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JANUARY 14, 1943

RICHARD S. WATSON  
GREETES THE PEOPLE  
FOLLOWING SERVICE

A WAR MINISTRY



## SERVICES

### In Leading Churches

#### THE CATHEDRAL OF ST. JOHN

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Amsterdam Avenue and 112th St.  
New York City

Sundays: 8, 9, 11, Holy Communion; 10.  
Morning Prayer; 4, Evening Prayer;  
Sermons 11 and 4.  
Weekdays: 7:30, (also 9:15 Holy Days, and  
10, Wednesdays) Holy Communion; 9,  
Morning Prayer; 5, Evening Prayer.

#### GRACE CHURCH, NEW YORK

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Daily: 12:30 except Mondays and Satur-  
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Sundays: 8 and 11 A.M. and 8 P.M.  
Thursdays and Holy Days: Holy Com-  
munion 11:45 A.M.

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Service and Sermon 11 A.M.  
Thursdays and Holy Days: Holy Com-  
munion, 11 A.M.

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8 A.M. Holy Communion.  
9:30 and 11 A.M. Church School.  
11 A.M. Morning Service and Sermon.  
4 P.M. Evensong. Special Music.  
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8:00 A.M.—Holy Communion.  
9:30 A.M.—Church School.  
11:00 A.M.—Morning Service and Ser-  
mon.  
4:30 P.M.—Victory Service.  
Holy Communion Wed., 8 A.M., Thurs.,  
12 M.

#### THE CHURCH OF THE EPIPHANY

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Sunday: 8 and 11 A.M.; 8 P.M.  
Daily: 12:05.  
Thursdays: 7:30 and 11 A.M.

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Fifth Avenue and 53rd Street

Rev. Roeliff H. Brooks, S.T.D., Rector

Sunday Services: 8 and 11 a.m. and 4  
p.m.  
Daily Services: 8:30 a.m. Holy Commu-  
nion; 12:10 p.m. Noonday service.  
Thursdays: 11 a.m. Holy Communion.

#### THE CHURCH OF THE ASCENSION

Fifth Avenue at Tenth Street, New York  
The Rev. Donald B. Aldrich, D.D., Rector

Sundays: 8 and 11 A.M.; 5 P.M. except  
1st Sunday at 8 P.M.  
Daily: 8 Communion; 5:30 Vespers.  
This church is open day and night.

#### ST. PAUL'S CATHEDRAL

Buffalo, New York

Shelton Square

The Very Rev. Austin Pardue, D.D., Dean  
Sunday Services: 8 and 11 A.M.  
Daily Services: 8 A.M. Holy Com-  
munion; 12:05 P.M. Noonday Service.  
Wednesday: 11 A.M. Holy Communion.

## THE WITNESS

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## CLERGY NOTES

BATTENHOUSE, ROY W., was advanced to  
the priesthood by Bishop Dandridge Dec. 22  
in Christ Church, Nashville, Tenn. He is  
a prof at the Vanderbilt School of Religion  
and priest-in-charge of St. Paul's Church,  
Franklin, Tenn.

BRIEN, B. DE FREES, rector of St. Luke's  
Church, Niles, O., has accepted the rectori-  
ship of St. Martin's Church, Maywood, N. J.,  
effective Feb. 1.

CARMICHAEL, ROBERT R., formerly locum-  
tenens of St. John's Church, North Adams,  
Mass., will become the rector of that church.

GATES, W. FRED, JR., has resigned as  
priest-in-charge of St. John's Church, Old  
Hickory, Tenn., to become rector of St.  
Peter's Church, Columbia, Tenn. Jan. 1.

HARGATE, ARTHUR W., curate of Trinity  
Church, Toledo, O., has been appointed a  
chaplain in the United States navy. He  
entered the service Dec. 19.

HAY, WILLIAM M., rector of Christ Church,  
Sreator, Ill., became priest-in-charge of  
churches at Granite City, Edwardsville, and  
Glen Carbon, Ill. Dec. 1.

JONES, LOUIS F., rector of the Church of  
the Transfiguration, Grand Plaine, Haiti,  
died Dec. 23. He was the son of one of  
the early native priests in Haiti, so was  
the representative of the second generation  
of native clergy.

MASON, JOSEPH C., formerly vicar of All  
Saints' Chapel, Lockport, N. Y., accepted  
a call to Saint Luke's Church, Dixon, Illi-  
nois, effective Jan. 10.

McCULLOUGH, JAY W., is resigning his  
charge of the Arkansas valley missionary  
field Jan. 17. He has accepted a missionary  
field in the Diocese of Quincy, with head-  
quarters at Tiskilwa, Ill.

MILLS, C. LEE, rector of St. Stephen's  
Church in Douglas, Ariz., has accepted a  
call to Covina, Calif.

NORTHROP, DOUGLAS B., rector of St.  
Matthew's Church, Jersey City, N. J., be-  
came rector of St. John's Church, Colonial  
Heights, Tuckahoe, N. Y., effective Decem-  
ber 1.

WILMER, RICHARD H., was ordained to the  
priesthood Dec. 13 at St. John's Chapel,  
Mt. Rainier, Md., by Bishop Freeman of  
Washington.

## SERVICES

### In Leading Churches

CHRIST CHURCH CATHEDRAL  
Main and Church Sts., Hartford, Conn.  
The Very Rev. Arthur F. McKenny, Dean  
Sunday Services: 8, 9:30, 10:05, 11  
A.M.; 4:30 P.M.

Weekdays: 8:00 A.M. Holy Communion  
(7:00 on Wednesdays). 11:00 A.M. Holy  
Communion on Wednesdays and Holy  
Days. 12:35 P.M. Noonday Service.

#### GETHSEMANE, MINNEAPOLIS

4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector

Sundays: 8, 9 and 11 A.M.  
Wednesdays and Holy Days: 10:30 A.M.  
Thursdays: 7:30 A.M.

#### TRINITY CHURCH

Miami

Rev. G. Irvine Hiller, Rector

Sunday Services: 8, 9:30, 11 A.M.

#### TRINITY CATHEDRAL CHURCH

Military Park, Newark, N. J.

The Very Rev. Arthur C. Lichtenberger,  
Dean

Sundays: 8, 11 and 4:30.  
Noon Day Services, 12:10, except Satur-  
days.  
Holy Communion, 12:10 Wednesdays,  
11:15 A.M. Saint's Days.  
The Church is open daily for prayer.

#### EMMANUEL CHURCH

811 Cathedral Street, Baltimore

The Rev. Jack Malpas, Priest-in-charge

8 A.M. Holy Communion; 11 A.M.  
Church School; 11 A.M. Morning Prayer  
and Sermon (First Sunday in the month  
Holy Communion and Sermon). 8 P.M.  
Evensong and Sermon.

Weekday Services: Tuesdays: 7:30 A.M.  
Holy Communion. Thursdays: 12 Noon  
Holy Communion Saints Days and Holy  
Days; 10 A.M. Holy Communion.

#### EMMANUEL CHURCH

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Sunday Services: 8, 10:15, 11 A.M. and  
4 P.M.

Class in "The Art of Living" Tuesdays  
at 11 A.M.

#### CHRIST CHURCH

Nashville, Tennessee

The Rev. Thomas N. Carruthers, D.D.,  
Rector

7:30 A.M.—Holy Communion.  
9:30 and 11 A.M.—Church School.  
11 A.M.—Morning Service and Sermon.  
6 P.M.—Young Peoples' Meetings.  
Thursdays and Saints' Days—Holy Com-  
munion 10 A.M.

#### GRACE CHURCH

105 Main Street, Orange, New Jersey  
Lane W. Barton, Rector

##### SUNDAYS

8 A.M.—Holy Communion.  
9:30 and 11 A.M.—Church School.  
11 A.M.—Morning Prayer and Sermon  
(Holy Communion first Sunday each  
month).

7 P.M.—Young People's Fellowship.

##### THURSDAYS

9:30 A.M.—Holy Communion.



## Buchmanites Charged with Using Influence to Avoid Draft

*Political Influence Results in Deferment  
Contrary to Spirit and Language of Law*

By W. B. Spofford

New York, N. Y.—The story of how thirty-three Buchmanites (Moral Re-Armament, Inc.) attempted to get deferments "in contravention both of the spirit and of the language of the selective service act" is graphically told in a detailed decision (Appeal No. 2576) handed down on January 2 by an appeal board of which Attorney Charles Tuttle, Episcopalian, is chairman.

Twenty-seven of the men are young Britishers of military age who came to the United States shortly before the beginning of the world war in 1939. They came as "visitors" (temporary visas) which, in one way or another, undetermined by the board, the men succeeded in getting renewed right down to the present time. Four others are from other foreign countries, while the other two are American citizens—one of whom, John Cotton Wood,

is now in the army after numerous appeals, including one to President Roosevelt. All took up residence in the parish house of Calvary Church, which some months ago broke with the Buchmanites, and they filed their questionnaires from that address in 1940.

