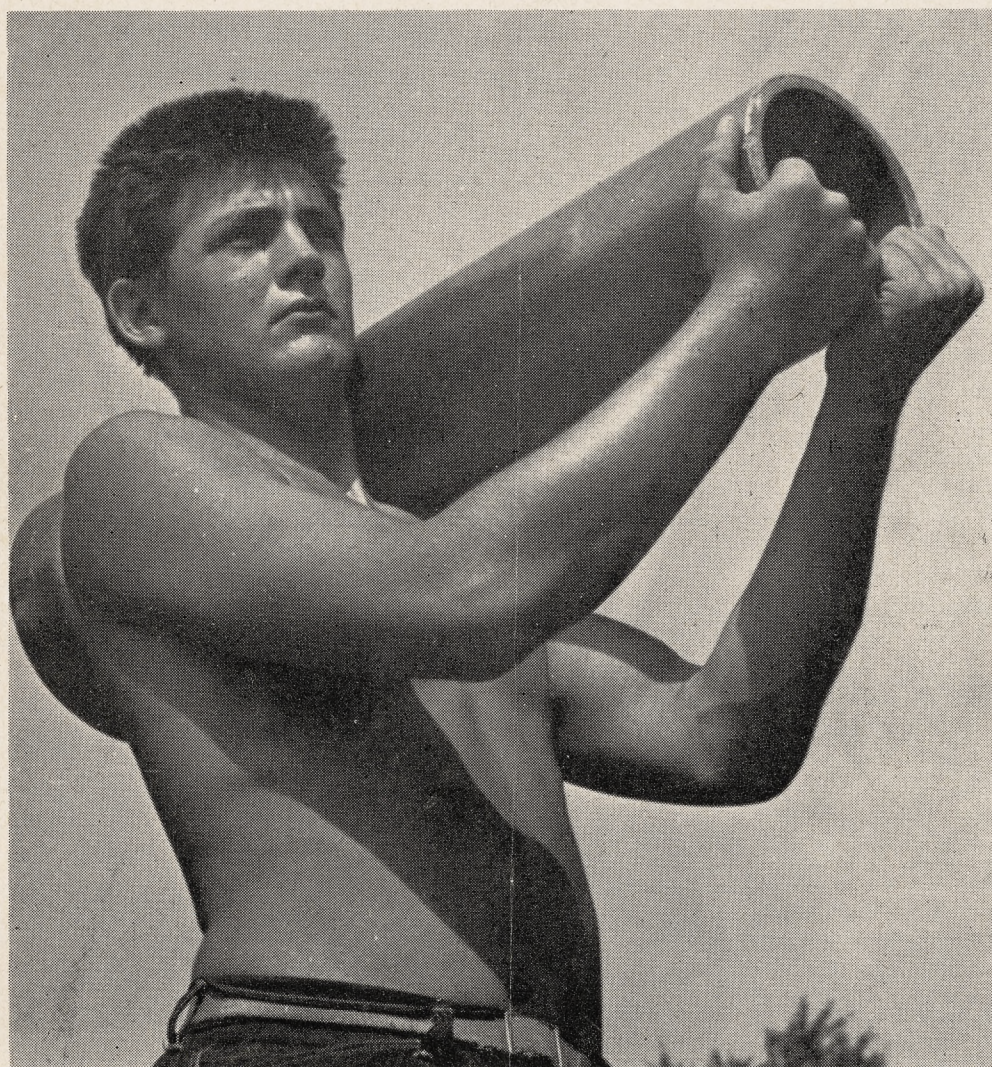


THE

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Witness

March 24, 1949



A YOUNG MAN OF LABOR
Massey Shepherd is Concerned About Millions Like Him
in his article this week on

THE PRAYER BOOK AND AMERICAN LABOR

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.
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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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★

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SERVICES In Leading Churches

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Rev. O. R. Littleford, Rector; Rev. David I. Horning, Rev. Walter K. Morley, Assoc.
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Wednesday: 7 and 9:30.
Thursday: 9:30.
Holy Days: 9:30.

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The Rev. Robert R. Spears, Jr., Canon
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Also, 7:30 Tuesdays; 11 Wednesdays.

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Rev. Harry Watts, Canon
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Holy Days: Holy Communion at 10:30.

SERVICES In Leading Churches

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Rev. Frederic B. Kellogg, Chaplain
Sunday Services: 8, 9, 10 and 11 a.m.
Weekdays: Wednesday, 8 and 11 a.m.
Thursday, 7:30 a.m.

TRINITY CHURCH MIAMI

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Sunday Services: 8, 9:30 and 11 a.m.

TRINITY CATHEDRAL Military Parkway, NEWARK, NEW JERSEY

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

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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.

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Cathedral of Democracy—Founded 1695
Rev. E. Felix Kloman, S.T.D., Rector
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Rev. A. J. Miller, Rector
Sunday: 8 and 11 a.m.
Friday and Holy Days: 9:30 a.m.

STORY OF THE WEEK

Christian Approach to Peace Taken at Cleveland

**Dulles, Niebuhr, Horton and Oxnam Oppose
Present Attitude Toward Russia**

BY

W. B. SCHMIDGALL

Witness News Editor

★ Opening on a note of peace the National Study Conference on the Churches and World Order met in Cleveland and sought to establish a more Christian approach to current world conflicts. The conference was of real significance in that John Foster Dulles came out unequivocally for American leadership "of peace, by peace, for peace." His remarks seemed to set the tone for a fresh departure on the Russian issue. Heretofore, there has been little apparent difference, in attitudes at least, between what the leading U. S. Protestant spokesmen were saying and what the Vatican has been vigorously proposing. With the exception of outspoken Bishop Oxnam, Methodist of the New York area, the rest had said little before this meeting to set themselves against the rising tide of war hysteria in this country.

Both Reinhold Niebuhr and Walter M. Horton put the brake to the "preventive war" move. Niebuhr of Union Theological Seminary, N. Y., contended that both the idea of a preventive war and the idea of immediate world - government over - estimate the power of man to dominate history. It would be well he said "if we all worked with-

in the limits of the present to establish a climate of mutual trust in which to build a future world community. We should, as Americans, guard against undue pride in the fact that the United States is incomparably the most powerful nation on earth. Pride of virtue—the belief that we alone love freedom and justice and that our power is inevitably the result of our democratic achievements alone—may widen the gap between us and other freedom loving peoples."

Equally aware of the value of confession, Walter M. Horton, professor at Oberlin's Graduate School of Theology, said, "Granted that Americans are now up to their necks in a sea of power politics, this does not condemn them to an unprincipled and un-Christian policy of pure expediency; nor are they required to abandon their power in order to save their principles. The mental outlook of the American people is, in many respects, a menace to the moral use of American power and incitement to war." A tendency to blame others, combined with an almost neurotic sensibility to criticism, a sense of helplessness about the inevitability of a third world war; defeatism about the failure of

the United Nations; hysteria about the communist peril; a blind provincial lack of sympathy for revolutionary unrest in Africa, China and Indonesia—these are indeed reasons for wishing that Americans had either less power or a better disposition."

Bishop G. Bromley Oxnam publicly asked President Truman to send a fact-finding commission to Russia. He proposed that the President assign ten representatives from each of the major fields of our national life to confer with leaders in Russia. He said, "A national policy based upon an attempt to meet Russian moves by counter moves leaves the initiative in Russian hands." He also warned against any alliance with fascism to fight communism.

Dulles Speaks

Most significant, as well as most quoted, were the remarks of John Foster Dulles, outstanding lay spokesman for American Protestantism, who ventured far along a conciliatory attitude toward Russia in the interests of world peace. It is his opinion that no responsible official "in this or any other government" believes that Soviet Russia "now plans conquest by open military aggression." He outlined the basic qualities that American leadership should possess:

"1—First of all, our leadership should be a leadership of peace, by peace, for peace.

"2—Our leadership must be prepared to take some chances for peace.

"3—Our peaceful leadership must be positive and not merely negative.

"4—Our leadership must be one of fellowship and not of mastery.

"5—Finally, our leadership should be compassionately human."

"Some will probably be annoyed with what we do here

at the conference," he said, "and others will find it inconvenient to reckon with an opinion inspired by what we believe to be sources higher than government. But that is petty stuff, compared to the great fact that the American people do have a faith."

As for the specific role of the Churches, he went on, "One of the Churches' tasks is to preserve in our nation human sympathy and compassion such as Jesus had when He saw the multitudes. If our Churches perform that task, the other problems that concern our nation will more readily be solved. Then our leadership is bound to be leadership that seeks peace; our programs will assuredly be designed to increase human welfare and our relations with others will be those of fellowship. And then perhaps it may be said to our nation: 'Thy faith hath saved thee; go in peace.'"

Added significance was lent to the conference by the fact that the U.S. Senate was deep in its debate over the ratification of the Atlantic Pact. On this issue Mr. Dulles urged that the Senate should not vote on the Pact until people have had a chance to study its implications, and this position was approved by a large majority of those present.

Recommendations

Also approved were the following recommendations, covered under a section devoted to Soviet-American relations: No defensive alliance should be entered into (under the Atlantic pact or otherwise) which might appear aggressive to Russia. At the same time, the United States should not have bases close to Russia's border, thus placing herself in an aggressor position.

Regional pacts within the U.N. framework are desirable if based on "a natural community of interest" but "regional military alliances are no substitute for relief of human needs."

Hysteria in regard to Com-

munist should end, and some methods of the former Un-American Activities Committees "should be condemned and discontinued."



Methodist Bishop G. Bromley Oxnam was one of the leaders at the Cleveland Conference that formulated a new peace policy for the Churches.

Extension of Soviet Communism by the threat and use of force should be condemned.

No attempt "should be made by our government or any non-Communist government to destroy Communist institutions or to interfere with the right of any nation to choose freely its own form of political or economic organization."

Every attempt should be made to wipe out "racial segregation and discrimination by race, creed or color."

The conference also approved a report asking the U.S. government to seek through sanctions "if necessary" to force the Netherlands to obey the United Nations' mandate on the Indonesian situation.

