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# The WITNESS

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JUNE 17, 1943



BEAUTIFUL CHAPEL  
AT CHOATE SCHOOL  
IN WALLINGFORD . .

ARTICLE BY BISHOP TUCKER



## SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN  
THE DIVINE  
New York City  
Sundays: 8, 9, 11, Holy Communion; 10.  
Morning Prayer; 4, Evening Prayer.  
Sermons 11 and 4.  
Weekdays: 7:30, 8 (also 9:15 Holy Days,  
and 10, Wednesdays), Holy Communion.  
9, Morning Prayer; 5, Evening Prayer  
(Sung).

GRACE CHURCH, NEW YORK  
Broadway at 10th St.  
Rev. Louis W. Pitt, D.D., Rector  
Daily: 12:30 except Mondays and Satur-  
days.  
Sundays: 8 and 11 A.M. and 4:30 P.M.  
Thursdays and Holy Days: Holy Com-  
munion 11:45 A.M.

THE HEAVENLY REST, NEW YORK  
Fifth Avenue at 90th Street  
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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 Com-  
munion, 11 A.M.

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NEW YORK  
Park Avenue and 51st Street  
Rev. Geo. Paull T. Sargent, D.D., Rector  
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11 A.M. Morning Service and Sermon  
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The Church is open daily for prayer.

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11:00 A.M.—Morning Service and Ser-  
mon.  
Holy Communion Thursday 12 noon.

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Charles W. Sheerin, Rector  
Sunday: 8 and 11 A.M.; 8 P.M.  
Daily: 12:05.  
Thursdays: 7:30 and 11 A.M.

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Daily: 8:30 a.m. Holy Communion.  
Thursday: 11:00 a.m. Holy Communion.

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The Rev. Vincent L. Bennett  
Associate Rector in Charge  
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.

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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.

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## CLERGY NOTES

BENTLEY, JOHN R., curate at Christ  
Church, Houston, Texas, has been appointed  
chaplain in the navy.  
BERG, OTO BENJAMIN, was ordained dea-  
con in All Souls' Mission for the Deaf,  
Philadelphia, Pennsylvania, by Bishop Hart  
on May 30.  
BROCKLEBANK, CHARLES A. W., now on  
active duty as a chaplain in the navy, will  
resign as rector of St. Mark's in-the-Bouw-  
erie, New York City on September 15.  
FILKINS, WARREN H., rector of Trinity  
Church, Arlington, New Jersey, for the past  
29 years, has retired from active ministry.  
FRITSCH, JEROME LOUIS, non-parochial,  
was deposed from the ministry on May 24  
by Bishop Huston of Olympia, upon receipt  
of his request in writing, for renunciation  
of the ministry of the Church. This action  
was for causes which do not affect his moral  
character.  
THOMSON, PAUL VAN K., former curate  
of Grace Church, Newark, New Jersey, is  
now a chaplain in the navy.  
THROOP, ROBERT HENDERSON, was or-  
dained to the priesthood in Christ Church  
Cathedral, Springfield, Massachusetts, by  
Bishop Lawrence on June 3.  
WILLIAMS, ERNEST H., formerly vicar of  
St. James' Church, Pullman, Washington,  
is now a chaplain in the army.  
WILLIAMS, WALTER, former assistant min-  
ister and organist of Christ Church, Cam-  
bridge, Massachusetts, has been elected rector  
of St. Mark's Church, Denver, Colorado.  
WOOD, FLETCHER PICKNEY, JR., was  
ordained priest on June 1 in St. Paul's  
Church, Chester, Pennsylvania, by Bishop  
Taft. Mr. Wood will serve as curate of the  
Church of St. James the Less, Philadelphia.  
The following clergymen has been appointed  
chaplains in the navy: Roger Warren Barney,  
John Richard Bentley, Raymond Philip Black,  
Malcolm William Eckel, Godfrey Wilson Hart-  
zel, Edward McNair, Albert Rhett Stuart,  
Paul Van Kuykendall Thomson and George  
Fabian Tittman.  
The following received the honorary S.T.D.  
degree from General Theological Seminary at  
its recent commencement: Bishop Oliver Hart  
of Pennsylvania, Canon Thomas Ayres Sparks,  
pastor of the Cathedral of St. John the Divine,  
New York City, and Dean Lawrence Rose of  
Berkeley Divinity School.

## 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.,  
8 P.M.  
Weekdays: Holy Communion, Monday,  
Friday and Saturday 8 A.M. Holy Com-  
munion, Tuesday and Thursday, 9 A.M.  
Holy Communion, Wednesday, 7 and 11  
A.M. Noonday Service, daily except Mon-  
day and Saturday, 12:25 P.M.

GETHESEMANE, 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. 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.  
Evangelism 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.

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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 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.



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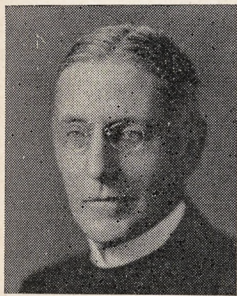
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## Chairman of Unity Commission Writes on Next Steps

*He Outlines the History of Conferences  
And Declares We Cannot Escape Decision*

**By Bishop E. L. Parsons**

*San Francisco, Calif.*—What is the strategy which we should pursue at this particular moment in this small but nevertheless vastly significant problem of union with the Presbyterians? First we must note the relation of this to the Q u a d r i - lateral. That historic statement declared the willingness of our own



Church and later of the Anglican Communion so far as its bishops represented it, to negotiate with other Churches on the basis of the four principles therein set forth: The Scriptures, the two Creeds, the two Sacraments, and the historic Episcopate. We began our conferences in 1929 in accordance with Bishop Brent's resolution by the study of the moral standards of the three Communions represented—Presbyterians, Methodist, and our own. When we came to doctrine it was quite clear from the start that the first three articles of the Quadrilateral raised no serious difficulty. Differences of emphasis of course were there, but the whole-hearted acceptance of the three could not be questioned. (The same was true of the Lutherans when they were included after 1931 in the discussions.) To ask for more than this whole-hearted acceptance was to ask for more than we do in the case of our own clergy. The conferences gradually came to concern themselves chiefly with the ministry.