The Englishmen, by reason of taking up residence here, were beyond the reach of the British draft, and by refraining from taking steps to become American citizens they remained immune from compulsory induction under our law, until some months later when our selective service act was altered so as to render liable to induction subjects of allied countries.

Notices stating that their cases were open for classification were mailed to all in May, 1942. Moral Re-Armament, subsequently claiming to be their "employer," made no claim for occupational deferment provided by law. Rather all the men sent identical telegrams to their local board requesting transfer of their cases for purposes of classification to a local board in Washington, D. C., where, according to the frank testimony of Mr. John Roots, their director, "we made the acquaintance of the chairman of the board." The local New York board denied the request, ordered the men for physical examination and classified all of them I-A.

There then followed appeals for reclassification and orders from Albany and Washington staying inductions, with evidence ample that men in high places—Senators, Congressmen and Generals—were involved in using pressure to keep the men out of the service. On October

23rd all of them were ordered to report for induction. On November 1st however an order was received by the local draft board from the state director of selective service staying the induction in order that M.R.A. might claim occupational deferment — "notwithstanding the lapse of five months within which it had ample time to do so" (Appeal No. 2576).

Colonel Arthur V. McDermott, city director of selective service, protested vigorously, declaring "the records showed that the selective service authorities, all the way up to the President of the United States, had already determined that M.R.A. Inc. was not such an organization as could be deemed essential to the welfare of the United States or as entitled to the deferment of the young men in its employ." The cases were nevertheless ordered reopened.

The first to come before the appeals board, chaired by Mr. Tuttle, was that of John Terence Blair, with the testimony given by John Roots, described as the director of Moral Re-Armament. Roots declared that Blair was the technical director of the M.R.A. skit, *You Can Defend America*, and that his chief function was lighting. This prompted the board to comment: "To say that an arranger of lighting effects in an itinerant show is irreplaceable would be to make a mockery of the selective service law."

The record states that Blair was not himself available to testify because "he has gone off to the other side of the continent." Mr. Roots stated that it was necessary for him to be there, even though no performances of the skit were at present being given, or even planned. This prompted the board to insinuate pointedly that he had left New York in order to avoid appearing before the board.

The board also was unable to get a script of the performance so as to judge for themselves its alleged importance. Roots admitted that it was not written by Blair, but that

### Buchmanism

★ THE WITNESS has carried many stories of Buchmanism, dealing with its various phases. A number of years ago we featured an article explaining their technique of attempting to "convert" people of prominence and wealth, and of securing endorsements from celebrities. . . . a technique which plays a prominent part in this present case. Our issue of November 20, 1941 carried the story of the break with the Groups by the rector of Calvary, the Rev. Sam Shoemaker, while THE WITNESS for December 17th featured an article written by Mr. William Huntington which was based upon a study of Buchmanism by Mr. Walter H. Clark, master at Lenox School. This story was picked up from THE WITNESS by Time and was reported in that weekly for January 4th.



he was irreplaceable because "It (the show) has very special lighting effects; to get it across it has to be done sympathetically—it has to be just timed."

The board's report then quotes Ernest Bevin, labor leader and member of the British Cabinet, who in the face of a petition signed by 174 members of Parliament backing the Buchmanites, took his stand against exempting eleven leading members of the organization on the ground that they were lay preachers. Bevin declared in Parliament in October, 1941: "I do not resent high-pressure organizations, but this business has gone a little beyond the mark. I would advise this group to be a little more careful."

The report also quotes Frank Buchman, head and founder of Moral Re-Armament, as saying in 1936: "I thank heaven for a man like Adolph Hitler, who built a front line defense against the anti-Christ of communism."

The question why the British Buchmanites did not return to their native country when England became involved in war in 1939 was a natural one for the board to ask since "surely England needed unity, morale and uplift at that time far more than did this country which did not enter the war until over two years later." So Roots was asked if "Out of the goodly reserve of boys and men in America, high minded, church minded, self sacrificing, having all the fine attributes of young men here, would you say out of those you could not find twenty-seven who might serve with equal effect as those who have been here from Great Britain?" To this Roots replied: "No sir, we couldn't find them. We certainly haven't been hitherto able to find them." And then, to support the contention of the Buchmanites that their skit greatly contributed to the war effort by making industrial workers more content with their lot in industry, Roots declared that "everyone who comes back from England says the situation in English industry is infinitely better which I am afraid does not fully exist in American industry."

It has been the claim of all these men, including John Cotton Wood in his numerous appeals, that they are creating moral uplift among both employers and employees in war plants by making speeches, helping avert strikes through heart-to-heart spiritual preaching, and touring this country and Canada with their skit.

Young Wood even was presented as an expert of industrial relations, which brought forth remarks amounting to guffaws from various men serving on the several boards.

The appeal board unanimously affirmed the classification 1-A for Blair, given him originally by the local board, and since the cases of all the men are pretty much alike it is likely that all will receive the same classification.

In the Blair decision the appeal board states that, in their opinion, Moral Re-Armament "has been and is pursuing in this country precisely the same methods for which it was denounced by Mr. Bevin, and that whatever its professions, it has undertaken and is undertaking to employ influence, political and otherwise, outside the selective service system and behind the back of the local board, to bring about interferences with the course of the immigration laws and the selective service law.—The question of a public investigation by competent authority is not within our province. But there is such a thing as justice to the thirty-three American lads (and their families) who take the place of these thirty-three aliens in our embattled forces."

### CHURCHMAN VOORHIS ATTACKS DIES

Washington, D. C.:—Representative Jerry Voorhis of California, churchman and member of the Church League for Industrial Democracy, vigorously attacked the finding of the Dies committee, of which he is a member, in a minority statement released on Jan. 3. Charging that the year-end report of the committee had been prepared without prior consultation with individual committee members and had been presented to them on a "take it or leave it" basis, he said that the report was "inaccurate" in stating that the membership lists of alleged subversive groups had been obtained by subpoena and identified by officials of organizations involved. In one instance, he stated, the list was "nothing more nor less than a mailing list."

In discussing the preparation of the report, Mr. Voorhis said that much of the report, especially sections reiterating charges of alleged Communist affiliation of government officials and workers, was not the result of committee action "but only individual action taken by the chair-

man," Representative Martin Dies of Texas.

The report, he stated, should have presented a guide to help the people identify and avoid enemy agents and their activities, but failed to do so. "I feel very profoundly that the main excuse for this committee's existence at the present time is that it may contribute to the maximum possible extent to the stiffening of the resistance of the American people to open or covert pro-Axis propaganda and to the building of a vigorous and unified democratic sentiment in the United States. Its annual report afforded an opportu-



*Congressman Voorhis of California, an Episcopalian, has denounced the Dies Committee as unfair.*

nity to strike a blow in that direction. That opportunity has been neglected."

Ever since the Dies committee has been in existence the charge has been made that it gave aid and comfort to fascist-minded Americans and even fascist controlled organizations by attempting to smear as "red" any individuals or organizations that held even liberal ideas. Thus, to have been a supporter of Loyalist Spain against Hitler's stooge, Franco, even today classifies one as a "red" in Mr. Dies' book. So each year as the time comes for another appropriation, labor, Church and other groups have urged that no funds be voted. But this is the first time that these organizations have had the support, apparently, of a member of the Dies committee itself. Letters to congressmen urging the discontinuation of the Dies Committee may really bring results this year.



# Puerto Rico Offers the Church Problem and Opportunity

*Leader of Majority Party Says Our Treatment Determines Validity of the Atlantic Charter*

**By W. B. Spofford Jr.**

New York, N. Y.—When Bishop Colemore of Puerto Rico was in the United States last summer, he stated that big things were happening in our principal colonial possession in the Caribbean. "Every possible facility of the Church is being taxed," he said, "and the vital and secret military activity is filling the island with many new ideas, people and more than its share of problems."

Since Bishop Colemore's visit, vague news releases containing the words 'starvation,' 'Puerto Rico,' 'Tugwell,' 'bureaucracy' and 'total collapse' have been breaking on the front pages of our metropolitan dailies with ordered regularity. The whole story as presented in these newspaper accounts was vague and confused and it was only when we had an opportunity to meet recently with Senator Luis Munoz Marin, head of the majority political party of that country, that we could get a semblance of order out of the picture.

The portrait that Sen. Munoz Marin paints of the situation in Puerto Rico is not a pretty one. In many respects, his story reminds one of the history of British India since Puerto Rico is to the United States what India is to the British Empire. Both colonies are key defense points, both are sharp political and economic problems, both have been victims of vicious imperialistic exploitation and both are being watched with keen interest by the enslaved peoples throughout the world. Upon either India or Puerto Rico, the validity of the Atlantic Charter may stand or fall.