Little attention was given to several world government proposals. In its final message, the conference held that: "It is believed that for Christians the problem of world government must be viewed at a deeper level than that of structure. Such difficulties as beset the United Nations are derived not so much

from the structure of the organization as from the misuse of political power and the distrust which is born of mutual fears and suspicions. What is needed, therefore, at this particular moment in history, is not a new organization, but a new state of mind, a new will and a new purpose to make the United Nations work, so that a more perfect international body may evolve into being."

CONVOCATION HELD IN HONOLULU

★ Bishop Harry S. Kennedy of Honolulu presided over the annual convocation of the missionary district of Honolulu, held at St. Andrew's Cathedral, recently. Bishop Stephen F. Bayne, Jr., of Olympia was the guest speaker for this occasion.

The Ven. Norman R. Alter, archdeacon of Hawaii, and vicar of Holy Apostles Church, Hilo, Hawaii, was elected clerical delegate to General Convention in September. Alternate clerical delegate elected was the Rev. Lawrence H. Ozaki, vicar of Holy Trinity Church, Honolulu. Lay delegates chosen were: Mr. Arthur G. Smith, chancellor of the diocese, Honolulu, and alternate, Mr. Richard Chong Ching, Honolulu, keyman of the diocesan layman's league.

URGE CLERGY COURSE IN BUSINESS

★ Officials of the Diocese of Pittsburgh are concerned for the clergy's talent in business. In an effort to remedy this classical weakness of the "cloth" they have put forth the following resolution: That the board of trustees of the Diocese of Pittsburgh, and the department of missions, urgently recommend that a course in business administration of at least one semester's duration, be included in seminary curriculums, and that the Bishop is hereby requested to send a copy of this resolution to the Episcopal seminaries.

NEW CHURCH OPENED IN SAVANNAH

★ St. Matthew's Church, in Savannah, Ga., recently celebrated a week of dedication of the new church building and parish house. Bishop Barnwell of Georgia preached at the first service in the new church. The building replaces an inadequate structure and provides space for the growing activities of the parish under the leadership of the Rev. Gustave H. Caution, rector. Part of the cost of the new structure was met by the proceeds of the birthday thank offering of a few years ago. Much of the money has been raised locally. The building cost about \$75,000, and about 300 can be seated in the nave of the church. Among those taking part in the special services were the Rev. Tollie L. Caution, the rector's brother, secretary for Negro work in the National Council; and the Rev. J. Henry Brown, chaplain-director of the Ft. Valley (Ga.) college center, former archdeacon in the diocese of Georgia for Negro work, and the Rev. St. Julian A. Simpkins, Charleston, S. C.

AFRICAN MISSIONARY GUEST SPEAKER

★ Dr. David S. Shodekeh-Williams, of the Presbyterian Mission to Natives in Sierra Leone, West Africa, was the second international and interfaith speaker on the theme, "The Holy Catholic Church . . . make disciples of all nations," at the Church of the Epiphany, Orange, N. J., March 13, and at Trinity Church, Montclair, N. J. The Rev. George M. Plaskett is the pastor of both churches. Dr. Shodekeh-Williams, an aborigine and a member of the Mende tribe in Sierra Leone, has been trained in the Mission schools, Albert Academy and the Theological Seminary in his native country. Graduating as honor man in theology, he was sent to do research work at the University of Edinburgh, and is

now doing graduate work at Lincoln University, Chester, Pa., and Temple University, Philadelphia. At present he is actively engaged in translating the Gospel of St. Luke from the original Greek text into the dialect of the Mende tribe.

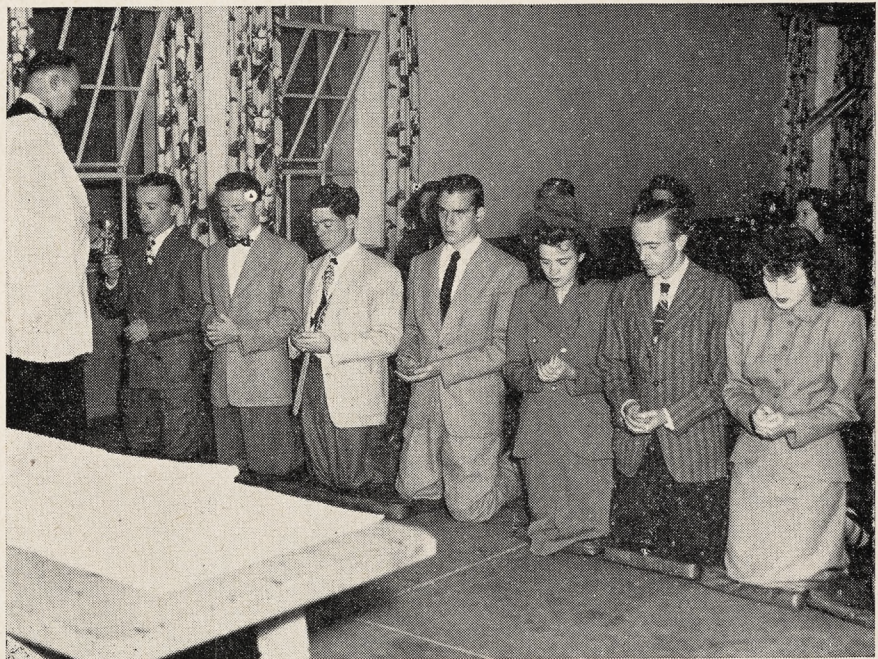
LAY SYMPOSIUM ON PRAYER BOOK

★ A senior warden, a county judge, a superintendent of schools, the mother of an archdeacon, a college professor of child study, and the rector of the parish are leading weekly Sunday night discussions on the 400th anniversary of the Book of Common Prayer at Bethesda Church, in Saratoga Springs, N. Y. They include: Warden Walter A. Fullerton, Judge Richard J. Sherman, and Harris Crandall, lay reader, and former school superintendent, who are vestrymen; Mrs. Leroy H. Foote, mother of the Ven. Norman L. Foote, archdeacon of Montana; Mrs. Anita Thorne De Lazia, associate professor of child study at Skidmore College; and the Rev. Irving G. Rouillard. The discussions cen-

ter about the weekly articles in *The Witness* on the Prayer Book by Professor Massey H. Shepherd, Jr., of the Episcopal Theological School.

DELEGATES CHOSEN FOR UNESCO MEETING

★ The United States Commission for UNESCO (United Nations educational, scientific and cultural organization) has called a second national conference to be held in Cleveland on March 31 and April 1 and 2. Mr. Milton S. Eisenhower, chairman of the U.S. commission, has announced that invitations have been sent to over 3,000 delegates representing organizations from every phase of American life. The department of Christian social relations of the National Council will be represented by the Hon. Robert N. Wilkin, justice of the U. S. district court; the Rev. Francis B. Sayre, Jr., industrial chaplain for the diocese of Ohio; and Mrs. Clifford C. Cowin, of the department of international justice and good will of the Federal Council.



Holy Communion is celebrated every Sunday in student union building at the University of New Mexico by the Rev. G. P. La Barre, Canterbury Club Chaplain.

EPISCOPAL CHURCH NEWS

MELISH ENJOINED BY COURT ORDER

★ Following due notice that a special election would be held to elect nine new vestrymen for Holy Trinity Church, Brooklyn, N. Y., a Supreme Court order has been issued to prevent any such congregational action. The Rev. John Howard Melish, after his ouster by Bishop DeWolfe, Diocese of Long Island, on petition of the vestry, had claimed that the vestry did not represent the wishes of the congregation. The ouster followed upon a long standing dispute between the vestry and Dr. Melish over the alleged "subversive" interests and activities of his son, the Rev. William Howard Melish. The Melishes decided to withstand the bishop's removal order on the basis of congregational support. At a special meeting of the congregation on March 7, over 90 per cent of the congregation attended and by a count of 261 to 27 of those entitled to vote, the nine opposing members of the vestry were put out of office. Following this meeting notice was given of a special meeting to elect new members of the vestry. Dr. Melish acted on the advice of his counsel, C. C. Burlingham and William Mason who are both prominent laymen in the Diocese of New York, on the basis of New York state's religious corporation law. In advertising the special meeting, Dr. Melish stated that he would not hold it if a special injunction would be made against it. The injunction was issued at the behest of the nine ousted clergymen and the meeting was postponed. The court order required the Melishes and their supporters to show cause in court why a permanent injunction should not be issued to prevent the special meeting.

The court is holding hearings on the injunction this week.

TITUS NAMED TO MISSION GROUP

★ The Rev. Frank L. Titus, assistant secretary of the overseas department of the National Council, has been named assistant chairman of the personnel committee of the foreign missions conference of North America. The Rev. Dr. Herrick Young of the Presbyterian Board is chairman of the conference which has a history running back to 1893 since which time it has been a steady instrument in developing a co-operative spirit and practice among the missionary boards of the United States and Canada.

SKEFFINGTON-LODGE AT NEW YORK CHURCH

★ Christ Church, Riverside, in New York, recently heard Thomas C. Skeffington-Lodge, member of the British Parlia-

ment, at one of its 11 o'clock services. In this country, as chairman of the British Parliamentary Group, Mr. Skeffington-Lodge addressed a special luncheon meeting of Christian leaders arranged by the Federal Council of Churches.

FR. ROLAND PALMER AT HOUSTON

★ Fifty-three clergymen of the Diocese of Texas recently heard Fr. Roland Palmer, S.S. J.E., lecture on the Book of Common Prayer at Palmer Memorial Church, Houston, Texas. The session was arranged by the diocesan department of evangelism as one of its activities in preparation for the observance of the 400th anniversary of the Prayer Book. Three regional clergy conferences on evangelism are planned in the near future.



Children's choir at St. Mary's, Middlesboro, Kentucky, clusters about the Rev. John S. Piper.

SUMMER WORK CAMP IN BETHLEHEM

★ Modeled along the lines of a Quaker work camp and with the cooperation of American Friends' Service, a Summer Work Camp will be held in the Diocese of Bethlehem the last two weeks in August of this year. Headquarters of the project will be at Camp Greatneck, which is conducted by St. Stephen's Church, Wilkes-Barre, Pa. The camp will be sponsored by diocesan rural clergy and St. Stephen's Church. Campers will pay for participating in the two week's work session and will be contributing their services to an open-country community church at Lovelton, Pa., sponsored by the Diocese. The group will be limited to 25 young people between the ages of 15 and 20 and it will be coeducational. Applications may be directed to St. Stephen's Church, Wilkes-Barre, Pa.

