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# The WITNESS

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FEBRUARY 11, 1943



THE BIG BROTHER  
SHOWS AFFECTION  
FOR LITTLE LAD.

(story on page five)

Photo by China Aid Council

## WHAT IS AN EMPLOYEE?



## SERVICES

### In Leading Churches

THE CATHEDRAL OF ST. JOHN  
THE DIVINE  
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  
Broadway at 10th St.  
Rev. Louis W. Pitt, D.D., Rector  
Daily: 12:30 except Mondays and Saturdays.  
Sundays: 8 and 11 A.M. and 8 P.M.  
Thursdays and Holy Days: Holy Communion 11:45 A.M.

THE HEAVENLY REST, NEW YORK  
Fifth Avenue at 90th Street  
Rev. Henry Darlington, D.D.  
Sundays: Holy Communion 8 and 10 A.M.; Sunday School 9:30 A.M.; Morning Service and Sermon 11 A.M.  
Thursdays and Holy Days: Holy Communion, 11 A.M.

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Rev. Geo. Paull T. Sargent, D.D., Rector  
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9:30 and 11 A.M. Church School.  
11 A.M. Morning Service and Sermon.  
4 P.M. Evensong. Special Music.  
Weekday: Holy Communion daily at 8 A.M.; Thursdays and Saints' Days at 10:30 A.M.  
The Church is open daily for prayer.

ST. JAMES CHURCH  
Madison Avenue at 71st Street  
New York City  
The Rev. H. W. B. Donegan, D.D., Rector  
8:00 A.M.—Holy Communion.  
9:30 A.M.—Church School.  
11:00 A.M.—Morning Service and Sermon.  
4:30 P.M.—Victory Service.  
Holy Communion Wed., 8 A.M., Thurs., 12 M.

THE CHURCH OF THE EPIPHANY  
1317 G Street, N. W.  
Washington, D. C.  
Charles W. Sheerin, Rector  
Sunday: 8 and 11 A.M.; 8 P.M.  
Daily: 12:05.  
Thursdays: 7:30 and 11 A.M.

ST. THOMAS CHURCH, NEW YORK  
Fifth Avenue and 53rd Street  
Rev. Roeliff H. Brooks, S. T. D., Rector  
Sundays: 8:30 a.m. Holy Communion until further notice.  
Daily Services: 8:30 A.M. Holy Communion. 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 Communion; 12:05 P.M. Noonday Service.  
Wednesday: 11 A.M. Holy Communion.

## THE WITNESS

### For Christ and His Church

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FEBRUARY 11, 1943

VOL. XXVI

No. 37

## CLERGY NOTES

ADOLPHE, LEOBRUN, in charge of the Church of the Redemption at Gonaives, Haiti, died at Gros Morne Jan. 26 at the age of 71.

ANDERSON, GEORGE C., formerly acting rector of St. Paul's Church, Chester, Pa., has accepted election to Trinity Church, Swarthmore, Pa. to succeed Rev. Jarden Guenther.

BRAY, AUBREY, formerly rector of St. Andrew's Church, Taft, Calif., became priest in charge of St. Paul's Mission, Port Townsend, Wash., Feb. 1.

CARHARTT, JOHN E., rector of St. Peter's Church in Ashtabula, Ohio, died Jan. 25 at the age of 58.

DALEY, JOHN E., was ordained to the diaconate in St. Luke's Cathedral, Orlando, Fla., by Bishop Wing.

GORDON, WILLIAM J., JR., was ordained to the diaconate by Bishop Penick in St. Luke's Church, Spray, N. C. Jan. 24.

JUHAN, ALEXANDER D., was ordained deacon by his father, Bishop Juhan at the Church of the Good Shepherd, Jacksonville, Fla. Jan. 24.

KEPLER, FREDERICK J., formerly curate of the Church of the Holy Communion, New York City, is to be priest in charge of Emmanuel Mission at Mercer Island, Wash. and St. John's Mission, Kirkland, Wash. effective Mar. 1.

O'GRADY, GERALD B., was ordained deacon at St. John's, Williamstown, Mass. by Bishop Lawrence, Jan. 31.

PRICE, ROBERT H., was ordained to the diaconate by Bishop Penick in St. Luke's Church, Spray, N. C. Jan. 24.

STOCKWELL, NORMAN, was ordained deacon at St. John's, North Adams, Mass. by Bishop Lawrence, Jan. 31.

TODD, EDWARD R., retired rector, died in his home in Taylor, Texas, Jan. 10 at the age of 63.

TURNER, ROBERT W., was ordained to the diaconate by Bishop Penick in St. Luke's Church, Spray, N. C. Jan. 24.

## 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 Saturdays.  
Holy Communion, 12:10 Wednesdays, 11:15 A.M. Saints' 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  
15 Newbury Street, Boston  
(Near the Public Gardens)  
Rev. Phillips Endecott Osgood, D.D., L.H.D.  
Rev. Arthur Silver Paysant, M.A.  
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 People's Meetings.  
Thursdays and Saints' Days—Holy Communion 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.



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## A Study of European Preaching Shows Church Resists

*The Pastors in Europe Call upon Followers to Apply Christianity to World Situation*

By W. B. Spofford, Jr.

New York, N. Y.:—THE WITNESS, (June 18, 1942) published a report on war-time preaching in the United States as compiled by Ernest Johnson, research director for the Federal Council of Churches. Today we have a similar report, first drawn up by the study department of the World Council of Churches in Geneva, analyzing the sermons and activities of many European pastors from the night that bombs first fell on Poland to the present.

In general, the two reports leave one with the same conclusion. Preachers all over the world are again presenting arms, as they did in the last war, but with one significant difference. In the first World War, preaching was highly nationalistic and the question "what God wanted to say to the nations and the Church through the war" was never raised. In this conflict, however, the outbreak of hostilities snapped the world's congregations to attention and gave them a new life and a new confidence in the Church as the only institution which has a clarifying and liberating message.

The study, pointing out the vast spiritual issues at stake in this war, shows that the world Church today is a "fighting Church" which realizes its responsibilities in a world at war and is intent upon developing and strengthening spirit—both for resistance and for the building of a just and durable peace.

During the conflict, three distinct phases of preaching were distinguished by the investigators. From the outbreak of the war to Dec. 1939, there is evident an effort to discuss

questions raised by the war, to prepare the congregations for the special dangers ahead of them and, above all, to treat seriously the problems which the war raises for the Church. From Dec., 1939, to the spring of 1940 there seemed to be less discussion of war and more "timeless" preaching with particular reference to the power of faith and the consolation of the Gospel. Since the summer of 1940 preaching, especially in the most threatened Churches in the occupied countries, shows the effort of the Church to maintain itself against the threats to its existence.

One of the fundamental tasks of the European Church today is to console the downcast and restore their faith in the struggle. A young French chaplain in a German prison camp assured his hearers early in 1941 that if they accept the blessings

*The church in a Berlin suburb where Martin Niemoller preached for so many years is still considered a center of Nazi resistance. This picture was taken by the Magazine Editor of THE WITNESS on the Sunday just prior to Niemoller's arrest in 1937.*

of God in the camp they will no longer say that their captivity is "only a hole in existence. . . . For the Christian who lives in Christ there is no stoppage in life. God gives the strength and the courage to live even in difficult times."

Some pastors vigorously point out that the war is a manifestation of God's judgment on the world. Roland de Pury, a French pastor, said, "This war is in fact a judgment which God brings on the world . . . through human wickedness, by delivering man to his own sin. It is not He who throws the bombs. . . . It is we ourselves." Others, such as Bishop H. F. Damgaard of Denmark, call for repentance with: "It is not Christianity but the world which would not receive Christ that has suffered bankruptcy with the outbreak of the war. But the Church must recognize in deep humility that it has a large share in the guilt for the present state of affairs be-





cause it has not preached the love of God in such a way that the world could see it and receive it. . . . True brotherhood and forgiveness exist only in Jesus Christ."

The struggle between the state and the Church is brought out by Marc Begner of France when he says, "The true liberty of the Churches requires that they safeguard their spiritual independence with an unwearied perseverance. It would be contrary to the interest of the Fatherland and of the state if the independence of the Churches should seem to be menaced, however slightly."

Much of the preaching has to do with the relationship between the Church and the world, emphasizing the message that the Church brings and proclaiming the essential need for world unity. Prof. G. Van de Leeuw, a Dutch preacher, says: "In the midst of the tumult, the lack of unity and the helplessness of these times we cannot be thankful enough for the privilege of going to God's altar. But we must take the world with us. . . . The peace of God which we find at the altar is not our personal possession that we can enjoy in quiet. . . . The message . . . is not for a little group . . . but for all men. . . . The Church cannot bring its message nor perform its service at the altar if it makes a distinction between 'worldly' and spiritual things. There is nothing which does not concern it."

