured copy of a paper read before the Synod of the Province of Sewanee in 1932 by its late Historiographer, the Rev. Dr. Gardiner C. Tucker, in which he described the state of Episcopalian worship in his boyhood, in the middle of the 19th century. The new and more active members of the Church, many of whom had come over from the Protestant denominations, "had been accused of taking a long step in the direction of the hated, dreaded Roman Church when they announced their intention of becoming Episcopalian. So they were watchful and suspicious of everything that even smelled Romish. Then, too," added Dr. Tucker, "the older members were aristocratically conservative, and resented any change in the form and order to which they had been accustomed. Many a sermon have I heard from texts similar to 'Cursed be he that removeth his neighbor's landmark.' Only, the landmarks were highly imaginary, and varied with the speaker's ideas."

We Make Gains

ALL these foolish and bitter recriminations have at long last passed, and though there still remain many prejudices and misunderstandings, we are not so self-righteous about our own ways and we are more humble about our own virtues. Moreover, our Episcopal Church has been slowly but steadily winning a larger place in the attachments of Americans, and its ways of worship have been attracting more sympathetic allegiance, as they cease to be a divisive factor in American Christianity. Some interesting and instructive statistics about our Church's growth

were published last year in "The Historiographer" (Vol. I, No. 8) by the President of our Church Historical Society, the Rev. Dr. Walter H. Stowe. Dr. Stowe pointed out that since 1830 our communicant strength has been growing at a faster rate than the population of the country as a whole. In that year our Church numbered only one communicant among every 415 persons in the total population; whereas in 1940 the proportion was one among every 90 persons.

Yet these encouraging statistics are subject to several significant qualifications. For one thing, we have not benefited very much by—or rather we should say, we have not made much headway with—the vast immigrant groups which have poured into America during the past hundred years. Our growth has been chiefly from native American stock. During the decade 1930-1940 our Church increased twice as fast in proportion as the growth in population of the country; but, as Dr. Stowe pointed out, "this was in the first decade in a century in which immigration was not a factor in the net increase in population." We are thus still in the position of holding sixth place in the numerical standing of American Church bodies, the same as we were over a hundred years ago, while the Roman Catholics have moved from fifth to first place, and the Lutherans from seventh to fourth.

Statistics alone, however, do not prove anything as regards the influence of minority groups. The number of Episcopalian who have exercised outstanding positions of influence in our country in the fields of politics, warfare, education, and literature is out of all proportion to the actual size of our communion. One might argue with great plausibility that this circumstance has been the result of social status and educational opportunities rather than of direct religious instruction or, more particularly, of those subtle influences which come from constant participation in corporate acts of worship. We should not discount these latter influences, however; for people cannot hear the same familiar phrases read week after week in corporate worship, or day after day in private devotions, without some effect of them upon their ideals and outlook, their individual and social behavior and activity.

In our series this coming Lent we shall try to suggest some of the ways in which our Prayer Book formularies have helped to shape the social attitudes and actions of our Church's membership in its contribution to American life and culture. At the same time we shall try not to be blind to certain deficiencies in our heritage which explain some of our weaknesses and failures. Our English inheritance sometimes betrays

us into thinking or assuming that our Church represents, as does no other Christian body, "the nation at prayer"—much to the amusement and irritation of dissenting brethren, whether Catholic or Protestant. One of my friends calls the Episcopal Church "the English Mission" to America. This is unjust, of course, though it is a sort of back-handed tribute to certain values which we have kept alive in American culture. What these values are, how they may be implemented, enlarged and improved, will be the theme of our study together during the coming weeks.

QUESTIONS FOR DISCUSSION

1. What is meant by the Liturgical Movement?
2. What is meant by the Ecumenical Movement?
3. Was the Prayer Book widely used in Colonial days?
4. Do you consider the polity of the Episcopal Church tyrannical?
5. Do you consider the worship of the Episcopal Church "popish"?
6. Do you consider the morality of Episcopalians worldly?
7. Have a member of the group look up the Andros-Mather controversy and report in greater detail.
8. What is the communicant strength of the Church today?
9. Name Episcopalians who have greatly influenced American life in politics, warfare, education, literature, and art.