AID TO KENYON AFTER DISASTROUS FIRE

★ More than \$50,000 has come to Kenyon College since the tragic fire which took the lives of nine students and destroyed the College's oldest building three weeks ago. This includes several thousand dollars for the aid of those students left destitute by the fire as well as gifts for the restoration of historic Old Kenyon. Kenyon's neighbors in Mount Vernon have been quick and generous in their response. The Kiwanis Club sponsored a fund for student relief which soon topped the \$3000 mark. The Mount Vernon Rotary Club raised \$11,600 from its own membership in less than a week. The Boy Scouts are making a mile of pennies down Mount Vernon's Main Street for Kenyon. Students from Ohio University, Indiana Technical College and the University of Akron have already raised funds and sent checks to Kenyon. Students in numerous other col-

leges have drives in progress.

Meanwhile letters and checks continue to come in from alumni, from parents of students, from parents of young graduates, from church groups and from individuals and organizations whose only connection with the College is one of sympathy and friendship. The trustees of Kenyon have authorized an immediate drive for funds to restore Old Kenyon. The new building will be an exact replica of the original, except that the inside will be of modern construction and fireproof.

Kenyon College was founded by Episcopal Bishop Philander Chase and is the home of Bexley Hall Divinity School.

SOUTH CAROLINA CLERGY ASSAIL KLAN

★ A resolution condemning the Ku Klux Klan as "an un-Christian organization" that "endangers our democratic institutions" was adopted at Pinopolis, S. C., by members of the diocesan department of social relations under the leadership of Bishop Carruthers of that diocese. Noting increased Klan activities in this region, the resolution said the KKK "works through the means of intimidation, force and other methods contrary to the teachings of our Lord and the maintenance of good government." The Klan was charged with working against the welfare of the Southern states, as being prejudicial to good race relationships and constituting a threat to freedoms guaranteed by law.

COLLEGE CONFERENCE AT PRAIRIE VIEW

★ Shelton Hale Bishop, rector of St. Philip's Church, in New York City, and one of the outstanding Negro clergymen of the Episcopal Church, was the head-liner at a conference for Negro young people held recently at Prairie View College. The conference was designed particularly for college age

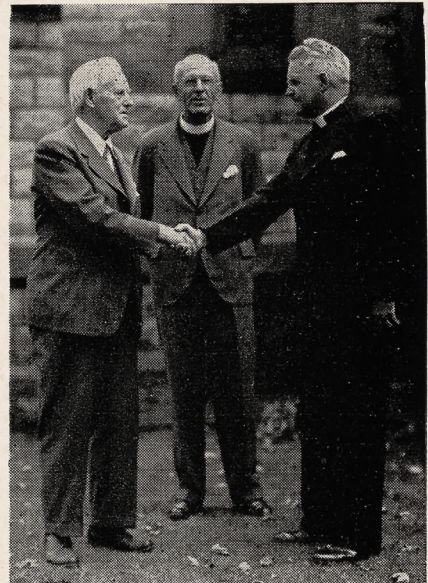
young people facing the choice of their life's work. Other leaders of the conference were Dr. O'Hara Lanier, president of the Texas State University for Negroes; Dr. Evans, president of Prairie View; Mr. Charles Shaw, a leading layman of St. Luke's Church, Houston.

SLOGAN FOR 400TH ANNIVERSARY

★ Along with its plans for commemoration of the 400th anniversary celebration of the first Prayer Book, the Diocese of Michigan has issued this slogan: "A Churchman who would make life fair, should own a Book of Common Prayer."

CHURCH CAN'T WAIT FOR ELECTRICITY

★ St. Margaret's, Hazel Park, Mich., is a church building so new that it is using candles for light until the electric fixtures can be installed. It was built by the parishioners themselves. They began last June, and did the work in spare time, mostly on Saturdays.



Rector David T. Davies of Trinity, Detroit, congratulates Charles H. White, for 45 years organist and choir-master, as the former rector, Harold McCausland, looks on approvingly.

ECUMENICAL NEWS

CHURCH WOMEN DECRY ATLANTIC PACT

At a recent meeting of the Oregon Council of Church Women a petition has been drawn up against the North Atlantic Pact now in Senate debate. Showing deep concern that the United States' foreign policy "is following a pattern leading us in the direction of war," the petition states that "the proposed military alliance would increase tension and stimulate fear leading to an intensification of the armament race culminating in the explosion of war."

PUSH BAN ON KLAN IN FLORIDA

A Miami citizens' committee, headed by Dr. A. W. Gottschall, regional director of the national conference of Christians and Jews, has offered its services to Gov. Fuller Warren in outlawing the Ku Klux Klan in Florida. The committee is prepared to draft a bill proposing a ban on the hooded organization. Among its activities, the committee plans to convene a state-wide meeting in Orlando prior to the sessions of the state legislature which open April 5. The Miami committee represents church, women's, veterans and service organizations. Groups which have gone on record in favor of outlawing the Klan include the Knights of Columbus, B'nai B'rith, Greater Miami Ministerial Association and the American Veterans' committee. Miami Shores has joined Miami in prohibiting the wearing of masks at group meetings and the burning of crosses. (RNS)

EDUCATOR REVEALS OMENOUS TREND

Dr. Henry M. Wriston, president of Brown University, told 300 clergy and laymen at the annual Protestant laymen's

luncheon of the Rhode Island Council of Churches, that there is a trend in the United States toward making morality a function of politics. This, he said, is in opposition to Christian principles. "Personal responsibility is declining. We turn more and more responsibility over to the state. There is no trend more marked than to climb up into the lap of the government." Dr. Wriston warned that peace would come to the world "only by making the hard choice to 'stand fast in the faith.'" Stating that Christ had to make "hard choices," he said, "Christ could have had peace in his time by rendering unto Caesar a small part of what belonged to God."

PEACE GROUP WITHHOLDS TAX PAYMENTS

Forty-one persons from in the United States—most of them Quakers and all of them members of Peacemakers, national pacifist group—have informed the government they will not comply with the federal income tax laws. In a statement issued in New York by a tax refusal committee of Peacemakers, the 41 said they were unwilling to contribute to preparation for war. "We plead with our fellow citizens of the U.S. to join us in acting for peace by refusing to manufacture weapons of war, refusing to serve in the armed forces, and refusing to finance war preparations."

MINISTERS PLAN TO CURB EVILS

Formation of a "Committee of a Thousand," to curb "existing evils in the community," is being planned by the Ministers' League of Allentown, Penna. The committee will "receive, evaluate and study the protests and demand corrective action."

SCHWEITZER TO GIVE SINGLE LECTURE

Dr. Albert Schweitzer, scholar, musician and medical missionary, will deliver a lecture in Colorado this coming July in connection with the 200th anniversary celebration of the birth of the poet Goethe. Now 74 years old, Dr. Schweitzer is coming to the United States seeking additional funds for his medical mission in Africa. The address will be sponsored by the Goethe Bicentennial Foundation.

EAST EUROPE CHURCHES STILL GET AID

The World Council of Churches announces that it still plans to continue its program of relief and reconstruction among religious groups in countries where there has been persecution of churchmen by communist-controlled governments. Dr. Robert E. Mackie, director of the World Council's department of reconstruction and inter-Church aid, asserted that "we are not going to haul down the flag and cease to help our Christian brethren. When one's conscience is clear," he said, "it is terribly important to act."

Dr. Mackie, recently returned from Geneva, made his statement when asked to comment on the arrest and imprisonment of 15 Protestant pastors in Bulgaria on charges of treason, espionage and black marketing. In their court statements, the churchmen implicated officials of the World Council. "We have done nothing about the Bulgarian situation except to put out straight-forward announcements as to what we did in that country," Dr. Mackie said, and "we shall continue to help churches that need our help without being affected by political judgments."

EDITORIALS

Children of Light

ST. PAUL insists on the innocence of the children of light; in the parable of the Unjust Steward our Lord seems to admit that they are open to the charge of being not very clever. This we must admit too: for better or worse, we Church people are the children of light for our generation, dim and dull and wavering as we are.

Our problem is not simple. We cannot see our world as cleanly divided between light and darkness, like night and day, as St. Paul could. We cannot see it as a mixed checker board of black and white as mediaeval men could. What we face is a world of changing light, a world colored by false lights, distorted by half light. Ours is a grey world, and it is amazing to discover how antagonistic some shades of grey can be to others. Modern man has combined incandescence and fluorescence to give himself radar and television, but his soul still gropes and stumbles.

Three facts must keep us from despair. The first is that the ultimate source of any light is still distinguishable even to the untrained naked eye. The kindly light of a candle may be self-consuming, but it will always show up and shame the cruel analytical glare of the incandescent bulb, the hallow artificial bonhomie of the neon tube.

The second is the retreating quality of darkness. When light and darkness meet, the latter is always conquered. A patriotic inventor in the days of the first world war suggested a "dark spotlight" to blot out the moon on evenings when our troops planned a foray. The war department closed the correspondence by asking for a working model.

The third is the fact that only dead souls need seek the uneasy comfort of sleeping through the chaos. Live souls will strain their eyes into the twilight; and they will find that at each step Christ will give them enough light for at least the next step.

Law and Freedom

IT is doubtful is one person in a thousand who listens to the Epistle for the fourth Sunday in Lent understands its complicated allegory. We trust that some day it will be replaced by one of the many splendid sections of the epistles that remain unused in the Prayer Book. In it St. Paul is dealing with the ever-present problem of the contrast between legalistic religion and religion of the spirit. His conclusion is, broadly, that man-made law and ritual may have their uses but they are of relative unimportance in Christianity

which is something far above and beyond either. It also refuses to be held earth-bound by any of the devices of mankind.