A German pastor put it succinctly: "All of us who hear the Word are called to spread it, not only from the chancel but wherever we are. . . . The Master Christ seeks today more urgently than ever shepherds, fishermen, peasants, sales people, soldiers, mothers to become the messenger of the Gospel."

Early in 1940, another German stated that, "It was no accident that

Jesus was condemned by both the ecclesiastical and the political authorities. Jesus' aim was not political but its effect reaches deep into political questions. There is no aspect of life from which obedience to his commands can be excluded. Therefore, it is impossible to read too carefully the story of Jesus' trial before Pilate." Whether there is the fear of God in a government "is not merely a religious question: it is . . . the decisive political question."

The compilers of the study sum up by showing the increasing belief in world unity through the spirit of Christ as manifested in the sermons. "Through numberless testimonies, sermons, meditations, prayers, messages it rings . . . like a miracle of faith that in a world so torn and broken, as scarcely ever before in the history of mankind, there is a unifying bond that is stronger than even those of kinship and race."

It is hard to prove, but it would seem to be a logical assumption that a good many of these European pastors are now reclining in various concentration camps for having expressed some of these words . . . and yet they keep preaching their message. The story of Martin Niemöller has brought it out before, but this new study more than ever shows that Hitler will have to reckon with Protestant ministers as well as with the Yugoslavian partisans, the Russian guerillas and the Norwegian, French and Dutch members of the "underground."

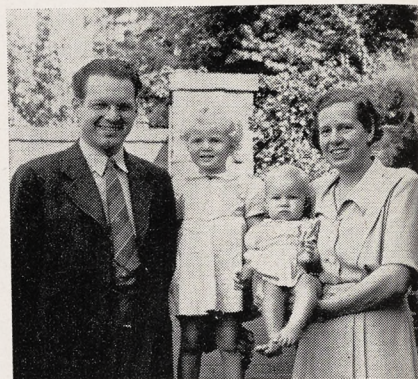
### JOHN COLEMAN BENNETT TO UNION

*New York, N. Y.*:—The Rev. John Coleman Bennett of the faculty of the School of Religion, Berkeley, Calif., has been appointed professor of Christian theology and ethics at Union Seminary. He is the brother-in-law of the Rev. Gardiner M. Day, contributing editor of THE WITNESS and rector of Christ Church, Cambridge. Another appointment to the Union faculty is the Rev. John Knox of the divinity school of the University of Chicago.

### CLID CONFERENCE IN PHILADELPHIA

*Philadelphia, Pa.*:—The local chapter of the Church League for Industrial Democracy is to hold an all day conference on Washington's Birthday. There will be a celebration of the Holy Communion at 10:30. At 11:30 the Rev. W. Norman Pittenger, professor at the Gen-

eral Seminary will speak on "Theological Bases for Social Action." The speaker at the luncheon will be the Rev. Lane Barton, WITNESS editor and rector of Grace Church, Orange, New Jersey. His subject is



*Randolph Crump Miller, popular member of the faculty of the Divinity School of the Pacific, is here shown at an off-moment with Mrs. Miller and the two young Millers.*

"Christian Principles for a Post-war World." In the afternoon the Rev. Gordon C. Graham, editor of the CLID bulletin, *Social Facts*, is to speak on immediate issues, with the national secretary of the CLID bringing the conference to an end with a report on recent activities and plan for the future. Miss Elizabeth Frazier, 202 South 19th Street, is the chairman of the committee on arrangements.

### CHURCHMEN HIT AT DIES

*New York, N. Y.*:—"The American people who are fighting this war for freedom will no longer countenance the shame of the Dies Committee." This is the statement made on February 5th over the signatures of 1250 prominent Americans, including many clergymen of the Episcopal and other churches. Among Episcopalians signing: Bishop Oldham of Albany, Bishop Parsons of California. Rev. Arthur Dumper of Newark. Rev. Charles Ackley of New York, Dean Joseph F. Fletcher of Cincinnati, Rev. James Knapp of Harrison, N. Y., Rev. Joseph G. Moore of Evansville, Indiana, Dean Sidney E. Sweet of St. Louis, Rev. W. B. Spofford of New York. Mrs. W. Russell Bowie of New York. The statement was released by the National Federation for Constitutional Liberties with the further statement that lack of time prevented them from securing the signatures of thousands who would doubtless have signed.

### Lend-Lease

★ Lt. Col. Cleveland B. Coe is in the office of the quartermaster, Camp Forrest, Tennessee. He is also a lay reader of the diocese of Tennessee. He has used his spare time in composing a setting for the Holy Communion service. This music has been privately printed and Colonel Coe will present copies to any choir desiring it, as long as the supply lasts. He asks that choirmasters request only the minimum number of copies necessary. Write us your needs and what you have to offer others. Lend-Lease, THE WITNESS, 135 Liberty Street, New York.



# Democracy and Livelihood Aims Help to Unite China

*Foster Points Out Fundamental Christianity Of Sun Yat-sen's Principles of the People*

**By Jack Foster**

*Kunming, China:*—Dr. Sun Yat-sen's will for his people, expressed in his three principles of nationalism (WITNESS, January 21), democracy, and livelihood are fundamental in the ground-work of the new China. Democracy is basic in the political advance being made. This advance is measured by the extent of unity existing in the country. Historically it has meant the elimination of warlords and civil war with consequent unification. This brought a certain amount of centralization, a tendency of necessity speeded up during war-time. Unity means a balance or truce among various forces, groups and regions with the exception of the outright traitors. This unity has been within the framework of Dr. Sun's three principles and geared to the prosecution of the war.

There are now thirty nations, large and small, making up the United Nations. It is instructive that the four largest are the *United States*, the *United Kingdom*, the *Union of Socialist Soviet Republics*, and *China*, where a *United Front* has made possible the people's magnificent resistance. China's economy makes it imperative that a certain amount of autonomy be granted to different sections, particularly regions behind the enemy lines where communications with the capital are difficult, thus in fact resulting in the same kind of federation that we see in the other examples.

The United Front, forged out of the need for resistance, and strongest when the Japanese threat has been greatest, has helped make possible political advance in China. With this we have the innate democratic tendencies of the Chinese people which have wrought havoc with anyone who tried to wield autocratic power from time immemorial. There is also during this period of political tutelage under the Kuomintang, the conscious war-time experiment with constitutional democracy as we know it in the west: the people's political council. This council was organized in Hankow during the first year of the war. Seven sessions have been

held. The third council has been selected and will shortly convene here in Chungking to discuss the war-time policies of the government. It is gratifying to note that with each of the successive councils, a greater percentage of the members has been elected by the people.

While this council does not yet have executive power, its membership can be said to be representative of all the educated groups, fundamental issues can be debated fully and recommendations made to the government. Provincial and regional councils exist in most of the provinces and in the guerilla areas behind the Japanese lines. The system is even being extended down to the counties, the basic administrative unit. It is interesting to note that a British parliamentary mission (the first in the history of Great Britain), representing both Houses and the

constitutional democracy to extend to a younger one.

The third of Dr. Sun's principles is livelihood. During the past five years the central government has not forgotten the importance of reconstruction as well as resistance. In commenting on the present economic conditions in free China I feel that it is possible to put too much stress on inflation and profiteering and not enough on the fact that China's economy has enabled her to carry on the war pretty successfully for five years. The important thing here is not the failure of the government to put an effective curb on prices as western countries have learned to do in time of war, but that the government's policy has been the wise one of not moving so fast that any important group in the country would have been alienated from the war effort and so form the nucleus of a significant peace group.

This does not mean that the problem of inflation is not a very serious one. Because of the government's tax policy it has been estimated that 50-60% of the war costs to date have had to be met by the issuance of new paper currency with its consequent depreciation and a rise in the cost of living. Recent statements by the officials in the ministry of finance, such as the fact that China's



*This lad casts a suspicious eye on his neighbor's bowl of soup but it's no bigger and no better than his own. He will soon learn that orphans in the schools established by Mme. Sun Yat-sen are all treated exactly alike.*

three major political parties, recently came to China. This is the relationship one likes to see exist among the United Nations and the kind of political help expedient for an elder

tax rates are the lowest in any warring nation, and the new drive to sell war bonds to the public show that leaders are aware of the seriousness of the situation and intend to do



everything within their power to remedy it. However, prices are still rising at an accelerated rate and may next year reach a height where any control is impossible.

