

THE Witness

10¢ A COPY

June 23, 1949



CHARLES D. KEAN
President of the Episcopal Evangelical Fellowship

EPISCOPAL EVANGELICAL FELLOWSHIP NUMBER

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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Fri., Organ Recital-12:30.

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The Rev. J. Milton Richardson, Rector
Sundays: 9 a.m., Holy Communion; 10:45 a.m., Sunday School; 11 a.m., Morning Prayer and Sermon; 6 p.m., Young People's Meetings.

The WITNESS

For Christ and His Church

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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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Rev. Harry Watts, Canon
Sunday: 7:30, 8:30, 9:30 and 11 - 4:30 p.m. recitals.
Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.
Holy Days: Holy Communion at 10:30.

SERVICES In Leading Churches

CHRIST CHURCH CATHEDRAL

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Sunday: 8 and 10:10 a.m., Holy Communion; 9:30, Church School; 11 a.m., Morning Prayer; 8 p.m., Evening Prayer.
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Sunday Services: 8, 9, 10 and 11 a.m.
Weekdays: Wednesday, 8 and 11 a.m.
Thursday, 7:30 a.m.

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

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CHRIST CHURCH

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Thursdays and Saints' Days: Holy Communion, 10 a.m.

CHURCH OF ST. MICHAEL AND

ST. GEORGE
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The Rev. J. Francis Sant, Rector
The Rev. C. George Widdifield, Minister of Education
Sunday: 8:00, 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 Kroman, S.T.D., Rector
Sunday Services: 9:30 and 11 a.m.; Church School, 10 a.m.
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Saints' Days: 12 noon.
This Church is open every day.

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Saturday and Holy Days, 10:30

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

Fellowship Will Give Chapel To South India School

An Opportunity Is Given Church People To Contribute Toward Unity

By GARDINER M. DAY
Rector of Christ Church, Cambridge

★ In the fall of 1947 we rejoiced to learn that the Church of South India had actually come into being, uniting thereby Presbyterian, Congregational, Methodist, and Episcopal traditions in one organic body. We rejoice in the reports that have come from time to time of deepening spiritual fellowship in the life of the Church. We rejoice that for the first time since the Reformation a practical attempt has been made to overcome the chasm that has existed between Episcopal and non-Episcopal Churches, and to bring them together under one roof.

Unfortunately, the Anglican Church in South India had to enter into this union as a "poor relation,"—that is with most of its personnel and its buildings, but without a large measure of its support. The reason for this was that while the Church Missionary Society and the Church of England Zenana Missionary Society were able under their rules to give all the support to the Church of South India which they formerly gave to the four dioceses of the Church of India, Burma, and Ceylon, the Society for the Propagation of the Gospel, under its rules, was unable to contribute money from its general fund to former Anglican missionaries and their work for which it had been responsible.

Therefore, all the S.P.G. grants for this purpose ceased at the end of 1948. This resulted in the Church of South India losing approximately 15,000 pounds sterling per year. Part of this money had been used for the salaries of S.P.G. missionaries and workers, and part for the maintenance of schools and hospitals. The S.P.G. is maintaining a separate account through which subscriptions may be forwarded to the Church of South India. For various reasons this is a rather cumbersome arrangement. The S. P. G. limits the amount that may be diverted to this separate account to not more than 20% of the subscriptions to the Society. Consequently, the loss of this income has been a severe blow to the Church of South India, particularly coming in these first years.

The C.M.S. and others in England who are interested in the future of the Church of South India are doing everything they can to help raise funds to offset this loss. The Church of South India, realizing that this is not going to be an easy gap for the members of the Church of England to fill, are appealing to Christians all over the world who are interested in and concerned for the Church of South India. The Episcopal Evangelical Fellowship has been invited

to undertake the financing of a special project in the Church of South India.

After consultation with the various missionary societies and the Church of South India, the E.E.F. has been informed that the Karala United Theological Seminary, which is one of the vernacular theological schools, is greatly in need of help at this time. They have been promised some gifts contingent upon their raising other funds. Therefore, the authorities of the Church of South India suggest that the most valuable help we could give at the present time is to raise money for a chapel for the Karala United Theological Seminary. When I heard of this I imagined it would entail many thousands of dollars. To my surprise I learned that it is estimated that a chapel of the size desired can be erected for only \$4,000.

It is always easy to talk about Church unity, but we seldom have an opportunity to contribute directly toward it. Through our gifts toward this chapel we will be strengthening the Church of South India, which, if it is successful, may blaze a trail that will lead to the ultimate goal of the reunion of the Church all over the world. Gifts for the chapel should be sent to the Treasurer of the Fellowship, Miss Elsie Hutton, 575 Park Avenue, New York, designated for this purpose. We hope that every member of the Fellowship will not only make a contribution himself, but also as far as possible present this opportunity to help the Church of South India to the laity. Many laymen will respond generously for the sake of the Church of South India and the Ecumenical Movement if they are given the opportunity to do so.

EPISCOPAL CHURCH NEWS

SEABURY HOUSE REPORT

★ A report will be made at General Convention on Seabury House, the conference center and residence of the Presiding Bishop, located at Greenwich, Conn. The report, released June 7, states that the property was purchased for \$100,000 but that at the time of the purchase it was estimated that an added \$150,000 would be needed to put the property in shape and to provide maintenance and upkeep and "it was also recognized and hoped that in the course of time an additional \$500,000 might be secured through legacies and gifts to provide an endowment for its continued use and upkeep and thus entirely relieve the Church of all expense."

The committee, headed by Bishop Lawrence of Western Massachusetts, requested bishops to appoint a chairman for fund raising in his diocese, but of the \$240,675 received at the time the report was released, only approximately \$30,000 came from these sources. "The greater portion of the sum collected," the committee states, "has been secured through the personal and direct influence and activity of the Presiding Bishop himself. Gifts from more than 400 persons, ranging as

high as \$50,000 have been secured."

Letters asking for donations also were sent to deputies and bishops who attended the 1946 General Convention. "It was a bit disappointing," the report states, "that out of the 600 or more persons who voted unanimously for this project, gifts were received, as far as can be ascertained, from only 38. It would be more helpful if people who vote gladly and easily for projects which call for financial support would themselves evidence a greater readiness to make definite and individual sacrifices to provide such support."

During the past two years improvements have been made so that the center can now accommodate 42 guests and feed 75 by cafeteria service. Four officers of the Council live in houses on the property, and a portion of the garage has been converted into offices for the curriculum committee of the department of religious education. The National Council has met there regularly and there have been 118 other meetings lasting from one to three days. "Nearly all the people who have met at Seabury House," the report declares, "have been unanimous in their enthusiasm for the 'Church's spiritual capitol.'"

The annual cost for operating Seabury House is \$24,500. Rents bring in \$7,500; fees from conferences net about \$3,000. So there is an annual deficit of \$14,000. The committee thinks donations will amount to \$4,000. "The committee therefore recommends that the sum of \$10,000 a year be inserted in the General Convention budget for the next triennium."

NEW HEADQUARTERS IN INDIANAPOLIS

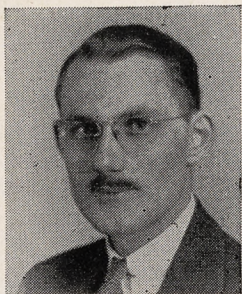
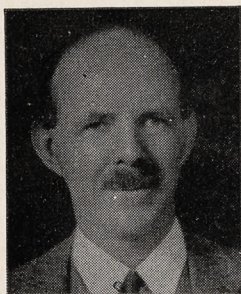
★ Sherwood House, new headquarters of the diocese of Indianapolis, was formally opened on June 9, when several hundred people inspected the house, following a service of dedication conducted by Bishop Kirchhofer. The entrance is through a walled garden and cloister. The ground floor consists of a chapel, library and office for the bishop's secretary. The bishop's office is on the second floor, where there are also rooms for over-night guests, a general meeting room and the offices of the house of churchwomen. The headquarters is the gift of Mr. and Mrs. R. Hartley Sherwood and their family and will serve as a center for all diocesan activities.