The immediate problem of Puerto Rico, as explained by Senator Munoz Marin, is one of shipping dislocation. Before the war, the island was receiving each month more than 100,000 tons of shipping; since the war, that quota has been practically wiped away. An insular commission has estimated the absolute minimum of shipping required at 56,000 tons a month, but to date only 30,000 tons have been allocated to that route. Since the island, which is

largely agricultural, is geared to sugar production, it has always been necessary to import most of the food and other goods consumed by the country's inhabitants. The decrease in shipping has wiped away all available food supplies and by the end of last summer the situation had become desperate.

The breakdown of commerce has brought with it a complete collapse of all phases of Puerto Rican economy. At the beginning of September, 160,000, or about 40 per cent of the island's employables, were out of work. The latest fig-

and distributing the land to the people in one acre, fifteen acre and large cooperative size lots. The party, with the backing of the people and Rexford Tugwell, administrator of the island, has urged the adoption of a four-point program calling for a system of unemployment compensation, the selling of basic foods at prices existing before the war, a grant of \$15,000,000 from the United States to be used in planting food crops and the employment by federal or insular agencies of 30,000 or more workers.

The recent press campaign on Puerto Rico, Munoz Marin says, has been instigated by the reactionary sugar and power interests who now control the island's destiny in an attempt to subvert the rehabilitation program and embarrass the Tugwell (and New Deal) administration. He explains that Tugwell is doing a magnificent job in co-operating with the people of the island and is be-



*Anyone with this means of transportation in Puerto Rico is considered a very rich man.*

ures, quoted by Congressman Vito Marcantonio on November 12th, were 325,000 unemployed and more than 165,000 families totally without income.

Meanwhile prices have sky-rocketed. Between July 1939 and October 1942, food prices have gone up 96 per cent, with two of the island's basic commodities, cod fish and beans, jumping 300 per cent and 100 per cent respectively. Over the same period, wages have gone up 30 per cent.

Munoz Marin's party has attempted to alleviate the condition by instituting basic reforms such as applying the wages and hours law,

ing attacked on his administration solely because he attempts to carry out the will of the people as expressed in a popular election. "Any governor who insists upon supporting progressive measures for the people will be attacked in the same manner," he said.

The Senator explained that the press campaign was being waged almost exclusively in continental United States because the exploiting interests, knowing that they could never turn the Puerto Rican people away from Tugwell's progressive administration, hope to conduct such a vicious smear campaign that a reactionary revolution will take place.



from our shores. He expressed no opinion upon the chances of such a campaign but earnestly appealed for fellow-citizens to battle for the people of Puerto Rico by spreading the true facts of the situation and campaigning for the support of Tugwell and the democratic forces in Puerto Rico and for an immediate program of economic relief on the island.

In conclusion, Senator Munoz Marin stated that he had complete faith in the strength of the Atlantic Charter and said he believed that after the war Puerto Rico would be taken away from the reactionary commercial interests and subjected to the democratic forces of the Puerto Rican peoples.

An effort was made last week by THE WITNESS to get in touch with Bishop Colemore, whose years of observation as bishop of the district, combined with his progressive outlook, would make a statement from him both timely and authoritative. At the time of going to press however we had been unable to contact him. It is clear however that the Church today is confronted with one of its major problems, and opportunities, in the Missionary District of Puerto Rico.

## PROGRESS IS MADE TOWARD UNITY

*New York, N. Y.:*—Steps looking toward greater unity among the churches have been taken during 1942. A merger of the Congregational-Christian Churches with the Evangelical and Reformed Church of America is planned in a proposal being studied by committees on union of the two denominations. A plan of union of the Evangelical Church and the Church of the United Brethren in Christ was adopted at the 33rd General Conference of the former denomination. Significant steps toward Lutheran unity and increased interdenominational cooperation were taken by the biennial convention of the United Lutheran Church, which voted: 1) to authorize its president to "consummate and declare at the earliest possible date the establishment of pulpit and altar fellowship" with the American Lutheran Church; 2) to participate in a proposed "All-Lutheran Western Hemisphere Conference to be called by the National Lutheran Council; and 3) to continue its consultative relationship with the Federal Council of Churches. In addition action is being taken look-

ing toward the merger of seven interdenominational agencies into a North American Council of Churches. The agencies are: The Federal Council of the Churches of Christ in America, The Foreign Missions Conference of North America, The Home Missions Council of North America, The International Council of Religious Education, The Missionary Education Movement of the United States and Canada, The United Council of Church Women, and The United Stewardship Council.

## CHURCH OF ENGLAND REVIEWS YEAR

*London, England:*—The issue of the Church of England Year Book for 1943 contains an encouraging review of the past year. The Church's war-time work has been expanded in the army, and has been brought to those who have suffered from the war. Christian cooperation has grown considerably and has been widely expressed by the joint "religion and life" weeks and by the inauguration of the British Council of Churches. Further efforts have been made within the Anglican communion to improve the cooperation with the American church. Under the leadership of the Archbishops of Canterbury and York, Christians have begun to interest themselves widely in social matters, and insist that social problems must be approached on a Christian basis. Heavy damage has been caused to church property by enemy action. Overseas, there have been many anxieties too, but the financial difficulties in the mission fields have been eased by generous help from America.

## EXCHANGE OF MESSAGES IN RUSSIA

*Moscow:*—On Christmas Eve, January 5th by the Russian calendar, Metropolitan Sergei of the Moscow patriarchate sent the following message to Stalin: "I cordially greet you on behalf of the Orthodox Russian Church. I prayerfully wish you health and success in all your undertakings in the New Year for the good of the native country entrusted to you. By special message I call upon the clergy and believers to donate money for the construction of a tank column to be named for Dmitri Donskoi. Let all the national efforts directed by you be crowned

with victory over the dark forces of fascism." The following message was sent in reply by Stalin: "Please convey to the Orthodox Russian clergy and believers my greetings and the gratitude of the Red Army for their solicitude for the tank forces of the Red Army."

The Russian Church on their Christmas combined an old fashioned celebration with a demonstra-



*Bishop Abbott of Lexington  
out for his constitutional  
with a constant companion.*

tion of patriotic support of the government. During masses in the churches collections were taken, with priests urging worshippers to aid the drive to oust the Nazi invaders by giving whatever lay within their means. Collection plates were piled with ruble notes and kopek pieces. "God is with us! God is with us!" was the chant that resounded through crowded, candle-lighted aisles. Regular churchgoers said attendance at the services was the greatest they could recall since the revolution in 1917. It was announced at the service at Sokolniki Cathedral, where Metropolitan Sergei celebrated, that he personally had contributed 100,000 rubles (about \$19,000) to the Red Army fund.

## A TEACHING MISSION AT BETHLEHEM

*Bethlehem, Pa.:*—Bishop Strider of West Virginia is conducting a teaching mission from January 17th through the 22nd at the cathedral here.



## The Sacrament of Epiphany

**L**EGENDS, as some psychologists have pointed out, are the products of the racial unconscious. It is interesting to note how the colorful story of the visit of the Magi became altered in its transmission. Nowhere in the Bible do we find these visitors called kings; they were Persian astrologer priests. But time has taken hold of the tale and made it even more truth-bearing.

Here are the Kings, the possessors of power and wealth, come to make their obeisance. What do they present? The gold and incense and myrrh may be so easily symbolized away; thought of as offerings of love and prayer and self-sacrifice. Such they are, but they are also something very specific. They are the products of the earth, fashioned by craftsmen's hands for the use of man. As such they have an inescapable meaning for an age as materialistic as our own.

Here is a Eucharist; the oblation of the elements of the earth, which is the Lord's, transformed into means for the enrichment of life. Such must every Eucharist be. It is this that Studert-Kennedy meant when he insisted, "If we cut off that Bread which is His Body from all connection with our daily bread, and the means whereby we earn it; if we declare that He is present in the Bread of the Sanctuary but absent from the bread of the street—we deny the Incarnation."

The magnificently humble gesture of the kings in the story was an admission of this supreme truth. The possessors of the earth have refused to see it, and thought of the material things of the world as belonging to them and for their own use, rather than to God and for the use of all men. The Church has often refused to see it and narrowed its sacramental conception into a harmless bit of magic that touches life not at all.

It is not without significance that these three worshippers, their Communion done, returned into their own country *another way*. So will this dreary confused world of ours when, and only when, we consecrate all that God has given us as in the presence of Christ.

## God Is Our Peace

**O**VER and over, the idea of the peace of God is expressed in Biblical literature. Men early recognized that any peace of their own is a temporary, easily dissolved state, and that, as with all things pertaining to God, His peace is the only stable, certain and enduring one. Even in the midst of war one may possess it. It never is dependent upon conditions or circumstances without, but simply upon sustained, spiritual communion with the

Almighty One. When one possesses it, he is able to stand firm, however wildly the storms of this life rage and buffet. Such an one stands on solid ground, "strong in the Lord and in the power of His might."

That is why the Church continually emphasizes the peace of God, not only in writings and prayers, but in connection with the blessing most often pronounced in services of formal worship. She would remind us, every time we come before her altars, that only in God and through God is there any assurance of enduring stability. She would remind us that, as Maxwell Anderson points out in *High Tor*, "Nothing is made by man which does not, in the end, make good ruins."