Perhaps the two fundamental problems affecting the people's livelihood are still, as in Dr. Sun's lifetime, the equalization of land ownership and industrialization. Both are receiving attention from the proper authorities, but it remains to be seen whether the measures adopted will be successful. In the post-war industrialization of China, if lend-lease aid or some similar step should be followed, the participation of America and other countries could be very valuable. But such help, as all help from abroad, must be predicated on the fact that China has won her full sovereignty and that her internal affairs must not be tampered with.

You may ask what the development of Dr. Sun's three principles in China, as described in these two articles, has to do with the Kingdom of God. I would answer that we Christians cannot remain aloof from affairs of the world. Where the Church has been effective it has not remained aloof, and that it may prosper I hope it never will. For instance, some missionaries who might be classed in the category of Old China Hands (we would call them die-hards) are lamenting the passing of extraterritoriality, worrying about what will become of their property and even saying that they would find Chinese prisons very uncomfortable places in which to be confined. Some of us are rather inclined to wonder just what they have been up to, that their consciences should be so bad! But the rest of us will be glad to see our missionary work disassociated from the machinations of imperialism and able to prove its worth on its own merits. As for political and economic questions those Christians

who are suffering now throughout the world at the hand of Fascists are doing so because we did not have the courage after the first world war to wake up and struggle for political and economic democracy. Let us take a lesson from Sun-Yat-sen and the brave Chinese people and see if we can do as well ourselves.

## CHURCHMEN HIT AT DISCRIMINATION

*New York, N. Y.:*—Race discrimination in war industry was hit last week in a statement sent to President Roosevelt by a number of churchmen, Protestant, Catholic and Jewish. They also requested him to reconstitute the fair employment practice committee, removing it from the jurisdiction of the war manpower commission headed by Mr. McNutt. "There can be no second class economic citizenship, no ceiling of color or creed in the defense of democracy," the statement declared. Bishops to sign the statement were Bishop Charles K. Gilbert of New York, Episcopalian; Bishop Francis McConnell, Methodist, and Msgr. John A. Ryan and Msgr. Jerome A. Reddy, Roman Catholics.

## ABOLISH POLL TAX SAY BISHOPS

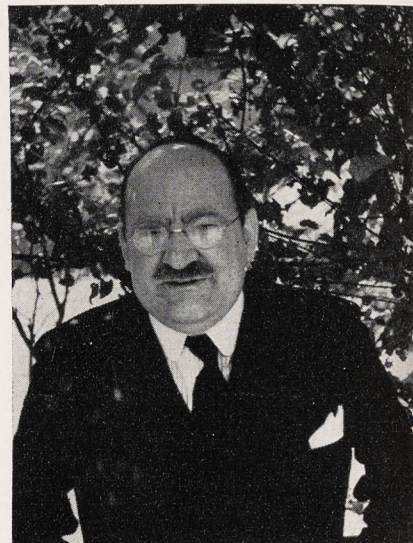
*Washington, D. C.:*—Bishop Edward L. Parsons, president of the Church League for Industrial Democracy and Bishop Hobson of Southern Ohio are among the thirty people sponsoring a conference to be held here March 9-10 directed toward abolishing the poll tax. Other Churchmen among the sponsors are Father John A. Ryan of the Roman Church and the Rev. Harry Emerson Fosdick, pastor of the Riverside Church, New York.

## JAPANESE URGED TO BE PATIENT

*San Francisco, Calif.:*—Japanese Christians in the United States are urged to be patient, have courage and to be steadfast, in a pastoral issued by western bishops. The pastoral was issued following a conference of the bishops which was called by the Rev. George A. Wieland, head of the home department of the National Council. They discussed the maintenance of church services and ministrations in relocation and concentration centers: urged dioceses where centers are located to make use of Bishop Reifsnider's experience; arranged for the distribution of literature.

## NICHOLS RESIGNS AS TREASURER

*New York, N. Y.:*—Churchman S. Van B. Nichols, who collected almost half a million dollars for the Church Army during his thirteen



*Mr. S. Van B. Nichols performed a notable service as treasurer of the Church Army. During thirteen years in the office he raised nearly a half million for the work.*

years as treasurer, resigned from his position at the Army's annual dinner. In recognition of his long service, he was presented with the silver cross of the Church Army by the Rev. J. Wilson Sutton, and became the second non-Army member in the country to be so honored. The other is Samuel Thorne, president of the board of trustees. Nichols resigned due to illness. He had collected \$441,704.33.

## JAPANESE DESTROY MISSIONS

*New York N. Y.:*—Deliberate intent on the part of the Japanese to destroy United States mission property in China before the war has been indicated in figures recently released by the United Nations Information Office. These figures covering the period from July, 1937, to December, 1939, show that 23 per cent of the Christian medical work in China was interrupted and that damage to plants and equipment reached an estimated total of over \$1,500,000. This work of destruction has been intensified since Pearl Harbor, according to reports coming from scattered provinces of China, the Philippines, the Solomon Islands and other Japanese occupied territories.

## Wind and Weather

1. Who says, "The same wind bloweth in every country"?
2. How does a rich man resemble a flower?
3. Who "sat in the winterhouse in the ninth month, with a fire burning on the hearth"?
4. What voyage was resumed when the south wind blew softly?
5. What mariners at midnight "cast four anchors out of the stern, and wished for the day"?
6. Who says, "Awake, O north wind, and come, thou south"?

Answers on page eighteen.  
G. W. B.



## Lessons from Europe

ON PAGE three we tell something of the reports of European preaching as they come to us now via Geneva. There are lessons for us in this preaching. In relation to our neighbors in the conquered and embattled countries of Europe, on the road of suffering and desolation, we in America are still far behind. They have been forced to look at the face of reality, stripped of all weaknesses and non-essentials. Our outlook is still partly clouded by the extravagant past. They look back and see that they made mistakes in their souls as well as in their actions. We too have made and are making the same mistakes. But must we continue to follow into the mire or can we not, guided by their example, take a firmer road so that all of us in the end may arrive safely at the better land?

The tone of these sermons is clear and strong on four points. One, that the war and its suffering are the judgment of God for the sins of man. Two, that the Church has a message for the conduct of the world that it cannot shirk from delivering, even if that means open opposition to the State. Three, that the world's distress makes it more imperative than ever that the divisions of the Church come together and proclaim in unity the saving power of Christianity. Four, that no matter what the oppressions or defeats its members or its institutions may suffer in the temporal world, the faith of the Christian Church will live and rise in power again. All attempts to liquidate it, to wipe it from the face of the earth, as the examples of these brave European churches demonstrate, will fail now as they failed under the Roman emperors.

Let us listen with attention and make these corresponding resolves. First, to be penitent for the arrogance and selfishness of our nation and of our race that prepared the way for this war by refusing to be concerned with the obligations of loving our neighbors as ourselves. Second, to remember that the Church's divinely appointed relation is to the whole of mankind and not to any one state

or group of states, and that therefore she must take her stand against nationalism and for world-wide government, now in the policies of wartime, and later in the organization of peace. Third, not to put off any longer the immediate necessity of uniting effectively all the followers of Christ into one corporate and spiritual body to present a solid front against the forces of violence; and finally, not to confuse victory in this greater strife with the mere military victory of our particular national armies. Christianity will neither die nor be won according to the fortunes of the United Nations, but rather the converse. The United Nations will win or lose in so far as they identify their aims with the aims of world Christianity.

## "QUOTES"

THE western world has tried to build a civilization based upon the thesis that the source of maximum power lies in naked material force, that happiness and well being come through acquisition of material possessions, that the economic welfare of a nation can be secured through the concentration of wealth in small privileged groups. Yet if the principles which Christ taught are true, it is clear that no civilization resting upon such a basis can endure. Christ taught that love is the source of greater downright power and greater permanent strength than physical might, that giving yields greater and truer satisfactions than getting, that all men are linked in inescapable brotherhood and that the practices which sin against brotherhood make for disintegration and decay.

—FRANCIS B. SAYRE.

## Serve the Children

TO GENERALIZE on the effect of the war on our children would be an unprofitable undertaking. On this question even experts do not agree. However certain trends are unmistakable and if allowed to run their course unhindered we do not need the services of an expert to tell us that the results will be serious.

The tensions of war are bound to be shared by the younger generation. Evidence of this is shown by the increase of juvenile delinquency in industrial areas and in the breakdown of school discipline. Riots leading to police intervention and physical assaults upon teachers are not typical illustrations but they do reflect the trend.

This situation cannot be met by the curtailment of the social and recreational programs of schools or by closing playgrounds and summer camps as a war economy. Such action would not result in economy but in undermining the basis of our democratic ideals for which this nation is expending so much to preserve. A time of tension requires greater recreational facilities for children if some of the forces under restraint are to find safe outlets. How to expand these facilities should be the concern of every community.