OVERSEAS DEPARTMENT ASSISTANT

★ The Rev. Edward M. Turner, in charge of St. Peter's, Seward, Alaska, has been named assistant to Bishop John B. Bentley, director of the overseas department of the National Council. He is 31, and is a graduate of Nashotah.

BISHOP ZIEGLER RESIGNS

★ Bishop Ziegler of Wyoming, now living in California because of illness, has resigned. It will be acted upon at General Convention.



Among the large number of seminary professors who are members of the Episcopal Evangelical Fellowship are Dean Alexander Zabriskie of Virginia; Prof. Cyril Richardson of Union and Prof. Sherman Johnson of Cambridge.

THEOLOGICAL EDUCATION REPORT

★ The report of the commission on theological education, which will be presented at General Convention, was released on June 10. It commends highly the annual meetings of deans which "are resulting in a community of purpose and in a growth of inter-seminary fellowship which may lead to greater unity in the life of the Church itself." Offerings for theological education, the report states, were as follows: for 1946, \$67,145; 1947, \$100,182; 1948, \$114,343. The report also stresses the clergy shortage and the fact that seminaries, because of inadequate facilities, cannot adequately meet the situation. The suggestion is made that the theological education offering should be coordinated with the promotional efforts of the National Council.

"There is need in the next triennium," says the report, "of a council of strategy implementing the critical concern of the Church for the future welfare of theological education. The executive committee of the joint commission has contemplated the advisability of suggesting to General Convention the formation of a specially appointed commission for this important task. The help of laymen and clergy competent in finance and in institutional administration needs to be enlisted for the purpose of formulating wise corporate policy. A reference, however, to Canon 30, which establishes not only a large representative commission on theological education, but also a separately appointed small executive committee, leads us to the conclusion that the need for a council of strategy can best be met by leaving the present canonical arrangement intact. The executive committee could itself serve as the canonically responsible nucleus of an enlarged commission. The committee proposes to enlist as advisers and consultants additional bishops,

presbyters and laymen to help the committee in its task of further statistical study, of evaluation of present seminary administration, and of formulation of corporate policy for the Church looking toward adequate financial support of theological education."

ALL ARE WELL IN CHINA

★ Telephone conversation between Charles P. Gilson, treasurer of the China Episcopal mission in Shanghai, and a representative of the overseas department of the National Council on June 10 revealed that all is well with our missionaries and their work. Mr. Gilson reported that he had been in personal touch with all the missionaries in the Shanghai district, and had talked with Mr. Arthur Allen in Hankow, and he stated that everybody in all the Episcopal missions, and in all other missions, is well and happy. St. John's University and St. Mary's Hall in Shanghai have reopened. All the mission institutions are operating and in general are having no difficulties. Mr. Gilson also had been in touch with Dr. Harry B. Taylor of Anking who reported all well there. No financial difficulties are experienced.

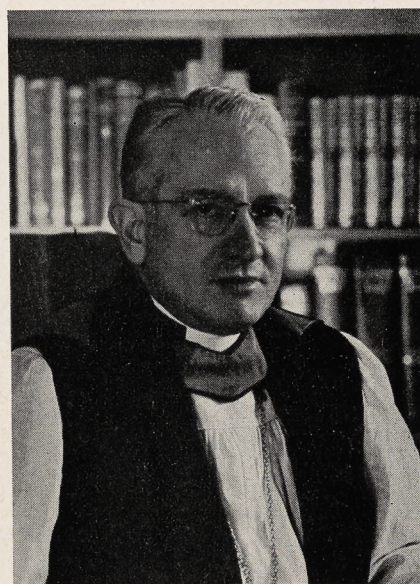
CURTIS STIRS PONTIAC

★ Rector Ivol I. Curtis of All Saints', Pontiac, Mich., stirred the city with an address before a luncheon club in which he outlined an eight-point program for its improvement. He called for more adequate schools, better traffic conditions, a modern bus station, a civic auditorium, a better park system, a new library, support of the community chest, a building for the boys club. His program was supported by a lengthy editorial in one of the Pontiac papers, and was so well received generally that steps have already been taken to carry out his ideas.

MICHIGAN OPENS PARISHFIELD

★ The new conference and retreat center of the diocese of Michigan, Parishfield, located at Brighton, was officially opened June 4-5 when dozens of people went there for an open house. Bishop Emrich, who had told the convention of the diocese earlier in the year that the center was the project for 1949, was the preacher at the service on the 5th. The Rev. Francis O. Ayres, director, stressed the fact that Parishfield will welcome Christians of all denominations and seeks to serve the whole Church. The program will differ somewhat with each group but the general outline is worship, work, study and recreation.

During the week-end plans were displayed for future buildings. In a meadow the visitors found two apple trees neatly in the center of a staked-out spot marked "here the craft shop will be built," and upon exploring an ancient and smelly barn they found signs indicating "these will be study cubicles" and "future book stacks" on mangers and feed cribs.



Bishop McKinsty of Delaware is among the two dozen bishops who are members of the Episcopal Evangelical Fellowship.

EPISCOPAL CHURCH NEWS

NEGRO LEADER RETURNS

★ Among those ordained at the Cathedral of St. John the Divine by Bishop Gilbert on June 12 was Ernest E. Gayle. For fifteen years Mr. Gayle, 52, served as a priest in the African Orthodox Church, and for the past eight years has been the rector of St. George, a congregation of 150 persons. The African Orthodox Church came into existence in 1921, with the Rev. George A. McGuire, one time rector of St. Thomas' Episcopal Church in Philadelphia, the moving spirit. Its organization was contemporaneous with the rise of the Garvey Movement, the slogan of which was "Africa for Africans" and which fostered a back-to-Africa campaign among Negroes. Mr. McGuire became the chaplain-general of the United Negro Improvement Association, the official name of the movement, left the Episcopal Church and was consecrated the first bishop of the African Orthodox Church. About 2,000 communicants of the Episcopal Church followed

him into the new communion in New York City alone.

About two years ago Mr. Gayle, rector of one of the twelve Orthodox congregations in New York, expressed to Bishop Gilbert the desire to return to the Episcopal Church with his people. A formal petition to be received into organic union under the supervision of the Rev. John H. Johnson, rector of St. Martin's, was presented. Now a deacon, Mr. Gayle is on the staff of St. Martin's as an assistant and continues as pastor of St. George's which is now a chapel of the parish. This is the first step in the healing of the schism.

COMMENCEMENT AT PHILADELPHIA

★ Three honorary degrees were conferred at the commencement of the Philadelphia Divinity School, June 2, when 14 persons received diplomas and degrees in course. The Rev. Thomas W. Bennett of Missoula, Montana, and the Rev. Frederic O. Musser of Easton, Pa., received D.D.'s and Demas E. Barnes,

president of the Church club of Pittsburgh, was awarded the degree of Doctor of Civil Law. He was the commencement speaker, his subject being "The Church in a chaotic world." The Rev. Joseph H. Hall 3rd, in charge of St. John's, Maple Shade, N. J., received the degree of Doctor of Theology in course. He will become a full time member of the P.D.S. faculty this fall.

ST. AUGUSTINE'S COLLEGE HAS COMMENCEMENT

★ The Rev. Shelton Hale Bishop, rector of St. Philip's, New York, delivered the baccalaureate sermon at the commencement of St. Augustine's College, Raleigh, N. C. The commencement speaker Richard G. Stone who said that the purpose of a liberal arts college was to give students a broad introduction to human knowledge; to promote intellectual interests in the problems of the community and the world at large. President Harold L. Trigg conferred the degrees, diplomas and the awards.

ELECTED DEAN OF SEWANEE

★ The Rev. F. Craighill Brown, rector at Southern Pines, N. C., has been named dean of the school of theology at the University of the South, Sewanee, Tennessee. Mr. Brown, prior to his present rectorship, served in the China mission field for five years.

CHARLES MARTIN HEADS ST. ALBANS

★ The Rev. Charles S. Martin, rector of St. Paul's, Burlington, Vt., and a contributing editor of the Witness, has been elected headmaster of St. Albans School, Washington, D. C.



