

THE Witness

10¢ A COPY

September 15, 1949



ANDREW VAN DYKE AND DAUGHTER SALLY

EPISCOPAL LEAGUE FOR SOCIAL ACTION

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 (and 9 Holy Days except Wed. and 10 Wed.) Holy Communion; 7:15 Morning Prayer; 5 Evening Prayer.
Open daily 7 a.m. to 6 p.m.

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Thurs., and Holy Days, H.C.-11:45
Fri., Organ Recital-12:30.

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Thursdays and Holy Days: Holy Communion, 11 a.m.

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Thursdays and Saints' Days at 10:30 a.m.
The Church is open daily for prayer.

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Thursday and Holy Days: 11 a.m., Holy Communion.

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5:30 Vespers, Tuesday through Friday.
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Services: 8:30, 10:30 (S.S.); 10:45
Student and Artists Center
Boulevard Raspail
The Rt. Rev. J. I. Blair Larned, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

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SERVICES In Leading Churches

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STORY OF THE WEEK

World Peace Is the Theme of Social Action Meetings

Four Seminars Will Be Held at General Convention With Notable Leaders as Speakers

★ The Episcopal League for Social Action has announced its program which will run in conjunction with the meeting of General Convention. There will be a communion service for all League members and friends on Wednesday at 7:30 a. m., September 28th, at Trinity Church. The celebrant will be Bishop Edward L. Parsons, retired Bishop of California, and president of the League. He will be assisted by Bishop Charles K. Gilbert, New York, and long active in League affairs. The Rev. Leighton H. Nugent, rector of Trinity Church, has been kind not only to lend the church for this opportunity for worship together, but is also providing facilities so that breakfast can be served to those attending.

At many General Conventions the League has sponsored a series of meetings which have called the attention of Church people generally to many of the issues in our society which the Church must deal with, and also has given through these meetings ideas of the relevancy of the Christian gospel to social problems. A committee of the League has been planning the program for this year, and intends to conduct four seminars on the theme of world peace. These sessions will be held at the Whitcomb Hotel, which is within easy walking distance of the Civic Auditorium in San Francisco, where meetings of

General Convention will take place. The program will begin at 8:45 on the mornings of September 30th, October 1st, 4th and 5th. They will officially end at 9:30, in order that all may be on time at Convention. An urgent invitation to all Church people in that area at the time is given to attend.

Mr. Clifford Durr, attorney of Washington, D. C., and connected with Immanuel Chapel on Seminary Hill in Virginia, will speak on the relation of civil liberties to world peace. Mr. Durr came to Washington from Mississippi to be in the legal section of the Reconstruction Finance Corporation in its early days. Later he was a member of the Federal Communications Commission, and served as its chairman, refusing reappointment by President Truman last year. He has been an earnest champion of civil rights, and is now the president of the National Lawyer's Guild, in addition to carrying on a private practice. In the field which is so confused in these days, Mr. Durr can bring a wealth of experience that will produce clarity.

Dean A. C. Zabriskie of the Virginia Theological Seminary, and secretary of the joint commission on approaches to unity, is to be in charge of the seminar on the relation of Christian unity to world peace.

To deal with the subject of

the relation of labor to world peace, the committee has been fortunate in securing the Rev. George Hedley, chaplain of Mills College in Oakland. Mr. Hedley was born in China, and educated in China, England and the United States. He has taught at College of Puget Sound, Pacific School of Religion and Hartford Theological Seminary. Since 1940 he has been at Mills College as chaplain and professor of economics and sociology. He served five years as director of the Pacific Coast Labor School.

International relations and world peace will be presented by Mr. Spencer Miller Jr., road commission of New Jersey and a deputy for the diocese of New-ark. Mr. Miller was formerly the consultant of the social relations division of the National Council and has been a delegate to many international conferences dealing with peace and social questions.

Among those who have been asked to serve as chairmen of the various seminars are the Rev. William B. Spofford, managing editor of *The Witness*, and longtime secretary of the League, Bishop Parsons, Bishop Gooden of Los Angeles, and Bishop Scarlett of Missouri.

The committee which has been making the arrangements and is acting as the Convention committee for the League is composed of Bishop Parsons as chairman; the Rev. Kenneth Nelson, secretary for Christian Social Relations of the diocese of California, as vice-chairman; Bishop Gooden; Dean John Krumm of Los Angeles; the Rev. W. R. H. Hodgkin of Berkeley; the Rev. Henry B. Thomas of San Francisco; Canon Richard Lief of Los Angeles and the Rev. Peter Paulson of Los Angeles.

EPISCOPAL CHURCH NEWS

OPTIMISTIC VIEW OF CHINA

★ The Rev. Edmund R. F. Penn of Hankow, China, now at Bexley Hall for graduate work, takes an optimistic view of the future of the Church in that country. In a sermon preached at Grace Church, Syracuse, N.Y. he stated that religious freedom has been declared by the Communist authorities and confirmed by conversation with individual Communists. With only a few exceptions, the Church in the "liberated zone" has not been interfered with by the authorities. "Moreover," he pointed out, "as stated recently in some of the Chinese newspapers, the political consultation conference which is to be summoned immediately after the Communists' conquest of the whole country to discuss the form and policy of the future government, would be attended by representatives from all political and non-political groups including religious bodies all over China. Among the delegates, five would represent the Protestants and two the Buddhists, but none for the Roman Catholics as the latter are not on friendly terms with the Communists."

Mr. Penn brought out two facts which he thought would cause the Communists to adopt a policy of toleration toward all

religions, with no exception to Christianity. First, among the Chinese Communists quite a number are Christians, even Episcopalian priests. No matter whether they still keep their Christian faith or not, they must know what Christianity really is: not the "opium of the people," nor forerunner "of imperialism," nor the "running dog of capitalism." They must know what the Church has been doing in China. Second, the Chinese people have long been taught and absorbed the "Doctrine of the Mean" of Confucius. They do not like to go to extremes. It has also long been the Chinese conception that all religions are for one purpose: to persuade people to do good.

Another point made by Mr. Penn was that Communists are ordinary human beings with a spiritual desire to be satisfied. They, too, need redemption. Their success in China may satisfy them in many respects but not in things spiritual. Some day in the near future they may want to come to the Church for spiritual satisfaction.

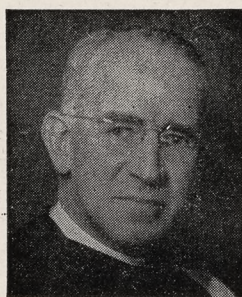
He feels that the success of the Chinese Communists would be a great challenge to the Church in China. "We have promised to do many good things but have been rather slow in getting them done. This might be the reason why so

many Christians turned Communist. From now on the Church in China has to work hard meeting the needs of the common people."

INTERESTING TEST AT ROANRIDGE

★ As an additional phase of its demonstration and training program for the rural ministry, a homestead project is to be developed at Roanridge Farm, Parkville, Mo., under the auspices of the Roanridge rural training foundation and the national town-country Church institute. This emphasis is being added to the present development at the request of the clergy attending the conference on rural work after hearing a report from the Rev. John Philbrick of Duxbury, Mass. A faculty member of the conference, Mr. Philbrick presented the principles of the small subsistence homestead to the clergy and Church workers in attendance. Mr. Philbrick and his wife, Helen, have now joined the staff of the institute and established their residence at Roanridge Farm. In addition to his duties as a clergyman, Mr. Philbrick will develop a demonstration homestead project on a selected ten-acre plot. Its purpose is to teach seminary students and rural clergy some of the techniques whereby a minister living in the country and raising some of his own food may stretch his income and feel more permanently a part of the small community. He would also have a keener understanding of rural people's needs and interests and a better basis for the teaching of good stewardship of the earth's resources.

The homestead will be based on experience acquired at Faith Homestead in Duxbury, Mass., where Mr. Philbrick for the past nine years was rector of the



Bishop Gilbert of New York who, with Bishop Parsons, will officiate at the corporate communion of E.L.S.A.; Spencer Miller Jr. will lead a seminar on international affairs; Prof. Vida D. Scudder who has an editorial in this number about E.L.S.A.

Church of St. John the Evangelist. This small mission became an independent parish, partly through the sharing of subsistence homestead methods with parishioners and interested observers.