The Church has here a great opportunity to be



of vital service. While the churches are doing everything possible for our men in uniform it is equally important that everything should be done for the heirs of this democracy in a difficult period of their growth. For the sake of others we would like to know what your parish is doing to meet this challenge.

### *Depends on You*

**W**ITH this Sunday the season of Epiphany is brought to a close for another year. For the past six weeks the Church has been calling attention to the fact that God became incarnate for the well-being of mankind. Not only did He leave an eternal witness to His benevolence but also He provided means whereby all men could profit by it. He hopes they will; perhaps they won't. There is nothing automatic about the results of any of God's actions in man's behalf. If they would en-

joy His benefits they must act according to His specifications. Our Lord made that very clear throughout His earthly ministry; the Church emphasizes it in today's collect.

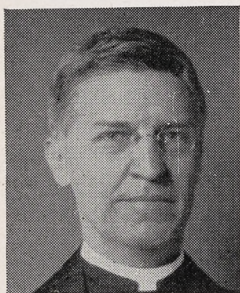
There always has been an unfortunate tendency to assume that if people would go through certain religious exercises desired results would be obtained. Hence Romanism. The contrast to this is a sort of religious laissez faire procedure. Hence Protestantism. Both are defective.

Obviously the only adequate course for souls to follow is along the lines of sound catholicism. On the one hand we are provided with clearly defined forms; on the other specific, considered action is required of us.

It may be that "the works of the devil," so evident in these days, will be destroyed. It may be that we will become "heirs of eternal life." But may be not. God has done His full share toward these ends. The rest depends on us.

## What Is An Employee?

**A**N INTERESTING document has just come to hand. It is designated by the bureau of internal revenue as Circular VT. It is an effort to interpret to employers the revenue act of 1942 in



relation to the withholding at the source of what is commonly called the Victory Tax, being five per cent of all wages paid to an employee during the year in excess of the allowable withholding deduction of \$624.00.

The purpose of the tax is not only to secure revenue but to drain off surplus cash and so prevent serious inflation. The idea of draining off "surplus cash" will bring a wry smile to the faces of most clergymen but, as usual, they will gladly do their part. There can be no quarrel with the purpose of the tax. Every decent man will want to share with his fellow citizens in facing the common responsibility; the making of a new world. But in our loyalty and devotion to our country, we ought not to overlook the possible implications of the way in which the law is officially interpreted.

Legislators and bureaucrats love to deal with humanity in mass. It is easier than determining the actual facts. So this circular, after setting forth the nature and operation of the law, has

*by Theodore R. Ludlow*

*Suffragan Bishop of Newark*

a paragraph headed: "What is an Employee." Mass thinking introduces the succeeding definitions with an impersonal "what" rather than the personal "who." But that is a minor matter of taste. If the reader is in holy orders he will find far more important food for thought in the definitions of an employee which follow.

More than one man in holy orders in our Church will wonder just where he stands. In his heart he will want to do his part whatever it is. But as an employee? The question is not asked in any invidious or superior class conscious sense. The word "employee" is an honorable term and we would be proud to be included in that great army of people who labor for others. No, it is not the designation but the implications that flow from it that give us pause. Think over the mental reactions of too many people as they read the sentences contained in these official quotations from this official circular.

"Every individual is an employee if the relationship between him and the person for whom he performs services is the legal relationship of employer and employee." As a priest or bishop is there a person for whom I perform services for hire? Are not my services at the command of any human



being who needs them whether I receive money from him or not?

"Generally, such relationship exists when the person for whom services are performed has the right to control and direct the individual who performs the services, not only as to the result to be accomplished by the work, but also as to the means by which that result is accomplished. That is, an employee is subject to the will and control of the employer not only as to what shall be done but how it shall be done." "The right to discharge is also an important factor." Some vestrymen are sometimes tempted to think that that is the situation but under canon law, it is not. Vestrymen with mistaken ideas can be corrected, but it is most difficult to correct the ideas of the public.

**T**HEN follow several descriptions of people who are *not* employees. "In general, if an individual is subject to the control or direction of another merely as to the result to be accomplished by the work and not as to the means and methods for accomplishing the result, he is an independent contractor." Perhaps we clergymen are not employees, perhaps we are independent contractors!

"No," you say, "we are professional men, part of a body corporate giving our services where they are required as determined by the methods set up by that body corporate and our needs supplied by the sharing of that body corporate, but not in return for services rendered." But, brethren, we are not classified as professional men for the circular goes on to say: "Generally, physicians, lawyers, dentists, veterinarians, contractors, subcontractors, public stenographers, auctioneers and others (morticians and beauticians also?) who follow an independent trade, business or profession in which they offer their services to the public, are independent contractors and not employees." Well, perhaps I am an independent contractor after all, for I do offer my services to the public irrespective of kind or place!

These remarks are not made simply because of the careless way in which the ministry of our Church has been either ignored or else left to be ignorantly classified as an employee by the bureaucratic mind, but because of the implications which may follow. As a former lawyer, we may bear witness to the fact that there is nothing so dear to the legal, legislative or bureaucratic mind as a precedent. Having paid the tax as an employer or independent contractor or whatever else they choose to call us, one can believe that at some future date our patriotic compliance will be overlooked and some legislator or omniscient bureaucrat will snap: "You paid a tax during the war as an employee, didn't you? You didn't protest

against it, did you? Well, that proves that in the 'common acceptance' of the term you are an 'employee' as far as this new legislation is concerned."

Fanciful? Before you make a snap judgment to that effect, consider how hard it is to break down the "common acceptance" of a statement. Recall the constant problem of disproving what is alleged by interested parties as the "commonly accepted" origin of the Protestant Episcopal Church. "Why Henry VIII founded it, of course, everybody knows that! History? Documents? Why my teacher told me in school that Henry did it."

For a recent illustration of this tendency consider this from the January 9, 1943 New York Times concerning the swearing in of the Rev. Frank R. Wilson of Hyde Park as a navy chaplain: "he had to get the President's permission to join the navy, since the President is senior warden of his church and technically his employer!" We may assume that the President knows better, but the reporter did not and there will be too many more like him unless with dignity and patience we demand such recognition of our status as is more in accordance with our actual relationship.

The first step in that direction is to write your Senators and Congressmen protesting against the use of the term and informing them that the clergymen of this Church are not employees of anybody, but professionally trained men giving their serv-

## THE SANCTUARY

*Conducted by John Wallace Suter*

### AND WITH ALL THY MIND

**M**OST HOLY FATHER, we thank thee for the inner kingdom of the mind, for the glories which eye hath not seen nor ear heard. We thank thee for thy footprints in creation and for thy glory in the face of man. Save us, we pray, from all sins of intellect; not only from the error and ignorance which belong to our frailty, but from prejudice and all unreason, from mental insincerity, from lack of rational control, and from blasphemy against the Holy Spirit. Help us through sincerity, single-mindedness, and enthusiasm to enter the kingdom that is open to all believers.

Give us, above all, grace and endurance to plant thy kingdom in the world in which we live, by love of truth, by striving after justice, by following fearless wherever light may lead, and by giving ourselves, if needs be, even unto death. *Amen.*

*From The Temple,  
by W. E. Orchard.*



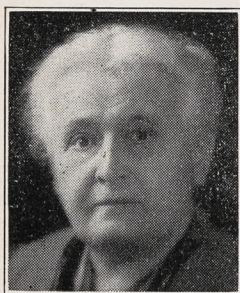
ices to any one who needs them without thought of remuneration and meeting their own personal needs through sharing in the fruits of the religious community of which they are a part. We must

ask for a clarification of status for the sake of avoiding future complications and not because we wish to avoid sharing in an obligation laid upon all citizens.

# The Cloud of Unknowing

by Vida D. Scudder

THE fourteenth century was as tumultuous and agonizing as our own. Could more be said? It was also a century singularly rich in glorious record of Christian experience. In Italy, Germany, and England, many instances abound. English contributions are so numerous that choice is difficult. We have dwelt on *Piers Ploughman*, where the Christian mind and heart look chiefly outward, over the social scene. Today we look inward, and, turning from books so facing by Rolle,



Hiltin and Mother Julian, we will consider *The Cloud of Unknowing*. The author is unknown but he was obviously a monk, an "Intellectual," versed especially in the great mystical tradition flowing from Dionysius the Areopagite. He also knows well and humorously the world of common men. And he knows how the mind behaves. It is pleasant to meet at last an English book that can be enjoyed in the language in which it was written. *The Cloud of Unknowing* has style: the quaint charm of echoes from centuries ago, but also the intrinsic charm of cadenced rhythm, and of flashing phrases darting to the heart of reality. "Strive that thine intent be nakedly directed unto God." "Deeds may be lawfully judged, but not the man." "Cast it into deepness of spirit"—(John Woolman would have loved that phrase.) "Feel sin a lump, thou knowest not what, but none other than thyself." "Who that will not go the strait way to heaven, he shall go the soft way to hell."