Church House-keeping

BY WILLIAM PAUL BARNDS
Rector of St. Matthew's, Lincoln, Nebraska

IT is customary for business to take inventory and see just what its assets and liabilities are. Many people take inventory of their lives from time to time, and make resolutions toward better habits. Parishes have their annual parish meeting and review of the year past, and make plans for the year ahead.

All of this is fine, but there are certain aspects of running a church which escape the notice of many people. It has been said that if a person has tact nobody knows it but that if he doesn't have tact everybody knows it! There are tasks about the church which if they are performed well, are simply taken for granted, but if they are neglected or poorly done, are very noticeable.

An altar guild which functions well works inconspicuously. Have you ever stopped to think about the hours of work that go into keeping altar linens clean, polishing brass, arranging the altar, placing flowers, and many such tasks? Those things do not just happen, but are the result of work.

Have you ever thought about the personal equation back of such jobs as: seeing that the

lights are turned on and off; assembling information for the Church bulletin; writing out choir slips; seeing that vestments are laundered; emptying ash trays in parish houses; counting the offerings and keeping a record of them; putting salt on icy walks; getting teachers for the church school; opening and closing windows?

Also, keeping track of lost and found articles; cleaning church closets and store-rooms, and having the courage to discard useless articles; putting to use articles that have been pushed back and lost sight of for years.

Whether these tasks are performed by paid workers (and they are not in most parishes) or by volunteers, they are important, and add much to the smooth functioning of a parish.

What interest do you have, whether you be man or woman, boy or girl, in the house-keeping of your parish?

The word "diocese" comes from two Greek words which mean "through the house." A diocesan bishop is thus a kind of house-keeper in that he works for the smooth operation of his jurisdiction. Parish churches may be likened to the rooms in the house. Is your room in order?



ROSCOE T. FOUST is the skipper of the Witness crew. He also does some real sailing when he summers at Christmas Cove, Maine. Following the meeting of editors on a recent Monday the gang bumped into Sy Wallick, noted sketch artist. He did a five minute job on each editor, with this the result as far as Chief Editor Foust is concerned. He is, as our readers know, rector of the Ascension, New York; was formerly Dean at the Cathedral, Bethlehem, Pa., and prior to that the Chaplain at West Point.

A Word With You

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

LITTLE MARJOE

THE obedience of American parents, and the respect of all Americans for the superior qualities of children, are a source of astonishment to the civilized world. The French, for example, considered Our Shirley an obnoxious brat—l'odieuse Temple, they called her. I hope I shall never have to know how they describe the case of little Marjoe.

Marjoe is a member of the clergy of something called the Old Time Gospel Church, or perhaps Ye Olde Tyme is the spelling. It should be, it has Class. He recently married a couple, and may they live happy ever after, in an approximation of a religious ceremony. The legality of the marriage has been questioned as Marjoe is four years of age.

The laws of California are rather vague in the matter of religious corporations. Fortune tellers have flourished there, with their trade legalized as part of the pastoral service of "Spiritualist Clergy." The late Joe Penner, a comedian, once dramatized the situation by purchasing an "ordination by mail"—a legal one—for a pet duck.

Before Europeans become too scornful, it would be well for them to remember that infant bishops and archbishops were not unknown on that continent in royal families as late as the eighteenth century. I do not know if they performed any ceremonies; mostly they or their parents merely collected tithes and other fees. And if you and I look down on the sort of people who might flock to hear a child preacher say his piece, the Olde Tymers might retort that if St. Augustine believed "because it was impossible," they have a right to believe in their faith because it is ridiculous.