Faith Homestead, Duxbury, has attracted considerable attention during the past five years because it has reflected the present-day trend toward decentralization. Mr. and Mrs. Philbrick have studied aims and techniques used at Lane's End Homestead, Brookville, O., and in numerous other homestead projects in various parts of the country. Students of modern social movements point out that the small homestead where the rural or suburban family may raise some of its produce, eggs and milk is of great significance in raising the average family's standard of living.

TRIBUNE REPORT IS WRONG

★ We hesitate to correct mistakes of others. However a recent report in the New York Herald Tribune was wrong in at least three respects. It stated that Bishop Gilbert of New York is to resign at the General Convention this month. Bishop Gilbert does not reach the retiring age until 1950 and plans to retire at the end of 1950. The Tribune also states that Bishop Scarlett of Missouri and Bishop Remington, suffragan of Pennsylvania, are to resign at General Convention. Neither have reached the age of retirement and we are reliably informed that neither will resign until the General Convention of 1952.

BISHOP BINSTED HAS MAJOR OPERATION

★ Bishop Binsted of the Philippines has undergone a serious operation which required six hours on the operating table. His condition is reported as satisfactory. His plan to attend General Convention has been cancelled.

CENTRAL NEW YORK GETS PRIZES

★ Two first national awards for excellence in religious broadcasting were made to the diocese of Central New York by the Protestant radio commission and the religious radio workshop of the University of Chicago. One was for the Christmas and Easter broadcasts of Bishop Peabody and the other was for the broadcast of the consecration of Bishop Higley. Central New York was the only Episcopal Church winner in the competition, and no other Church body won two firsts.

JAPANESE BISHOP VISITS U. S.

★ Bishop Michael H. Yashiro, presiding bishop of the Church in Japan, left Tokyo by plane on September 9, to attend General Convention and to confer with officers of the National Council. He plans to spend three months in the U. S. seeking funds for the Japanese Church's evangelistic programs. Other members of the Nippon Seikokwai who

will be at General Convention are President Junzo Sasaki of St. Paul's University, Dr. Kwanbin Hashimoto, head of St. Luke's Hospital, the Rev. Enkichi Kan, dean of the arts department of St. Paul's, and his wife, who is a professor at the Japan Women's College.

PERIODICAL CLUB MEETING

★ The Church Periodical Club is to meet in San Francisco on September 23-24. The business will include election of officers, reports, a corporate communion, with breakfast followed by discussion. Speakers during the sessions will include Bishop Harris of Liberia, Bishop Gesner of South Dakota, Miss Constance Bolderston of Manila, Mrs. Delores Laconico of Zamboanga. A dinner will be held the evening of September 23, presided over by the host of General Convention, Bishop Block, when the amount of money raised during the triennium for books for Central Theological College, Japan, will be announced.



Giving young people an awareness of the social implications of Christianity is an important part of E.L.S.A.'s program. Pictured is the Rev. David Cochran leading a discussion at the University of Washington where he is Episcopal chaplain

EPISCOPAL CHURCH NEWS

NEGRO MINISTERS ARE BOMBED

★ The homes of two Negro ministers in Birmingham, Ala., were bombed in an outbreak against Negroes in an area zoned for whites. Both of them, the Rev. E. B. Deyampert and the Rev. Milton Curry, said that they did not plan to move as requested to do by city officials. "This is my home and I'm going to stay here," Mr. Dayampert told reporters. Steps have been taken by organized religious groups to bring pressure on authorities to apprehend and punish those responsible. When similar demands were made last spring, following the wrecking of three homes that were similarly bombed, the culprits were never found.

The Rev. John C. Turner, rector of the Advent and president of the minister's association, said in a public statement: "We do not condone intrusion into segregated areas, but we must condemn lawless violence. It shall be the endeavor of the

ministers association to work with the authorities in the field of housing in order that some fair and definite zoning regulations may be set up for the protection of all concerned."

ROBERT GIBSON CONSECRATED

★ Robert F. Gibson Jr. was consecrated suffragan bishop of Virginia on September 8th in the chapel of the Virginia Seminary at Alexandria. Bishop Henry St. George Tucker, former Presiding Bishop and retired bishop of Virginia was the consecrator, with many bishops taking part in the colorful service. Bishop Gibson, 42, was the dean of the theological seminary of the University of the South at the time of his election.

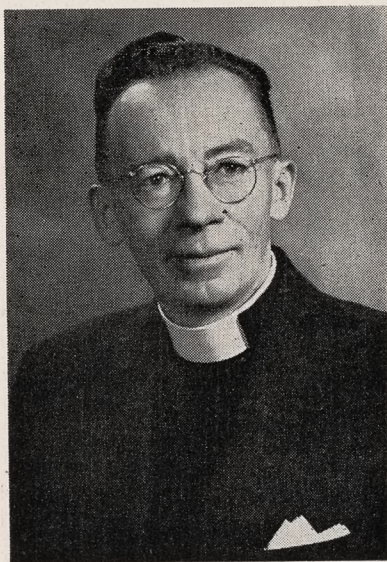
AMERICUS BUILDS PARISH HOUSE

★ Bishop Walker recently laid the cornerstone for a new parish house for Calvary Church in Americus, Ga. It is a memorial to the late Rev. James B. Lawrence who was rector of the parish for over forty years. Gifts from the many hundreds influenced by his ministry make the building possible.

THE PICTURE ON THE COVER

★ The Rev. Andrew Van Dyke is the new secretary of the Episcopal League for Social Action, succeeding the Rev. William B. Spofford Jr. Mr. Van Dyke is also the rector of Christ Church, Middletown, N. J. He was formerly the rector of St. Clement's, Hawthorne, N. J., and was the chairman of the social action commission of the diocese of Newark. He is a graduate of Hobart College and the Virginia Seminary.

Pictured with him is daughter Sally, one of four Van Dyke children.



GEORGE HEDLEY, chaplain and professor at Mills College, will be the speaker at one of E.L.S.A.'s seminars held in connection with General Convention

BISHOP BOYD OF IRELAND AT ST. JOHN'S

★ Bishop Robert M. Boyd of Derry and Raphoe, Ireland, preached on September 4th at the Cathedral of St. John the Divine, New York. Preaching on the Prayer Book he declared that its greatest glory "is to be found in the numberless devout sons and daughters of the Church in every land who through the years have found in its pages, day by day, and year by year, the answer to every devotional need that life imposes upon them." Urging his congregation to value the Book increasingly by a wider and more earnest use of it, he stated that "it is the greatest unifying heritage which gives to the whole Anglican Communion the distinctive fellowship in the gospel of our Lord Jesus Christ."

PSYCHIATRIC WING FOR HOSPITAL

★ A psychiatric wing has been added to the John W. Norton Infirmary, hospital in Louisville of the diocese of Kentucky. Prof. Leo H. Bartemeier of Detroit, secretary of the American Psychiatric Association, in his address at the dedication, said that Louisville is "the first city in the land to build a psychiatric unit to a private general hospital with funds furnished by the citizens. The construction demonstrates the understanding of the citizens of the need for providing for emotional disorders of their fellow men. This understanding is unique." Bishop Clingman, commenting on the six-story, million dollar wing, said: "Once again the Church through many of its members is doing a fine piece of pioneering in the field of service to humanity. This is something of which all Episcopalians may be justly proud."

E. L. S. A. AIDS THE NATION

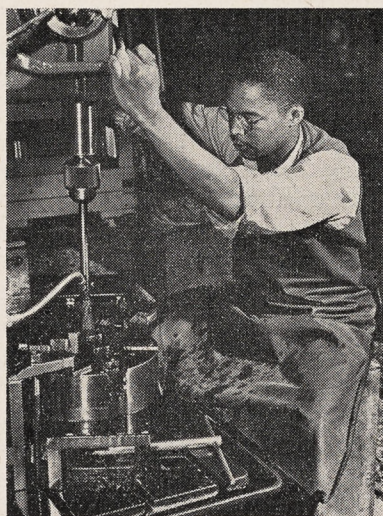
★ The ad hoc committee to lift the ban on *The Nation*, having failed in its attempts to have the arbitrary action of the superintendents of the New York City school system rescinded, decided at a recent meeting to redouble its efforts. The originating chairman, Archibald MacLeash, resigned his office because of new duties at Harvard University. Dr. Ernest O. Melby was elected in his place.