Anyone can savor such phrases. To grasp the teaching of the book is not so easy. The author did not wish a miscellaneous public. He begins and ends with sharp request that his book be not shared with Hoi Polloi—"fleshly janglers, tellers of trifles, open praisers and blamers, runners and tattlers of tales," nor with "curious lettered or unlettered men." (He has, it may be noted, a repeated distaste for curiosity.) He writes for the few who would seek the high, the "singular" way of Contemplation. The gist of the book is in its

title, and its refrain is the cry of the ages: Oh that I knew where I might find Him. "Doubtless Thou art a God that hidest Thyself, O Thou Ruler of Israel." "Clouds and darkness are the habitation of His seat." He gives the one possible answer: not the knowledgeable powers but the loving power opens the Way: "Shape thee to abide in this darkness so long as thou mayest, evermore crying after Him that thou lovest. For if ever thou shalt feel Him as it may be here, it behoveth always to be in this cloud, in this darkness . . . Smite upon that thick Cloud of Unknowing with a sharp dart of longing love; and go not thence for thing that befalleth." Who, reading these words, does not feel the "leash of longing" that draws us toward the company of "special servants," called to "the singular way"? Note that the impulse is not selfish. By dedication to a life of holy desire, a soul may render the greatest service to others: "All men living on earth be wonderfully holpen of this work, thou knowest not how; yea, the souls in Purgatory are eased of their pain," says the book audaciously. There is an assertion to ponder.

DANGERS await the flight into that Cloud; with wholesome English commonsense the book discusses them. Most deceptive is the danger of spiritual conceit. "A proud curious and imaginative wit" may easily be mistaken for the experience it reads about—the warning is still pertinent, to all who take an intellectual interest in religion. Beware lest we be of those who "sit and seek in their wits and in this curiosity they travail their imaginations peradventure against the course of nature." To those truly called, comes stern summons away from the created world to the pure consciousness of God; nor does anyone understand better than this old monk the difficulties of the dizzy and frustrated mind when it seeks ultimate reality. Only love can arrive, only love can save from the futile anguish of vainly aspiring thought. The book has a delightful and wise analysis of the Active and Contemplative life, illustrated by the story of Martha and Mary. Not



all are called to contemplation: "Yea, though they be full good men in active life, for it accordeth not to them." But let not those who seek contemplation allow themselves to sink to a lower level, even of penitence or meditation on holy things; so doing, "thou shalt be shattered, thou knowest not where." Yet do not be discouraged by vainly demanding conscious emotion; we are consolingly told that "the naked intent" suffices; "thy ghostly heart, *which is thy will*." The pregnant phrase is startlingly accurate; will, not emotion, is the pulsing centre of circulation, in "that ghostly," that spiritual, life of the soul.

For all its severe reiterated doctrine of separation from "creatures," the little book is courteous and gentle toward our infirmities; the author is amused if annoyed by certain absurd travesties of religion, especially among ardent young people, which he scores with incisive wit. In one passage, the author shows how cognizant he is of Christianity's unique ability to meet abiding human impotence yearning toward the inaccessible Absolute. The soul seeking the Eternal, driven as we all are to near despair by the mere torment of imprisonment in Time, cries out "sorrowfully": "Help me now by the love of Jesus." Response is swift: "Well hast thou said, by the love of Jesus. For in the love of Jesus there shall be thy help . . . Love therefore Jesus, and all that He hath is thine . . . He by His Godhead is Maker and Giver of Time, and He by His Manhood is very Keeper of Time." Here is echo of the Fourth Gospel: "No man knoweth the Father but the Son, and he to whomsoever the Son shall reveal Him." Upward flight into "The Cloud of Unknowing" need not, like some Oriental mysticism, leave us—to borrow Shelley's phrase—"pinnacled dim in the intense Inane." Back to earth; God is there.

We feel a little sad now and then when we read the mystics. They are so sure; they bring such amazing reports of interior joys. These carefully noted stages and degrees in the quest of the Invisible, this immediate consciousness of the Divine! It is impossible I think honestly to deny the validity of the reports, though if one likes he can account for some of them in pseudo-scientific ways; but it is equally impossible to pretend to share them. However wistful for spiritual romance, one may as well fall back to the external level of plain Christian duty. It is not a bad level to live on, and one may often find the Mystic by his side. He will certainly find the author of this book, who was not only a literary genius, but also, one may surmise, a good bit of a saint. And when all is said, the tranquil intensity of faith in these books is reviving, especially when, as here, it is faith sustained in the Darkness most of us know.

## JUST FOR LAY READERS

Conducted by F. C. GRANT

SEVERAL persons have commented upon the pointers we ventured to suggest to those who are called upon as lay readers to prepare their own sermons and preach them. It was hinted that more of these pointers might be welcomed. Of course, we are not proposing to run a school of elocution in this column—and anyway, the old-fashioned "rules for public speakers" are more or less out of order. What we want is reality, directness, a persuasive, human appeal, and, above all, the voice of Christ Himself heard at least in the overtones of the sermon.



At the same time there are some very definite suggestions that men who are called upon to speak in public ought to take seriously. I remember one day I happened to pass the bulletin board in the school of speech at Northwestern University and spied a set of three brief rules one could easily paste in his hat—or in his memory. They apply to everyone who speaks in public, regardless of his height:

*Walk tall,  
Stand tall,  
Think tall!*

That's a good way of saying "stand up" when you speak. Posture has a great deal to do with the effectiveness or ineffectiveness of a public address. The man who leans continually upon the pulpit and gives you the impression that he is tired conveys a sense of weariness to the congregation. The man who leans over backwards makes you feel that he is shying away from his hearers. The man who leans out over the congregation, gesticulating vigorously, gives the impression of invading the quite proper area of personal reserve each one of us carries with him. Hence the rule—sometimes phrased more vigorously: "Stand up—speak up—shut up—!"

It may be that someone will ask about the saying in the Gospel, "Which of you by taking thought can add one cubit to his stature?"—as if our Lord had no concern for human posture. Well, to begin with, the phrase is probably mistranslated and should read, "Which of you by being anxious can add even a cubit to the length of his life?" In the next place, the purpose of this advice is not to urge men to look handsome and impressive in the pulpit



or in the chancel. A clergyman's or—equally—a lay reader's business in conducting the service and in preaching is to get away from himself, stop thinking about himself, forget whether he is leaning forwards or backwards, or whether he has any hands to be safely and inconspicuously disposed of while he speaks! Once in a thousand times, maybe, there comes along a Studdert Kennedy, whose gyrations in the pulpit are simply grotesque, with his hands behind his head and his eyes fixed up—

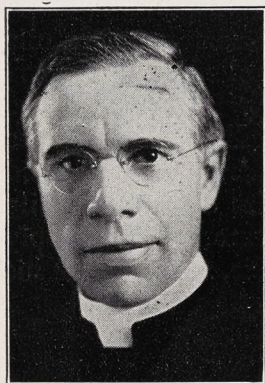
on the roof—but you never think of what he is doing, you are so completely carried away by what he is saying. Or perhaps a Bishop Gore can hold an audience spell-bound while he himself seems to be greatly disturbed over his feet, not knowing where to put them. But those men are two in a thousand—or 10,000. The rest of us, who lack their great gifts, must pay attention to the little details that either win or lose us a hearing, either hold or forfeit the attention of our congregation.

# God in Human Experience

*by Daniel A. McGregor*

*Executive Secretary, Department of Education, National Council*

IN THE story of every society the word and concept of God have been used either to stabilize and strengthen an existing social order, or to inspire men towards a change in that order. The



word "God" has no meaning by itself. Its meaning is found in the content of the term. Where the social content of the word "God" is denied, or where it is soft-pedalled, the word is being used to stabilize an existing oppressive order.

When we use the word "social," we are really talking about institutions.

We are referring to laws

and collective usages,—to the social patterns in which people live, and which are quite different from their individual acts and moral decisions. The Bible is a very great book because it expresses the clash of social regimes. It deals with such objective realities as laws, political systems and modes of property-holding. The Bible is the record of a social process; and if this social content is not recognized, the words and symbols used in the Bible become empty of meaning.

The weakness of the historic liberal movement has been due to the fact that it is too individualistic in its moral emphasis, and that it has ignored the reality of social patterns and systems which condition the acts of the individual.