Many a young clergyman, hampered in serving his people by an immature appearance, has felt like thundering Article XXVI at them: "The unworthiness of Ministers hinders not the effect of the Sacraments." But their case is different: they represent a Church, and I imagine Marjoe is expected to represent himself. Much more like Marjoe are those clergy, (happily they have practically disappeared in the Episcopal Church) who will recite warnings, vows, prayers, and blessings to uncomprehending strangers, about whom they know, and for whom they care, little more than Marjoe did for his novelty-seeking bridal pair.

Sunday Snobbery

BY A. VINCENT BENNETT
Rector, Christ Church, Fitchburg, Mass.

SUNDAY is one of our busiest days. We just haven't time for Church."

That's a "quickie." On the surface, it seems a plausible answer. But isn't it rather "quackie?"

Are we not really saying, "Let someone else keep God alive, we're too busy?" What happens when we "get organized" away from God? We substitute material demands, carve out the golden calf and join the pagans in Sunday Snobbery.

"The Church is not organized for us," so a worker, or youth, or a professional man, or a mother might say as they think of Sunday as "a day of convenience." "If we could just drop-in at a convenient time and pay our respects to God . . . then . . . ?"

The Pilgrims are pictured attending church, the men carrying muskets! Dangerous? The early Christians risked their lives every time they gave glory to God. Convenient? It was this rigorous belief that convinced pagans and gave to the world a holy day which we can defame by Sunday Snobbery.

"I was not impressed," is one of the popular answers in the excuse roll for Sunday Snobbery. Why do we expect so much of the church? We think of it as an impersonal organization, like the government. We ask indignantly, "Why isn't the church doing something about this or that?" Well, what can we expect when so many think of the church as a "mail order business?"

"We contribute" . . . Now really—of our time?, our influence?, our leadership? Absentee relationship has just as much directive influence as absentee ownership! If the boss or the shareholder never show their face, who really cares if the business goes to pot? Something else must be more important!

"I was impressed" were the words of a youth who was giving the "once over" in quest to find just "what matters."

Here were busy people, prominent in positions of trust; here were hard working people, who might have made many excuses; here were people who took time to witness to the necessity of the power of God in the lives of men!

The Church is a family of believers. The Lord Christ is present in the midst when believers are gathered together in his name. Our influence is measured by our choice of whom we serve.

THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

The Wisdom of China and India. An Anthology ed. by Lin Yutang. Random House. \$3.95.

One suspects that perhaps the good old days are coming back, when he can buy a 1100-page book for this price! It begins with hymns from the Rigveda, gives the Bhagavad-Gita complete, long selections from the Upanishads and the Ramayana, the Dhammapada complete—to mention only the Indian half of the book. The Chinese classics are similarly represented by ample selections. If one wants to know what the wisdom of life consists in, on the other side of our "One World"—and it is increasingly important to know, these days—here is a good book with which to begin.

Sermons for the New Age. Ed. by Sam Nader. Morehouse-Gorham. \$3.

Twenty-three sermons by leading contemporary preachers, from Harold Phillips to Paul Scherer. The one Episcopalian among the authors is the Rev. Samuel Shoemaker of Calvary, New York. These are not ser-

mons to crib—they wouldn't work! But they are sermons to read, gain insight from, and courage, and maybe take fire from—and do some preaching yourself! And that isn't limited to the clergy.

Jesus, Son of Man. By George S. Duncan. Macmillan. \$3.50.

Lectures delivered in 1937—it might as well have been 1927. In fact, much of the book might have been written in 1917. Heavy, lumbering apologetic that tries to be objective and historical but lacks the skill. Never gets outside the modern world, and is especially weak on the side of ancient Judaism. Typically British: dozens of German, French and English works are cited, but only one American (p. 145) and then in a footnote—and depreciatingly.

The Bible and Modern Scholarship. By Sir Frederic Kenyon. London: Murray. 3s 6d.