The *Nation* was removed from the libraries and reading rooms of the New York schools by the board of superintendents, because of the articles by Paul Blanshard dealing with the relation of the Roman Catholic hierarchy to such fields as medicine, education, politics, science, etc. Appeals to the New York board of education and to the New York state commissioner of education have been met with refusals to deal with the issue of censorship, and with the ruling that there is no appeal from the discretionary powers of the board of superintendents. The ad hoc committee feels that our schools are the most important training ground for democracy. There must be an opportunity in them to read, see and judge for oneself the whole range of divergent and controversial materials in our society. If *The Nation* can be banned from the schools for dealing with controversial matter, not because the writing is untrue, but because it reveals thought and practice on the part of a religious group that is not completely complimentary, it is not a far step to the exclusion from our schools of all controversial material, and the acceptance by the young that censorship is a natural thing. Education of the latter kind leads to the development of minds in the pattern of the dictators according to some preconceived pattern of society or government. To create an awareness in our country of the

dangerous censorship aspects involved in the continued ban of *The Nation* is seen by the ad hoc committee as an important public service.

Sub-committees have been formed to carry out a program. One of these is to handle the legal measures that will have to be taken before the principles and procedures applying to the New York schools in the selection of materials for libraries can be reformed. Another group will devote their endeavors to a widespread educational program. The Rev. Andrew M. Van Dyke, executive secretary of the Episcopal League for Social Action, is a member of this sub-committee.

Since the origin of the ad hoc committee, the E.L.S.A. has been one of the organizations actively associated. In addition, there have been individual Episcopalians serving as members, among them Bishop Parsons, Bishop Gilbert, Mrs. Eleanor Roosevelt and Guy Emery Shippler. The recent report of the New York diocese's commission on social relations calling for an investigation of the New York schools, mentioned the ban of *The Nation* as one of the deplorable situations needing change.



E.L.S.A. stands for fair employment practices, with no discrimination because of race, religion or national origin

PROPOSALS MADE ON WORLD COUNCIL

★ The commission on faith and order will recommend to General Convention that one to be known as the commission on Ecumenical Relations be appointed, consisting of seven bishops, seven priests, seven lay persons. Its duty will be to cooperate on behalf of the Episcopal Church with the World Council, and particularly with that Council's commission on faith and order. It will also be authorized, at the discretion of the Presiding Bishop, to develop plans of cooperation with the Federal Council of Churches and other cooperative bodies set up by the Churches of this country. The commission will have responsibility for suggesting to the Presiding Bishop the names of persons to serve as representatives from the Episcopal Church to these bodies, or to special conferences called by them. If the recommendations are approved by General Convention, the Presiding Bishop is to nominate, for election by the Convention, the requisite number of representatives to fill the places assigned to the Episcopal Church.

The sum of \$6,000 annually is to be requested for the expenses of the commission and for the representatives' travel expense.

CLERGY SUPPORT CITY BILL

★ A number of clergy of Los Angeles, including Dean John M. Krumm of St. Paul's Cathedral, recently sent a letter to citizens urging support for a local ordinance which would set up a commission for equal employment opportunity. The letter states that after careful study of similar measures in other states and communities "our conclusion is that hiring of the best qualified workers without prejudice on account of color, creed or nationality is required by our religious teachings and the American principle of fair play."

CHURCH OF CANADA HOLDS GENERAL SYNOD

★ The Church of England in Canada, meeting in General Synod at Halifax this month, listened to a report by Archbishop John Lyons which declared that representatives of the Church of England and the United Church had agreed that full organic union should be the goal of the reunion negotiations begun in 1943. The report said that this does not mean that organic union is close at hand but it urges that various problems involved should be faced "as fully and frankly as possible." These problems were named as a "mutually acceptable ministry"; how far the authority of a bishop, in view of the functions which have been traditionally assigned to him, can be combined with the conciliar system, which is characteristic of the United Church. Another problem is how clergy and laity may be given a real voice, in practice as well as theory, in the affairs of the merged Churches.

Dissatisfaction was noted by the committee in regard to the use of the word "ordination" in certain parts of the 1946 report. "Again," it said, "the statement in the report that the two types of ministry (in the Church of England and the United Church) are different, or can best be considered as a parallel to one another rather than identical, has not been received with favor by many persons. It is clear that the report in precisely its present form would be protested by important elements in both the Church of England and the United Church of Canada, and that further conference is necessary with a view to its amendment."

The report commented that the details of the Ceylon plan of union may not be applicable to the Canadian situation, but that it has two principles that might be accepted as basic for further

conservations and as a foundation for closer fellowship and union. The principles are: (1) The acknowledgement by each of the other's ministries to be real ministries of the Word and Sacraments in the Church of Christ, and (2) the recognition by both churches that the episcopal presbyterial and congregational elements of the Holy Catholic Church must find harmonious expression in the life and order of the Church.

Seek New Name

Choice of a new name for the Church was one of the major topics discussed, with Saskatchewan delegates asking for a special committee to consider the matter and report later.

Bishop H. R. Ragg of the Calgary diocese has given notice of motion to make the name "The Canadian Church (The Church of England in Canada)," while J.P. Bell, Toronto layman, wants the new name to be "The Anglican Church in Canada." A proposal by Dean Cecil Swanson of Vancouver, suggests that it be "The Church of Canada (Anglican)."

Mr. Bell's motion claims that the present title is not correct as the Canadian Church is not under the jurisdiction of the Church of England or either of its primates, but is a self-governing body. He said "the present name cumbers me in business transactions and the people prefer to use the term 'Anglican.'"

In his motion, Dean Swanson asserted that "we are looking forward to an era of Church union," so "let us be first in the field and call ourselves 'Anglican' in brackets." Noting a trend in the United States toward the use of the name 'Anglican,' the dean said the present name Protestant Episcopal Church of the United States was

translated by certain Chinese scholars as "The Church of the Dissenting Overseers." He argued that the name "Episcopal" does not fit because it suggests that the particular point about the Church is that it has bishops.

Social Action

Canon W. W. Judd of Toronto, reporting for the social service council of which he is secretary, said that racial discrimination is being practiced against 20,000 Chinese in Canada who are not allowed to bring their wives and children to the country. He said that "this is another problem of human rights, of humanity and of race relations" and expressed confidence that the synod would "direct us to continue to espouse this cause." Referring to anti-Semitism, the report expressed doubt that laws to prohibit employers from discriminating against people of any race or religion when hiring or discharging employees can be made to work, but that the aim was a worthy one.

Marriage Service

A suggested form of marriage for non-Christians was presented by a commission appointed at the synod three years ago. The proposed ceremony may not be held in a church but in a vestry or "some other convenient place" and the officiating clergyman may wear a cassock but "none of the vestments proper to the priestly office." The minister is required to give the couple instruction regarding the nature and purpose of marriage and the Prayer Book ceremony is shortened and simplified.

The social service council reported that films of sex instruction, produced commercially, create as many problems as they solve. It also condemned "objectionable" books now on sale, but added that "it is extremely difficult to get court decisions as to what is 'obscene' and the publicity gained seems to do as much harm as the sale of the magazines."

EDITORIALS

E. L. S. A.

THE editorial board of The Witness has given over this number to the Episcopal League for Social Action, and most of the material in this issue has been provided by the League. The Witness has been sympathetic to the League during its whole history. We are glad to commend it again to the people of the Church as an organization that deserves participation on the part of all who desire a wide fellowship, through which social consciousness can be informed by prayer and study, and directed in corporate action. We feel sure that the contemplated seminars at General Convention will present the Church, as similar ones have in the past, with some advance thinking on issues of our day, ideas which will stretch minds, and make them more able to contemplate further horizons of social progress. Bishop Parsons, president of the League, has said that the group has done a good work in the past, and the future calls for better. This can be accomplished as more persons ally themselves to the concern of the League "with the relation of men and nations in the processes of production in the light of Christian teaching." We urge, if you are not already a member, that you consider filling out the membership card in this issue.

A Bit of History

TO an old woman in her ninth decade, events in the early years of the C.L.I.D. (now E.L.S.A.) belong to prehistory. Memory sends flashes into dim shadowy past years. It recalls the uneasy sense of a few Anglicans . . . some "High Church," some "Low," . . . that their beloved communion was pretty soporific in its social attitude compared with some others, and that there should be a rallying point within it for loyal Episcopalians convinced, as a Quaker leader recently put it, that Christianity should "astonish"; that therefore a group of us should gather to serve as a

focus for people aware of the perennial conflict in Christian dialectic between continuity and revolution,—a group seeking the synthesis of the two demanded by an ominous future. For already, in 1919, the approaching storm now sweeping over civilization rumbled in the air.