Christianity is a new social pattern, the structural lines of which are clearly visible in the original Disciple-group which gathered about Jesus Christ, and also in the primitive Christian group. I believe that the main structural lines have remained in the Christian Church ever since, although they have been twisted, distorted and stultified. Nevertheless, they remain as a living force in Christendom. These main structural lines are

dramatically present in the Holy Communion as the Common Meal of the new Community. If the Holy Communion becomes merely a ritual act, it loses its meaning. But if it is the prevision of a new social pattern which is destined to spread through the social life of men and redeem that life, then it is of primary importance. It is the business of the Church to witness to the truth of this pattern as against any other pattern which claims the right to control society; and it is also the business of the Church to be, within Herself, such a new community.

But there is no use talking about that new Community unless its characteristic marks are clearly specified and expressed, and unless it is sharply differentiated from other community patterns, such as the capitalistic pattern of America. The Church has to live in the capitalistic pattern; but it must bear witness to and reveal another pattern. The real content of the Christian religion is its conception of the new society which it believes to be the pattern of God. This means that the Church must always demand change, not only in the hearts of men as individuals making personal moral decisions, but in their attitudes toward existing laws and social systems, which infringe upon and cramp the lives of millions, and in many cases make personal morality inoperative. The Church must demand change, not only in one's individual devotion to God, but in the concept of the pattern of life which God supports. And major change in our social order is just the thing that we are most unwilling to have. Nevertheless, we can still witness to the change which we believe in and which we desire. For our faith is in Him who maketh a new heaven and a new earth.



# News Notes of Other Churches

*Scotch Presbyterians Praise Efforts Made  
By American Churches to Further Unity*

By Anne Milburn

## Praise for America

★ The basic principles for unity between the Protestant Episcopal Church and the Presbyterians were discussed and praised at a meeting of the Scottish Christian unity association, held in Edinburgh. The Very Rev. J. Hutchinson Cockburn, moderator of the Scotch Presbyterian Church, outlined the principles, saying that such approaches to unity were more easy in America, due to friendly relations between the two Churches for more than fifty years. The principles represent a great advance in ecumenical thinking, and show a fine spirit of reciprocity, which should solve any outstanding difficulties. The Very Rev. Provost Dunlop, reminding the audience that he spoke only as an individual and not for the Episcopal Church, welcomed the proposals as the best yet put forward and stressed the need of reunion efforts not in answer primarily to the demands of the world, but in response to the will of God. At the close of the meeting, Cockburn was asked to convey to the two Churches in America the meeting's heartfelt good wishes and prayers for the success of their efforts for reunion.

## Lutherans Seek Unity

★ The Lutheran National Council, which represents eight church groups and two-thirds of the 5,000,000 Lutherans in this country, recently adopted a resolution calling for a conference to discuss unity for all Lutherans. Sixteen delegates from the council will attend the conference, and other groups outside the council will be invited. The council also adopted a million dollar budget for 1943, half of which will be used for work with the armed forces.

## Current Challenge

★ The status of the Negro as an important aspect to the "current challenge to democracy" was discussed at a recent conference sponsored by the women's division of the Greater New York Federation of Churches. A. Philip Randolph, president of the Brotherhood of Sleeping Car Porters, criticized discrimination against Negroes by government departments, including the armed forces, declaring that, "the fight for democ-

racy on the home front is a part of the fight for democracy on the foreign front." He warned that a military victory by the United Nations was not enough, "for it is possible for the armed forces of the United Nations to prevail and the Anglo-American empire systems to remain with their old policies and practices of imperialistic exploitation and oppression of the darker races." Clyde R. Miller of Teachers College ad-



*Professor Clyde R. Miller advocates the indoctrination of Christian virtues from the first grade through college.*

vocated "indoctrination of Christian virtues from the first grade up," and "common honesty rather than expediency" in dealing with the problem. Miss Ruth Benedict, associate professor of anthropology at Columbia, declared that "race prejudice is not an instinct in the human race," but that expressions of "superiority" and comparisons of achievements are sources of conflicts in this field.

## Quisling-clergy

★ Quisling - appointed clergymen, faced with a hostile laity and empty churches, are resorting to unusual tactics in pursuit of clients for their services, according to a report from Stockholm. In what is believed to be the first case of its kind in Norway, one puppet minister was denied

entrance to his church, on the legal grounds that when asked for evidence of "exemplary conduct" he could not do so. It seems that he had a police record and had been charged with embezzlement. Another Quisling-clergyman, a former porter in a Pentecostal church, tried to attract business by demanding that all corpses be brought to him for burial. Church-goers refused. On another occasion, a Quislingist, furious at the size of the collection taken in a church served by a loyal clergyman, had the contribution confiscated.

## Work in Prison Camps

★ Japan is going to permit the Swedish religious committee for relief of war victims to conduct its activities among prisoners of war in Japan, it has been reported from Stockholm. Active supporters of the committee include the YMCA, and YWCA and Archbishop Erling Eidem of the Lutheran Church.

## Dictators vs. Security

★ Dictators rise from lack of security and coercion of masses, the Rev. George A. Buttrick, Presbyterian minister of Madison Avenue Church, New York City, declared at the annual meeting of the Detroit council of churches. America almost had another Hitler in the late Huey Long, the minister asserted, saying, "Conditions invited him. I had a thousand families in my parish, who lived in tenements, who believed in him. There is in our world a naked aggression which has taken evil for its good . . . and below it is a stratum of defeatism, poverty and despair. Suppose by some miracle we provided a decent security for all. Suppose we refused coercion of the masses, and suppose we quit kidding ourselves about free enterprise—there are 40,000 people in my parish living in rooms without windows or light . . . it is never free enterprise for them."

## Roman Missionaries

★ A rise of thirteen per cent in the number of Roman Catholic missionaries in the past two years has been reported. More than 2,600 American missionaries are engaged in foreign fields.



# News of the Episcopal Church in Brief Paragraphs

Edited by Sara Dill

## A Live Convention

*Detroit, Mich.:*—An unusually large group of clergymen and laymen attended the convention of the diocese of Michigan in St. Paul's Cathedral January 27 and 28th. The eleventh annual convention of women of the diocese held concurrently at the Central Y.W.C.A. also reported a fine attendance. In his annual address at the opening service, which was in the nature of a memorial to the late Bishop Page, Bishop Creighton of Michigan spoke of the late bishop's fine qualities and constructive work. At the convention dinner Bishop Page of Northern Michigan and Bishop Whittmore of Western Michigan spoke. The report of the committee on Church unity was very well received by the convention and adopted exactly as presented, approving in principle the proposals of the commission on approaches to unity and referring these proposals to the General Convention and the Lambeth Conference; sending fraternal greeting to the general assembly of the Presbyterian Church; recording its hope that the conversations looking to reunion with the Methodist Church may lead to definite proposals to that end; and recommending the continuation of the diocesan committee on church unity. Commendatory resolutions were passed regarding the President's Committee on Fair Employment Practice, in which this work was commended to the people of the diocese. A resolution was passed requesting the executive council to appoint a committee for the study of proposals for a just, durable and Christian peace after the war. Delegates elected to the general convention were, Clergy: C. H. Cadigan, H. L. Lewis, I. C. Johnson, W. L. Forsyth. Laymen: W. T. Barbour, J. C. Spaulding, H. S. Booth, and J. R. Watkins.

## Shrine of Remembrance

*Detroit, Mich.:*—Ensign Theodore F. Marx, chief engineer of the destroyer Preston when it was sunk by the enemy, lighted the perpetual light at a shrine of remembrance for the 40 men of St. Paul's memorial parish, here, who are in the armed

forces, at a special chapel service January 24. A similar light of remembrance has been kept burning constantly since September 1 in the Church of the Redeemer at an altar of intercession which was built and furnished by the children of the church and at which daily prayers are offered for the men of the parish in the service.

## Wilkes-Barre Anniversary

*Wilkes Barre, Pa.:*—St. Stephen's Church, of which Rev. W. K. Russell is rector, commemorated the 125th anniversary of its founding last week. The commemoration was brought to a close with a four day mission conducted by Rev. H. A. Prichard, rector of St. Mark's Church and honorary canon of the Cathedral of St. John the Divine, New York.