We who have set such great store by man's accomplishments—whether mechanical, political, social or economic—would do well to ponder this truth. If we did, and then applied what God would teach by means of it, history would not so often be written in blood. We would

realize that human accomplishments never can be taken out of the category of means—means to good or evil; of themselves, they never can be considered ends. When we try to satisfy ourselves with them, life crumbles. God, alone, can be our end; He, alone, is our Peace.

## "QUOTES"

**W**HAT if Stalin defeats Hitler? Will not communism then sweep Europe? In aiding Russia are we not creating a greater danger than the one we are seeking to destroy? In answering these questions I shall mince no words. Certain "sixth columnists" and Hitler stooges have been trying to frighten us into the belief that communism will destroy our form of government if the Soviet Union defeats Hitler. That is just plain bunk. It is bad medicine. It is as unintelligent as it is unpatriotic and un-American. Thus it is bad Christianity, bad sportsmanship, bad sense to challenge the integrity of the Soviet government. Premier Stalin has repeatedly told the world that the Soviet government seeks no territory in this war. It does not seek to impose its will on other people.

—JOSEPH E. DAVIES,  
Former U. S. Ambassador  
to the Soviet Union.

## Theological Education Sunday

**T**HE traditional Church Year is increasingly living under strain. Pressures are exerted continuously to dedicate a Sunday to this cause or that—to mothers, to fathers, to the reading of books, to "going to church" itself. Conservative



resistance on the part of the Episcopal clergy is only natural and, on the whole, to be recommended.

Yet one exception at least could well become part of the Church Year itself—a Sunday when we remember our Church seminaries. Here is a churchly cause—one which is vital to the life of the whole Christian community.

How vital, is not realized by church people of our generation. Support of our seminaries must have been once a popular cause. Some one once built those we have and endowed them. But they have had to exist on inherited capital of enthusiasm and financial gifts for a long time. The average layman today takes them for granted. He wants a trained clergy, of course. When a vestry is hunting for a paragon of talents, competent seminary training is simply assumed. The average parish thinks of its responsibility in clergy support as beginning with the call of a rector. Curiously enough a parish shoulders without complaint a heavy tax for the old age of those who have served it. But support of ministerial training is omitted from parish concern both in its budget and its missionary zeal. It is almost omitted from the parish's prayers. We do not crowd our churches on Ember Days.

The Episcopal Church, on its corporate side, is partly to blame for this state of affairs. We cannot recall a session of the National Council (or of the General Convention, for that matter) when the problem of the Church's seminaries was discussed fully and seriously. Here, too, they were taken for granted. We can thank earlier generations for the fact that we have any seminaries at all. Such neglect, however, cannot continue without ultimate disaster.

The observance of Theological Education Sunday can begin to replace neglect with serious concern and intelligent scrutiny of the problem. Emergency support may be the first result. More than one of our existing theological schools is in quite serious need. Awakened conscience on the part of the Church will result also in bringing our whole system of ministerial training under scrutiny and into judgment. A great deal of wise statesmanship is called for as the Church faces the future. Some form of corporate responsibility for the training of its priesthood is inherent in the Church's life. It would be difficult to find a Christian communion in America which has neglected corporate concern for theological education more than has the Episcopal Church.

Theological Education Sunday offers, furthermore, an unrivalled opportunity to make the word "theology" itself once more a living concept. Every layman ought to be a theologian—one who is ready

and able to "talk about God." Theology is evangelism. It is not a monopoly of professors. Theological professors merely systematize and make pedagogically available the "God-talk" of generations of humble believers, of that Communion of saints to which belong all who confess the name of Jesus Christ, Our Lord.

## Among the Poets

TO WHAT passages in the Bible do the following lines refer?

1. I shook the pillaring hours  
And pulled my life upon me.  
—Francis Thompson
2. For I remember stopping by the way  
To watch a potter thumping his wet clay  
... the luckless pots he marred in making ...  
—Omar Khayyam
3. Gather ye rosebuds while ye may.  
—Robert Herrick
4. Spring shall plant,  
And Autumn garner to the end of time.  
—Robert Browning
5. As a white candle in a holy place,  
So is the beauty of an aged face.  
—Joseph Campbell
6. Her ways are ways of pleasantness  
And all her paths are peace.  
—Cecil Spring-Rice

Turn to the bottom of column two, page eighteen for the answers.  
—G.W.B.

### THE SANCTUARY

Conducted by John Wallace Suter

#### FOR OUR ENEMIES

**O** GOD who art kind unto the unthankful and to the evil, and sendest thy rain on the just and on the unjust; Send forth into our minds, we beseech thee, the Spirit of thy Son, whereby we may acknowledge thee to be the Father of all men, and may from our hearts pray for our enemies, not that their will, but thine, be accomplished in them, even as we pray that thy will and not ours be done in us. So shall we all be children of the Highest, abounding in hope through the power of the same Holy Spirit, now and forever. Amen.



# A War Ministry

by **W. Norman Pittenger**

*Of the Faculty of  
General Seminary*

THE apparently repetitious statement, "Let the Church be the Church," made by the Archbishop of Canterbury a few years ago, is now recognized as one of the most profound things said by William Temple as a leader of the world ecumenical movement. For it means that the Church must realize in fact that which in true essence, in God's purpose and intention, it really is. And for the Catholic Christian, the Church, one, holy, catholic and apostolic, is the Body of Christ, the carrier of His saving grace, the society "which remembers Jesus," not in reverie, but in bringing Him both in person and in benefit to bear upon our contemporary world. It is the continuing human embodiment of the life of God-Man, and this in spite of the sin, weakness and error of its human members. It is because of our profound conviction of the truth of these things that we maintain the necessity for that historical continuity guaranteed by the episcopate, the "givenness" of the Church as a divine community brought into being on this earth by the act of God himself. The Church is the spearhead, the first-fruits, the real and effective presence, of what St. Augustine called The City of God, the order of supernatural charity, set in the midst of The City of Man, the order of relative justice. Any attempt to evade this truth is a denial of the true nature of the Church.

Now with this theological and practical understanding of the Church behind us, and only in this way, can we approach the problem of the relation of the Church to our particular problems. We must be prepared to admit the institutional Church's weakness, the sin of its members, the error of its judgments in many areas. But we can never forget that it has a true indefectibility resting back on God's act in creating it. Nor can we forget that it is our task to work, under God, for the continual renewal of the "churchliness of the Church." As Archbishop Temple says, "Let the Church be the Church."

The particular and critical issue to which attention is directed in this brief essay is the continuation of the Church's work through its established ministry. At a time when the world is at war, although the Church of God can never be at war in the sense in which the world is at war, thank God—there is a temptation for many in the Church to argue for "reduced" work, for a postponement of training for the ministry, even for a halt in theological training and acceptance of men for the sacred ministry of Christ's Holy Catholic Church.

But such a move seems to reflect an imperfect understanding of the nature of the Church itself.

Certainly our government, engaged in waging a terrific conflict, needs the services of the men of the nation. No one would deny this. Certainly the ministry of the Church should not be used as an escape from this national responsibility, nor pre-theological training in college for men destined to enter the ministry be employed as a dishonest means of evading the requirements of national service. On the other hand, if we really believe that the maintenance of the Church "at maximum productivity," as a clergyman of my acquaintance has well put it, in this time of crisis is an essential, we shall be deeply concerned to secure a steady flow of sincere, adequately equipped men into the Church's ministry.

If we had a low view of the Catholic Church, if we thought that the Church does not require a functional and representative ministry to offer its sacramental sacrifice of the Eucharist, impart God's forgiveness in sacramental absolution, bless in God's name and carry on a pastoral and prophetic ministry, we should be prepared to "let things slide" for the duration. But since we believe in the integrity of the Catholic Church, in the utter necessity of its ministry as sacrificing, absolving, blessing, shepherding, preaching, we must see to it that the supply of postulants and candidates for the priesthood is maintained during our national crisis. Our loyalty here is to God's Church; and that comes before our loyalty to our nation, real and sincere as that must be.

The national government has understood this situation. General Hershey, director of selective service, has provided for deferment for men at the close of their sophomore year in college if they are *bona fide* in their intention to enter the ministry of any recognized religious body. At the present, in view of the 18-19-year-old draft, an attempt is being made by responsible religious authorities to secure an adjustment of the matter so that the supply will not be entirely cut off, at an earlier age, through the new measure. On the whole, draft boards and other agencies have been fair-minded and helpful in assisting men who are sincerely planning on the priesthood or ministry.



This set of facts is one of the most hopeful in our entire situation, since it shows a genuine recognition by national authorities of the significance of organized religion in our national life.