So, in the approved manner, a society was formed. It called itself the Church League for Industrial Democracy, and sought a secretary. I recall that the position was offered to young Mr. Norman Nash, then teaching at the Episcopal Theological School in Cambridge: that he considered the offer with grave sympathy but declined

it; and that, under sure guidance of the Holy Spirit, our choice fell, at the suggestion of Dean Ladd of Berkeley, on a young man named W. B. Spofford, who had had unusual contacts in Chicago with the labor movement and the general economic situation. I remember a meeting in New Haven, after which, again at Dean Ladd's suggestion, we appointed a fellow, named Joe Fletcher, whom we sent to England, that he might meet a group commanding our special sympathy. This was a group closely allied with Archbishop Temple. It included Canon Widdrington, the Rev. W. G. Peck, the future Canon Demant, and the searching and exciting author, Maurice Reckitt. It edited, as it still does, an audacious and scholar-

ly quarterly which was called "Christendom."

Flashes of confused memory multiply down through the years. As time passed, the prescient remorse of our little group over our failure in America or elsewhere to control corporate and economic life by Christian incentives has been justified, as the rumblings of thunder overhead have become a tempest threatening the nations with destruction. But C.L.I.D. has survived. It has changed its name to Episcopal League for Social Action. It appeals alike to advocates of free enterprise at its best, and, if you can bear the word, to advocates of Communism as rescued and fulfilled by Christianity. Marvellous is our



"QUOTES"

OUR LORD asks but two things of us: love for him and for our neighbor. I think the most certain sign that we keep these two commandments is that we have a genuine love for others. We cannot know whether we love God, although there may be strong reasons for thinking so, but there can be no doubt about whether we love our neighbor or no. Be sure that in proportion as you advance in fraternal charity, you are increasing in your love of God. Human nature is so evil that we could not feel a perfect charity for our neighbor unless it were rooted in the love of God.

—ST. TERESA



opportunity. Greatly needed is the witness of our still modest group to the certainty that in the life of prayer, and there only, can be discovered how concretely to apply the laws of the Kingdom of Heaven to the corporate social and economic sit-

uation. Deeper and deeper is our conviction that only through action following such discovery can our threatened western civilization be rescued and redeemed.

—Vida D. Scudder

The Matter of Pensions

BY

W. M. WEBER

Rector of All Saints, Littleton, New Hampshire

THE joint committee to consider appealing for funds to supplement clergy pensions has made a full and interesting report. Rather than analysing the report in detail, this article suggests that the committee, and subsequently General Convention, might go even more deeply into the subject.

The job of the committee was to give "particular consideration to the several proposals which had been offered by dioceses and individuals as a means of attacking the problem of pensions rendered inadequate by increasing living costs." They have done a laudable work on their assignment. They have added a new principle to our discussion of the Fund. It is the very nature of Christianity which brings them to this, and which may well carry us much further.

The Church Pension Fund was established in order that retired or disabled clergy, their widows and/or orphaned children, might have a measure of security when such conditions occurred. It was a group endeavor inasmuch as the whole Church, each parish and mission, contributed towards it. But pensions and allowances were to be determined by the years of service and the salary received by individual clergymen. Thus it was necessary to build up a large reserve fund which would be able to pay the benefits promised to the individuals participating. Increasingly people within the Church have been aware that the present high cost of living has made the pensions and allowances less and less adequate for the great majority of beneficiaries and particularly for those whose length of time in the ministry has been short, and whose salaries have been small. One Church paper has even called present benefits "The Pension Scandal." It was this situation that led to the creation of the aforesaid committee. Something had to be done to shore-up the structure.

The proposal which this committee most seriously presents is that there be minimum pensions

and widows' benefits set for everyone. It then presents the costs (computed at its request by the actuaries of the Fund) of three minimum pension scales, and four different ways in which each could be financed. These involve a new reserve fund and/or increased premium assessments. What is emphatically pointed out, however, is that in any case, there would be no benefits accruing now or in the future, to any clergyman or his widow whose pension is above the minimum. The increase in the premium would be used strictly to bring those who receive less to the minimum.

A New Departure

THIS marks a new departure in Church Pension Fund thinking. In the present practice, beneficiaries get what they pay for. In the proposed system, some would get what they pay for, some what they did not pay for, and some not all they paid for. It is simply illustrated in this way:

Several churches for a period of forty-five years may have paid premiums to an amount that would give clergyman X a retiring pension of \$2400 a year. Suppose we set the minimum pension at \$1800. Clergyman X will not receive more than the \$2400. His parish will be paying not 10 percent of his salary as premium as at present, but, it could be, 15.7 percent. That extra 5.7 percent will be used to supplement the pensions of clergy below \$1800 or widows below \$900 a year.

This amounts to the adoption of a new idea, that the more prosperous churches should be taxed to provide more adequate pensions for those who have been in less fortunate financial positions. The committee could have stressed this wholly Christian idea instead of mildly pointing out that "it must be looked on as a wholly creditable sharing with the less fortunately placed," and that "the emphasis must be placed on the

group, where the strong bear a part of the burden of the weak." Scripture and the primitive Church mightily undergird this new concept in our thinking about pensions.

It is most refreshing to find two concepts striving for the mastery of this matter. Our present system maintains that in proportion to what one gives, he will receive back. (Any additional benefits are not a matter of principle, but of charity on surplus funds.) If the proposal for financing minimum pensions should be tacked on, a new principle enters the scene: that each one has a responsibility for all. At the mildest, we must say that we have here a tension of opposing principles: the Christian charge (made to priests at their ordination) "to feed and provide for the Lord's family" penetrates the very rules of the Fund, where previously the sub-Christian practice of "so-much-for-so-much" has held sway.

Every generation can receive a deeper awareness of what Christianity implies; that is the exhilarating character of our faith. Thirty years ago, it was most natural for our leaders, once they had decided on the most Christian objective of clergy pensions, to assume that "good business judgment" was sufficient to carry them out. At that time, the financial patterns of western society were generally regarded as laws of nature, which would naturally produce good, and even Christian results. That is no longer the case; there is widespread recognition that our financial customs are man-made arrangements which get out of date, and require a large amount of modification to be used for Christian purposes. The minimum pension, proposed by a joint committee of the General Convention, is an indication of this deepened insight.

There is another heartening trend in the committee's report. It ends by calling for "a standing joint commission to consider the whole question of the support of the clergy, including salaries, sustentation, insurance and pensions, with special consideration in the immediate future of the Church's adopting the principle of minimum salaries." The committee appears to realize that pensions cannot be dealt with in a vacuum, but are dependent on these other factors.

Its thinking might go still farther. It seeks a solution to the scandal without benefit of theology, trying to settle a problem of the Church in the manner that is too frequently used, on the prudence of the world rather than by reference to the faith. The next step for the Church is the attempt to make its whole life subject to Christ, under the direction of Scripture and the concentration of Christian experience called theology.

The Pittsburgh conference on the Church and

economic life, two years ago, said that "among the responsibilities of the Church is to set an example in its own employment, investment and other economic practices." In these matters, the Church Pension Fund is already setting an example, but it is an example which lags behind the light we have been given on the Church and society.

New Insights

THE insights of our prophets and scholars which have been generally accepted during the past thirty years can be shortly stated. The following ones seem pertinent to the support of clergy and therefore to pension schemes:

1. Christianity applies to the whole of life. It will someday be the pattern of all human society; the Kingdom will come on earth as it is in heaven. In the meantime, the Kingdom is pertinent to every detail of the Church's common life.

2. God originally created the goods of this world as a common gift to his children. (The late Archbishop Temple showed, in "Christianity and Economic Order," that this doctrine has been fundamental throughout Church history.) Therefore the satisfaction of needs (e.g. in pensions) is not an act of mercy, but simple justice. This principle is to be exemplified in the Church and to be applied in human society.

3. The Church is the body of Christ. Christ is at work, bringing the Kingdom more and more into human society. We are the members of his body, by which he chiefly means to carry out this work. The clergy, as the ordained representatives of his body, are to take the lead in what sacrifice is involved in applying Christ's pattern.