St. Paul's thought, so often re-iterated in his writings, was doubtless the result of the exaltation he felt when he burst the constricting bonds of Pharasaical Judaism and began to move in the emancipated and broad fields of Christianity. To the Galatians he writes rhapsodically, "It is for freedom that Christ set us free." Yet he saw, as we all do, that if we are really to find freedom we must yield ourselves to a higher law. As has been well said, "Perfect freedom is perfect obedience to perfect law." Anything else verges on anarchy.

This is true both of the individual and of society. He who attempts to live without inner restraint becomes a slave to demoralizing habits. His self becomes a battle-field of warring elements that soon allow him no peace of mind—and so no freedom. Civilization has only advanced as groups of men have submitted themselves to law, given up a part of their sovereignty, and so obtained the freedom they lacked. The upward march beginning with the family through the village, the tribe, the city-state, the nation is obvious to all who read. Freedom, which must have peace as its concomitant, has been achieved only by the increasing acceptance of sound government.

"QUOTES"

THE Book of Common Prayer lends itself to a very wide discretion in its use, but this does not involve either departure from the faith laid down nor substitution for that which is set forth. There is a sphere of action in which departure from the rules and principles set forth by the whole body cannot be justified by an appeal to private judgment. The remedy for this situation does not consist in a rugged individualism which defies any authority that is opposed to private judgment, but rather in the kind of sportsmanship that accepts rules which one does not like. One ought to be as good a sportsman in the household of faith as he is on the golf course.

—IRVING P. JOHNSON
from "The Prayer Book:
Its History and Purpose."

Now, as the world has become so much smaller and interdependent, we face the supreme issue. Will man be able to take the next necessary step to freedom? We have, both as nations and citizens, far less liberty than we could have because we are not ready to accept the evolutionary imperative; the giving up of a part of our sovereignty as a nation. An enormous part of our wealth goes toward armament, necessary in an anarchical world; there we lose a large measure of liberty on the material plane. Think what we would be free to enjoy if we took the billions now squandered and used them for education, housing, the advancement of health. On the spiritual plane we are in a state of anxiety; not free but slaves to fear because we haven't the courage nor the wisdom to take the next and inevitable move of relinquishing a part of our sovereignty to a world government.

Only two nations block the way to this freedom; Russia and the United States. The latter is the stronger and to it alone is given the proud opportunity to take the leadership: there are signs everywhere that it would be eagerly followed. Wrote Albert Einstein, "I am deeply convinced that the achievement of world federation is the most urgent and important problem of our time. It is not too much to say that the survival of civilization depends upon this solution." St. Paul could not foresee what a life-or-death choice we would be forced to make in 1949, but his thought was clear and as pertinent now: "Jerusalem is in bondage with her children. . . . We are not children of the bond-woman but of the free." Lent is a good time for us, penitent, to remind ourselves of that and to move towards the promised goal of freedom.

Prayer Book and Labor Movement

By

MASSEY H. SHEPHERD, Jr.

Professor at Episcopal Theological School

THE first revision of our American Prayer Book after the Revolution took place during one of the most tumultuous decades of our American history. The period of reconstruction after the War Between the States was over, the West was opened to a veritable floodtide of economic development, and immigration to this country of settlers and laborers from abroad doubled in numbers. The 1880's also witnessed the rise of organized labor as a permanent factor in the American scene. In 1880 the Knights of Labor, organized in 1869 as a secret union of all workers, skilled and unskilled, came out into the open, and by 1886 they claimed one million members. Strikes and violent outbreaks and clashes between employers and employees alarmed the public, and the shock of the Haymarket Square riot in Chicago in 1886 so damaged the reputation of the Knights of Labor that the organization soon broke to pieces. But its place was quickly taken by the American Federation of Labor, organized on a trade union basis. President Cleveland sent to Congress in that year the first message on labor, in which he advocated without success the appointment of a commission to settle labor controversies. The unrest continued into the 1890's, when it was particularly dramatized by the steel workers strike at Homestead, Pa.,

in 1892, and the Pullman Car Company strike in Chicago, in 1894. This last named strike, which ultimately involved all railroads in the Middle West, has been estimated as having cost, both in property loss and in the loss in wages, \$80,000,000.

It was out of this background that there emerged in American Protestantism a new concern with the social and economic patterns of life, known as the Social Gospel. This was an attempt to rethink and apply the teachings of our Lord to the problems and needs of laboring men and to the whole economic structure of our society. It was not concerned merely with the disparity between the wages of workers and the standards of living, the conditions of work and home life, the evils of child labor, or the best means of arbitration of differences; it also thought much of the meaning of Christian stewardship, and the dignity, the worth and the social value of labor in the total relationships of human fellowship. Men of vision in our own communion were not slow to participate in the new awakening. In 1887 a group of clergy, representing all schools of "churchmanship," formed a Church Association for the Advancement of the Interests of Labor, an organization which continued to function with notable achievements in the work

of education and reconciliation until 1926, when its primary objectives were officially taken over by the Church in the Department of Social Relations of the National Council. Among its notable leaders in the early days were Bishop F. D. Huntington of Central New York and his son, Fr. J. O. S. Huntington, founder of the Order of the Holy Cross; Bishop Henry C. Potter of New York, and the Rev. W. D. P. Bliss, a pioneer in ministering to laboring people through his Church of the Carpenter in Boston. In the past generation the objects of the older Association have been carried on by the Church League for Industrial Democracy (founded 1919), now known as the Episcopal League for Social Action, of which Bishop Parsons has for many years been President.

William A. Muhlenberg

THE ideals and concerns of the "social gospelers" were not without antecedents, and—as one might expect—the story really begins with William Augustus Muhlenberg, a prophet without peer in the annals of our Church. In his parish in New York City, the Church of the Holy Communion, which he founded in 1845, Muhlenberg found a laboratory for experiment in bringing the gospel to all classes of society. His was the first parish in the city to have free pews, and one of the first to provide weekly Eucharists. Ceremonial innovations of beauty and enrichment startled some conservatives, no less than his sympathies for the "free prayer" of Protestants alarmed others. His name is forever associated with that famous Memorial which he presented, in company with other broad-minded churchmen of all schools of thought, to the Bishops in 1853, calling for a serious examination as to "whether the Protestant Episcopal Church, with only her present canonical means and appliances, her fixed and invariable modes of public worship, and her traditional customs and usages, is competent to the work of preaching and dispensing the Gospel to all sorts and conditions of men, and so adequate to do the work of the Lord in this land and in this age."

In stating the grounds which had moved the Memorialists to make this request, they mentioned, among other things, "the utter ignorance of the Gospel among so large a portion of the lower classes of our population;" and among the remedies to the situation which they suggested were not only a greater flexibility and freedom in adapting the Prayer Book services to the several needs of men of different backgrounds and cultures, but a larger latitude in admitting men to Holy Cross so as not to reject all "but those

of one peculiar type." Little action of a practical sort came of the Memorial, but it opened the eyes of many Church leaders in the ensuing generation.

Muhlenberg had absorbed much of the Catholic principles of the Tracts put forth by leaders of the Oxford Movement in England; but he had also steeped himself in the writings of those pioneers of Christian social thought and action in the English Church, Frederick Denison Maurice and Charles Kingsley. Though he never embraced any political or economic theory inherent in "Christian Socialism"—for Muhlenberg was not interested in theories but in souls—the last great venture of his life was the foundation in 1870 of St. Johnland, a 600-acre estate on the north shore of Long Island, which he envisaged as the site of a model village for workers where they could live in healthy and wholesome surroundings freed from the tenement-house slums of the big city. Characteristically, he planned to have the life of this new community centered in a chapel, the Church of the Testimony of Jesus; and for its worship he drew up a Directory containing simple adaptations and enrichments of the Prayer Book offices. The project was unfortunately pre-mature and impractical, because for one thing there was not at the time adequate transportation facilities between St. Johnland and New York City, where the workers would have their occupations. The result was that St. Johnland became a home for aged and infirm persons (and so continues to this day). Nonetheless it bore peculiar witness to the compassionate gospel of Christ in its outreach to needy men and women.

The torch lighted by Dr. Muhlenberg, both in his liturgical interests and in his broad vision of a gospel for "all sorts and conditions of men," was taken up by the Rev. Dr. William Reed Huntington, the prime mover and statesman of the revision of the Prayer Book which culminated in the 1892 Book. Dr. Huntington was sensitive to the issues confronting American society in the era of the "eighties" above described, and he sought to introduce into the Prayer Book some expression of the Church's concern for the rights of laboring men. In particular three prayers were proposed for inclusion in the Book — prayers which we highly prize today, but which failed to be accepted by the Church in the 1892 Book. The fact that they waited until the 1928 revision for incorporation into the Prayer Book is indicative of the slow and cautious way in which our Church as a whole has responded to "new occasions" that "teach new duties."

One of these prayers is the intercession "For

Our Country" (p. 36), written at Dr. Huntington's instigation by his close friend, the Rev. Dr. George L. Locke of Bristol, R. I.; another is the prayer "For all Poor, Homeless, and Neglected Folk" (p. 599), and the third is Dr. Huntington's own composition of a "General Intercession" (pp. 599-600). If we read these prayers in the light of the conditions of the time in which they were written, they take on a peculiar poignancy, for they reveal a situation when labor was struggling for recognition of very basic human rights. "Bless our land with honourable industry. . . . Save us from violence, discord, and confusion. . . . Fashion into one united people the multitudes brought hither out of many kindreds and tongues. . . . Mightily befriend innocent sufferers. . . . Shield from bodily accident and harm the workmen at their work. Protect the efforts of sober and honest industry, and suffer not the hire of the labourers to be kept back by fraud." Many of the concerns of these petitions were more vital issues at the end of the 19th century than they are today, though certainly they could be applied to many recent social and economic disturbances. And there are timeless and prophetic phrases in these prayers, too, such as: "Endue with the spirit of wisdom those to whom in thy Name we entrust the authority of government, that there may be justice and peace at home. . . . Incline the heart of employers and of those whom they employ to mutual forbearance, fairness, and good-will."