**B**UT Christ's Holy Catholic Church must go beyond this. It is not merely that religion, and, as we believe, the Christian religion, is essential to our national life. It is, much more significantly, that the Church *must* be preserved in its genuine integrity. The supernatural, eternal reality of the Church's hidden life demands it. There is no other external embodiment of that Church's life in this world, than the admittedly weak, sinful and often erroneous institutional community which the world designates as "the Church." In Germany, after education had succumbed to totalitarianism, the Church alone (and nobly, beyond our computing) stood out, and stands out. And notice that it was the supply of men to the ministry at which the Nazi government struck first, closing the seminaries, making theological and pre-theological training difficult or impossible. In our own country, we must be on our guard against the subtle influence of the same set of tendencies—this time perhaps most clearly seen in the Church itself, although found outside as well, unconsciously working in men's minds but none the less terribly real—which would subjugate the Church and its sacred ministry to the exigencies of our national situation, our national ideology, even the defense of our "way of life." The men who enter the ministry must be "crucified" in this awful struggle, must enter deeply into the suffering of a world in strife; but their ultimate loyalty and responsibility, if they be truly called to the priesthood, is to God's Church, and through that Church to God himself.

The Church can do America no greater service, in fact, while it is at the same time true to itself, than in securing a continuing flow of men into the ministry, for the maintenance of areas of Church life as cells of the order of supernatural charity in a world of relative justice; and for the "preaching of the Word and the administration of the sacraments" by which God's bewildered, frustrated, sinful people are brought back to him, empowered to live true human lives as his children and prepared for their eternal destiny beyond this world. Unquestionably, the standards of the ministry must be kept high. Certainly, the Church must insist on the correct order of things, that men shall desire to enter the ministry and have deferment for that reason, rather than enter the ministry in order to have deferment.

But to earnest young men, who sincerely believe that they are called to the Church's sacred ministry and are able to show that they have the capac-

## JUST FOR LAY READERS

Conducted by F. C. GRANT

**E**VERY now and then someone asks me to name a good book on the Gospel of St. John. Well, here is one—it is *The Fourth Gospel: Its Significance and Environment*, by R. H. Strachan. (Macmillan, \$3.50.) It takes the place of the same author's earlier book (1925), *The Fourth Evangelist: Dramatist or Historian?* Thousands of students have found that an illuminating introduction to the Gospel according to St. John.



That earlier book has now been entirely rewritten, taking account of research which has been carried on during the interval. All the values of the earlier edition have been retained; but the book now has greater depth.

"Further study has convinced me," says the author, "of the supreme value of this gospel as an authentic interpretation of the self-consciousness of Jesus Christ, and of the contribution it makes to our knowledge of the events of His ministry, particularly of the story of the Passion. I have found it necessary to join the ranks of those who are convinced that the Gospel is essentially a literary unity, and have withdrawn my previous attempt to isolate certain portions as editorial revisions or insertions. The theory, also, that in certain places the sequence of thought has been disturbed owing to dislocations caused by disarrangement of pages in an original codex, I find unconvincing."

Although not a word for word or verse by verse commentary, the book gives a running exposition of the Gospel which will be of great value to those

ity to be faithful priests and pastors, Christ's Holy Catholic Church must extend a helping hand and not place unnecessary obstacles in their way. Some of them may feel convinced that service in the armed forces will be an aid to their future ministry, but others may not. However that may be—and no man can judge for another at this point—it is of the very essence of the Church's nature as the Body of Christ that it continue to carry on its training of men for the priesthood so that there may not be lacking a constant supply of priests equipped to be "messengers, watchmen, and stewards of the Lord; to teach, and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for His children who are in the midst of this naughty world, that they may be saved through Christ for ever."



who wish to make a thorough study of it. The modern view of the Fourth Gospel is richly rewarding to those who take it seriously—just as rewarding as was the old traditional view. Only, one has to study it carefully and not just skate along with a glib imagination and excuse his procedure on the ground that it is “spiritual” or “mystical” or something. The Gospel of John deserves careful theological study and it responds to that kind of treatment. Not only does Professor Strachan’s new

book demonstrate this but so also does the great recent commentary of Sir Edwyn Hoskyns.

One of the busiest and most itinerant of our bishops told me recently that he always carries a commentary with him on his journeys. You can always stop anywhere in it and you can always go on from that point at your next free hour! I pass on the suggestion to other busy bishops and also busy priests, deacons, and laymen, if they happen to see this column—but especially lay readers.

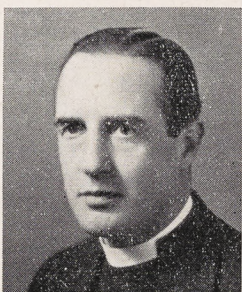
# What Does Your Son Believe?

by **J. Clemens Kolb**

*Chaplain University of Pennsylvania*

**T**HE ARMY is drafting our young men now—those who have not enlisted. They are going out to face danger. We hope they will come back, but we have no assurance that they will; and as they go out from us, we wonder what faith they have to carry them through.

Each year the pupils in my class in religious orientation write a term paper on the subject, “My Religion.” After I have read the paper, we have a conference on it. They are very frank and free. They don’t hesitate to say what they do believe and what they don’t—what faith they have and what faith they lack. You might like to know how your son feels about the great matters of religion.



of ethics and one of the most attractive personalities that ever lived. Jew, Catholic and Protestant agree that if we all lived as Jesus taught us to live, this world would be an infinitely better world than it is.

Strangely enough, comparatively few believe Jesus is the Son of God, in any sense different from other men. And I cannot say the Episcopalian young people are any more likely to accept His divinity than are other Protestants. There may be few Unitarians as far as official numbers go, but an astonishing number of our young people are Unitarian in their theology. This doubtless reflects the emphasis on the ethical teaching of Jesus by the Church, and a neglect of the doctrine of the Incarnation.

First of all, what about God? Someone remarked, “There are no atheists on Bataan.” There are very few in college. College men believe in God. Their agnosticism is not on whether there be a God. They say, “I believe there is a power or a something that is beyond us, but I don’t know what He is like.” Their agnosticism is not on the being of God, but on the nature of God. Is He personal? Is He all-powerful? Is the conscience the voice of God or just a group mores? These are the questions they ask.

They are torn between the childish belief which pictured God as a dignified old man with a long, white beard, and their new concept of God as a spirit. They are not quite out of the old and into the new. Sometimes they come dangerously near to thinking of God as “a sort of white cloud out on the periphery of the cosmos.” But they do believe in Him and they pray to Him. And they have a faith that is not going to be easily shaken.

Jesus Christ, they believe, is the greatest teacher

Perhaps our preaching has consisted too much of ethical homilies. Certainly we have given the impression to our people that Jesus Christ came on earth to teach us how to live rather than telling them that He came on earth to bring God to men. We have told our people, “You must be like Jesus,” but we have not told them why. Theologically we have put the cart before the horse. We have failed to make our people see that our ethics and Jesus’ ethics come from His insight into the nature of God. Because God is just, you must be just. Because God is generous, you must be generous. Because God forgives us, we must forgive others. Because God loves us, we must love one another. That is the real Christian teaching. It is the teaching of Jesus. And somehow we have not made this real to our people, particularly our young people. They have a Christian standard of ethics and then they turn around and ask us, “But what is God like?”



**WE** PROBABLY under-rate the religious convictions of our young men and women because of their two outstanding doubts. Very few of them can see any value in the organized Church; and very few of them have much faith in immortality. As far as the Church is concerned, they don't see the value of the institution. They think it is outmoded. They refer constantly to the number of pious hypocrites who occupy the seats of the mighty in the congregation and they say, "Why should I go to church?" Here again we have failed to teach them what a church is, what it is for, and why it is good. A student in a discussion group the other night may have come close to the truth when she said, "I go regularly to church and I ask my parents to go with me. They don't go often and maybe the reason they don't go is this, that they can't see that I am any better than they are, or that going to church makes me any different." That hit very close to the heart of the matter. The biggest argument against the value of the Church is some of the Church members—not all, by a long shot, but some. It can also be argued that the biggest argument against medical institutions is some doctors, and the biggest argument against colleges is some of their graduates; but the young people do not think of such things. They allow for error in human institutions, but when it comes to religion, there they are perfectionists. On the matter of the Church, our own personal lives need considerable bolstering and so does our religious education.

How I have to pound away at the value of the institution in the lectures! "You don't believe that the Church is necessary; you say that you feel most religious when you are walking in the woods. I suppose you feel most educated when you are in the living room talking to an educated person. But would you be educated without the public schools and without the universities? You may criticize the schools. They are not perfect to be sure; but even the little old red school house with its bully behind the desk and its row of birch switches and its stool in the corner for the village dunce was the institution whereby learning was preserved."

Parents send their children to these educational institutions because they believe that what is learned is important. When the boy sees that his father would rather read the sporting page at home than to hear the Bible read in church, and thinks the latest editorials are more important than a sermon, it takes considerable re-thinking of the whole matter before the young will believe that the Church is anything but an anachronism.