Principles like these should give the perspective for our thinking concerning support of the clergy. The Church cannot be lifted from its present low estate of luke-warm loyalty without applying our highest faith to our most humdrum actuarial problem. The following two proposals are an attempt to apply our theology to the problem of pensions.

1. It would be salutary, when we are concerned with our own financially sound Church Pension Fund, to remember that there are many others who are in even more desperate need of security than Episcopalian parsons. Our Church has an opportunity to throw its weight behind the whole endeavor to broaden the scope of the federal social security program. General Convention has recorded itself as favoring the inclusion of the lay-employees of the Church in social security. The ways and means committee of the House has reported out a bill which will allow

employees of non-profit corporations to come into the social security plan on a voluntary basis, but it excludes ministers from it.

This is a bad omission. There are thousands of ministers in many denominations who have no pension plans at all, and their remuneration is such that it is almost impossible for them to save anything. We ought to have them in our hearts, and let our Church take the lead in making it possible for them to be a part of the federal security plan, if they so desire to be. Right now we could pursue an investigation of the possibilities of using the federal system for supplementing our own clergy pensions in the future, should such legislation pass.

2. Also, if the Church should accept the idea that retired clergy should annually receive \$1800 and widows \$900, there is a possibility that it could take effect immediately. The committee states that at the present, beneficiaries are being paid at the rate of \$1,460,000 and to bring all of these up to the \$1800-\$900 level would cost an additional \$1,400,000, which would mean about a 17 percent assessment. The number of beneficiaries remains almost stable, at 2500 at any one

time. If all, however, received just the minimum, and no more, there might be about 75 whose benefits would have to be cut, but it would also slightly lower the needed income. It would not be any longer necessary to build up the reserve fund for promised pensions, for they would all be the same, and the annual interest from the invested funds of approximately \$1,183,000, together with the excess of premium payments over pension benefits of about \$500,000 a year, could be used to lower the assessment, as well as pay the administrative expense, and the premium might not have to be any more than the present 10 percent, and perhaps lower. If we should take seriously the faith that undergirds the committee's thinking, "bear ye one another's burdens," this plan could be immediately introduced.

"Time makes ancient good uncouth." The principle on which the Church Pension Fund rests may have been the only possible one in 1917. That does not mean that once done, it must be done forever. We face the fact that it is not working equitably. Let us examine the foundations. It may be that a new building is the only thing that will be adequate for this day.

Whither Away Curriculum?

BY

WALTER N. WELSH

Rector of Grace Church, Syracuse, New York

A FEW Episcopalians, it has been reported, attended a meeting of the International Council of Religious Education. At this meeting workers from all parts of the United States were gathered to "share experiences and study new developments in Christian education." The International Council has been developing educational leadership in the Churches for more than 50 years, yet at this conference held in February 1949 the proportion of Episcopal educational leaders was pitifully small (eleven were reported, among a few others, and no indication that the National Council department of religious education recognized it with any significant concern). Those who attended were sorry there were not more, and planned to stimulate interest among 6,000 Episcopal clergymen, and other workers and laity. Apparently no one dare approach the N.C.D.C.E. They must not be interrupted in their quiet editorial research.

It is common knowledge among professional

Church school religious educators that the Episcopal Church does not know how to play ball. When a fellow can't play ball, he might take up chess, but unless he gets on the diamond or in the ball game he is only going to improve his chess game. Of course one can learn the technique of ball playing amazingly well by being brilliant on the sidelines, but until one gets in the line of a hot pitch or has his electric hand burned by the real thing, he is not on the way to being a big leaguer.

While seminaries of the other Churches for the past twenty years have had required courses consuming from one-fourth to one-third of a student's curriculum, the seminaries of the Episcopal Church have grudgingly permitted a part time visiting lecturer or an otherwise overworked professor to give its future priests a bare idea that there was such a thing as a distinct religious education procedure. Only recently have Episcopal seminaries willingly included practical courses

and field work that will give students more than a cloistered idea of their vocation.

Out in the field in various dioceses there are boards of religious education whose time is largely consumed promoting national and diocesan projects to get money from the kiddies which will augment what parishes ought to give for expanding the Church. Very few, if any, of the boards have drawn on the wealth of knowledge and insight of methods and materials worked out by long term workers in the professional and religious education field. To some boards it might be an effrontery to suggest anything which did not have a priestly imprimatur on its past use.

Here and there diocesan and parish religious education directors are more than adequately aware of the needs of religious education. These are performing the noble but thankless task of doing the parson's dirty work, and at the same time trying to open his eyes to the existing resources beyond the 39 articles and the catechism. Some of these "religious educators" are often self-limited by constantly representing their agencies in the wider circle of inter-church educational affairs. There is not too much time left, even if any one were willing or able to help, to distribute to the parish schools the "know how" he or she has been able to acquire.

The P. E. Church has just not entered the religious educational ball field in the past because no one could agree on what it wanted to teach; and yet it felt that certainly it would be belittling to its great heritage if it learned to play ball with experts who were taught by another ball club. As it now boldly takes up the bat, as a rookie it might, before it swings and misses, at least get some hints from its squad of religious educators who have been quietly pinch hitting in this game a long time.

A young mother whose time had been largely spent in teaching the best to her children at home as well as in the local Church school, wrote to her friend on the occasion of a new rectorship, "The parish is now Episcopal first and Christian second. I'm not." There is a grave danger that a single Episcopal editorial board, on fire with pedagogy and organizational plans, making an educational plan for the whole Church, will commit this error. "Episcopal first, Christian second." If the voice of the Church is to be primed for listeners in the fields ripe for harvest, its sounding board must be the world and not a rain barrel.

Techniques or Vision

SINGLE minded zeal for educational principles and sound doctrine can become an end in itself. This mistake has been fully discovered by

Churches long engaged in the whole gamut of religious education techniques. The present parent-parish emphasis is not new, but, advisable as it is, it is only a technique. If all the present techniques available are devised or borrowed and adapted, it will not make a new curriculum adequate. "Polishing the handle on the big front door" can be very impressive, but the purpose of the handle is to open the door for those who want to enter and be saved. The purpose of doctrine is to redeem. Education must consider the factors within the present Body of Christ which stand in the way of redemption, as well as the basic needs of those people within and without the Church to whom it is to offer a new life.

The Presbyterian Church arrived at its present curriculum the hard way. It is said that many years and \$3,000,000 were spent. This is true, but before it all, came a vision of a new Church. They were already publishing material. No one would have spent that amount of money and energy to change the format and technique alone, nor could its editors plug for money in order to see if they could arrive at a vision. Throughout its whole educational system, in each congregation and session, there was a consciousness that the editors and researchers of its educational headquarters



EDWARD LAMBE PARSONS, the retired Bishop of California, is the President of the Episcopal League for Social Action. He succeeded Bishop Charles Williams of Michigan who was the president from the founding of the League in 1919 to his death in 1923. Thus Bishop Parsons has served the League as president for over a quarter century.

were restudying the Church itself. So they did. They looked for the answer to the need of the Christian Church and the world in the present liberal tradition of techniques and good deeds—no answer came. They looked hopefully at their bulwark of catholic orthodoxy and found it crystallized into formalism and hardened into stone and brick. Then, pushing back to the primitive Church of the first Christian centuries, they came upon a catholic sacramental social vision which they hastened to tell to all the people. This was “good news” and the people paid to have it put in teachable, modern, graphic art.

The Whole Life of Man

AVOWEDLY, the new Episcopal curriculum is to be for the whole Church. Its objectives and criteria have been stated in the pamphlet “The Church Looks Ahead to the New Curriculum—Specifications.” This is an admirable, comprehensive analysis and inclusive outline, written by one man who knows well how to write, and agreed to by others who put some thought in it. There is to be published next a “Manual of Instruction” based entirely on the Prayer Book and office of instruction, containing a minimum statement of what an intelligent adult Churchman “ought to know and believe to his soul’s health.” It is reported that “The Church’s Teaching” is now being published in five separate books on the Bible, history, doctrine, worship, and Christian living and the Church at work. Materials for the home education of parents are in the making. Much or all of this will naturally be reviewed at the General Convention at San Francisco. But aside from “Specifications,” the details of what this Church is going to teach will not be seen or heard by the whole Church before its official body meets. Acceptance in so short a time of what the whole Church is to teach, prepared by a few educational committees, is a precarious measure.