Canon Richard Lief of the City Mission Society of Los Angeles is an active member of the Episcopal Evangelical Fellowship. He is here interviewing a client as one of his secretaries, Miss Miller, takes notes.

R. R. CLAIBORNE CONSECRATION

★ The Rev. Randolph R. Claiborne, Jr., will be consecrated suffragan of Alabama on June 29 at the Nativity, Huntsville, Ala., where he has been rector for the past year. The former Presiding Bishop, Henry St. George Tucker, will be consecrator with Bishop Powell of Maryland and Bishop Carpenter of Alabama the co-consecrators. He will be presented by Bishop Clingman of Kentucky and Bishop West, coadjutor of Florida, with Dean Zabriskie of the Virginia Seminary and the Rev. B. Scott Eppes of Birmingham the attending presbyters. The sermon will be by Bishop Louttit, coadjutor of South Florida.

BISHOP GRAY GUEST OF CANADA

★ Bishop Gray of Connecticut was preacher at the synod of Quebec, which met June 7-9. He stressed the need for the Church to seek to make public opinion, Christian opinion. He also urged closer cooperation among Churches in order to meet the challenge of militant secularism. As a step in this direction he raised the question of the possibility of eliminating the national boundaries of the U.S. and Canada by the creation of an Anglican or Episcopal Church of North America.

BISHOP PEABODY HITS AT HYSTERIA

★ Bishop Malcolm Peabody, speaking at the youth convention of Central New York, meeting at Auburn, declared that young people should have the facts about Communism, and declared that "we should not be so scared of Communism as we are keen to make our own job go, above all to make a job of the Church." Dealing with freedom of speech, he stated that the Bill of Rights and the Declaration of Independence assure us that there can be no thought control in the U.S., and he af-

firmed that the government can be changed by the freedom of the people.

"Peace should be the concern of every Christian because Christians are expected to know about the ways that enable people to live together in peace," said the Bishop as he pointed out that the "Russians are fellow creatures in a world made by God." He urged low cost housing; fair employment practice legislation; advocated that schools study industrial relations and said that "if the Church is not interested in politics it is not interested in life."

SEX EQUALITY IS ASKED

★ Wyoming has asked General Convention to recognize equality of the sexes. At its convention, meeting at Cody, a resolution was passed to memorialize G.C. "to interpret the words and meaning of the general canons, and the local canons of dioceses, that the term 'layman or laymen' could include women; thus making them eligible to serve on vestries, as delegates to councils and convocations, and as deputies to the General Convention."

MISSIONARY CONFERENCE AT HARTFORD

★ Among the 150 missionaries attending the outgoing missionary conference at Hartford Seminary, June 6-11, were a number of recently appointed missionaries of the Episcopal Church and also Mr. and Mrs. Fenton B. Sands, on furlough from Liberia. Attending were Elizabeth Allen, China; Anson Houghton, Liberia; the Rev. William G. Love, Panama; Lyman T. Ogilby, Philippines; the Rev. and Mrs. Robert Sheeran, Hawaii; Donald T. Oakes, Japan; Mr. and Mrs. Paul B. Daniel, Liberia. On the 12th they met at Seabury House, Greenwich, Conn., for orientation and commissioning by the Presiding Bishop.

LAYMEN'S WORK CONSULTANT

★ W. Ted Gannaway of Charleston, S. C., has been appointed consultant on laymen's work of the National Council. He is to assist in the training of associate field officers for the Council. A minimum of 500 laymen are to be trained for the program of education to be carried on "to achieve the budget to be adopted by General Convention."

Mr. Gallaway is at present connected with a steel company. He was for a time official advisor to the prime minister of Turkey, and has also held important positions with a number of U.S. corporations.

SEABURY-WESTERN COMMENCEMENT

★ The largest graduating class in the history of Seabury-Western, 18, received diplomas on June 9. The commencement speaker was Richardson Wright, author and editor. Honorary doctorates were conferred upon the Rev. James A. Paul of Holy Trinity, New York, and Dean W. F. Carman of Phoenix, Arizona. Prof. Bayard H. Jones of the University of the South was the speaker at the alumni day.



Bishop Kinsolving of Arizona has been a member of the Episcopal Evangelical Fellowship since it was founded.

EPISCOPAL CHURCH NEWS

EPISCOPALIANS AT UNION

★ There were 68 Episcopalians at Union Seminary this year, most of them doing graduate work. Of the three men who received doctorates in course, two were Anglicans; the Rev. C. Edward Berger of St. Ann's, Annapolis, Md., and the Rev. Eugene Fairweather who is on the faculty of Trinity College, Toronto. The only man to graduate with a master's degree summa cum laude is also an Episcopalian, Howard Johnson, who joins the faculty of the theological school at the University of the South this fall. The Rev. Frederick C. Grant, Witness book editor, is the chairman of Union's committee for graduate students.

CONFERENCE HELD IN MICHIGAN

★ An adult conference was held June 19-23 at Bloomfield Hills, sponsored by the diocese of Michigan. The headliner was Prof. Elton Trueblood of Earlham College. The chaplain was the Rev. Francis O. Ayres of Parishfield, the diocesan retreat center. A conference for youth followed, June 26-July 1, with the Rev. Alvin H. Hanson of Fenton as chairman and the Rev. Gilbert A. Runkel of Adrian, director.

EDITOR FORBES AT HOLY TRINITY

★ The Rev. Kenneth R. Forbes of Philadelphia, a member of the editorial board of the Witness, was the preacher on June 5 at Holy Trinity, Brooklyn. All services there are being taken by visiting clergymen, due to an injunction which forbids the rector, the Rev. J. Howard Melish, or his son, who is assistant, from taking the services.

Mr. Forbes declared that "to-

day our challenge is the challenge of change. This is the unique genius of Christian faith and life that all things and persons can be made new. A static and stogy world and humanity form a conception as old as the hills and as false as hell. But when any sort of change is suggested anywhere, in personal, religious, community, national or international life, we meet the anti-reform alibi that "It is against human nature; you can't change human nature. The Christian religion, in an answer, says 'human nature has been changed.' God became incarnate for that very purpose."

He said "bonafide democracy" had been brought into the world "by the transforming power of Jesus Christ." He urged greater attention to "the average man and woman," saying: "We are shockingly ignorant about human nature. Though we know something about the atom, we know very little about the human soul."

The speaker listed industrial strife, race hatreds and international war as showing we had made little progress in understanding "the nature and possibilities of man."

The services on the 19th were taken by the Rev. W. B. Spofford, managing editor of the Witness, who came to the parish from a center in New Jersey where he gave addresses at the annual conference of the Chinese Students Christian Association.

SWARTHMORE PARISH RAISES FUNDS

★ Trinity Church, Swarthmore, Pa., is raising \$75,000 to provide additional Church school facilities and to complete the church edifice. The congregation has tripled in the past six years under the leadership of the Rev. George C. Anderson.

SOCIAL RECONSTRUCTION REPORTS

★ The commission on social reconstruction, headed by Bishop Scarlett, released on June 13 the report it will present to General Convention. Announcement is made that a new book, "The Christian Demand for Social Justice" will be ready for distribution on September 1st. Like its predecessor, "Christianity Takes a Stand," the book will be sold for 25c, with free copies going to all the clergy. (The 1946 book, which sold 50,000 copies, is still available from the Witness for 25c).

The commission urges greater lay participation; the strengthening of diocesan departments of social relations; greater efforts of displaced persons, and closes with a plea for human rights.

WORLD RELIEF REPORT

★ Treasurer Russell E. Dill of the National Council reported on June 7 that the total pledged to June 1 for World Relief was \$956,318. He states that "a substantial percentage of our parishes have failed to report their offering" so that another report will be made in July.

LITURGICAL DRAMA PRESENTED

★ The Prayer Book anniversary was observed at the Otey Church, Sewanee, Tenn., by the presentation of a liturgical drama, "The Book Beloved," the 1949 revised version of this religious drama by Marie E. J. Hobart. Presented in the manner of mediaeval drama, it was directed by the acting rector, the Rev. George B. Myers and his wife, the daughter of the author. Processions and music for the revision were written by Mrs. Myers.