Prayer for Workers

IT is also of interest to note in this connection that another prayer which was introduced in the Prayer Book only with the 1928 revision was the one "For Every Man in his Work." This prayer was not part of the specific proposals made for the 1892 Book, but it was written about that time by Bishop F. D. Huntington, whom we have mentioned as one of the primary leaders in awakening the Church to its responsibilities in the Labor Movement. In its original form the prayer was entitled "For the Emancipation of Workers," and the latter part of it read as follows: "We pray for the emancipation of workers everywhere from the discordant service of Mammon, and for the sanctification of labor in every calling and handicraft; that so all things may be done in righteousness, in truth and in beauty, for thy obedience and for human wealth, in humble imitation of him who is the Master-Workman of us all, and who sometime was among us as one that serveth, thy Son, our Saviour, Jesus Christ."

The Episcopal Church by virtue of its long concentration in urban and industrial areas has

been in a strategic position to take a bold lead in helping to resolve the tensions which the rise of organized labor has created in our American society, and to influence the consciences of our people regarding the due and just claims of all working classes to an equitable share in the prosperity which they help to create and to fair and wholesome conditions surrounding not only their places of work but also their housing and recreational facilities. But we have done all too little in proportion to our opportunities and resources, and the battle for social witness has been fought by all too few of our membership. We have made little dent upon the vast immigrant groups which have swelled the labor forces, and we have found few labor leaders to sit as lay members in the high councils and conventions of our Church. Great masses of American labor, if not indifferent to us, look upon the Episcopal Church with some suspicion as though it was allied to what they believe to be "the forces of reaction." One could hardly believe this attitude reasonable if one were to judge by the forthright statements on social and industrial issues contained in resolutions of Lambeth Conferences and General Conventions, or in the Pastoral Letters of our Bishops. But the lack of concern in many of our pulpits and the lack of sympathy in more of our pews with the struggle of wage-earners for justice, for fair employment practices, for civil rights, and for economic securities, is strangely at various with the ideals and teachings of our Common Prayer.

Today there are about 59,000,000 employed persons in the United States, and about 3,000,000 jobs looking for workers. This figure includes all forms of labor, organized and unorganized, professional and industrial workers, farm laborers, clerical assistants and secretaries, domestic helpers, and so forth. Of this total number some 15,000,000 are members of organized trade unions, an increase of about 150% within the last decade. If we estimate the additional numbers who are dependent upon these wage-earners, we will realize at once that the majority of our citizens are very definitely linked to the Labor Movement, whether or not they actually belong to an organized union. The political and economic destiny of our country is in their hands, though they are not gathered into any one political party or behind any one economic theory or plan. This is of great significance for the future of our democracy—provided the Church works to deliver us all, "in our several callings, from the service of mammon."

QUESTIONS FOR DISCUSSION

1. Have members report on the Knights of Labor,

the A. F. of L., the CIO.

2. What caused the Haymarket Square riot?
3. What is the difference between a craft union and an industrial union?
4. Who was one of the outstanding leaders of the Pullman strike, and what became of him afterwards?

5. What is meant by the Social Gospel? What agency of our Church concerns itself with labor and social issues?
6. Have members report on the work of Muhlenberg, Maurice, Kingsley.
7. What was the Tractarian Movement?
8. Read the Prayers introduced in the Prayer Book at the instigation of Dr. Huntington.

GARDEN RELIGION

By

LEIGH R. URBAN

Retired Clergyman of Western Massachusetts

III. GARDEN SOCIOLOGY

THERE are two main types of flowers. There is, first, the individual flower. The rose is the individual flower, par excellence. It is aristocratic, cultured, beautiful, demanding rich food and much care, exclusive in that it doesn't like to share the bed with other kinds of flowers. Then there are what are called the "compositae," socialized flowers, such as the asters and chrysanthemums, the daisies and dandelions and goldenrod. The flower of the compositae type is really a colony of humble little flowers cooperating in their life processes. The individual flower, such as the rose, the iris, the peony, usually blooms earlier but propagates itself feebly, like our cultured classes with their few children. The compositae, the colonies of humble little flowers, usually develop more slowly, bloom later, but reproduce more abundantly, like our so-called lower classes. In fact, in the world of uncultivated nature the compositae are slowly driving the others out of existence. Notice the abundance of the dandelions and daisies, asters and goldenrod. The compositae are gradually inheriting the earth. The future belongs to the socialized flowers.

The Episcopal Church is today paying the price for cultivating roses and neglecting daisies. We have linked our interests too much with aristocratic individuals, men and women of culture and wealth and power, and have been losing the loyalty of humbler people. Humble people instinctively avoid aristocratic churches. As the aristocratic elements lose their dominance and produce few children, while the masses gain in power and reproduce more abundantly, the influence of the Church grows less. The disquieting decrease in the enrollment of our Church schools, the most important feeder for the Church, is due

mainly to the fact that the cultured classes with which we chiefly deal produce few children.

If the Church, humanly speaking, is to survive and be strong, she must ally herself with the welfare of the masses. She must appeal, as did her Lord, to the common people. The amazing growth of the Church in the early days was almost entirely among the common people. St. Paul could write to the Corinthians, "You see your calling, brethren, how that not many wise men, not many mighty, not many noble, are called." The Church of Rome has been, in this respect, much wiser than we. Watch the crowds of plain people coming out of the Roman Churches—Mass after Mass—on a Sunday morning. Some of our parishes are doing excellent work; but the Episcopal Church has unfortunately gained the reputation for being the Church of the "best people." I would not underestimate what the aristocratic elements of culture and wealth have contributed to the Church in leadership and support. Yet I am sometimes tempted to wonder whether less cultured but more vital leadership would not increase the spiritual power of the Church. The common man, when given a chance, can produce his own vital and powerful leadership, as the labor movement proves. However, a Church which leans heavily on the aristocratic elements and neglects the common man is in danger. Were we truly wise we would cease our special interest in the cultivation of roses in the garden of God and give our best work to the development of the daisies and dandelions. For the future is with them. "Blessed are the meek, for they shall inherit the earth."

Collectivism on Way

THIS has been called the "Century of the Common Man." The most significant thing in our modern world is the emergence of the masses

into power. The old individualism, which has been dominant since the Renaissance, is dying. Some form of collectivism is slowly shaping to take its place. We may not like it. It has in it possibilities of great evil as well as of good. But, apparently, it is coming. If it proves to be materialistic, as it has been under the European dictators and threatens to be under our Fascist-minded economic leaders in America, standardizing thought and action, crushing out freedom, then the Church will have to conform, as does the Church in Russia, or be driven temporarily to the catacombs. The pressing social problem for the Church is how to Christianize the coming collectivism by spiritualizing the aspirations of the masses as they come into power. Nicholas Berdyaef, perhaps the most profound Christian philosopher of recent times, writes: "The fate of civilization depends upon the spiritual condition of the masses, whether they will be inspired by the Christian faith or by atheistic materialism. It is ruinous for Christians to adopt an attitude of reaction against labor movements rather than trying to inspire and ennoble these movements now going on and make them serve a higher purpose."

We realize the complexity of the problem, with its mixed good and evil. We know full well the abuse of power by the dictators of the masses and by our labor leaders. We know, also, the abuse of power by capitalist leaders; yes, even by bishops. We know what strikes cost the public. The strike is a form of economic war, and any kind of war is costly. Yet the labor movement has done much to improve the economic condition of the common man and save him from extreme exploitation. It has been a force that has helped preserve some balance, however, precarious, in our economic life. And it surely is, at least in part, the outgrowth of the preaching of the gospel about the value of the least child of God. Yet the Church has been slow to appreciate the significance of the movement, and has not played fair with the common man. The captains of industry may gain economic power and amass fortunes, often by illegal and immoral means, yet we unquestioningly seat them on our vestries and in our conventions, since we hope a percentage of their gains may come to the Church. But when the humble and meek seek for power and increased gain the Church too often condemns, if not openly, by a cold silence. We keep on cultivating roses and neglecting the daisies. How many laboring men are on our vestries and how many labor leaders are seated in our General Convention? Many in the Church are socially concerned, the clergy more than the

laity. We have some splendid leaders with real Christian vision. But the Christian Church as a whole is not awake to the significance of these mass movement of our time and their value for the Kingdom of God. God help us to recognize it before it is too late and they become enemies of the Church rather than allies.

Talking It Over

BY

* W. B. SPOFFORD

ONE of the shocking things in American life today is the willingness of so many people to believe anything about the countries of Eastern Europe, so long as it is bad enough, without bothering much about facts. Though shocking, it is not surprising when one considers what they read, the radio commentators they listen to, and even the sermons many of them hear.

The trial and conviction of Cardinal Mindszenty is a case in point. The vast majority of people think of him as a martyr and saint, framed by a corrupt government which is out to destroy religion. It is precisely what our "get-tough" advocates, served well by our "free" press and radio, want them to think and it has been only a few magazines and papers with comparatively small circulations that have presented facts which give a different picture.

It was not a religious trial but a political one, entered into reluctantly by the Hungarian government since the man brought to trial was a prince of a Church with more than 350,000,000 members in the world. It was for this reason that the government placed before the Vatican an advance copy of the indictment and urged the Roman Catholic authorities to withdraw Mindszenty from Hungary, thus preventing arrest and trial. Why the Vatican refused has not been publicly stated. All it has done is, belatedly, to admit that such a proposal was made and to state that "the Vatican does not enter into such compromises."

Even at this late date it is well to know more of the facts, since we have not heard the end of the Mindszenty case and similar cases that are likely to follow. What we need to know, first, is that the Hungarian government is not out to destroy religion. The country's budget for 47-48 granted ten millions dollars to Churches, with 63% of this sum going to the Roman Catholic Church. The Working People's Party, the strongest in Hungary, declares in its program that it "fights for complete freedom of religion; it hon-

ors religious sentiments, while calling on the Church to break with the defeated system of big estates and big business, to acknowledge the achievements of people's democracy and to embark on peaceful cooperation with the democratic state."

On the matter of education, the government seeks to establish a free public school system, similar to the system we have in the U. S., "without curtailing the churches' right of religious education and without disturbing the denominational character of the schools for the education of the clergy." This program, I think, would satisfy most American Protestants. It is a program which would also satisfy a large number of Roman Catholics in Hungary, but it has been fought from the start by a powerful group headed by Cardinal Mindszenty.