It is certainly to be expected that the full weight of Christian truth regarding this seething social order should be cast in bold relief. The objectives as stated in “Specifications” will not startle anyone. In its discussion of the Christian fellowship it guardedly proposes that the Christian be “actively concerned with social movements aimed to make the world a better place to live in”—that the Christian “give gladly of his time and means to further its (the Church’s) mission”—which mission turns out to be (in “Specifications” at most) “ready to incur personal loss in valiantly opposing those who have set themselves against God”—what choice ambiguity—what a timely challenge! The Presbyterian educators at least made their goal disturbing: “The Church and

each person in it are set down in a society that is complex. Discipleship . . . is always a threat to the established order of things. Industrial, political, economic, and social relationships of individuals must be constantly reexamined in the light of the Gospel.”

“Specifications” also has an emphasis upon Christian character. Lost amid three pages of Y.M.C.A. character building and mental hygiene are these weasel words: “He will refuse to accept as inevitable in the world in which he lives injustice, ignorance, intolerance, hatred, for these are irreconcilable with the love of God for his children.” The Presbyterians were somewhat more positive. “The disciple must be the leaven in the mass constantly challenging unchristian thought and action wherever they appear. He must have a positive program of witnessing to the power of the Gospel in human life.”

Another cardinal emphasis in “Specifications” is factual knowledge. The discussion reminds one of the old Christian Nurture courses which tried to bring the seminaries to little tots. The presumption is that after the series of courses is completed the adult Christian will be so well informed that he can then do battle against philosophers, windmills, and “charlatans.” The facts are not mentioned, but a hint of their desired implication lies in another section of “Specifications” called appraisal of the present situation: “Protestantism uses against Roman Catholicism vitality and resources which had better be directed, along with Roman Catholicism, against the (sic) irreligious and secular materialism of our time.” Apparently we are to be taught the manual of arms for holy war against all the social movements which the Roman Church calls evil. Is it possible there are more facts than have met the eye of some great Christian souls? Have the implications of some facts been ignored?

How much more realistic seven years of study made the Presbyterian editors. “Discipleship is not an adult responsibility,” they claim, “nor is the aim of Christian education to produce full-fledged Christians at some later date. God reveals himself to children and youth at various stages of their development and the call to discipleship is not contingent upon a person’s reaching a certain age.” The aim of our editors’ carefully planned procedure is toward “The United States of America—a land of paradoxes, of confused voices” where “poverty is still prevalent in the richest nation upon earth, and provincialism, isolationism and reaction are in the increase.” The Presbyterian curriculum is aimed toward the Church which “is in a period of crisis”; which must find that it has “a Gospel which it possesses

and which in turn possesses it"; which has "a mission to perform, and that mission is to tell to all men the good news of God's redeeming love."

Wider Help

THERE is an indication, in the haste of our editors' approach to some curriculum achievement for General Convention consumption, that many factors of the Church's mission have been neglected, both at the grass-roots and at the top.

Have the other departments at "281" been permitted to contribute to the discussions which are to lead to the "mission of the whole Church"? There is an academic note to reports thus far which suggests that the goals lack the impact of a new realism from the mission fields—China particularly. Some insights on world Christianity and "secular materialism" might be revealed in time to balance or displace some of the spiritualizing tendency of desk men.

Along the same line, at home the department of finance could help in a rethinking of the "use of this world's good." Other cooperating groups like the Woman's Auxiliary have passed through much testing and are out in front with a sense of the Church's mission.

If we are to have a total educational plan for the whole Church the necessary vision must be caught from the total life and function of the present Church. The need is not simply for a new method of saying the "old, old story." The answer lies in a conscientious and drastic re-examination of the work of the whole Episcopal Church, and honestly confessing the serious inadequacy in the conduct of its official life, within diocesan families and before and among the "multitudes." This cannot be done without continuing consultation among all departments at "281." The Church which emphasizes the efficacy of confessing faults must begin where it asks its individual members to begin, and with a contrite heart before the commandments of its Lord perhaps a vision of its mission in the Kingdom of God will appear. The editorial board should not deny the Church this opportunity at this strategic time. A curriculum from such a beginning will be worth any number of millions of dollars, and worth every bit of the editorial machinery necessary to make it.

"Pray for us," is the plea of Canon V. O. Ward, ending one of the first inklings about the new Episcopal religious education curriculum in last winter's edition of "Partners." Since we also believe in the efficacy of prayer, it is only natural that the prayers of the faithful should avail much. No doubt many have complied with Canon

Ward's request. With the risk of crossing up the many direct wires to the heavenly reaches established by the sudden zeal for good religious education, may this one more petition be permitted.

"O Lord, whose truth is a fire, and whose peace is a cross, give to them who are appointed to serve as editors of the Gospel the Episcopal Church is now to teach, the wisdom to seek for thy light where they least expect to find it; and grant that the fruits of their labors may not be from the tree of pedagogy alone, nor be harvested before it is ripe, nor be allowed to rot on the ground because it is not food for the hungry; and so grant us all impatience with every form of success which blinds us to our corporate sins and shuts off from us forever the hungry, the thirsty, the ragged in the debtor's prison we have made of thy glorious creation. In the name of him who would fill the banquet table from the highways and hedges, Jesus Christ, our Lord."

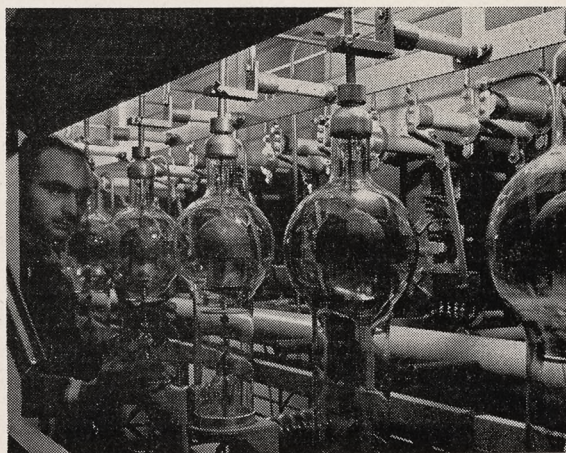
Miss Liberty

BY

A. M. VAN DYKE

Executive Secretary of E.L.S.A.

DOWN on Foley Square in New York there is one "show" that has gone into the eighth month of its run. The word "show" is used only after overhearing remarks made by some of the spectators there. The locale of this is room 110 in the Federal Court Building. It is a delightfully air-conditioned chamber, with high ceilings, rest-



The Episcopal League for Social Action believes that our power age, exemplified by the high voltage rectifier above, should make possible plenty for all.

fully and tastefully decorated. About midway in the room is a formidable rail. Behind the rail are seven rows of benches, on either side of a center aisle. In front of the rail there is the conventional furniture of a courtroom, chairs for the defendants, tables for the attorneys, accommodations for the court crier and stenographers, the witness chair, the jury box on the left, and the raised dais and bench for the judge. To get into this show is not quite as difficult as to see "South Pacific," but unless you want to get there early and stand in line, you better know somebody who is somebody. The unreserved section is the last three rows of benches, seating about sixty people. These go to those queued up outside when the doors are opened. The four front rows are used by those who have tickets, the proportion given to the prosecution and the defense not being clearly discernible. The seating arrangements are made by un-uniformed ushers, wearing large silver badges of authority, and with a quietness and courtesy reminiscent of Radio City music hall. These ushers, though, frown on certain actions which might upset the decorum of the court, whispering desist orders to a young man who has put his arm around the nice looking girl who came in with him, and forbidding the reading of newspapers.