EDITORIALS

Budgets and Parishes

FROM the National Council have come reports of a greatly increased budget for 1950. More money is needed for the general work of the Church, increased amounts for every department especially that of Christian education. With all of this we are in full sympathy. Certainly the Church must have the financial resources to move out on a national and world-wide scale, to begin to do a half decent job in its Sunday schools. The Church cannot remain static, content with the meagre giving which is so characteristic of too many of our people. The appeal must be made and every effort put forth to raise the new budget.

We say all this sincerely, and yet we say it with some misgiving because it happens that we as editors are all from the Second Province which has fallen down badly in some dioceses in meeting its apportionments to the National Council. Indeed it has been said that the Second Province is the problem financially speaking.

We cannot speak for the whole Province in question, but we are very familiar with typical areas of it where our Church is up against radical population shifts. Here one finds, over and over again, sizable church buildings erected in former days when there were well-to-do people in the congregations unaffected by the income taxes of this decade. These same parishes, now costing many times more to operate than in by-gone years, find themselves dependent on the support of an ever-shifting, transient, apartment house population whose giving is usually in the lower brackets. The result is that scores of parishes in our metropolitan and suburban centers are struggling to make both ends meet. Many are doing a good piece of work in their territories, but have limited receipts scarcely sufficient to maintain and heat churches and parish houses. There are numerous such parishes affected by the changing economic and social conditions

of eastern, and of course other, urban centers. We have no ready solution for the problem. We simply state it as a factor in the over-all financial situation confronting the national Church. That our people should all give more we are fully agreed. But we can not picture the substantial increases coming immediately from some of these places we have cited.

We believe the whole subject of quotas should be restudied. There are dioceses in the Church giving pitifully little in proportion to their potential. There are dioceses in the fabulous state of Texas where the per capita wealth of Episcopalians is something we have seen with our own eyes, and yet seemingly little or no allowance is made for the economic differences between dioceses, or not enough.

We repeat: the National Council should have the money it asks for. Among other things, we recommend a restudy of diocesan quotas taking into account the changing economic situation which affects some for better and some for worse.

The E. E. F.

WE have devoted several numbers in recent years to agencies of the Church, believing that it gives readers a better idea of the whole life and work of the Church. We all need to know more about the Church Society for College Work, the Girl's Friendly Society, Church Army, Episcopal League for Social Action, Episcopal Pacifist Fellowship (Witness, June 2), and other Episcopal organizations devoted to special interests, and also about such interdenominational organizations as the American Bible Society, Federal Council of Churches, Home Missions Council, Church Peace Union, World Council of Churches, to name but a few. These numbers, for the most part, are planned and edited by members of the organization having the "special," with those who comprise our editorial board "sitting this one out."

It is however a fact that the purposes of the

★ "QUOTES"

THERE is one luxury whose progressive tendency to disappear I do regard with bitterness—the luxury, I mean, of candor and detachment in thinking as well as in talking. . . . The freedom we deny ourselves is denied more absolutely than any which others deny us, and the most dangerous of the censorships is that which we ourselves impose. The state which forbids me to speak candidly can sometimes be eluded, but if I myself no longer believe in candor, then I am enslaved indeed.

—JOSEPH WOOD KRUTCH

★

Episcopal Evangelical Fellowship closely parallel our own. When *The Witness* was reorganized some years ago with a policy of group editing the statement of purpose which is now printed on our renewal notices was unanimously adopted:

"The purpose of the board is to witness to the gospel; to maintain evangelical faith; to attain ecumenical fellowship. We believe that God wills the Church to be catholic in its essential spirit, evangelical to the gospel of Christ. We believe in the interpretation of

the Christian religion in contemporary terms; in the rigorous application of the principles of Christ to our social life; in simplicity and dignity of worship; in immediate action toward Church unity."

This program is likewise that of the Episcopal Evangelical Fellowship, a numerically small organization of the Church but none the less an important one. It is therefore with particular satisfaction that this number is given into their hands.

What Matters in Churchmanship

BY

BENEDICT WILLIAMS

Rector of St. Stephen's Church, Sewickley, Pennsylvania

THE devil walked the streets of our village two weeks ago last Saturday. He was a handsome devil, six feet two in height, dressed in red from the tip of his horns to the soles of his feet, and replete with the proverbial tail. Some of our women were afraid to enter the village that morning for fear of meeting him. He handed out pamphlets telling people that "familiarity breeds contempt" and "absence makes the heart grow fonder." Therefore, he advised them to love the Church by staying away from it.

What matters in churchmanship is the Church. Is it so well manned that it is a tight and able ship? Is it responsive to the orders for which it is commissioned? Is it ready to act quickly and surely in each situation, without gold-braiding or gold-bricking?

The tight and able ship that is our Church does not depend primarily on the uniform worn by the officers. It does not depend on the form of meeting or the kind of regulations about salutes and manners toward the officers. It does not depend primarily on the system of communications. The importance attached to these symbols, however, often indicates the true nature and capacity of the ship.

The ship depends on able and informed enlisted personnel, each man knowing his job and its importance in the whole. It does depend on officers who function, not as a separate class, but as a service unit between the captain and the crew, speeding the orders to the crew and the experience of the crew to operations headquarters. It depends on regulations which serve not to

complicate but to ease life aboard the ship.

What matters in churchmanship is the nature and function of the Church as described in the Thanksgiving prayer of the Holy Communion—"the body of Christ, which is the blessed company of all faithful people." It is the nature of the Church and its function as an effective instrument of God's grace which we, as Evangelicals, seek to preserve and implement. We seek to preserve it against the modern dangers of materialism, authoritarianism, and bureaucracy—or the temptation to substitute substance for realities, man's authority for God's, methods for purposes.

We must also implement this nature and function of the Church by knowing the living Christ and making him known to others in each new day and for each new situation. We must not waste our strength beating the air like a shadow boxer. As Evangelicals we can take the advice of a caddy to a golfer—to pray before each shot. When the golfer did pray, but made an equally bad shot, the caddy added, "In our church we keep our heads down when we pray." The modern Evangelical needs to keep his head down and concentrate on the main job.

"We wrestle not against the flesh and blood,"—against Anglo-Catholics, vestments, ceremonies—"but against principalities, against powers, against spiritual wickedness in high places, against the rulers of the darkness of this world."

We are Catholics, holding earnestly the faith for all times, in all countries, and for all people. Because we are also Evangelicals, we are good Catholics who insist that the living word speaks

not only in other times, and in other places, but in this time and in this place. Because we are Evangelicals, and therefore good Catholics who insist that the fellowship act in every sacrament, we resist the efforts to concentrate on a priest and an altar instead of a people and a faith.

We believe in a sacred priesthood, and because we are Evangelicals, we insist that it must be sacred. Its consecration to the task for God before the people and for the people before God is more important than costume and ceremonial. We believe in the sacraments. Because we are Evangelicals, we insist they shall be free of superstitious ideas which make them objects instead of means of worship.

We "continue earnestly in the apostles' teaching and fellowship," and because we are Evangelicals, we insist that there are "diversities of gifts, but the same spirit, and diversities of administrations, but the same God who worketh all in all." We believe that Christ was crucified that he might draw all men unto him, and that he rose from the dead that he might be available to all men, at all times, in all places, and according to many systems of administration. We believe in a fellowship of uncongenial minds. We welcome the diversity of religious inspiration. We are dedicated to the principle of free inquiry.

The rulers of the darkness of this world are the same three which troubled our Lord in his temptation; but they get themselves up in new costumes because they wish to disguise themselves as friends.

Materialism

THE first is described by Reinhold Niebuhr when he says, "Man is finite, inevitably bound to relative truth and imperfect achievements, which he absolutizes, thus becoming a sinner." This is the same devil which tempted our Lord to make stones into bread. We may call it materialism, a very modern malady. It insists that truth is only that which can be found in physical experience. It substitutes the means for the end, that which was for that which is. It is the spirit which dedicates itself to "the glory of doctrine and in loving memory of God." It would substitute the seeing of a sacrament for the experience of God through the sacrament, the making of signs for acts of devotion, church organization for a living organism.