Very few of the young people believe that they are going to live forever. They believe that their

good deeds will live on in their children. But they don't think that they, as personal, conscious spirits, will survive the death of the body. This is basically due to the prominence of science in education; but that is not the whole of the story. The real difficulty lies in the fact that we have never presented to our children the kind of heaven in which anybody would be interested. They don't want to float on the edge of a cloud or twang harps. Until they have a better concept of the nature of immortality, until they can see with the mystic the joy of being in the presence of God, and that heaven is where God is and hell is where He is not, they are not going to believe very much in the life everlasting.

How many of our people today hear about immortality more than once a year, on Easter Sunday, when they are given the assurance of immortality but very seldom given an inkling of what it may be like? Here, again, we have failed our youth.

Your son believes in God. He has a high ethical standard. And he has a faith that will carry him through. But, believing as I do that the doubts and uncertainties of these young people are not their fault but ours, I would like to make a confession to these young men of today.

Young men of today, as you go forth to battle, let me confess to you my sins as a member of the clergy. I have told you there is a God and you believe in Him. I have told you how Christ would have us live, and you believe that, too. But I have not told you much about God or made you feel that Christ and God are one. I have not made the church real to you, or important to you. And I have failed, somehow, to give you the sure and certain hope of life everlasting that Jesus gave to His disciples and that His disciples gave to the world.

These many faults, my own most grievous faults, I must confess and ask forgiveness, and make a firm determination to amend my ways.

### — HERE'S AN IDEA —

**T**HAT suggestion that Wacolytes (female Acolytes) should be allowed to serve, at least for the duration (WITNESS, December 24), brought this response from the Rev. F. E. Bernard of All Saints, Chicago: "Yes, they are here already and doing exceedingly well. At the Church Home for the Aged here in Chicago, a saint of God, who but recently passed to her reward, Mrs. Marion Whitney, for years served as an Acolyte, with a dignity, devotion and humility seldom found in Acolytes." Any others?



# News Notes of Other Churches

*Congress Passes a Bill Which Gives  
Tax Exemption to Church Institutions*

By Anne Milburn

## Church Property Exempt

★ Congress has finally passed and sent to the President for his signature the Hunter-McCurran bill providing for tax exemption of religious, educational and charitable properties in the District of Columbia. The bill clarifying the tax-exempt status of the properties beyond the ability of municipal authorities to interpret it away, followed a move by District leaders to do just that. Passage of the bill was a great relief to the land wealthy churches of the nation, which feared that other municipalities might follow the example of the District if such tax legislation went into effect. Exempt from taxation under the new bill are: properties owned by hospitals or educational institutions "... not operated for private gain," cemeteries, ditto; church buildings and structures necessary for usual church activities; buildings belonging to religious corporations or societies primarily used for religious worship, study, training and missionary activities; residences actually occupied by the rector, pastor or rabbi of a church, if owned by the church or congregation served; administration buildings belonging to organizations or institutions entitled to tax exemption, and a number of scientific establishments.

## Scores Protestants

*Cleveland, O.*—Charles P. Taft of the office of defense health and welfare services speaking at the Methodist board meeting of missions, asked that the churches act intelligently to influence politicians to make a just peace. He criticized "the far too large group of Protestants" who had an ideology of post war isolationism. "It is not a very admirable expression of affirmative Christian conviction for the Protestant Church to sit back muttering to itself," he declared.

## Trailer Camps

★ Protestant denominations in Detroit now have seven missionaries working among the 330,000 new residents of the city who are living in trailer camps and villages around war plants. Two interdenomina-

tional projects are being started. Financing has been done almost entirely through denominational emergency war service funds.

## Discrimination Up North

★ Community feeling was stirred up when the USO in Madison, Wisconsin, staged the first party for newly arrived Negro labor battalions in the parish house of the

## Praise for Den

★ The correspondent for the China Relief Committee stationed at Lichwan, Kiangsi, has sent the following on-the-spot opinion of the work of the Rev. Kember Den: "One of the finest pieces of relief service is being carried out here under the direction of the Rev. Kimber Den of the Christian Rural Service Union. An agricultural and industrial project has been set up and out of 60 families, 45 were brought to complete self-support within a year. The American Advisory Committee provides funds for food and shelter for these refugees until they can become self-supporting, which requires about \$100,000 a year. Funds for implements and equipment are provided by governmental sources or elsewhere."

Now turn to the back page and read the advertisement.

Unitarian Church, rather than in the center itself. A voluntary committee on minority rights, made up of university, religious and community members, protested this first sign of segregation.

## C.O.'s, and the Legion

★ Word comes from Utica, N. Y., that serious opposition to the use of men from Civilian Public Service camps as voluntary attendants at Marcy State Hospital has been expressed by the hospitals' employees' organization under direct stimulation of the local post of the American Legion. In spite of the great shortage of manpower, the attendants have declared that they will not associate with persons who "refuse to do their duty as citizens." A committee had been appointed by the Utica council of churches to intercede with hospital authorities on behalf of the CPS workers, but on learning of the opposition of the American Legion and receiving a

threatening call from the commander of the legion, the chairman of the committee asked to be relieved of the responsibility lest he incur further wrath at the hands of the opponents of the plan. Round two—coming up.

## Racial Distinctions

★ Racial distinctions have been imposed upon the Catholics in Poland by the Nazi party. The territorial occupation government set up there has decreed that the Catholic Church shall have one group of churches for Germans and another for Poles, and both shall be subject to the Nazi secret police, the Gestapo. It is further decreed that the priests of the German group shall not hear confessions, administer the sacraments of baptism, celebrate the mass, or marry Poles, nor give them extreme unction in the hour of death, nor bury them when dead. Poles may not enter the churches of the German group, nor may Germans worship in the churches set aside for the Poles. In neither case are the churches of the respective groups free to worship as they wish since the long arm of the Gestapo continually casts a shadow over their religious liberty.

## Reformation Rallies

★ Lutherans got together at Youngstown, Ohio for an annual Reformation rally that included delegations from the United Lutheran Churches of America, American Lutheran and Augustana Synod congregations. Nearly 3,000 people filled the municipal auditorium to capacity and contributed \$600 to the Lutheran service centers work.

## Lutherans Seek Unity

★ Seeking unity among themselves, the American Lutheran Conference at its recent meeting urged its constituent members to invite into pulpit and altar fellowship those Lutheran bodies not now in union with it. At present the constituents of the Conference number about one third of the confirmed Lutherans in America and most of the member groups do not exchange pulpits or receive communion with the United Lutheran Church or the Missouri Synod.



# News of the Episcopal Church in Brief Paragraphs

Edited by Sara Dill

## Commissioner at Hobart

*Geneva, N. Y.*:—"We can go forward or we can get ready for the next war!" With these words Dr. George D. Stoddard, New York commissioner of education, summarized his message to the members of the graduating classes of Hobart and William Smith Colleges gathered in St. John's Chapel for the first December commencement. Stoddard stressed the point that youth should "think about the things for which the war is being fought, about the problems of the post-war world, and about the leadership in the world which democracies are expected to assume . . ." He brought out the need for preparation for the war's end and the following years of rehabilitation and construction. Commissioner Stoddard explained that he was not concerned about the young but about "persons who are older, surer, and less disturbed. If they have lost little, they may see little need for change or reform." "To most Americans," he concluded, "only a democratic form of government appears strong enough to prevent a recurrence of this war; no other scheme of social control appears attractive. If other nations seek healing beyond food, shelter, and medicine, that is what we shall offer. . . ."

## War Prisoners Get Gifts

*New York, N. Y.*:—Books, athletic equipment and musical instruments have been supplied to seven war prison camps in Japan, Korea and Formosa by permission of Japanese military authorities it was learned recently by the war prisoners' aid organization of the Y.M.C.A. Sweden's minister to Japan who heads the committee of neutrals representing the organization in that country, is in direct touch with the military prisoner or war bureau at Tokyo.

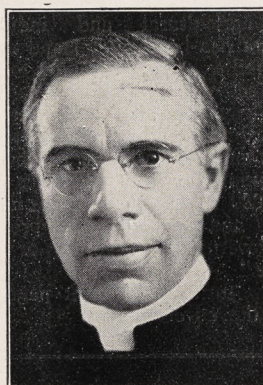
## Parsons Take Part in Forum

*Saratoga Springs, N. Y.*:—Clergy took a leading part in a forum held at Skidmore College at which the issues and problems of the war were discussed. There was talk of war aims; the sort of world we want; how to rid the country of racial dis-

criminations. Rationing was urged and the danger of inflation was stressed. The meeting was composed of a cross-section of the population, for in addition to the clergymen present there were professors, students, state and city officials, labor leaders and manufacturers.