The Cardinal's Record

AND who, precisely, is this Cardinal and what is his record? He first appeared in the newspapers in 1919 when a delegation from England visited Hungary to protest the killing of thousands of Jews, socialists and communists—and liberals. It was at that time that Mindszenty was calling for the violent liquidation of everyone to the left of center, and particularly of Jews by means of pogroms. He was not Cardinal Mindszenty at that time, but Joseph Pehm, a German, a name which he changed because it was thought to be a handicap to advancement in the Hungarian hierarchy. In 1920 he called upon members of the Hungarian Youth Movement to turn over to the police the names of all socialists, communists—and liberals. In the years that followed he was in close touch with Hitler's headquarters in Munich and in 1938, at the time of the Munich sellout, he was making speeches proclaiming Hitler and Mussolini as deliverers. He also, during the war, allowed hundreds of thousands of Hungarian Jews to be deported for extermination in fascist camps without a word of protest. In fact in his buried files, in his own handwriting, was found this comment on the so-called Jewish problem: "It is our good fortune that the great reservoir of Galician and Bukovinian Jews, the millions of the Jewish masses in the ghetto, have as a result of the German war, been reduced to some 500,000."

When the war ended he became a defender of the great landlords and opposed the government's program of land reform, quite naturally perhaps since his Church was the biggest landlord. He carried this campaign into the Church by means of pastoral letters, in one of which he declared that "the Hungarian landowning class which,

due to its fortune, cultural background and connections, is beyond a doubt best suited for leadership." Working for the overthrow of the new Hungarian government, he became an agent of the so-called "green international" which is composed of rightist refugees and rulers from Poland, Czechoslovakia, Hungary, Yugoslavia, Romania and Bulgaria. He worked for the restoration of the Hapsburgs, and was in contact with Archduke Otto von Hapsburg whom he visited in the U. S. in 1947. It was at that time that he declared that "after world war three," the U. S. should support a Federated Central European kingdom, and it was to further this end that he was charged and convicted of having received large sums of money, through Church and other channels, which were cashed on the black market with the help of Prince Paul Esterhazy, himself once one of the largest landowners in Hungary.

That then, briefly, is Cardinal Mindszenty, tried and convicted not as a Churchman for defending the faith, but as a politician out to overthrow a government. And behind him and with him were, and are, that whole crowd of "world-war-three-now" people which includes Vatican, State Department, and other spokesmen for powerful forces. It is the "Holy Alliance" of our day, invoking religious sanctions among other things, with the hope of crushing the governments and people's movements of Eastern Europe and restoring the feudal past, and the almost complete power of the Church which was a part of it.

Judy Barlowe, U.T.O.

BY

THOMAS V. BARRETT

Chaplain at Kenyon College

WHEN we left the middle west it was winter, and we headed south to warm our ageing bones in Dixieland. After a sleepless night wandering through the Blue Ridge Mountains on the Southern, we emerged in Columbia, S. C., and took a bus to Rock Hill, home of Winthrop College, and Judy Barlowe, U.T.O. college worker. The bus slipped along the highway in a cold rain and we wished we were back in Vermont sunshine. But we were met at the depot in Rock Hill by Judy and her rector, Al Chamblis, and whisked to a warm, cozy, pint-sized student center one block from the campus, several from the parish church. Two cups of coffee and Mrs. Barlowe's smiling, quiet, southern hospitality restored sunshine to our disposition.

College girls began dropping in about five o'clock, clad in blue and white—Rock Hill is the only place we have seen where girls are expected to wear a kind of uniform—and by six we were having a student-prepared supper with twenty odd girls and assorted members of the faculty. Rock Hill is a somewhat cloistered place and the girls are well protected by the college from super-sophistication. This is most refreshing to an academic traveller, accustomed to blase young ladies from northern seaboard schools, and makes for energetic, enthusiastic college Church work. For a group the size of Winthrop Canterbury Club the amount of constructive thinking and work that goes on under Judy's quiet leadership is amazing. Notable in the year's activities: a Canterbury Club year book, attractively written, illustrated and bound; a booth at the parish bazaar; a fashion show with cooperation of town merchants—purpose to raise money for charitable work and Canterbury Club contribution. By-products of show: Canterbury Club collegians shed blue and white uniforms for resplendent feminine apparel, and show other Rock Hill girls one advantage of graduating from college. More serious activities of college group include voluntary prayer groups—small but faithful—discussions on Prayer Book, Church doctrine, Christian marriage, at Sunday evening discussions led by Chamblis and visitors.

Rock Hill is a good example of what can be done with little money, enthusiasm, interest of faculty, and the help of the Women's Auxiliary. Judy, who is no scholar, and has no specialized training, as far as we know, in what religious emphasis boys call "counseling," does fine pastoral work because of deep understanding of people, and instinctive awareness of human suffering. There is a good deal of "counseling" that can go on in a female community for which any man is unfitted. We discovered long ago that a women's dormitory is no place for the rector—except in dire emergency such as battle, murder or sudden death. Our solution to the problem is to have someone like Mrs. Barlowe, who has a

joyful spirit and an infectious faith, working with a competent rector like Al Chamblis. He interprets the gospel; she helps him apply it to practical problems of the souls and minds of girls who make of student center a homelike, friendly, unforgettably cheerful place.

We hope the U.T.O. will increase annually with larger and larger salary grants for college workers. In places like Rock Hill, with a girl's college, a rector busy with a sizeable parish downtown, college workers like Judy Barlowe are a Godsend to the cause of Christianity and higher education.

The open-24-hours-a-day student center for relaxation, reading, prayer and worship, and a large part of the pastoral work with students would be left undone, if the Woman's Auxiliary had not seen a need, found the money, and most important of all discovered the person for the job, Judy Barlowe from Tennessee.

Under the Skin

BY

PHILIP H. STEINMETZ

Rector of the Ashfield Parishes

UNLESS you get under the skin of another person you have not really touched him and you cannot be fairly said to know him. And yet we frequently judge people by their surface, whether color, clothes or conduct.

Christians should certainly be more discerning in their judgments since they know by faith that it is the inner man who counts in God's sight. There is no rightful place in the Christian fellowship for distinctions which are skin deep.

For instance, how dare we make people feel at ease at church unless they are well dressed? Can you give any good reason why barn or work clothes are unsuited to the activity of prayer and praise? And do you suppose that white skin and good English are any more acceptable to God than dark skin and "foreign" languages?

Part of our trouble in our relationships with other races and nations and customs lies in our reluctance to make the effort to look at them as nearly as we can from God's point of view. We are so aware of how it seems to us that we are not interested in finding out how it really is.

God has made of one blood all nations and under the skin we are all brothers, some bad, some not so bad members of one human family, but all capable of being reborn into the body of Christ for endless, joyful service in love. Take heed to the message and beware how you treat your brethren both in thought and deed.

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Churches Overseas

WIDER USE OF LAYMEN IS URGED

Wider participation by the laity in Church work was proposed in a report submitted to the assembly of the Church of England, presided over by the Archbishop of Canterbury. The report stressed that there was no desire to create a special category of laymen, but that men and women be selected for pastoral work in parishes, particularly in visiting homes in their own district to give spiritual encouragement under the guidance of the local minister.

Another recommendation was that laymen and laywomen with special qualifications, but not licensed to read liturgical services or preach, be invited to assist at morning or evening services on Sundays or special occasions. The report further suggested that fuller use of their privileges might be made by lay persons holding reader's licenses. It was stated that some members on the committee which drafted the report thought that the time had come for the convocation of Canterbury to consider the institution of a recognized lay pastorate and the encouragement of an order of lay preachers.

BULGARIAN CHURCHMEN DENOUNCE LEADERS

Bulgarian Protestant Church groups are reported by a Sofia newspaper to have denounced the 15 clergymen indicted on espionage charges. The statements were issued separately by the Congregational, Baptist and the Armenian Gregorian Churches. They declare that the constitution of Bulgaria gives them religious freedom and "we are disgusted and condemn the treacherous activity of United Church leaders and pastors."

Thirteen of the defendants were found guilty and received

heavy prison sentences and fines and were also deprived of civil rights for varying numbers of years. The judge however in sentencing them said that if the prisoners behaved in prison as they had done in court that the day would come when they would go free. Two of the defendants were given suspended sentences on the ground that they had been innocent dupes.

CHURCH DELEGATION TURNED DOWN

Prime Minister D. F. Malan, a former minister of the Dutch Reformed Church, has refused to receive a deputation from the Christian Council of South Africa to discuss the race question, it was announced at the Council's headquarters in Capetown. The churchmen, representing Anglican, Methodist, Presbyterian, Baptist and Congregational Churches, sought to give him their views on the government's policies on race which have been condemned by the Council as immoral and un-Christian.

JAPANESE EDUCATOR IS HONORED

President Hiroshi Hatanaka of Kobe College, Japan, a Congregational minister, received an honorary doctorate last week from the Chicago Theological Seminary. He is the first Japanese educator to visit this country since the war.

AFRICAN CHURCH COLLEGE GETS STATE AID

The legislative council of Sierra Leone, British West Africa, has pledged financial aid to the Fourah Bay College, an institution of the Church of Eng-

land, founded primarily for the training of African nationals for religious leadership. It has since expanded to include arts and law and is soon to open a college of technology.

BRITISH PEOPLE GO TO CHURCH

According to a survey by the British Weekly, 20 per cent of the people of England go to church regularly. The poll upsets a widely-held belief that only 10 per cent of the population attended regularly.

ANGLICAN BISHOP CONSECRATED

Canon George Sinker was recently consecrated Bishop of Nagpur at Nagpur, India, at a service attended by nearly all of the Bishops of the Church of India, Burma and Ceylon.



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NEWS OF OTHER CHURCHES

UNIVERSALISTS ASK RECALL OF TAYLOR

The council of superintendents of the Universalist Church, meeting in Cleveland, went on record for the recall of Myron C. Taylor as the special representative of President Truman at the Vatican.

"It is our conviction," the Council stated, "that such a special envoy never has had and, above all, does not offer now any modicum of justification as a medium through which our government can promote ways and means to better understanding and more enduring world peace."