To counter this spirit, we must recognize its validity in special circumstances. We must recognize that the "I" is the window through which man looks upon experience, but the window is not the full revelation of God's world.

Our task as Evangelicals is to add the truth

to the true. We say to the man who seeks the path of the moon from his viewpoint—"Yes, that is true, but if you move now you will see the path at a different place and across a different territory, and whether you move or not, the moon itself will change its position and the path will change." We say to the man who has arrived by dead reckoning at a certain spot in the ocean, according to his calculations,—“Yes, you may have arrived there but it is wise to check your bearings with the stars.”

We say to the man who has found value, virtue and power through genuflection, making the sign of the cross, or taking part in a very elaborate service,—“Yes, those signs convey God's power to you now, but they are not the only channels of God's grace. He is not dependent on them.” Of course, we must also add to ourselves that there may come a time when the making of the sign of the cross, or genuflecting, or taking part in a ritualistic service, has meaning and power for us.

What our evangelical faith adds to material revelation is the fact that God is bigger than the measure of man's mind; as the Negro preacher put it—"He moves in mischievous ways his wonders to perform." Jesus answered his temptor by saying "Man does not live by bread alone." There are other ways in which God finds man.

Clergy are apt to materialize and absolutize truth, because they have to make it real. Laymen must prevent us from making the Church a bottle-neck. They must insist that no way is the only way God ever speaks, and that no way is the only way man hears.

Authoritarianism

THE second spiritual wickedness with which we wrestle, is authoritarianism, the temptation to substitute human for divine authority. The temptation came to our Lord when the devil put him on the pinnacle of the temple and said—"Cast thyself down." Had he jumped Jesus would have tested God's judgment by his own. Had he succeeded he would have made his personal reputation so big that it blocked his purpose to reveal God. He resisted it by saying—"Thou shalt not put God on trial."

Mussolini once explained his rise to power by saying "there were many empty thrones in Europe and I simply went and sat down on one of them." There are still many empty thrones in the world. Usurpers follow each other on these thrones in rapid succession. Men are confused and serve many masters. They want someone to tell them what to do to earn safety. They want security and they want it badly. They will reach

out in the stormy sea of life for any kind of driftwood which may give them a sense of security.

All around us are signs in the secular world of growing giants, which rob the individual of his liberty. Small businesses are being swallowed up in large corporations, the rights of citizens, and cities, and states, are being lost in federal control, even the individual laborer loses himself in a large labor union. We watch listlessly the struggle between giants.

Because we are weary and confused we want to avoid the risk of personal choices, we are in the market for security and we sell our liberty cheap to the highest bidder. This modern danger has invaded the Church to such an extent that the rights and duties of the laity are going by default. It is so much simpler to do what the priest or the bishop says to do, than to find out what God would have us do.

As Evangelicals we insist on the liberty of the individual conscience, and everyman's access to God. We insist that the Church itself is not an authoritative institution. It does not provide ready-made answers for all problems. It does not lay down rules for living, it is a fellowship of those who seek together to see and understand life in the light of Christ.

The defense of this doctrine rests with the laity. To quote a former Bishop of Chicago, Bishop Anderson, "The laity are those people of God who have been exalted into an holy priesthood. The ordained priests have been consecrated to be the organs of the Church's priesthood. They represent the people before God, but are not substitutes for the people. Spiritual endowments are given to the Christian laymen with one purpose, to the Christian ministry with another; the object of the first is personal, that of the second is corporate. To say that the priest has jurisdiction over religion, is damnable heresy, which is luring men's souls to perdition."

If our Church is to be saved from priestcraft, it is the duty of the layman to discover God for himself. He must exercise his own ministry both in the local church and in the diocesan and national Church. It is his duty to exercise his own faith in worship, and his own convictions in the decisions of the Church.

The clergy must avoid giving orders and handing down ready-made doctrines. That is the easy way. We must help men to know God, to understand his truth, and to follow his way. We must function as leaders not as tyrants. We must remember that the Church is not a body of priests but a company of faithful people.

A six-year old child has stated our purpose. She was overheard changing the phrase in the

Creed from "I believe in the communion of the saints" to "I believe in the commotion of the saints." We must believe in and practice the moving together of the people of God—"the commotion of the saints."

Bureaucracy

THE third ruler of darkness is bureaucracy, the substitution of method for means, or religiosity for Christianity, ceremonial for a sacrament. Systems are necessary and valuable. We need order and even routine to save ourselves from repeating first steps. Just as we organize our lives, so we organize our worship to save time and effort.

As Evangelicals we recognize the need of ritual and organization, but because the good news of the gospel must be preached, we insist that the organization must not be substitute for the organism, and the ritual must not substitute for worship.

The expert always leaves room for the exceptional. The professional bridge player knows all the rules but does not always follow them. The expert lawyer does not always practice law. He leaves room for judgment. The expert scientist always states his case with exceptions.

Our Book of Common Prayer states the principle in its preface: "It is a most valuable part of that 'blessed liberty wherewith Christ hath made us free' that in his worship different forms and usages may without offence be allowed." Therefore the Prayer Book never prescribes vestments, rarely describes posture or position, and provides many alternatives. It demands only the essentials. We must prevent straitjackets from being placed over its freedom of worship.

William James once said that when an idea had got itself protected by an institution, the first thing that institution tends to do is to squeeze the life out of the idea. Bishop Beverley Tucker calls the elaboration of ceremonials in Christian worship dangerous because it makes the approach to God a mystery to the ordinary man and therefore defeats the purpose of Christ to reveal to men the naturalness, the simplicity of communion with God.

Again this temptation appeals to modern man because he is so weighted down with the affairs of the world and its material needs that he seeks in his religion an escape, an other-ness. He is willing to accept the mysterious as he would accept alcohol or opiates. There is a very great tendency in modern worship to make it a mystical and mysterious experience which shuts out the world.

The genius of Christianity, however, is that

it never sought to escape the responsibilities of the world. Its systems are meant to serve to bring God's activity into our human lives and human situations. We must fight against every attempt to substitute ceremonials for faith.

Our evangelical faith demands that the Church reveal God as living Lord and Savior. It seeks to make the good news applicable and available to all people at all times, never to shut out the grace of God by insisting that it go through any narrow funnels and man-made institutions. Its heart is to be found, not in a static theology which belongs to an age that is gone, but in a spirit which is re-born and finds life-giving expression each new day and for each new need.

The Evangelical is battling to keep supply lines open. The battle at the front is more glorious and immediate. We are tempted to spend all our energies there and neglect the supply line as

unimportant. Yet success of the battle hinges upon the availability of the source of strength in God. Our evangelical faith is vitally important and we must not neglect it because it seems so far back from the vital front.

A music critic once slept through a recital. To his friend's reminder that he was supposed to give an opinion on this recital, he replied—"sleep is an opinion." Too many of our fellow churchmen are voicing the opinion of sleep about the one holy, catholic, and apostolic Church. We must wake them before the battle is lost. Let us "raise a standard to which the wise and honest may repair." The standard of Christ the living Lord and Savior of the world. Let us keep the Church a "blessed company of all faithful people," big enough to convey God's living truth to today's and tomorrow's needs. Ours is the battle of the supply lines.

Strengthening Our Convictions

BY

CHARLES D. KEAN

President of the Episcopal Evangelical Fellowship

THE Evangelical movement in Anglicanism generally, and in the Protestant Episcopal Church particularly, has tended in recent years to come to life around the facing of controversial issues. In the course of advancing some proposal or in resisting some development the Evangelical group within the Church has drawn itself together and stated its faith by implication.

The movement toward Church unity has been the issue which more than any other has provided the rallying ground for the Evangelical movement. In working for rapprochement with the Presbyterians, for instance, we have found ourselves dealing with what we mean by the ministry, the sacraments and the Church. The actual birth of the United Church of South India has provided a concrete test for Evangelical thought and action.

While the movement toward Church unity has been the most obvious issue, Evangelicals have pulled themselves together in meeting other problems. The battle to liberalize the marriage canons was one such issue, and the struggle to remind the Church that it does have a liberalized law in this area is more than a tactical problem but rather it is a matter of serious conviction.