Sir Frederic Kenyon is one of the world's great authorities on manuscripts. When he writes a brief pop-

ular book, like his well known "Story of the Bible" or the present little volume, it is bound to be thoroughly accurate and, at the same time, extremely interesting. The account in the present volume of the Chester Beatty papyri (p. 18) or of the western text of Luke (p. 31) is notable. A large part of the book deals with the views of Bishop Barnes, whose "Rise of Christianity" was a generation out of date the year it was published! Unfortunately, Dr. Kenyon seems to identify orthodoxy with early dates for New Testament writings, and "unquestioned authorship." Perhaps this survival of Victorianism has been encouraged by reaction against the fantastic views of Bishop Barnes.



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YOUNG PEOPLE OF THE CHURCH

BY WALTER N. WELSH

WE must be a fellowship of the concerned," spoke John Booty of Detroit, Michigan, 23-year-old college student and chairman of the Episcopal Church national youth commission. The commission, meeting in Monteagle, Tennessee, was planning the general youth program for the coming year. One of those mysterious themes "Onward in Faith" was chosen as the overall emphasis for 1949-50, but it is possible that if Mr. Booty means what he says (why shouldn't he?) there is a chance that the united youth movement of the Church's youth is developing a bite.

To be a "fellowship of the concerned" the youth of the Church will have to have in some sections of the country either a cathartic or one of those thirty pound atomic fissions. A great purpose was revealed in a youth bulletin recently received from a sectional organization—"Won't you please send in some of your successful ideas?" It went on, "They may not seem very novel or especially good, but if they work in your chapter, they will probably work elsewhere. You know how hard it is sometimes to know what to do at the next meeting." Later on, getting very helpful, insisting that one meeting a month ought to be educational, it proclaimed, "All chapters have speakers occasionally, and they contribute to the educational side of any program." Then, getting dangerously radical, the youth bulletin incited to revolution by stating, "Race relations is a subject which is getting a lot of attention at this time, and is undoubtedly very important."

If this is typical of a large part of Church youth activity, and there is reason to suspect it is, it is an extremely hopeful sign to read that the chairman of the national youth commission, John Booty, and others like William Stringfellow, an Episcopalian college student and chairman of the United Student Christian Coun-

cil, are expressing some real concern.

Wishing to give credit for the program worked out by the representatives and their youth division tutors gathered at the DuBose conference center in Monteagle, and not presuming to coach those who demonstrated "concern" some would like to ask the question, "Does the program reveal the concern? Does it even screech FIRE anywhere in the plan?"

World relief is on the agenda through the Presiding Bishop's Fund for World Relief. The youth offering, to be presented next fall on youth Sunday will go to St. Francis' Boys' Home in Ellsworth, Kansas. At this home the Rev. Robert Mize has been doing a fine job rehabilitating boys and young men, most of whom come

from criminal courts. Episcopal young people will send clothing, and supplies to special relief projects affecting youth in Korea, Okinawa, the Philippines, France, Germany and Greece. The offering of \$75 presented at the final service of Holy Communion, is to be given by the youth commission to assist in paying the travel expenses for a delegate to the national youth convention from the missionary district of Mexico.

Perhaps, if somewhere that mysterious theme "Onward in Faith" turned out to be a one year beach-head operation against the entrenched diabolical racial snobbery abroad among American "Christian" youth, it might be said that the program was beginning to fit the "concern." It might be added that a three-week study course on race problems is not implied here.

The UMCY is now barking. Perhaps John Booty with his "fellowship of the concerned" could assure us of a bite.

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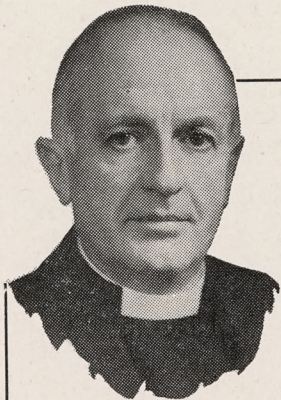


Louis Breitenbach lands in a Detroit jail. It is all a part of the student training in the diocese so young men, particularly those preparing for the ministry, can get the whole picture.

the "Get-Together." But write—don't call—we have a lot of work to do. The rector of a large parish in New England is on the hunt for an assistant. There are over 1,300 com-

municants; there is a university and a girls' school in the parish; there is work to be done in nearby rural areas. There are three kinds of jobs available: (1) a curate who would assist generally and learn the ropes; (2) a man with special interest in rural work, who could assume charge of that work and be pretty much on his own; (3) an older man who has had some experience and could be an associate rector. The parish has, according to the needs of the man, up to \$3,000, plus an apartment and travel allowance. Write if you are interested—no calls at the office please.