At about the hour when proceedings were scheduled to begin for the morning, one fellow seated on the crowded benches said, "It's like waiting for the curtain to go up." It was! The front rows were beginning to fill. The defendants and the lawyers began to stroll into the "pit." Exhibits and files were rolled in. The jury entered the box. Then at a signal, everyone arose and stood at respectful attention, not for the Star Spangled Banner, but for the emergence of the judge, and his climb to the bench. It was impressive, as it should be. He is the symbol of justice, under law, the majesty and glory of our nation. Then came the familiar opening cry, "Hear ye—"

It is possible to describe what transpired subsequently also in terms of the stage. The cast of characters is most interesting, giving an excellent performance. Fifteen are seated in the jury box, three stand-ins besides the regulars, and mostly women. They play the role of fifteen American citizens doing their duty, sitting silently and listening to this for over seven months, just exactly as would be expected. Some of them look bored, some are alertly following everything, some seem to find the audience the most intriguing part. The attorneys are dressed and behave just like attorneys everywhere in our land. The eleven defendants are eleven individuals who appear to have just about that many different atti-

tudes. The two stenographers alternate every fifteen minutes in recording the procedures. The witness sits in the chair with that same studied and unhurried indifference that characterizes witnesses in thousands of courtrooms. But the one who has the "lead," and carries the whole thing with an ability that could be envied by the Drews and Barrymores and other greats, is Judge Medina. He looks the part, and there is not a moment when one is unaware that he is the presiding judge. There is also a bit of the comedian in him, and the adlibs frequently cause laughter to resound through the chamber. There is also adeptness at stealing scenes. While the lawyer for the defense was reading a longish document to the jury, the judge called one of the bailiffs to the bench and directed him to escort a colored woman who was seated on one of the public benches, with a child on her lap, to more adequate seating arrangements in the front row of the reserved section. It was all done to the accompaniment of satisfied nods and smiles from the bench. The jury and the audience paid attention to it, while the lawyer read along practically unheard.

Judge Cracks Down

A FEW weeks ago, the judge thought that the defense had overindulged itself in a carnival spirit and ruled that their "field day was over." From then on, he decided, there would be no more travelling back and forth over the same old speeches and documents previously presented. This ruling has resulted in a dull routine that is repeated as many as forty times in a three hour session. It goes like this: A witness for the defense is being examined by one of the attorneys. He asks a rather involved question. When he finishes, before the witness can answer, the government lawyer half rises from his chair, and says in a weary voice, "Objection," and the judge quickly remarks, "Sustained." After this has occurred four or five times, Judge Medina attempts to point out in a cutting and humorous way, how and what kind of questions the defense may ask. Then the defense will propound a simple question that will be allowed, and afterwards there is reversion to the routine. The house, for the most part, seems to enjoy the show. It can play to a crowded audience without benefit of paid ads.

But, this action on Foley Square is not a play. It is a public trial of eleven avowed Communists by the United States of America. One only sees the backs of these men when you sit in the courtroom, and they are not very revealing of what the defendants feel and think. They are charged with a criminal offense, conspiring and teaching the overthrow of our government. A verdict of guilty

against them will involve serious penalties and punishments. It is also something new in criminal cases, for they are not being tried for committing certain overt acts which would destroy our government, but have been charged with talking and thinking about it. A verdict of guilty against them also has serious implications for the American system of democracy. As the trial began last January, it was shown in a Witness editorial that the indictment alone, without the case even going to trial, was a threat to all the basic freedoms of speech, press, assemblage and religion. The contention was not that the Communist party philosophy and strategy is right, quite otherwise. We disagree with them, but when a state begins to decide what is right thinking and wrong thinking, then the freedom of all is jeopardized. To deny Communists freedom to speak and propagandize their faith can set a pattern that may lead to similar denials to any unpopular group or individual. The Lambeth Conference stated that "a state must take the precautions it regards as necessary to protect good order and peace from all subversive movements." Under law, this trial is perfectly legal. Any debate should therefore center around whether the law or its interpretation is a "necessary precaution," or whether or not they infringe or potentially abolish freedoms for all.

Issues Involved

IN the past year there have been numerous outcroppings of legislation that has endeavored to silence everything that is called subversive of our institutions. Most of these have been quite void of any definition of what subversive activity or thought actually is. We had the spectacle in the Coplon trial of the defendant being found guilty, not of turning over papers, which had been taken from the justice department, but of intending to do so. In the trial of the eleven Communists, judgment is being passed also on not an overt act, but intention. Such procedures were recently pronounced as unconstitutional by Judge Joseph Sherbow in Baltimore. At the last session of the legislature of the state of Maryland, a bill, called the Ober bill, was passed making it a crime to be a member of a subversive organization. Certain individuals asked the court for a restraining injunction against its enforcement. Judge Sherbow granted the injunction on the ground that the Ober bill was contrary to the bases of Anglo-Saxon law which says that only overt acts may be punished, that the standard of crime must be exact and capable of objective measurement, and that the state has no right to determine what thoughts are orthodox or unorthodox. His de-

cision will probably be appealed by the state's attorney, but it is judicial recognition that attempts to declare a man's thoughts criminal are quite opposed to the bill of rights. The New York Times editorialized on the decision, "Whatever the danger from Communist front organizations, efforts to police the thinking of the community or of individuals present an even greater danger to the vitality of American institutions." The same thing is involved in Foley Square.

The atmosphere at the trial of the eleven is tense and sad. One finds it hard, when it is not thought of as a play, to have any other emotion except sorrow for those who are caught in it. Three of the defendants are transported back and forth each day in a patrol wagon from an extremely uncomfortable jail. The other eight are free, except they must be present every day. The jurors are not much more free, though their economic situation may be a bit easier. The attorneys seem to be becoming a bit bored at the game which they have been trained to play, perhaps because of the duration. Judge Medina warrants real sympathy, doing his job as an officer of the nation, but betraying both a patience and impatience, an enjoyment and a distaste. And what is it all to accomplish?

Result to Follow

IN the present temper, this trial probably can only end in a verdict of guilty. Cardinal Spellman elucidated the activities which could bring about excommunication, following the Pope's decree of that penalty for any member of the Communist party. It would be grievous sin, said Spellman, to read the party paper, the Daily Worker, and other Communist documents and literature, without permission from the parish priest. One wonders if there are Roman Catholics at the trial, and if they have received permission to listen, because the Daily Worker and other writings are constantly being put in evidence. And, could a conscientious Roman Catholic, were he a member of the jury, vote otherwise than that all are guilty as charged. In addition to the possibility of this kind of unfairness in the trial, there is something else that seemed a peculiar kind of justice. Judge Medina at times takes over the questioning of witnesses from the prosecuting attorney. He has asked a question of a witness, the defense lawyer has objected to the question, and then, in his judicial capacity, the judge overrules the objection. In order to make impartial rulings, it would seem to be required that a judge be somewhat outside of them.

If the trial does continue, and give a verdict of guilty, two results will follow. A few men will

be punished for allegedly conspiring against the peace and order of our country, and then their movement will be forced underground, there to do probably a more effective job than now. Secondly, a precedent will have been established which can be used against any persons or groups who are supposedly "stirring the people." The achievement of either or both of these two ends does not arouse much enthusiasm in many. The Lambeth Conference, concluding the sentence which was quoted above, gave as its opinion that "it is the special duty of the Church to oppose the challenge of the Marxian theory of Communism by sound teaching and the example of a better way, and that the Church, at all times and in all places, should be a fearless witness against political, social and economic injustice." Applying this to the present matter, it may be pointed out that our duty is twofold if we are convinced that the Gospel is superior to all that Marxian Communism can offer. First, we should see that it cannot be abolished by judicial punishment, so we might insist that the present trial be abandoned immediately. Then, we must give ourselves insistently to the cause of social justice in order that the admitted breeding grounds for Communism may be made unproductive.

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THE NEW BOOKS

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Behind the Curtain. By John Gunther. Harpers. \$3.00.

Few men can write more readable books than Mr. Gunther with his reportorial style. It is exciting to go along with him on this trip which took him through Italy, Yugoslavia, Greece, Turkey, Hungary, Czechoslovakia, Poland, Austria, Germany, France and England, and to meet the personalities we hear of so often. It is also one of those books that is unmanageable for anyone who wants to use the material to prove an exclusive party line. The russophiles and the russophobes will both find ample quotations which will, to their own satisfaction, prove their own case. Mr. Gunther could be accused of writing without a definite philosophy. Perhaps that is what makes it so refreshing. For there is more than just a glimmer coming through that none of these nations are utterly lacking in either the virtues or the vices, and the same goes for the leaders. If there is any message in the book, this must be it.

—A. M. VANDYKE

Christianity and Civilization Part I, Foundations. By Emil Brunner. Scribner. \$2.50.

There is not one mention of "paradox" in this volume. Yet the paradox is to be found in the very fact that Brunner, whose primary interest is in the realm "beyond history," should write about the historical effect of Christianity upon civilization. A part of this contradiction is evident throughout the series of essays which comprise the Gifford Lectures for 1947. Even those who will not always agree with the Neo-Orthodox conclusions will find the evaluation of historical trends enlightening.