Earlier in the three-day meeting, the council, quoting Cardinal Spellman's statement on the treason trial of Cardinal Mendszenty, "Rebellion to tyrants is obedience to God," said in a formal resolution: "We find this interesting because such a quotation from Cardinal Spell-

man would have been of great comfort to democrats in Spain had he found time for it during his recent visit with Franco. It also might have brought a certain amount of consolation to those excommunicated survivors of Spanish Republicans executed by Franco's regime."

PASTOR WHO INVITED NEGRO UPHELD

Members of a Community Church in Miami, by a secret vote of 227 to 89, supported their pastor, the Rev. Donald Douds, who brought on a crisis in his church by inviting a

Negro minister to preach as a part of the brotherhood week observance. Crosses were burned in front of both the Community Church and the Mt. Zion Baptist Church, whose pastor, the Rev. Edward Graham, was the preacher at the white church.

WOMAN MINISTER IN GEORGIA

A school teacher who wanted to be a missionary is the first woman preacher licensed by the Methodist Church in Georgia. Miss Ruth Rogers in her teens wanted to be a missionary, but she had to go to work.

SERVICES IN LENT

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School: 9:30 and 11; E. P. 8
Weekday: H. C. 7 and 10; E. P. 5:30
Wed. in Lent: Vicar's Evening, 8

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The Rev. Wm. J. Chase, Ass't Chaplain
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Sunday: H. C. 9 and 12:30; M. P. & Ser., 11
Tues., Wed., Thurs.: H. C. 8

THE CHURCH OF THE HOLY TRINITY 316 East 88th Street

The Rev. James A. Paul, Vicar
Sundays: 8, 9:30, 11 a.m. and 8 p.m.
Daily Services: 9 a.m. Morning Prayer
Wed.: 7:45 and 11 a.m., Holy Communion
Thur.: 11 a.m. H. C., and 8 p.m. Evensong

SOUTH ORANGE, N. J. —

ST. ANDREW'S CHURCH

The Rev. H. Ross Greer, Rector
Sunday: H. C., 8; Service, 11
Lent: Tues. H. C. 10 a.m.; Wed. 8:15 p.m.

KANSAS CITY, MO. —

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The Rev. Edwin W. Merrill
Sunday: 7:30 and 11
Mon., Thurs. and Sat.: 9:45
Tues., Wed., Fri.: 7

MADISON, WISC. —

ST. ANDREW'S CHURCH

The Rev. Edward Potter Sabin, Rector
The Rev. Gilbert Doane, Curate
Sunday: 8, 10:45 H. C.
Weekdays: 7:15 H. C. (Wed. 9:30).
Confessions: Saturday 5-6; 7:30-8

WASHINGTON, D. C. —

ST. JOHN'S CHURCH Lafayette Square

The Rev. C. Leslie Glenn, Rector
The Rev. Gerald F. Gilmore, Ass't
Sunday: 8, 9:30, 11 and 7:30 p.m.
Mon., Tues., Thurs., Sat. 12
Wed., Fri., 7:30; Holy Days, 7:30 and 12

LOS ANGELES, CALIF. —

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Rev. Canon P. T. Soderstrom, Ass't
Sunday: H. C. 8 and 9; 11 Morning Prayer
and Sermon; 7:15 Evening Prayer.
Tues. and Thurs., H. C. 10 Daily, 12:05

TULSA, OKLA. —

TRINITY CHURCH

The Rev. E. H. Eckel, S.T.D., Rector
The Rev. Victor Hoag, Assoc. Rector
Sunday: 7, 8, 9:15, 11 and 5 p.m.
Daily (ex. Sat.): 12:05 p.m.
H. C.: Tues. 10:30; Wed., Thur. 7; Fri. 10

SANTA MONICA, CALIF. —

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The Rev. Horace Wood
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Daily: 9:30 a.m.; Thursday, 7:30 a.m.

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Sunday: H. C. 8 a.m.; Church School, 9:30
and 11; Morning Prayer and Sermon (H. C.
first Sunday) 11; Y. P. F. 5 p.m.; Evening
Prayer and Sermon, 7:30 p.m.
Thursday: H. C., 11 a.m. — Lenten noon-
day services, Mon. thru Fri., 12:10 p.m.

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THE NEW BOOKS

Frederick C. Grant
Book Editor

Secular Illusion or Christian Realism?

By D. R. Davies. Macmillan. \$2.

The Rev. D. R. Davies is vicar of Holy Trinity, Brighton, the parish made famous by F. W. Robertson. He is a Welshman, and grew up a Congregationalist. Eight years ago, he entered the Church of England, and was ordained by Archbishop Temple. He has written a very popular and trustworthy critical appraisal of Reinhold Niebuhr and his theology, and other books. In the present volume, he discusses the sickness of our present society, and offers a diagnosis. The cure involves a recognition of the fundamental realities of our human situation. We must awaken from the stupefying secular illusion that has possessed us for a century and more. This is the illusion of secularism, the idea that man, being essentially good, can save himself if he only tries hard enough. Realism requires us to acknowledge that there is something wrong inside man, and until this is cured, our social remedies will be only palliative. The only radical and thorough solution of our crisis is the one the church has to offer.—F. C. G.

Anti-Semite and Jew. By Jean-Paul Sartre. Translated by George T. Becker. Schocken Books. \$2.75.

A brilliant little book from the brilliant Existentialist philosopher who might well be called the Voltaire of the Twentieth Century. He defends the thesis that it is not the Jew who provokes anti-semitism, but the anti-semite who models the Jew whom he despises and attacks. The deficiencies of the Jew are founded in his social and religious isolation, but the anti-semite enhances them because he needs the antagonism against the outlawed in order to acquire self-respect and the feeling of superiority. It is a courageous and challenging thesis which proves the honesty and humane mind of the writer. "It is not up to the Jews first of all to form a militant league against anti-Semitism; it is up to us . . ." "Not one Frenchman will be free so long as the Jews do not enjoy the fulness of their rights. Not one Frenchman will be secure so long as a single Jew—in France or in the world at large—can fear for his life."—R. K.

KIMBER DEN

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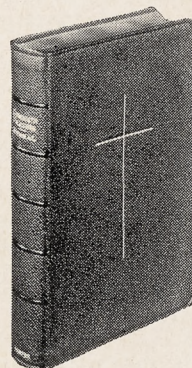
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THE PRESS

Selected by
GEORGE MACMURRAY

INOCUOUS DESUETUDE: We know where the church is on Sunday at eleven o'clock (or at least a portion of it) but where is the church on Monday or Tuesday? When the worship service is over on Sunday does the church go out of existence or evaporate into innocuous desuetude for the next six days? It would help greatly if the men of the church could see that much of their "church work" is not to be done at the church, but in connection with their daily occupations. It ought not to be difficult for men to grasp this significance of this amazingly simple concept of men's work. It is but returning to the New Testament where when men were baptized they went back to their daily tasks there to become witnesses to their new found hope. Where is the church on Monday? In the hearts of its separate members, where testimony is borne individually to its faith, in the home, in office, legislature, factory, shop, in school and on the farm. But who would pit the days against each other? For the Christian of every day it may be said, "This is the day which the Lord hath made; we will rejoice and be glad in it."—Christian Evangelist (Disciples)

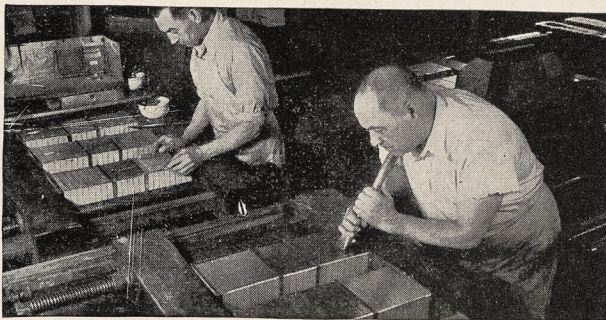
MEN, MONEY AND THE MINISTRY: One of the most anxious problems confronting the Church at the present time is the supply of candidates for the sacred ministry. It is no theoretical problem: it is concerned with practical realities of men and money. And it is a problem which far from being a remote possibility in the dim and distant future, is already upon us and is likely to become acute almost immediately. It is true that at the moment our theological colleges are full, and in many cases even over full. But this happy state of affairs is largely due to two abnormal factors which have now ceased to apply. The first is the fact that war inevitably held up the training of a great many ordinands, with the result that on the cessation of hostilities an unusually large number found themselves free to begin or continue their belated studies, and so the colleges were speedily filled. . . . The other factor is the financial one. Service candidates for the ministry found themselves not only released for training, but also generously assisted by government grants to meet the cost. But this arrangement has now ceased.—The Record. (C. of E.)

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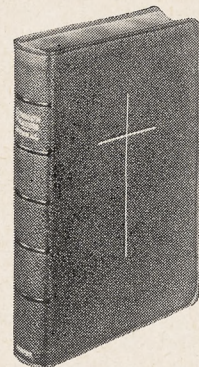
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PEOPLE

ORDINATIONS:

Wilfred H. Hodgkin was ordained deacon by Bishop Parsons on Feb. 14 at St. Mark's, Berkley, Calif. He is vicar of St. Peter's, Morro Bay, Calif.

Wilson W. Sneed was ordained deacon by Bishop Walker on Feb. 20 at St. Luke's, Atlanta, Ga., where he is an assistant.

Bruce W. LeFebre was ordained deacon by Bishop Gesner of South Dakota, acting for the Bishop of Atlanta, at Washington Cathedral recently. Now at Virginia Seminary he is soon to be an assistant at St. Luke's, Atlanta, Ga.

William L. Gatling, Jr., was ordained deacon by Bishop Gesner of South Dakota, acting for the Bishop of Atlanta, at Washington Cathedral recently. He is a student at the Virginia Seminary.

DEATHS:

Theodore Patton, 41, rector of St. Michael's, Savannah, Ga., for the past three years, died suddenly of a heart ailment on March 7. He formerly served missions in New York and Maryland, and was a navy chaplain before coming to Savannah. One of his notable accomplishments at St. Michael's was the organization of a parish day school.

CLERGY CHANGES:

Sidney Lawton is no longer on the staff of the Seamen's Church Institute, New York City.