We know of two young clergymen, one an assistant in a midwestern parish, and the other the vicar of an eastern parish, who want to do graduate work in New York City. They are looking for part-time work, either in charge of a small parish to which they could devote about half time, or as an assistant to a rector. Each man would require either a house or an apartment and small salary. If there are bishops or vestries (or both) interested in either of these young clergymen we will be glad to hand on the information about them.



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GAWK'S: Television will cut largely into our church life in certain areas. Churches that have promoted afternoon fellowship hours have already felt the competition from Sunday afternoon telecasts. One New York church—First Presbyterian in Greenwich Village—has made a start toward meeting this competition. It has purchased a television set of its own and installed it in a room in the church building which is open to young and old alike. Their primary purpose was to get their young people out of the taverns—the only places where most of them had a chance to see telecasts. At the same time however they can now keep a watchful eye on the programs. But the church must not be content simply to act as a censor of programs. It must become alert at once to the possibilities of witnessing through the medium of this new miracle. The time will probably come when the public will have its fill of vaudeville acts, wrestling matches and movies, and when television presentations of vital religion will evoke deep interest. It is imperative that the church plan and produce in this field now.—Christian Century (Unden.)

SENSE OF OBLIGATION: These people (Alcoholics Anonymous) have found something in religious living, even though somewhat confined within a specific area, more rich and vital than we have been able to engender in our church members. Very few of our church-goers have the enthusiasm for a way of life that these AA's have. "Verily I say unto you, I have not found so great faith, no not in Israel." They seem to have found life all over again and are zealous to exploit it in full. They have a deep consciousness of order in the universe and of their responsibilities as a part of it. Why? Presumably, for the same reason that the Hebrews had so vital a faith in Yehweh, because their God found them in a crisis and called them out of it. Crises, intelligently and courageously met, can produce mature individuals. It is a matter of catching a vision

— a vision beyond the catastrophic present, and growing up to it? The best of the AA's have done this and the result has been a rich and effective faith in the universe, in self and in other people, with an unusual degree of sensitivity to a unifying order in the world and keen sense of obligation to it.—Christian Leader (Universalist)

CHRISTIAN'S DO NOT KNOW: Can a religious journal be both Christian and interesting? Some people would say at once that this is an irreconcilable antinomy; if a paper is Christian, it will be dull; if it is interesting, it will be unchristian. Readers will supply their own illustrations from the field of religious journalism. I admit the difficulty, but I am not convinced that a reconciliation is impossible. What should a Christian weekly be? What is it that sells a newspaper? Ask any journalist, and he will tell you at once that it is the news; other things may help, but what people want to know is what is happening, and the paper that tells them most clearly and most promptly what is happening is the paper that they will buy. Most Christians do not

know what is happening in the Church of Christ; if they did, they would find that the Church is not as dull a show as they imagine. To enlighten them is the first task of a Christian weekly.—Record (C. of E.)

REAL MOTIVATION: Behind their transparent facade of spurious reasons it is clear that the vestry's real motivation is political. The assistant rector, William Howard Melish, son of Dr. Melish, is chairman of the Council of American Soviet Friendship. The unfavorable publicity this organization has received, as a consequence of its efforts, like those of all major Protestant communions, to avert a third world war through fostering understanding with Soviet Union, has embarrassed the members of the vestry as much as it has others who feel it is unpatriotic to work for peace. In their attack on the younger Mr. Melish, the vestry has been directly supported in a smear campaign in the reactionary Brooklyn Eagle, and by the Tablet, the official organ of the Roman Catholic diocese of Brooklyn and strong supporter of Father Coughlin and the Christian Front.—Churchman (P. E.)