## McGregor Speaks

*New York, N. Y.*:—Church people will not render any valuable service by nagging the statesmen and trying to interfere with their work when a peace treaty is to be drawn up, the Rev. Daniel A. McGregor, executive of the Episcopal Church's national work in education, told the clergy of the metropolitan area



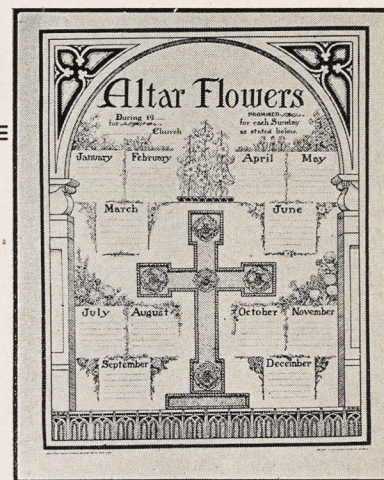
January 4 at a meeting of the New York Clericus at St. Bartholomew's Community House. The church, he advised, should choose the characteristics of the social life in which she really believes and see that these become effective in the social life of the church and the community. These characteristics, he continued, include a new and more cooperative and just international relationship, better inter-racial relationships, and "a new pattern for man's social and economic life which is more cooperative and less competitive."

## Relief for Starving Is Planned

*New York, N. Y.*:—That immediate steps be taken to extend to Belgium and other Axis-occupied countries of Europe the relief feeding program now successfully in effect in Greece has been formally endorsed by the Federal Council of Churches, the United Council of Church Women, and the Foreign

Missions Conference of North America, as announced Dec. 24th by the national committee on Food for the Small Democracies.

It will be remembered that the governments of the United States and Great Britain some months ago permitted to Greece the experiment in relief previously proposed by this Committee in behalf of the small



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democracies. The state department in August last stated that the negotiations by the Swedish government, transportation and supervision of the food by officials from that government and that of the International Red Cross, had demonstrated the effectiveness of the relief, without benefitting the enemy and that both imported and native food was unmo-  
lested by the enemy authorities.

This entire change in blockade policies raises the hope that this committee's recommendations may now be accepted for relief to the women, children and unemployed men in Belgium, Holland, Norway, Poland, and other occupied democ-  
racies, and that the volume of food going to Greece may be increased.

### To Serve Soldiers

*Alexandria, Va.:*—The Rev. Leslie L. Fairfield, former missionary to China, is now a representative of the army and navy commission helping with the army program which centers at St. James' Church.

### Success in Oklahoma

*New York, N. Y.:*—The National Council reports a successful canvass in Oklahoma, the diocese reporting "Despite the war, taxes and jittery nerves of the past year, the Church is still a priority."

### Canadian Church and Missions

*London, England:*—In spite of war conditions, giving in the Church of England in Canada shows an upward trend for the first three quarters of the year. The amount given for missions, religious education and social service is \$240,523 for the period, an increase of 8 per cent over 1941.

### Union Seminary Has USO

*New York, N. Y.:*—Union Seminary is now housing a unit of the United Service Organizations. An entire floor in the seminary has been taken over by a unit being trained for the service.

### Church Radio Hour

*Detroit, Mich.:*—A new radio hour, "The Episcopal Hour of Worship," made its debut on Dec. 27th over station WCAR, Pontiac, from 11 to 12. The program will consist of the morning service from Christ Church Cranbrook, Bloomfield Hills, which began the series; All Saints', Pontiac; and St. James', Birmingham, with the programs being rotated in that order throughout the series. Plans for the program were worked out by the Rev. C. H. Cadi-

gan, the Rev. B. G. Burt and the Rev. W. L. Forsyth, rectors of the three parishes respectively.

### Brotherhood Dinner

*Washington, D. C.:*—In the next fifty years the Church will have one of its two or three opportunities to make a real impact upon the world since the earthly life of Our Lord," said the Rt. Rev. Oliver Hart, bishop coadjutor of Pennsylvania, at a dinner sponsored by the Brotherhood of St. Andrew in Washington on New Year's Day. Other speakers at the dinner were Chaplain M. F. Williams, U.S.N., of the ill-fated Wasp, and Douglas C. Turnbull, Jr., of Baltimore, national president of the brotherhood.

### Installation Service

*New Haven, Conn.:*—The Rev. Lawrence Rose will be installed as dean of Berkeley Divinity School in a special service to be held on January 27. The principal addresses will be delivered by Presiding Bishop Tucker and Dean Rose.

### Archbishop's Message

*London, England:*—"We enter on the new year with high hopes, but it is no time for complacency or for relaxation." Thus wrote the Archbishop of Canterbury in his new year message in the Canterbury diocesan magazine. He stressed the need for determination and energy. "... we should take stock of our capacity and crown our victory in the war with a just and secure peace." "Christianity," he concluded, "does not tell us the ways or means by which we can reach our objectives, but it does tell us what our objectives ought to be."

### Conference on U.S.S.R.

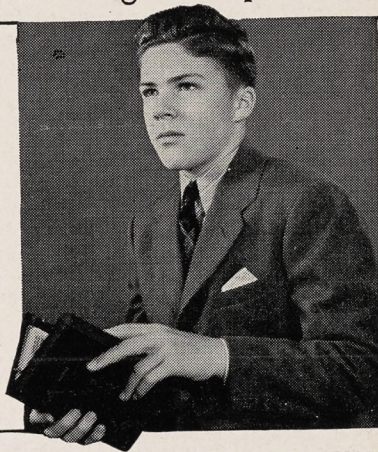
*New York, N. Y.:*—The diocese of Long Island will sponsor a one-day conference on the Soviet Union at St. Bartholomew's in Brooklyn on January 17. Speakers at the session will be Henry Pratt Fairchild, professor of sociology at New York University, and the Rev. Wm. M. Melish, member of the board of directors of the New York Council on American-Soviet Relations. Motion pictures on Soviet industry and the Russian health program and typical Soviet music will be featured. The conference is the first in a series dedicated to "Understanding Our Allies." Others in the series will be dedicated to Latin America, the British Commonwealth and China and the Pacific. The announcement

for the series states that "each conference will seek to come to grips with some of the differences which exist between us and now serve as grounds for misunderstanding and distrust, and will undertake to examine what contribution religion can make towards a strong and enduring friendship."

### Theological Education Day

*New York, N. Y.:*—Presiding Bishop Tucker recently announced that Sunday, January 24th, would be National Theological Education Sunday, in accordance with the joint resolution of General Convention. The purposes of the celebration are to focus the attention of the laity upon the importance of theological education and to present the need for their support of the seminaries. For 1941, the twelve Episcopal seminaries in the United States received

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## Lend-Lease

★ We have had a number of unusual articles offered to others through this department. However this is the first time we have been able to offer stained glass windows. A parish in Pennsylvania recently installed five new windows and the vestry voted to give the old ones to any church that will come after them or pay to have them shipped. They are five feet high by 34 inches wide. If you are interested write Lend-Lease, THE WITNESS, 135 Liberty Street, New York, and we will ask the rector to send you further information. . . . A reader is anxious to complete his files of THE WITNESS. He needs four numbers: July 17, 24 and 31 of 1941 (he was on vacation and he thinks his maiden aunt snatched the copies) and also the issue of April 30, 1942. We are unable to supply him without breaking our own file.

a total of \$19,596 from parishes while in 1942 that total jumped to \$29,902.

## New Prison Chapel

*New York, N. Y.*:—An interfaith chapel has recently been completed at the Fifth District Prison. The first Protestant service took place December 27 under the auspices of the New York City Mission Society which maintains chaplaincy service in this and 33 other institutions. Rev. William E. Sprenger, director of the society preached the dedication sermon. The new chapel seats about 40 persons and contains rich

handcarving ornamentation in Gothic style done by Fred Corsi who studied the art of woodcarving in his native Italy. The Rev. P. Douglas Gough is the newly appointed prison chaplain.

## Bishop Rowe Memorial

*Nenana, Alaska*:—Bishop John B. Bentley, in charge of the missionary district of Alaska since the death of Bishop Rowe, has announced plans for a Bishop Rowe diocesan house and asks Church people all over the country to help build it. Hobart Upjohn has drawn tentative plans for a building to contain a bishop's office, a chapel, and accommodations for all district activities. The estimated cost is \$55,000. Location has not yet been decided. The need for a diocesan house as a centralized headquarters is especially great due to the recent influx of population, both civil and military, which offers opportunities for widespread expansion of the Church's work in the territory.

## Forums in Philadelphia

*Philadelphia, Pa.*:—A series of forums are being held every Sunday afternoon, from January 3 through February 28, at St. James's Church. The purpose of the forum is to foster mutual understanding among the diversified groups of our country, particularly minorities, and to inform the public in detail on some of the vital problems we face in these critical times. Some topics

scheduled are, "What does a torpedod seaman think of us?" by E. E. Proffitt on January 3, "Why I am a conscientious objector?" by Edward C. Richards on January 24, and "What does the Negro want in the new world?" by Theodore Spaulding on February 21.

## Pleads for Jews

*London, England*:—The Archbishop of York, Dr. C. F. Garbett in his new year message issued

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through the York diocesan leaflet for January deplored the Nazi atrocities against the Jews in Poland and asked for courage and determination to reach victory soon and deliver the people of Europe from "earthly hell."