When controversial issues come forward in

the normal course of the life of the Church, the Evangelical movement naturally comes to life. It is a different matter, however, when that kind of issue is more or less quiet. Through a series of historical accidents, such as the way the unity question was actually handled at the 1946 General Convention, the way the commission on approaches to unity had understood its mandate during this triennium, and the way the Lambeth Conference actually dealt with the South India problem, this area of Christian thought and action does not provide the concrete opportunity at the present moment that it has in the past and will doubtless provide again in the future. The compromise adjustment on the marriage canon eliminates, at least temporarily, this issue from the action scene.

While neither the unity question nor the marriage laws of the Church can be ignored or will be, the fact of the matter is that we are in a period where the Evangelical movement needs something around which to crystalize itself. Possibly present developments may bring home the fundamental weakness of any movement which finds its vitality primarily in the meeting of controversial issues. Certainly these issues have to be met, and a point of view which has no imme-

diate application to the day-by-day life of the Church has little value. But it is also true that a vital movement really springs out of deep inner conviction about life's meaning.

Underlying Questions

WE have a real opportunity today, when the heat of battle is relatively tepid, to dig much more deeply than we as a group have done for a good many years into underlying questions. The most important of these is the inner foundation of the Evangelical position—what do we hold and why, as against wherein we differ from other groups. I am going to suggest a few books which may be helpful precisely in this area, and which when used for individual thought and group discussion may help to clarify the underlying problem.

Possibly the most significant book for those who value their Protestant heritage is Prof. Paul Tillich's "The Protestant Era" (University of Chicago Press). While Prof. Tillich is not himself an Anglican, he is quite familiar and broadly sympathetic with our distinctive position, but that is not the real reason for recommending this book. In the last chapter, he makes a clear and challenging case for the Reformation, not only as an event in the 16th century but also as a continuing principle in effective Church life in every age. Until Prof. Tillich's systematic presentation of his theology, now in preparation, is published this volume is a must for those who would clarify in their own thought and action where they stand and why.

Another very valuable book in this area is a little volume, "The Church of Rome—A Dissuasive" (Student Christian Movement Press, available through Macmillan's, Canada), by Richard Hanson and Reginald Fuller. The authors of this volume are dealing with the problem of the apparent attractiveness of the Roman Catholic Church (and by implication other forms of self-conscious "catholicism") to intellectuals in our age. They do an excellent job, while giving credit where credit is due, in exposing the functional meaninglessness of much of what is called "catholicism" for a Christian faith grounded in the New Testament. They also deal quite effectively with the perennial human search for some kind of infallible authority. This book can be very helpful to those who instinctively resist institutional "catholicism," but are not too clear where they themselves stand.

Mention has been given off and on during the past year to the book, "The Reunion of the Church," by the Rt. Rev. Lesslie Newbiggin, Bishop of Madura in the United Church of South

India. Harper's has just brought out an American edition of this volume which is a must not only for those who would know more about the UCSI but also for those who would clarify their own convictions on the subject of Church unity in general. Chapter six is as fine a statement of a vital Protestant theology of the Church as I have read anywhere.

It should not be necessary to refer people to "The Coming Great Church" (Macmillan) by Canon Theodore O. Wedel of the Washington Cathedral which has been in circulation now for three years, but for those who have not read it, here is one of the most-widely cited statements of a position which Evangelicals in the Anglican Commission know as their own. It is gratifying to read in English journals the appreciation of our fellow Evangelicals there for this book.

Bishop Stephen Neill's opening chapter in the little book, "The Ministry of the Church" (Canterbury Press, obtainable through the Virginia Seminary bookstore), is another excellent statement of basic Evangelical conviction. The book as a whole is a series of cooperative criticisms of Bishop Kirk's "Apostolic Ministry." Another small English book of great value in this area is Hickenbottan's "Conditions of Fellowship," (the Church Book Room Press, also obtainable through the Virginia Seminary Book Store).

Nothing is more needed for the Evangelical movement in our Church than the thinking through of central convictions by those whose natural sympathies ally themselves with the cause but who, except when some immediate issues demand action, are really not part of a vital movement.

The Need of Revision

By NORMAN B. NASH

The Bishop of Massachusetts

IN 1549 the first Book of Common Prayer was used, still the basis of our American book as it is of all other official Anglican Books of Common Prayer, whatever their dates or lands. Just as with the Bible, revisions have been repeatedly made and will continue to be made, since a book for worship can never be definitive. Every edition from 1549 to date has been made an idol by some, and revision has been withstood as idolators always resist a change. But through all the revisions, continuity with the book of 1549 has been maintained.

I hope our own Church will soon decide to undertake a new edition, for it seems to me that

the Book of 1929 already needs a good deal of revision. Archaic language must yield to intelligibility, many a rubric is already quite obsolete, and it is, I believe, useless to prohibit individualistic, unauthorized revisions without making an official revision. Let it be made with as wide-spread cooperation as we can secure of liturgical learning and the heart's love of worship, of reverence for tradition and readiness to heed the Spirit's voice of today. Let no nationalistic prejudice keep us from learning from the prayer books of England, Scotland, Canada, and our other sister-Churches of the Anglican Communion. Let us study the liturgies and prayers of our sister-Churches of the Reformation, and of Eastern Orthodoxy. So Cranmer and his col-

leagues studied, without being untrue to the tradition of English Catholicism or depreciating the worship of their English predecessors. So we, in the full flood of the ecumenical movement, can by the help of the Spirit so labor as to create, not the final or perfect edition of the Book of Common Prayer, but a better edition for us and our children as we, who like our fathers use the living and changing English tongue, seek to worship God in spirit and in truth.

The Book of Common Prayer has been and is today a chief bond of union between the Anglican Churches, and their most distinctive mark. I pray God it may be among the treasures they contribute to the more united Church that yet shall be.

They Look for Our Help

BY

GARDINER M. DAY

Rector, Christ Church, Cambridge, Mass.

IN order to see more realistically one of the most serious problems confronting our world today, let us imagine for a moment that there had been a terrific world war, in which the battles instead of being fought in Europe and Asia had been fought in and over the United States. Imagine that most of the cities, many of the towns, and much of the countryside of our beloved land had been destroyed. I will not try to go into detail, but leave to your imagination the picture of wrecked cities with rubble filled streets and without water supply, gas, or electricity, as well as farmland put out of cultivation by destructive bombs and chemicals. Remember that this would mean a housing problem far more severe than any of us have ever known. It would not mean just taking in your relatives, but total strangers; it would mean being thrown together in school-rooms, basements, gymnasiums, and whatever houses remained, so that most families, irrespective of their size, would be living in a single room.

Finally, unable to stand it any longer, we sue for peace. Peace is declared, and the victor nations, in addition to moving their armies in and ruling the country for a period of time, decide that they wish to take over all of New England, and settle in it themselves. Therefore, they order the eight or nine million people living in New England, and because they need a little more

space, the four million living in New Jersey, to leave their homes and move to other parts of the United States, in order to make room for colonists to come in and settle. Some of the inhabitants are taken by train loads with whatever possessions they can carry in suitcases, and dumped in the railroad stations of Albany, Syracuse, Rochester, Detroit, and points west to fend for themselves the best they can. Others are driven out by the armies of the victors and the colonists who move in rapidly.

Approximately 13 million people in New England and New Jersey have to move into the homes of the 118 million people in the rest of the United States, many of whom are already living in crowded houses on slender rations of food, and without enough fuel or clothes to know whether they can survive the coming winter. If this were to happen I wonder how the people in the rest of the United States would receive us New Englanders. I wonder what our attitude would be on moving to a strange community, without a home, without sufficient clothes, without a means of earning a living, and without any hope as we look into the future!

If we can imagine such a situation we have some idea of what it would be like to have been in Germany or many other parts of Europe since the war. There is one big difference between real-

ity and my imaginative picture, namely, that in the imaginary picture some 12 million New Englanders would be forced into the rest of the United States, which now contains 118 million people in a country over three million square miles in area; whereas, in the case of Germany, 12 million people have been forced into an area approximately 13 times smaller than that of the United States, and yet containing, according to a 1940 census, almost 80 million people.