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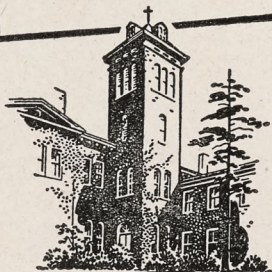
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PEOPLE

CLERGY CHANGES:

L. Wade Hampton, formerly of Moundville, W. Va., is now rector of St. John the Baptist, Milton, Del.

Donald Parsons, formerly curate at Immanuel, Wilmington, Dalaware, is now rector of St. Peter's, Smyrna, Delaware.

Ralph K. Webster, formerly rector of St. Francis Church, Rutherfordton, N. C., is now vicar of Trinity, Daytona Beach, Florida.

Edgar Neff, rector of Christ Church, Little Rock, Arkansas, has been appointed a field officer of the National Council.

Reuel L. Howe, professor at Virginia Seminary, has been appointed a part time consultant of the department of Christian education of the National Council.

Albert E. Compion has resigned as rector of St. George's, Brooklyn, N. Y., effective March 15.

Albert H. Lucas, formerly the headmaster of St. Albans School, Washington, D. C., has been appointed archdeacon of the diocese of Maryland.

Frederick G. Hicks, rector of Trinity, Cranston, R. I., becomes rector of the Redeemer, Lorain, Ohio, March 1.

Robert F. McGregor, rector of Christ Church, Oberlin, Ohio, becomes rector of St. Stephen's, Oak Ridge, Tenn., March 10.

Robert T. Becker, rector of Christ Church, Yankton, S. D., becomes rector of St. Paul's, Mount Vernon, Ohio, April 24.

Henry Thomas, formerly rector of the Advent, San Francisco, has retired because of ill health and is now living at Los Gatos, Calif.

Merritt F. Williams, on the staff of the Washington Cathedral, has accepted the deanship of Christ Church Cathedral, Springfield, Mass., effective March 6.

Albert W. Church, formerly rector of St. John's, Bellefonte, Pa., is now rector of Christ Church, Bradenton, Florida.

Harold Holt, rector of Grace Church, Oak Park, Ill., is now also dean of the Chicago-West Deanery.

Walter K. Morley, formerly the executive secretary of social relations in the diocese of Chicago, is now assistant at Christ Church, Waukegan, Illinois.



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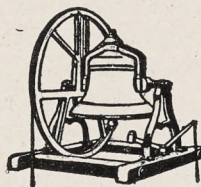
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PEOPLE

Basil Law, formerly of the diocese of Toronto, is now rector of St. Andrew's, Brewster, N. Y.

Constant W. Southworth was recently instituted rector of All Saints, Briarcliff, N. Y., by Suffragan Bishop Horace W. B. Donegan.

DEPOSITION:

Hal M. Wells, voluntarily having renounced the Episcopal ministry, was deposed on January 28 by Bishop DeWolfe of Long Island, for reasons not affecting his moral character.

VISITORS:

Dom Augustine Morris, abbot of Nashdom Abbey, England, is to visit the U.S. in March and April for a preaching engagement, lectures and retreats.

H. Michael Chang, bishop of Fukien, China, is now in the U.S. for a four months preaching and lecturing tour.

MARRIAGE:

Packard L. Okie, priest of Liberia, and **Mary Collett**, missionary, were married by Bishop Harris of Liberia on Januray 8th at St. John's, Robertsport.

HONORS:

William Way, rector emeritus of Grace Church, Charleston, S. C., has been reelected president of the S. C. Historical Society, and also president of the New England Society of Charleston.

WARDEN:

W. Jason Mixer, eminent neuro-surgeon, has been elected senior warden of Trinity Church, Boston, succeeding Alexander Whiteside. The new junior warden is **Robert M. P. Kennard**.