E. Warren Cromey is now chaplain at City Home and Cancer Institute, New York City.

Albert E. Campion is now chaplain at House of Detention for women, House of the Holy Comforter and Fordham Hospital, New York City.

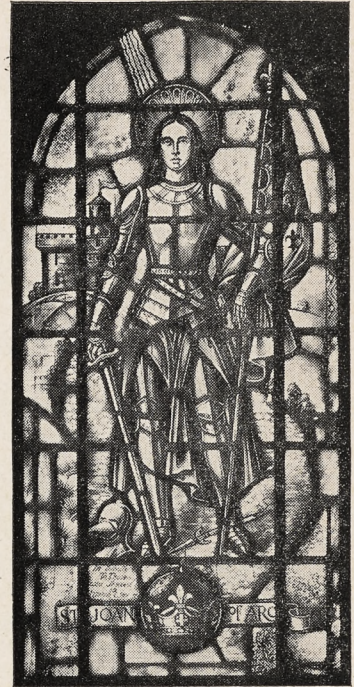
W. P. Kemper, formerly of New York, is now to be addressed at Plantation Estates, Orange City, Fla.

Charles A. Weatherly is now on the staff of St. Ignatius Church, New York City.

Archie H. Crowley, rector of Grace Church, Lawrence, Mass., becomes rector of St. James, Grosse Isle, Mich., on April 24th.

William Hall, formerly rector of St. Mark's, Marine City, Mich., is now rector of Grace Church and in charge of St. John's, Bay City, Mich.

Warner L. Forsyth, formerly rector of St. James, Grosse Isle, Mich., is now canon missionary of the East Tawas field in the diocese of Mich.



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Rev. George E. Keith, Rector

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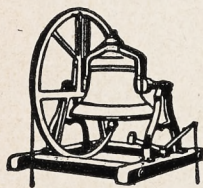
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BY

G. A. STUDDERT-KENNEDY

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THE WITNESS

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PEOPLE

He is in charge of churches at Au Sable and East Tawas, and responsible for the work in Oscoda, Iosco, Alcona and Crawford counties. Address: Christ Church Rectory, East Tawas.

Edgar A. Lucas, formerly assistant at St. John's, Royal Oak, Mich., is now in charge of St. Philip's, Rochester, Michigan.

Henry H. Rightor, assistant at All Saints, Atlanta, Ga., has accepted the rectorship of Christ Church, Charlotte, N. C., effective September 1.

Harrison H. Black, formerly rector of the Holy Communion, Tacoma, Wash., is now in charge of St. Matthias, Tocca, Georgia.

Leon Harris, formerly rector of St. James, Paso Robles, Calif., is now rector of All Saints, San Francisco, California.

Joseph M. Brownlee, formerly rector of Christ Church, Emporia, Va., is now rector of St. Andrew's, Darien, Georgia.

Frederick W. Kates, rector of Christ Church, Oswego, N. Y., has accepted the rectorship of St. Stephen's, Pittsfield, Mass., effective May 1. He is the author of the current Presiding Bishop's book for Lent which is a compilation from the writings of the late Bishop Charles Brent.

CORRECTION:

Frederick J. Warnecke was incorrectly reported in the March 3 issue to be the dean of Trinity Cathedral, Trenton. He is the dean of Trinity Cathedral, Newark, N. J. He was formerly the rector of St. Mark's, Richmond, Va., and the editor of the Southern Churchman.

UP TO THE MINUTE!

THE WITNESS makes every effort to present all of the important news of the Episcopal Church as soon after it happens as possible. Therefore in order to eliminate the time lost in forwarding news copy from our New York office to our office of publication, we ask correspondents henceforth to please send *all* news to:

News Editor, THE WITNESS,
 Tunkhannock, Pennsylvania

We are also always glad to receive news items from others beside our regular diocesan correspondents, so whenever you have anything about your parish, church people, etc., that you consider news worthy we will be grateful if you will send it to the address above. Likewise we appreciate timely pictures, particularly of the off-moment candid variety.

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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.

FREDERICK D. CURTISS
Layman of Burnt Hills, N. Y.

Your recent number, devoted largely to the work of the seminaries of the Episcopal Church, was most interesting, especially the article by Leroy S. Burroughs entitled "How to Vitalize the Church." Every member of the Church is glad to know that such an excellent body of young men is being trained for service and Mr. Burroughs's summary of the qualifications necessary to make a young rector even fairly successful is an understanding effort. We all know places where "God's gentlemen" are needed.

But from the standpoint of the laity this article ends too soon. What some of us would like to know is the attitude of the young clergyman to the parish he will soon take charge of. Is it a temporary meal ticket, to be tossed aside as soon as a better place offers, or does it constitute a challenge for him? Will he devote himself to his congregation, building up friendship and loyalty? Will he become a valuable member of the community and in so doing draw people to his church? Many rectors have done just this and found themselves at the head of strong parishes. They did not accept a charge with the idea that it would be all right to stay two, three or perhaps five years and then move on to something better. They found the "better" things right where they always are—in one's own back yard. Some spent their lives there, and were deeply mourned when they passed on.

We Yankees are a reticent folk and no clergyman can say he knows his people after two years. In fact most of his congregation have just begun to accept him. There are many personal histories to be learned and particularly among those who formerly were constant attendants at services and then stopped going, often because of bruised feelings. Winning them back is a slow process, but it can be done. The things for a minister to do are legion.

When a rector resigns after two or three years the congregation again is turned adrift, just as it was beginning to function. Lay readers and an occasional supply on communion Sunday keep the services going, but many are not interested and attendance lags until only the few who would feel lost if they did not visit their own church on Sunday occupy the pews. Sometimes this lasts for months before a new rector is found

and he certainly has his work cut out for him.

I am sure we all agree on one thing: The foundation of the Church is its successful parishes. A diocese of reasonably active parishes is an outstanding diocese, and the bishop can afford to strut a little when he goes to the General Convention. So it seems to me that one way to vitalize the Church is for the young men who go forth in their ministry to vow that they will stick by their charges until they have exhausted every possibility. You will admit, I am sure, that in the Episcopal Church the contractual relations between minister and congregation are "jug handled"—that is, all on one side. The vestry is helpless, once the contract is ratified, unless it is prepared to bring charges before the Church authorities. Actually, the rector is not bound to anything.

So it is up to the individual minister as to which course he will pursue. He can become a grasshopper in clerical garb, staying in one place only as long as serves his personal ambition, or he can dedicate himself to one parish, carefully selected in the first place, with a reasonable certainty of success if he has what it takes to be a clergyman of the Protestant Episcopal Church.

This letter seems to have run away with me. I had no idea of writing so much, but I feel strongly on the subject. I have seen two-year rectors in a certain parish who left the place in worse condition than when they came. It makes people think that their labors are in vain. When a congregation begins to say: "What's the use?" another church is in danger of being abandoned.

THE REV. C. C. ZIEGLER
Rector of Grace Church,

Ishpeming, Mich.

I have not been a subscriber to your magazine until lately. It is my own loss. Your magazine is never dull. It gives the Church news. It does not apply to the clergy what annoys me exceedingly—the prefix "Fr." The untutored and the knowing may take this for an abbreviation for "fraud."

Let me take this opportunity to congratulate you on your article under the heading, "Talking It Over" (Jan. 27) and also to thank you for the poem "Old Parsons" (author not stated. As one born Jan. 27, 1876 and rector of this parish over 40 years, I find it refreshing.

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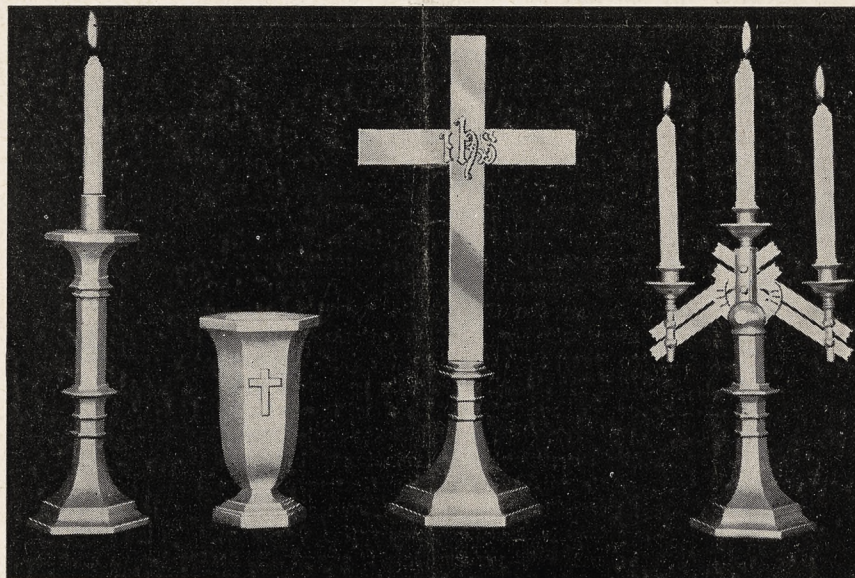
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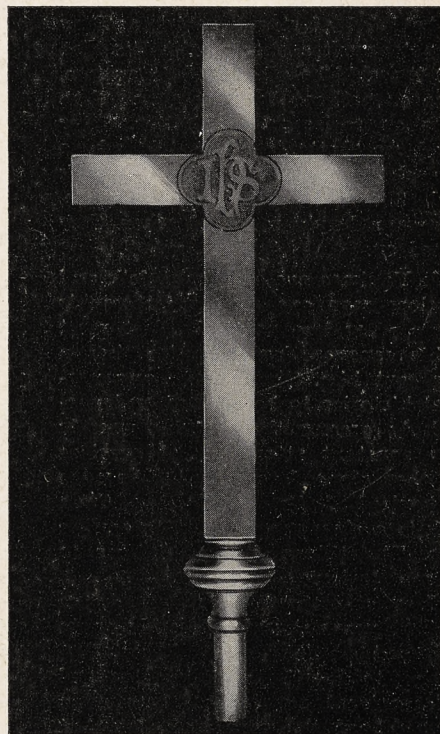
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