Whose Responsibility

PERHAPS some of you are tempted to say, "Well, after all, this situation is not our responsibility. It was created by the war and by Hitler."

Unfortunately this is not the case. In the picture which I have just painted I have not been dealing with refugees created either by Hitler or by this war. By the time Hitler had died in 1945 he had made nine million people into refugees. Through the work of UNRRA, however, all but two million of these were cared for. Nevertheless reports to the World Council of Churches last summer estimated that there were 12 million refugees on this side of the Iron Curtain. (No one knows how many there may be on the other side of the Iron Curtain.) Where did the other 10 million come from? The additional 10 million refugees were created by action of the United States, Great Britain, and Russia, when they promulgated the now famous Potsdam Agreement in August, 1945, whereby it was agreed that seven million Germans living in the eastern part of their country and in Poland, Czechoslovakia, and Hungary should be expelled from their homes. This served as a signal for Yugoslavia, Rumania, and Bulgaria to rob and cast out descendants of German settlers who had lived in those lands since the Middle Ages.

Apparently, the Allied Control Council believed it would mean the expulsion of six or seven million, where as a matter of fact the actual number is estimated at 10 million refugees who came into Germany from eastern Europe.

And what a migration it was! Miss Kathleen Bliss, the distinguished editor of the Christian News Letter, which was published in London until recently, says, "The mounting fury with which they were hounded out, robbed of their land, their tools, their property, their rights, their valuables, and even their clothes, is one of the blackest stories in all European history. Infected by the fury other countries such as Yugoslavia and Rumania began hounding out German speaking populations."

We Americans through the action of our gov-

ernment have a very real and direct responsibility for the creation of this frightful refugee problem which Europe is facing today. It should be said also that even if we had no responsibility for causing it, as the richest and most powerful nation in the world we would certainly have a very urgent responsibility to do what we can to alleviate it, because the very existence of millions of homeless people is one of the factors that is creating chaos and retarding the recovery of Europe, which is necessary for the creation of a peaceful and stable world. As it was obvious that Germany would have the severest difficulty in absorbing the millions of refugees of German extraction driven into her borders, the United Nations knew she could not possibly care for those of other nationalities.

Displaced Persons

WHILE millions were re-patriated or resettled by UNRRA when the IRO (International Relief Organization) was set up in July, 1947, it was estimated that they had one and one-half million refugees under their care. The largest number were survivors of Nazi concentration camps or slave labor battalions or people who had fled before the advance of Communism, as for example, from the Baltic countries, Poland and Yugoslavia.

They were no longer simply refugees but Displaced Persons. To quote Kathleen Bliss again: "They are strangers in a strange land, their presence often deeply resented by the German population. Return to their own land is unthinkable, and their only hope is that a place may be found for them in other countries where they may settle down and begin life anew."

Since July, 1947, one-half million DP's have been resettled. Sweden took over 100,000; England, despite her difficult postwar situation, took over 100,000; and France has taken even more. The United States has taken only 13,000. One million now remain. It is estimated that there are 200,000 Jews, 600,000 Roman Catholics, and 200,000 Protestants. These are the people for whom the Church is called upon to be the Good Samaritan, 1949.

It is estimated that the largest number of them are agricultural workers; the next largest group are skilled workers, varying from airplane mechanic to woodcarver; the third largest group are professional people, with almost every profession represented from accountant to veterinarian. All of these people have been living in overcrowded camps literally for years. Some have been through horrible experiences. Only those with good health and strong nerves have

survived; the majority are between the ages of 35 and 55. To get away from their present situation and have a chance to live and work again in freedom they are willing to do almost any kind of work.

The law requires that the DP's be brought to this country under the sponsorship of Jewish, Protestant, or Roman Catholic Church agencies. The Jews and the Roman Catholics have been doing a splendid job in resettling DP's, but the Protestant Churches, except for the Lutheran Church, have been so slow in their response to the situation that the DP's in the camps have concluded that it is a serious handicap to be a Protestant. The actual figures underscore this conclusion. By April 1 the U.S. government commission reported that it had received 80,886 assurances, of which only 8,362 were for Protestants. All member of Orthodox and other non-

Roman Churches are classified by the government as Protestant. While there are probably few, if any, Episcopalians in the camps, there are Orthodox, Old Catholic and others who would naturally look toward the Episcopal Church for help.

Church World Service, the inter-denominational Protestant relief agency, is now doing all in its power to bring this situation to the attention of Protestant Churches. The chief task is to find homes and jobs for individuals and families. Anyone who can help with either or both should get in touch with his rector or the chairman of the parish committee on DP's (if there be one) who will supply the assurance papers which must be filled out and also have any further information that may be desired. The assurance must be certified by the local parish, after which it is sent to the Rev. Almon R. Pepper, department of social relations, 281 Fourth Avenue, New York City.

THE 1949 GENERAL CONVENTION

THE WITNESS, from September 1st through October, will be devoted almost exclusively to the Convention. There are two ways you can be of tremendous help in aiding us to do a good job. One: place your order now for a Bundle to start September 1st. Two: send a donation to THE WITNESS ADVISORY BOARD, to help cover the increased expenses of wire services, additional reporters, travel, etc. We will greatly appreciate your cooperation.

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Learning to Pray With the Church. By Verney Johnstone. Longmans. \$1.25.

The Story of the Prayer Book. By Verney Johnstone, with additional chapters by Earnest Evans and Leicester C. Lewis. Morehouse-Gorham. \$2.00.

These two slender works should be required reading for clergy and laity alike in this year which celebrates the 400th anniversary of the Prayer Book. The first is the Bishop of London's Lent Book, and packs into ninety-five lucid pages an amazing wealth of historical and practical material. Unlike so many books on the liturgy these days, this one does not dwell upon the defects of the B.C.P., but rather aims to emphasize its values and to point out how we may enrich our lives of prayer by using it to the full. The central chapters are devoted to the Daily Offices and the Holy Communion, and surely no one can read them without rejoicing in the heritage of the B.C.P. and returning to it with new insight and appreciation.

The companion volume is a short historical sketch of the B.C.P. from 1549 to the latest American Revision of 1928. The story is told with imagination and accuracy; and while any such work is likely to lack color in those places where detailed changes in the liturgy are recounted, this book is surprising in the way it maintains interest.

This reviewer has no hesitation in saying that these two books are the ideal ones to put into the hands of all those who want to know why we have a Prayer Book, how it came to be the way it is, what it means and how best to use it.—C. C. Richardson.

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NEWS OF OTHER CHURCHES

NORTHERN BAPTIST CONVENTION

The Northern Baptists meeting in convention in San Francisco, approved a budget for 1949-50 of \$6,173,830, a decrease of \$1,326,170 from last year. The finance committee, in presenting its report said that economic conditions made the reduction advisable.

Progress on a proposed merger with the Disciples was reported and a plan was accepted whereby "a basis of union" will be submitted to the annual meetings of both denominations in 1953 for consideration in 1954. Steps toward a merger were taken through simultaneous conventions in 1952, with some joint sessions, exchanges at summer conferences, pulpit exchanges, etc.

The convention voted unanimously to invite all Baptist groups in the country to join in forming a single denomination. Action on the proposal that the name be changed to American Baptist was deferred until 1950. A united Baptist Church, merged with the Disciples, would create the largest unified Protestant group in the country with a membership of about 15,000,000.

Churches were urged to cooperate "insofar as possible" with world, federal, state and local councils of churches. Resolutions also passed recommending a federal health plan; public housing; an increase in the minimum hourly rate of the fair labor standards act; a resolution calling for action against hotels that discriminate was referred back for further study.

Religious freedom and separation of Church and state were stressed in resolutions, and Congress was urged to enact promptly such legislation "as will safeguard the civil, religious, political and economic rights as expressed in the U.N. declaration on human rights." The convention also opposed any move "to recognize Franco Spain so long as religious and political minorities continue to be denied fundamental freedoms."