CORRECTION:

Donald J. Campbell, suffragan bishop of Los Angeles, was reported to have been rector of St. Paul's, New Haven, Conn., in our issue of Feb. 10. He was curate at St. Paul's, never rector.

LAY WORKERS:

Frank J. Crow was elected comptroller of the National Council at the February meeting. He has had wide experience in the fields of management and industrial relations and was consultant to the air corps in the war. **Dorothy Scott** has been appointed an assistant editor in the department of Christian education of the National Council.

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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.

ARTHUR M. SHERMAN

Staff of Grace Church, New York

I have read with deep concern the editorial entitled "New China Policy" in the January 27 issue of *The Witness*. Your sympathy with China in this her hour of bitter sorrow is manifest as well as your earnest hope for the deliverance of the people from its causes. However, your arraignment of the mission boards and their personnel because of "anti-Communist prejudice" is based upon statements which are contrary to the facts. You say that the boards "are no longer urging military aid to Chiang Kai-shek in order to suppress the Communists." Our own National Council has not urged such aid nor has any other mission board as far as I can learn.

It seems to me that it is unjust to smear the reputation of Gen. Chiang Kai-shek with the insinuation contained in the term "religiosity." The missionaries, who know the General best, have believed in the sincerity of his Christian profession and the reality of his personal discipleship. This does not mean endorsing his political acts and, least of all, identification of the Church with the Kou ming tang as you intimate.

Your statement about the United States government being responsible for the civil war in China is not borne out by the facts. When Sun Yat Sen was trying to unify China and fighting the provincial war lords back in the twenties, he applied to the United States and to Great Britain for aid. Failing to get it, he applied to the Russian government, which seized the opportunity to send military assistance. Not only was this sent, but there came to China a flood of Communist agents and propaganda from Russia. And the result! A war between the government of China and the Communists which has lasted for over twenty years.

As for the change in the attitude of the Communists toward Christian missionary activities, God grant you may be right that "The Chinese Communists are after all recognized to be not so bad." Friends of Christianity in China are following hopefully the course of events especially in the two Christian universities in Tsznan and Peiping, now in Communist controlled areas. Hitherto the policy of the Communists in regard to churches, hospitals and schools has been pretty much of one pattern. First: liberty of

operation as usual; second: a controlled liberty, with the Communists interfering in many important matters at times; third: liberty entirely withdrawn, churches closed, hospitals and schools either closed or completely controlled by the Communists. Let us hope and pray that they will do differently now but do not bank too much upon it.

In the meantime, the policy of the united board for Christian colleges in China is to encourage workers to stay at their posts as long as they are free to maintain the Christian character and purpose of the institution they serve. This, in general, is true of most of the mission boards having medical and evangelistic missionaries also in China.

We cherish the hope that Chinese Christians and both foreign and Chinese missionaries alike may find, even under Communist control, new ways of bearing witness and extending the message of Christ's Church.

Answer:

The point of our editorial comment was that missionaries remaining in China should be first and foremost Christians and not agents of a government which has spent billions on the now tottering Chiang Kai-shek government. Missionary boards have supported Chiang Kai-shek, and even today the Missionary Education Movement, an inter-church agency, is encouraging the use in study groups of "China—Twilight or Dawn" by Frank Price, an apologist for Chiang Kai-shek. If missionaries in the liberated areas of China fail to identify themselves with the people we have no doubt that churches will be closed, etc., as Dr. Sherman suggests. But we believe it will be the fault of the missionaries and not of the new government. In any case we have friends in China who are Christians who have worked in the Communist areas, and because they demonstrated that they believed in the reform policies of the government have had no trouble whatever. Incidentally, our issue of October 14 was almost entirely devoted to the Church in China and copies are still available for 10c by writing *The Witness*, 135 Liberty St., N. Y. 6.

W. APPLETON LAWRENCE

Bishop of Western Massachusetts

Thank you for the fine editorial "The Basis for Action" in January 27 number. It was fine—right on the beam.

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