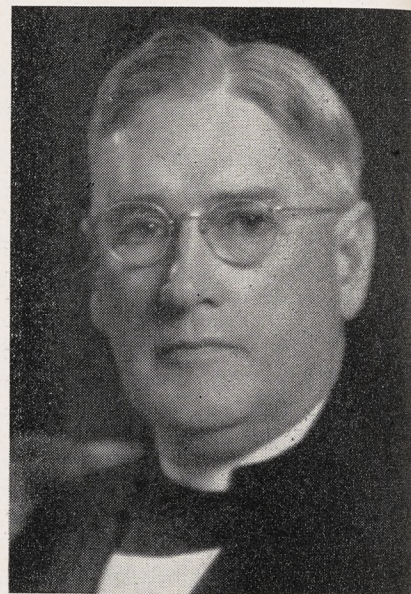
## War and Peace Stressed

*Seattle, Wash.:*—The third annual convention of the diocese of Olympia was held here January 24 and 25th. Bishop Huston of Olympia spoke of the Church's loss both monetarily and in membership due to the war. Religion sacrifices much, he said, renders many services to the war effort yet it has no voice in the councils of the peace table. This can be changed only by leaders having "the moral spirit and the determination of their various constituencies that the voice of religion be heard." We should for this reason, he continued, be thankful that our Presiding Bishop is the leader of the non-Roman church forces of America. "He has already pledged himself to an immediate campaign for a permanent council of the United States, not only to prosecute the war but to plan the peace." Later Bishop Parsons of California speaking on winning the peace said, "We Christians have the heaviest responsibility of any people in the world. . . . The job of the Christian world is to do everything it can to help that the conditions of life may be such that the germ of life in every child of God may have the chance to grow to blossom, to fruit." Two missions, St. Andrew's of Port Angeles and St. Paul's of Bremerton were admitted as parishes. Elected General Conven-

tion: Clergy: L. J. Bailey, E. B. Christie, C. E. Cotton, W. G. Horn. Laymen: E. F. Colcock, T. F. Gleed, I. L. Hyland, and J. E. Macpherson.

## All Saints College

*Monroe, La.:*—All Saints College, Vicksburg, Miss., is now owned jointly by the dioceses of Mississippi, Louisiana and Arkansas. Following a number of conferences held over the past year, the final action was taken at the convention of the



*Bishop Jackson presides at the convention of Louisiana which voted favorably on the proposal for the joint ownership of All Saints College by the dioceses of Mississippi, Louisiana and Arkansas.*

diocese of Louisiana, held here January 27th and presided over by Bishop Jackson. Arkansas also took favorable action at its convention in January, with Mississippi having favored the joint ownership at its convention on January 20th. The present rector of the school, which has a high school and junior college department, states that the joint ownership will extend the field of interest and support and the possibility of greater growth and service in the years ahead. The present enrollment of boarding students is 64 and the property and endowment totals \$433,000.

The Louisiana convention elected the following as delegates to General Convention: Clergy: E. F. Hayward, G. P. Jones, W. H. Nes, D. Wattlely. Laymen: J. H. Shober, W. Kearny, J. H. Percy, H. W. Palfrey.

## Seeks Large Fund

*Boston, Mass.:*—The army and navy commission has asked the



Church to give during February and March a minimum of \$200,000 to insure through 1943 support of their work with the chaplains and men of the armed forces. To date almost a half a million dollars has been given but the needs are expanding as the number of chaplains increase and the army and navy expand. The commission has assumed the responsibility of the chaplains' pension premiums up to a salary of \$6,000 a year, has equipped chaplains with communion sets, portable altars, vestments, etc., has furnished chaplains discretionary funds, almost 200,000 prayer books for service men, 100,000 Church war crosses, and over 100,000 pieces of Forward Movement literature. Large grants have been made to support the work of diocesan army and navy commissions, especially in strengthening the Church in the areas near great camps.

### Peace Requires Security

*Memphis, Tenn.:*—A readjusted social order with reasonable security for every person, defense communities, and consideration of the basic proposals for unity with Presbyterians highlighted the convention of the diocese of Tennessee, held at St. Luke's, January 20. Bishop Maxon stressed the responsibility of every American to work for a just peace, saying, "enemies alone are not doing these terrible things to the millions of our youth but each American is sending youths to the carnage of battle. Second only to the task of winning the war is the safeguarding of the world by the establishment of a righteous peace from a repetition of the war. To do this there must be adjustment in the social order to insure to every person reasonable security, and providing normal development of his personality as a child of God." Bishop Creighton of Michigan, in a discussion of defense communities, stated that, on a basis of only three persons per family, at least 30,000 people working in defense projects have been uprooted from home and church environment to live in trailer or tourist camps. He declared that the churches must combat the problems rising from such dislocations. Bishop Dandridge, Tennessee coadjutor, stressed the fact that the rank and file of the Church should place more interest and understanding on the movement for unity with Presbyterians and the negotiations with the Church of England for overseas work.

### Oklahoma Convention

*Oklahoma City, Okla.:*—After traveling through sub zero temperatures the members of the Oklahoma diocese met here January 19 in annual convention. William L. Richards of National Council spoke in the evening on trends in the Episcopal Church. Bishop Casady of Oklahoma and Dean Mills of St. Paul's Cathedral also spoke. Clergy delegates elected to General Convention were E. H. Eckel, Jr., Dean Mills, S. U. J. Peard, and G. H. Quarterman. Lay delegates are Judge J. B. Diggs, Rush Greenslade, T. W. Tomlinson, and Colonel Harris.

### Post War Planning

*Los Angeles, Calif.:*—The convention of the diocese of Los Angeles took place here in St. Paul's Cathedral January 25 and 26. The effect of the war on the various phases of Church life was discussed by Bishop Stevens in his annual address. Bishop Gooden in his address stressed the need for post war planning. Bishop Lewis of Nevada spoke on the church in rural areas. Delegates to General Convention: Clergy: Dr. G. Davidson, C. R. Barnes, F. E. Bloy, Douglas Stuart. Laymen: Colin Gair, H. I. Thomas, W. A. Holt, and S. Coombs.

### Sprenger Speaks

*Scarsdale, N. Y.:*—"Many ask, 'What can religion do for me?'" said Rev. William E. Sprenger speaking at the Church of St. James the Less, here, January 31st. "Especially do they ask it in these days of wartime strain and tension," he continued, "as men and women grope for a reality that will give them release from fear and a feeling of confidence and security in a world in turmoil. Rather they should ask, 'What does religion mean to me and how can I use it?' Religion is not something to hold but something to

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share. Thus used it brings an understanding of one's place in the scheme of things and the realization that the quality of our life is the most important and only permanent asset we possess." Mr. Sprenger is the head of the New York City Mission Society.

#### Notable Gift

*Tucson, Arizona:*—Mrs. Theodore Roosevelt, widow of the former President, has given a communion set to Cabot chapel, Episcopal student center at the University of Arizona. The chalice was given to his mother by Kermit Roosevelt in 1913, and has been used for private communion services. The set was completed by Mrs. Roosevelt's having a paten made in memory of her grandson, Richard Derby, Jr., who died in 1922 at the age of eight. The gift was dedicated at a special service.

#### New China Mission

*China:*—The Chinese Church reports a new mission in far away Yunnan Province, near the western end of the Burma Road. It is directed by the Rev. T. L. Song under Bishop Y. Y. Tsu. Two houses and a small farm have been rented to become the first rural church center among the Min-Chia, a tribe of 300,000 persons living in that area and finding themselves neighbors of the Chinese church people who migrated from Eastern China during the war.

#### For Planned Parenthood

*New York, N. Y.:*—Circumstances are making young people today act more and more upon their emotions and less and less on considered and sober thinking. So spoke Dean Robertshaw of the Cathedral of the Incarnation, Garden City, L. I. to the members of the New York State Federation for Planned Parenthood at their annual meeting. War marriages between couples of immature years and insecure economic outlook present a task and an opportunity for organizations such as theirs he said.

#### God's Gallon

*Memphis, Tenn.:*—Using the first gallon of each gasoline allotment as "God's gallon," to provide transportation to church, has been proposed by the Rev. Alfred Loring-Clark, rector of St. John's Church.

#### Hear About China

*St. Louis, Mo.:*—The annual convention of the diocese of Missouri took place in Christ Church Cathedral here February 2nd. Bishop

Scarlett of Missouri spoke and later Rev. Charles A. Higgins talked on the Church's work in war time in China.

#### Room for Soldiers

*Youngstown, N. Y.:*—Aided by the army and navy commission, St. John's has a substantial addition to its parish house in a room where soldiers at Fort Niagara can see their friends and visitors in a non-military atmosphere.

#### Transportation Difficulties

*Savannah, Ga.:*—Due to difficulties of transportation on St. Simons Island the convention of the diocese of Georgia will be held this year in St. Paul's Church, Savannah, May 5 instead of at Camp Reese.