On the matter of the Atlantic Pact, after lengthy debate, the convention "withheld judgment," but it did request Congress "if it appropriates funds under the pact, to compensate for foreign military aid by corresponding reductions in our own military budget and to safeguard such funds against their use to suppress the legitimate aspirations of colonial peoples." Delegates also approved a resolution opposing "the present national policy of preparation for atomic war," and called for "the development of atomic energy along peacetime and

constructive lines, such as medical and biological research." "Wholehearted support" of U.N. was affirmed, with the resolution stating that "every effort be made by our government to keep the doors open for possible future friendly relations with the Soviets." Peacetime compulsory military training or selected service was opposed by the convention, and amnesty was urged for conscientious objectors.

For the third time in the history of the denomination, a woman was elected president of the convention. She is Mrs. H. G. Colwell of Loveland, Colorado.

STUDY SERIES IS PLANNED

A series of studies on the implications of Christianity in modern life were approved by the executive committee of the U.S. committee of the World Council. The studies will deal with the role of evangelism in modern society; the place of Christian social action; the meaning of the Bible.

REFORMED SYNODS FOR MERGER

Union of the Evangelical and Reformed Church with the Congregational-Christian Churches was assured with the announcement that 24 of the 34 synods of the E. & R. Church has approved the final basis of union. The Congregational-Christian Churches had already committed itself favorably through action at their general council held in February. The merger, which will be completed at a special meeting to be held in the spring of 1950 to work out details of administration, will bring into being the United Church of Christ with a total membership of about two million.



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Selected by
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FUNERALS: Discussion has been promoted in the St. Edmundsbury "Diocesan Magazine" on the subject of sermons at funerals. The rural dean of Ipswich says he makes it a regular practice to give an informal talk following the lesson at all funerals. He finds this is appreciated. The rector of Dallingshoo feels strongly that the clergy should say a few words of comfort to the mourners, because it is a time when people are susceptible to such messages. The rector of Staningfield takes an opposite view, and thinks in the majority of cases it is undesirable, as for many people a funeral is an ordeal and it would be unkind to add to that ordeal.—Record. (C. of E.).

WE ARE HONORED: Frequently material originally published in The Witness finds its way into the column of the religious press of other denominations. We were honored when in the April issue of the Anglican Outlook (Canada) there were two full-length Witness Articles: one the editorial, "God Never Waits For Us," the other, Editor Spofford's column on Hungarian Cardinal Mindszenty. A letter in the same issue explains how The Outlook is circulated in Ontario jails. You never know where The Witness will end up.

RESPECTABILITY: Without doubt, the Christian Church needs to wake up. Whitsunday which rivals Easter as the greatest feast in the Christian Kalendar, is little regarded. The Christ of history has not become for us the

Christ of experience. In early Christian history, this was a mighty day, and the early Christians had the power in their lives which made them so real a community and thus individually so transformed and capable of witness, that they turned the world of their day upside down. Some said in the beginning that they were drunk, some said they were mad but all recognized their power. No one calls this modern Church drunk—the best they can do is to call us respectable.—Churchman. (C. of E., Canada).

VIDEO: Religious television will never be able to win an audience if it resorts to programs originating in the churches. The Roman Catholic Mass, with all its impressive drama,

cannot hold an audience week after week. It lacks the intimate appeal and the variety which are basic to good showmanship, and showmanship is the key word of good television. But the Church can have television if it understands that through this medium we have the greatest evangelistic opportunity of the present era. Even now we have an audience ready and waiting. There is every reason to believe that the television industry also is waiting for religious programs. There are television stations in New York City which have indicated their readiness to produce religious programs whenever the Churches come up with something worth putting on the air.—Christian Century. (undenom.)



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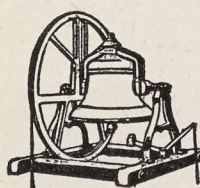
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PEOPLE

ORDINATIONS:

IRVING ANTHONY, assistant at St. Philip's, JAMES C. HEALEY, assistant at the Seamen's Church Institute, ROY E. SOMMERS, appointed missionary to Alaska, were ordained priests by Bishop Gilbert of New York at the Cathedral of St. John the Divine on June 12.

HOWARD O. BINGLEY, assistant at the Incarnation Chapel, JOHN C. FRANCIS, assistant at St. Matthew's, San Mateo, Cal., ERNEST GALEY (see story elsewhere), PAUL MOORE, Grace Church, Jersey City, N. J., EDWIN W. NIES, St. Ann's Church for the Deaf, WILLIAM J. POTTER, assistant at St. Peter's, Auburn, N. Y., ROBERT M. STEVENSON, assistant at St. John's, Larchmont, were ordained deacons by Bishop Gilbert of New York at the Cathedral of St. John the Divine on June 12.

PHILIP J. DAUNTON was ordained deacon at All Souls, Berkeley, Calif., on May 14 by Bishop Block.

JOHN Q. CRUMBLY was ordained priest on June 1 by Bishop Carruthers at the Holy Communion, Charleston, S. C. He is in charge of churches at Kingstree (residence) St. Stephen and Manning.

GEORGE HAMLIN ZIEGLER was ordained deacon on April 25 at All Saints, Carmel, Cal., by his father, Bishop Ziegler of Wyoming. He will serve in the diocese of Olympia following his graduation from seminary.

E. J. DOLE, professor at the University of Vermont, was ordained deacon by Bishop Van Dyke at St. Paul's, Burlington. He has served several missions connected with the parish and is in the choir, president of the men's club and junior warden.

HAROLD DURA CHASE was ordained deacon on June 8 at the Episcopal Theological School by Bishop Nash.

DONALD T. OAKES, appointed missionary to Japan, was ordained deacon by Bishop Washburn on June 19 at Trinity Cathedral, Newark.

ROBERTS E. EHRGOTT and JAMES W. MONTGOMERY were ordained deacons on June 18 by Bishop Conkling at St. Paul's-by-the-Lake, Chicago.

DEATHS:

EDWARD HUNTINGTON COLEY, 88, 4th Bishop of Central New York, died on June 6 at Utica. He was consecrated suffragan bishop in 1924 and was elected diocesan in 1936.

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BACKFIRE

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

H. BAXTER LIEBLER
Missionary at Bluff, Utah

One of the finest things I have read about the forthcoming 400th anniversary of the Prayer Book is the news which you presented recently that Bishop Gilbert has authorized the use of the 1549 communion service. All bishops would do well to follow his lead. The order of communion, 1549, is the finest we have ever had. Every revision since has suffered from the mistakes if not the deliberate vandalism of the purely Parliamentary Book of 1552, and yet has little by little striven to reduce them. By permitting the use at this time of the order of 1549 the people of the Church will be allowed to see the majestic beauty of it, and it is to be hoped that there will result wave of appreciation and a demand that our next revision restore the order of component parts of the liturgy which were so drastically shuffled in 1552.

FREDERICK J. WARNECKE
Dean of Trinity Cathedral, Newark

Church advertising in the press is seldom more than an announcement of hours of service. It may serve a useful function for those already interested, but it can hardly be expected to attract the unchurched. Yet the newspapers of our country go into millions of homes where there is no religious affiliation.

To reach these homes, a missionary district of our Church is doing a notable, pioneer work. The missionary district of North Texas last year prepared a series of four ads designed specifically to attract people to the Episcopal Church. Mats were sold for forty cents a set! I used this series in Virginia. Two families directly were led to attend church by them. Now North Texas has issued a second series. These are far better than the first. They are not Saturday evening 'church page' ads! Fourteen new ads catch the eye by a simple cartooned face and a single head-line word. A brief message then suggests a Christian answer. "Lonesome?" asks one ad. "The spirit may be lonesome in a crowd. There can be no lonesomeness for the heart which has heard the word of Jesus Christ, 'Come to Me.' The Episcopal Church can help you find your place in the Christian family." Space follows for a Church name and address. The ad uses four and a half inches of space, one column wide. Mats for six other ads highlight various kinds of crosses. The entire series

is available as mat for \$2.75 from the missionary district of North Texas. Bishop George Quarterman is entirely too modest about this achievement, as he is about all his work. I trust this announcement will lead many Churches who might not otherwise hear of these ads to procure them and use them. They are direct and practical evangelism.

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