The Swiss theologian is pragmatic in his evaluation of the historical effects of what men believe. The Greek-inspired rationalism, the modern humanism which has resulted in a sub-human collectivism, and the Christian faith are all tested by their historical fruits. No recent book has so successfully appraised the interrelation of philosophy, theology, and the life of the average man in the building of civilization. Unlike most philosophers he asks the question, "What is to happen to the people?" in discussing the problems of Metaphysics. Unlike most theologians, he answers the question, "What is truth?" in discussing the Christian faith. He finds the solid basis for civilization in the conclusion that "Not reason but love is the principium humanitatis."—S. A. TEMPLE

An Analytical Index to the Book of Common Prayer. By George Wharton Pepper. John C. Winston. \$2.50.

The former Senator from Pennsylvania has done the Church a service in revising Gladstone's Prayer Book Concordance for the American Church. The index to the prayers and collects makes it possible for one to find at a glance the particular collect sought. Something like this has been sorely needed. One regrets only that a list of the scripture passages was not also included. The essay on "The Evolution of the Prayer Book" will be of special interest to ministers of other denominations, who are making increasing use of the Prayer Book. The format of the volume and its red imitation leather cover with gold cross on the front makes it an attractive and appropriate companion volume to the Prayer Book.—S. A. TEMPLE

Bases and Empire. By George Marion. Fairplay Publishers.

The Situation in Asia. By Owen Lattimore. Little, Brown.

These two books complement one another. They point up the contradiction that exists between American free-enterprise capitalism and American imperialism. The documentation, and personal experience, that is in each of them is impressive. Both of them warn against our present international relations, which by-pass the United Nations, and both find hope that the world situation can improve if we would begin work in full co-operation with other countries in that organization. Amply bolstered by

facts is what might be called Mr. Lattimore's summation: "America can supply what they (the countries of Asia) need; Russia can supply very little. We must, however, accept the limitation that practically nowhere in Asia can we succeed for very long in demanding bad political relations with Russia as the price of good economic relations with America."

—A. M. VANDYKE

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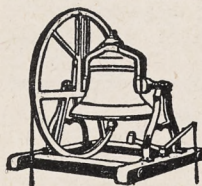
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CLERGY CHANGES:

DAVID S. AGNEW, formerly at Kingman, Ariz., is now rector of St. Mark's at Marine City, Mich.

CHARLES H. DOUGLASS, formerly rector of Trinity, Bessemer, Ala., is now rector of Trinity, San Antonio, Texas.

HOWARD E. DAVIS, formerly of St. Paul's, San Diego, Cal., is now rector of the Holy Communion, Tacoma, Wash.

LEWIS J. BAILEY, formerly vicar of St. John's, Kirkland, Wash., is now rector of St. John's, Olympia, Wash.

ANDREW N. OTANI, formerly of Hawaii, is now vicar of St. Peter's, Seattle, and St. Paul's, Kent, Wash.

HARVEY MARKLE, formerly rector of St. Luke's, Wadena, Minn., is now assistant at St. John's, Detroit.

ORDINATIONS:

CHRISTOPHER K. KANDAKAI and WILLIAM V. GRAY were ordained deacons on August 7 at Trinity Pro-Cathedral, Monrovia, Liberia, by Bishop Harris. It was the first ordination of native Liberians in ten years.

JOHN F. MANGRUM, now vicar of St. James, Albion, Mich., was ordained deacon recently by Bishop Whittemore of Western Michigan at St. Andrew's, Big Rapids, Michigan.

HERBERT-FRANCIS HANLON, a brother of the Cowley Fathers, was ordained deacon at St. John the Evangelist, Boston, on August 21 by Bishop Viall of Japan. He is to continue his work at the monastery.

WILSON W. SNEED and BRUCE W. LEFEBRE were ordained priests on August 21 at St. Luke's, Atlanta, Ga., by Bishop Walker. Both continue as assistants at St. Luke's.

ANNIVERSARY:

ALFRED L. PROVIN, communicant of St. Luke's, Smethport, Pa., celebrated his 100th birthday on August 30. There was a birthday eucharist and in the evening a community celebration.

DEATHS:

WILLIAM C. CONOVER, 84, diocesan lay reader in charge of St. Basil's Mission for children of foreign-born, Highland Park, Mich., died August 19. Professionally he was a newspaper man and publisher.

JOHN F. PLUMB, 82, canon of Christ Church Cathedral, Hartford, and executive secretary emeritus of the diocese of Conn., died on August 10.

OLIVER D. SMITH, 75, retired priest of the diocese of Olympia, died Aug. 5.

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MONICA KATHLEEN O'TOOLE
Regent of Society of Mother of God Immaculate

We have read the vicious editorial in your scurrilous publication, attacking His Eminence, Most Rev. Francis Cardinal Spellman, Archbishop of New York. We utterly condemn you, together with all other false and heretical Protestants who attack the Holy Father in Rome and who seek to destroy this Catholic nation. At least Mrs. Roosevelt has now repented her sin and confessed her crime against the Holy Roman Catholic Church—there is some hope for her—but NOT for you!

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I am going to ask the sisters at Mother of God Immaculate to offer up perpetual masses and novenas for your conversion, that you may turn and confess your sin.

Yours in the Bleeding Heart of Mary Immaculate Reparatrix.

THOMAS E. ROBERTSON
Layman of Washington, D. C.

Having read with much interest Bishop Mitchell's article in the Witness (Aug. 18), and particularly his remarks about the "American Missal," I am wondering if those clergymen who use that amended prayer book have forgotten that part of Canon 21, Sec. 5, which reads as follows: "And no copy or addition of the Book of Common Prayer, or a part or parts thereof, shall be made, printed, published or USED [emphasis mine] as of authority in this Church which contains or is bound up with any alterations or additions thereto, * * *"

ALLEN BROWN
Rector of Christ Church, Hudson, N.Y.

I am told that it once was the custom of the program and budget committee to conduct "hearings" with the deputies from the several dioceses and missionary districts before presenting the budget to General Convention. Inevitably the budget for the coming triennium will be increased. Would it not, therefore, be helpful to revive this practice?

Such conferences would give the committee a better picture of the ability of individual dioceses to support the program and the deputies a better understanding of the needs of the

national Church. While there might be reductions, as a result, in the budget as a whole there might also be increases. In either event such a procedure would do much to create understanding, confidence and spiritual morale without which the work of the national Church cannot be maintained.

EDWARD GALBRAITH
Churchman of Kerrville, Texas

I was interested in the article entitled "Consider the Corncake," especially in the ignorance of the so-called ornithologist, that is if he was responsible for the spelling. There is no such bird as a corncake, though a corn-cake is mighty good eating for birds as well as for man. I imagine that he meant a Corncrake. I have seen and heard many of them when I was a small boy in Ireland. "the land where I was born." There are none of them in Texas, strange to relate for we claim to have most everything in our great state. However it was a good article with a fine lesson.

While I am writing let me say how much we enjoyed the article "I Was a Sunday Christian," by Ruth Wall. I always enjoy The Witness, though I often disagree with many of the views expressed in it, but that makes it all the more stimulating.

ANSWER: The mistake was the managing editor's, not the author's. Several have corrected us, for which many thanks.

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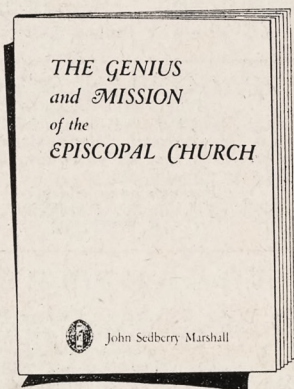
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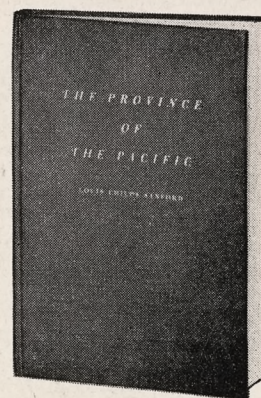
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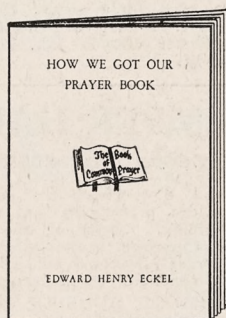
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