#### New Zealander Speaks

*New York, N. Y.:*—The annual dinner of the church club of New York was held February 1st. Ludlow Bull, president of the club, presided. Bishop Manning of New York and Walter Nash, New Zealand Minister to the United States, were the speakers.

#### Seagle Resigns

*New York, N. Y.:*—Rev. Nathan A. Seagle, for forty three years rector of St. Stephen's Church here, announced his resignation January 31. Rev. J. Wilson Sutton has accepted a call to become rector. Mr. Seagle has been made rector emeritus and will write a history of the 138 year old parish.

#### Missions in Atlanta

*Atlanta, Ga.:*—The Episcopal Churches of Atlanta are all holding missions next week, with a service each evening at each of nine churches. No rector is to take the service in his own parish.

#### School of Prayer

*Savannah, Ga.:*—All of the clergy of the diocese of Georgia met in St. Paul's Church, January 19-21 for a

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school of prayer. The conference, which was pronounced one of the most enthusiastic and inspiring of recent years, was called by Bishop Barnwell and conducted by Rev. Karl Tiedemann.

### High Percentage

*Breckenridge, Texas:*—A third of its congregation in the service is the boast of St. Andrew's Church. The little church with a congregation of less than fifty, recently dedicated a service flag having sixteen stars. Chaplain Charles G. Fox of the Texas defense guard dedicated the flag.

### Bishop Darst Better

*Wilmington, N. C.:*—Bishop Darst of East Carolina, whom we reported ill last week, hopes that he may resume his diocesan work in May. His doctors are satisfied that a few months' rest will restore him to complete health.

### Rector Is Honored

*Mamaroneck, N. Y.:*—The Lions Club has awarded its silver trophy for the most outstanding community service performed by any individual in Mamaroneck during the past year to the Rev. Frank Dean Gifford, rector of St. Thomas' Church. The club had especially in mind Mr. Gifford's services as chairman of the local salvage committee which, according to editorial mention in *The Daily Times*, "was a remarkable job, achieving results which brought Mamaroneck national recognition." The *Times* says further: "Dr. Gifford not only showed his public spirit on this occasion, but he has long been a consistent worker for the benefit of the community."

### Rowe Memorial Fund

*New York, N. Y.:*—Bishop Bentley, following visits to a number of church centers in the east, expressed confidence that the people of the Church in United States and in Alaska will make the construction of the Bishop Rowe Memorial building possible by pledging the \$55,000 estimated as cost of building and endowment for maintenance. The American church building fund commission has voted a grant of \$1,000; the women's auxiliary of New York plans to give

the altar and chapel furnishings; the auxiliary of Virginia is undertaking to supply the heating plant; women of Southern Virginia intend to furnish the Bishop's office; the women of Toledo and Cleveland have made generous pledges; and pledges are coming from individuals in various parts of the country.

### Add New Missions

*Miami Beach, Fla.:*—All Soul's Church has been recently organized in an effort to partially meet the urgent need for regular services here where thousands of service men are stationed. Rev. J. Mitchell Taylor, rector of St. Andrew's Church, Fort Pierce, Fla. since 1928, has charge of this new mission and begins his active duty on Feb. 1st.

Another new mission for the Miami area is St. Phillip's Church, organized recently at Coral Gables. Rev. John Ellis Daley, assistant at St. Stephen's parish, Miami, is in charge. Since a number of St. Stephen's parishioners live in Coral Gables, this new mission alleviates somewhat the crowded conditions in St. Stephen's, which necessitate three services every Sunday morning.

### Communion for Housewives

*New York, N. Y.:*—Rev. Charles Askley of St. Mary's Church has arranged to have a Communion service every Thursday morning at a time when many housewives are out shopping and can conveniently drop in and when others who are unable to attend Sunday communion are free to come. In this way he hopes that a larger percentage of his congregation may be able to partake in Communion regularly.

## CLERGY

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English-speaking Christians interested in  
the great literature of Christianity may  
come across this book and find in it—as  
they surely will—light and stimulus and  
information, and be sent back to a re-  
newed reading of the early Christian  
classics.

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a fascinating list of the Lost Books of early  
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have been found in a Christian library  
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come down to us.

—F. C. G.

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them again. There are many excellent  
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—W. B. S.

## ANSWERS

### TO

### WIND AND WEATHER

- Baruch 6.
- As the flower fades in the sun, "so  
shall the rich man fade away." St. James 1.
- Jehoiakim, a King of Judah. Jeremiah  
36.
- St. Paul's, passing Crete on his way  
to Rome. Acts 27. (Misleading weather,  
as it turned out; they met with "no small  
tempest.")
- On St. Paul's voyage to Rome. Acts  
27. One of the world's great shipwreck  
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- Song of Solomon 4.

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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.*

Mr. H. JACOBI, Number 7507.  
*Attica, New York*

Recently, being short of reading, I reluctantly tackled some religious magazines, including several copies of THE WITNESS. I was surprised to learn that some churchmen admit that there may be something wrong with civilization. When I was young the best people never conceded this and the chief duty of the educated seemed to be to soft-pedal, and until I read your paper I thought the preachers were still doing it. I was delighted to find a Church paper that takes a fearless and realistic stand. Certainly few newspapers do, and I was astonished to find THE WITNESS dealing with issues which the daily press ignore. So I enjoyed the keen editorials of your paper, and the appraisals of world problems.

I have little religion. When anything religious pleases me it has to be good. I'm a near bolshevik though I go to chapel and enjoy the Bible. I'm not a full bolshevik because the reds are too childish and middleclass. They like the same thing that main street does, mickey mouse, ice cream, O. Henry stories and Victor Herbert songs. J. Stalin likes juke-boxes and red news releases sound like soap-ad drama on the radio. Someday a Billy Sunday will go over there and stampede them into shouting Methodism.

In war time we pick on the little fellow. So it amazes me to see a Church weekly criticize big men and institutions. For a long time we've corrected small evils and tolerated big ones. We've glorified tolerance and in doing so have tolerated preposterous ideas merely to gain a little tolerance for our own dear old errors. Such tolerance is a criminal conspiracy against progress. We've been like adults playing a game with children and trying not to win. It's time to start swinging hard: to start hitting absurd ideas like the St. Louis Cards last fall swatted the pitching of the Yankees.

Mr. ALLEN JACOBS  
*Miami, Florida*

The fine article on Phillips Brooks (WITNESS, Jan. 21) brings to this writer recollections when a boy of eagerly listening to those great sermons from a gallery pew directly over the pulpit. On the tenth anniversary of his death Bishop Lawrence gave a memorial address in Trinity, Boston. It was published and of course is a splendid study of a beloved and famous man. If anyone, not having read the book, finds it no longer obtainable I will gladly mail my copy to the first person requesting it. (Address: 4184 Ingraham Highway, Coconut Grove, Florida.)

THE REV. A. W. FARNUM  
*Rector, St. Mary's, Asheville, N. C.*

Having a somewhat delicate digestion I do not indulge in tripe which has the reputation of being hard on the stomach. But I never knew that it affected the heart as a priest in Wisconsin seems to advise one of your readers. Frankly I liked THE WITNESS better in the Johnson-Spof-

ord era but manage to keep on with it without risk to heart or digestion. And I honor you for your fearlessness in dealing with Moral Re-Armament which is a danger to both Church and state.

MRS. MARY AMES  
*Nutley, New Jersey*

Whatever happens don't stop sending me THE WITNESS. I cannot do without it.

THE REV. RICHARD MORFORD  
*Secretary, United Christian Council for Democracy*

Honest to Pete, that is a good magazine, that affair called THE WITNESS. This current number, January 28th, is noteworthy.

THE REV. HENRY LEWIS  
*Rector, St. Andrew's, Ann Arbor, Mich.*

I congratulate you on the many excellent things that are appearing in THE WITNESS. I always enjoy reading the magazine.

MR. C. D. BERNARD  
*Layman of New York City*

Your editorial (January 28) on Martin Dies and his antics was timely and extremely well done. I would point out however that there is a service that the committee headed by Mr. Dies might well perform. I am told on good authority that the files of the committee are filled with the records of those carrying on fascist and nazi activities in our country. Why is it that Mr. Dies allows these to remain buried in the files while devoting himself exclusively to anti-administration publicity? Rather than calling for a discontinuation of the committee I think it would be more profitable if citizens demanded that the records of these real enemies of American democracy be given to the press.

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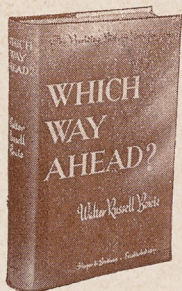
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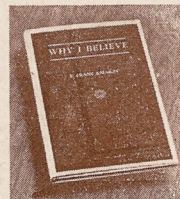
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