### Community Program

*Newark, N. J.*:—A community program supported by Jewish, Roman Catholic, and Protestant groups on the general theme—"Religion and Democracy in Our Present World" will be held on Monday evenings from January 11th through February 15th inclusive at the diocesan house here. There will be discussion with various community leaders of different denominations as chairmen each evening. The cost of the institute will be a dollar for the series.

### Double Anniversary

*New York, N. Y.*:—The Church of the Epiphany celebrated its 110th anniversary January 3. The Rev. John W. Suter's tenth anniversary as rector of the church was observed simultaneously. A book containing expressions of appreciation and signatures of the parishioners was presented to Mr. Suter. Bishop Manning delivered the sermon and confirmed a class of twelve candidates.

### Bequest to Church Institutions

*New Brunswick, N. J.*:—Various institutions of the diocese of New Jersey received bequests by the will of the late Mrs. Frances S. Hall, one of the principals in the Hall-Mills murder trial of 1926. The diocese is to receive \$5,000; the Church of St. John the Evangelist, New Brunswick, \$6,000; the Evergreens, diocesan home for the aged, \$2,000; the Seamen's Church Institute, New York, \$2,000.

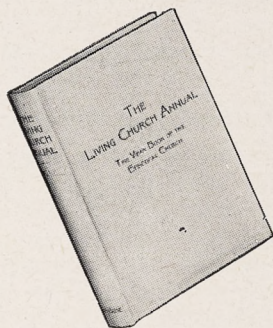
### Large Sums Given to Churches

*New York, N. Y.*:—By the will of the late Miss Caroline White, St. Bartholomew's Church, New York, is to receive \$100,000 and the Cathedral of St. John the Divine, \$50,000. Samaritan Home for the Aged also receives \$50,000 and the House of the Holy Comforter \$25,000.

### Must Know Answers

*Washington, D. C.*:—Chaplains for the armed forces must have maturity of spiritual conviction, and have thought through the great problems of faith and immortality, if they are to be of most help to

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for

## 1943

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- Calendar for 1944
- Annual Cyclopedia of the Church
- Organization of the Church in the United States
- Institutions and Organizations
- Seminaries and Secondary Schools
- Church Hospitals and Convalescent Homes
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the men, reports the chaplains' *News Bulletin*. It cites as an example a recent letter from a soldier about an interview he had just had with his chaplain. "He is a splendid man, and very earnest, but he is just about my age, and seems almost as badly confused as I am. What I need is the advice of some man who has lived long enough to know the answers."

### Letter from Soldier

*Burlington, Vt.*:—One hears a lot these days about whether or not soldiers are turning to religion. One swallow does not make a spring, but nevertheless this letter, received from a man in the armed forces by the Rev. Charles Martin, rector of St. Paul's, is interesting comment:

"Your fine letter and the Prayer Book arrived this morning. I am very grateful to you for them both.

"As you probably know, in civil life, I was not what you might call a regular attendant at St. Paul's; and I am afraid, even ashamed, to say that my religion suffered considerably from neglect in the past few years.

"However, the army is quite a different proposition. One has more time to think of matters that get down to the basis of life. I suppose it is the change from a life where a man my age looks forward to a good many years of pleasant months one after the other, and death is a very remote unreality, to a life where it is a very serious question whether any of us will ever see our homes and families again. The matter is rarely discussed, but I know that every man in the service has the same thought at one time or another.

"I guess it is natural for men in this situation to turn or, as the case may be, return to their various churches. I have become quite friendly with one of the chaplains here and have been to service once and certainly intend to go again and often.

"Perhaps this upheaval will do us some good after all. You would be amazed (at least I was) at the attendance at services here.

"Thank you again, and I shall look forward to meeting you in the near future, as I anticipate a short leave soon."

### QUIZ ANSWERS

1. Judges 16:29-30.
2. Jeremiah 18:3-4.
3. Wisdom of Solomon 2:8.
4. Genesis 8:22.
5. Ecclesiasticus 26:7.
6. Proverbs 3:17.

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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.

MISS DOROTHY LUTHER CRAMER  
New York City

In the December 3rd issue of THE WITNESS there appeared a note regarding a first aid course being conducted for the blind at Trinity Cathedral, Phoenix, Arizona. The article states: "probably the first of its kind in the country."

May I call your attention to the fact that, at the Lighthouse, (N. Y. Association for the Blind) in New York City, such courses have been conducted for the past five years. In addition to first aid, courses in home nursing have also been given to the blind. All of these courses have been directed by a teacher from the American Red Cross. I wish that people knew more about the progressive work being done for, and by, the blind at the Lighthouse. There are more than 200 volunteers of whom I am one—hence my interest.

\* \* \* \*

MR. ARTHUR CHASE  
New Haven, Conn.

I am taking the liberty of writing you because . . . I think that THE WITNESS is the best of all our church papers. Its sane views on theology and religion are tremendously needed, especially in the South. Now I do not disagree with you on the Negro question. But when THE WITNESS tackles that topic I feel irritation. Partly because of the manner in which the tackling is done and partly because it helps to keep THE WITNESS a sectional paper. I am old enough to have watched the progress of right treatment of the Negro for at least two generations. The progress has been steady. You cannot hustle the South any more than you can hustle the Holy Spirit, who is steadily leading the South toward better and better things. I think the Holy Spirit is too wise to be in a hurry. Further, I am certain that your attempts to hustle the South succeed only in retarding progress, which is tough on the Negro.

\* \* \* \*

PHILIP H. STEINMETZ  
Rector, St. Paul's, Montrose, Pa.

All honor to THE WITNESS for the splendid work it is doing. I don't expect to agree with everything you write. Why read what does not stir your mind to question? But I certainly agree with the general policies being followed.

There is a letter in *Backfire* of December 10 by the Rev. Wilton Kanaga that I challenge. He says that pacifists are folk "who expect to enjoy all the freedoms but won't inconvenience themselves to fight for them." As I see it the opposite is the case. Pacifists fight for freedom when most people do not even see that it is endangered. They resisted conscription, discrimination against Orientals, Jews and minorities that are unpopular. Such resistance is not violent, but it is even more real and persistent than coercion. I can readily understand how people can lack faith in the power of love to overcome evil, but it is puzzling to me that people can say that those who are resisting evil with the strongest love they have are inactive do-nothings. We may not

have what it takes to overcome evil with good. No one is more aware of the weakness of our love than we who are pacifists. But let it not be said that we are doing nothing or are unwilling to accept inconvenience. \* \* \* \*

WILBUR L. CASWELL  
Rector, St. Paul's, Yonkers, N. Y.

Probably Oppenheim thought he got his title, *The Lion and the Lamb*, from Isaiah 11, but I hope that Adelaide Case knows that the phrase does not occur there, or anywhere else in the Bible. In Isaiah 11 the wolf dwells with the lamb, the leopard lies down with the kid, and the calf (Moffatt says wolf) grazes with the young lion. This is another instance of the strange habit of the public, not only to misquote, but to agree unanimously upon the same misquotation.

ANSWER: We thought it was the lion of the Tribe of Judah in the Book of Revelation, who is also the lamb. We're asking Professor Case. \* \* \* \*

MRS. W. A. R. GOODWIN  
Williamsburg, Virginia

Your paper has some very good features which I have enjoyed, but I am entirely fed up on your attitude toward the Negro and agree with every word Mr. William C. Turpin says (WITNESS, Dec. 10). With us in the south social equality among white people and Negroes is out of the question, but I feel that those who consider that the Negro is "just as good" as they are should certainly be allowed to be on equal footing, if the Negro is willing, because a person usually knows where he stands socially. Please discontinue sending me THE WITNESS.

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"So little means so much! Give through your own church."

## HUMANITY HUNGERS

### Help your Church to do its work of Mercy

**T**ODAY, more than ever before, the churches of America need your help—that they may help others.

Millions in a war-torn world are hungry in body and spirit.

The orphaned, homeless children of unoccupied France, already dying on starvation rations . . . The heroic Chinese, bereft of everything except the will to resist . . . Thousands of refugees far from their ravaged homes, needing food, guidance, retraining . . . Six million prisoners of war behind barbed wire, many Americans among them . . .

The list of misery and want is endless. The need for help—for food to keep alive slowly starving bodies, for courage to continue the fight against terror and desperation—is limitless.

Will you help your church to meet this need? Will you give a little to help it do its part in ministering to hungry humanity?

\* \* \*

*One dollar will provide food for a starving child for three weeks . . . anaesthetic for 15 surgical operations.*

*Five dollars will disinfect the wounds of 250 civilians.*

*Twenty-five dollars provides food and shelter for a month for ten people in the refugee camp in China directed by the Rev. Kimber Den.*

*Fifty dollars will enable you to be one of five to establish a producers cooperative in China.*



### Make Your Faith

an active, daily part of your personal life. Go to church regularly. Support your local church—find a way to give it MORE of your time, your strength.

**SO LITTLE MEANS SO MUCH! GIVE TODAY!**

Make your checks payable, "Treasurer, CLID"

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