When the Declaration of Purpose was adopted in 1937 by General Convention the commission had still no idea of how far the Presbyterians would be willing to go towards accepting the fourth "wall" of the Quadrilateral; but when after three years of discussion of such proposals as the Extension of Ordination (Supplemental) and Joint Ordination the joint conference finally decided we must put before the two Churches some sort of sketch to answer the question "whither," we found that if we could proceed upon the recognition of equality of the two bodies, each dealing with the other as a part of the Body of Christ and each therefore making a contribution to the union (that we might have a Church greater than either), we found, I say, that the Presbyterian negotiators were ready to accept the historic episcopate provided it were constitutionally defined. That definition is precisely what we have in the Protestant Episcopal Church and precisely what the Lambeth Conference has asked for. Also what we have to note as of first importance (from our point of view) is that after a good many years of conference the official department of unity of the Presbyterian Church has expressed itself, quite unanimously I believe, as ready to recommend the acceptance of the fourth "wall" of the Quadrilateral. Our people are inclined to take bishops so much for granted that they forget what that means. Looking at it objectively it would seem to me (still from our point of view) something of an achievement. Looking at it in the light of God's purposes, I can see in it only the hand of God. No one

could have been at the conference out of which these proposals have come without some sense of the guidance of God.

It was quite obvious that the next question would be concerned with the Presbyterian contribution to the union. The Basic Principles indicate that it naturally takes the form of a larger responsibility of the Presbyterate (plenty of precedent in early and pre-Reformation history) and a recognition in the lay Eldership that the laity have more than a legislative concern in the spiritual work of the Church. If the Basic Principles are carefully studied it will, I think, be seen that apart from a few questions left to be dealt with as we get nearer legislative action, that is the substance of these proposals.

Next it should be noted that these proposals do not present to the Church any matters for legislative action. They are as I have many times pointed out something in the nature of the Atlantic Charter, a sketch of the main points which would seem to be improved if we are to carry out at all our declared purpose of union. There they are. What are we to do with them?

I do not know just what form the commission recommendations will take, but I am sure that it will in substance ask that it be instructed to proceed on the basis of these principles to continue negotiations. That would not mean that the negotiators would be tied to every detail of the Basic Principles. It would mean that they would have a basis upon which to rest the structure on which legislative action must in the end be taken.

The importance of doing this now seems clear to many of us. To refer the report back to the commission with instructions to put it into the hands of "professionally trained theologians" really gets us nowhere, as I have already pointed out. It certainly will not relieve tension except as it puts off the day when we must decide something. The four bishops suggest that these Basic Principles "may be fruitful" (WIT-



NESS, Apr. 22). The fact is that no one has offered any other proposals which get us anywhere. Prayer of course we must have. The interest of the laity is vital. Theological study must go on. But if any one will take the trouble to study the criticisms it will I think be found that they fall into two classes. The first is of detail and therefore comes properly within the legislative process. It does not invalidate the main recommendation that these proposals be a basis for further negotiation. The second class attacks them as violating Catholic tradition or the Catholic faith or Prayer Book principles; but apparently (and I am trying to be sympathetic and understanding) they assume that until the Presbyterians accept the critics' interpretation of the faith of the Church, there is nothing to do about it. The many letters I have had from Bishops all over the world fall into the same classes—most approving *in substance*; a few taking a position which seems tantamount to saying that the Presbyterians must heal the schism by coming back into the Church.

Neither the commission nor the joint conference can continue to *negotiate* unless they know whether their Churches are willing to give them a basis. What is the use of asking any group of men to spend unlimited time trying to work out legislative proposals (constitution and canons if you like) if they do not know that the Church is willing to consider including in them some definite recognition of the Presbyterian contribution, together with freedom of worship? The legislative structure of the two Churches here in America does not differ in its main lines.

We should take action so that we may go ahead. We should take

action also in order that we may present in proper form these Principles to the Lambeth Conference. We cannot ask the conference to spend time (some of you will remember the days and days of discussion on South India in 1930) discussing proposals which our own Church is not willing to look on favorably as a basis for negotiations. It is conceivable that in the good providence of God the Lambeth Conference may meet before the General Convention of 1946. To have nothing to present at that time save the proposals of a commission which General Convention has not been willing to accept as a basis for further action means ten years more before we can get Lambeth Conference counsel. The unity of the Church has pressing urgency in this torn and divided world. Can we dare nothing? Take no chances?

Two more matters bear on this strategy. It was a great satisfaction to receive the later statement signed by the eight Bishops (WITNESS, Apr. 29). They have, it seems to me, put us on the right track; indeed what I have said in this letter is hardly more than an expansion of their clear and vigorous words. They suggest two points for further emphasis: The first concerns the education of the Church, clergy, and laity on this whole matter. No one has felt the need of that more deeply than the members of the commission. No one has regretted more than they the difficulties. But the present situation brings into clear light a very interesting factor in the whole area of education. There is nothing which contributes so much to popular education in any particular field as proposals which require decisions to be made. The American public thought little of the question of world organization after the bitter fight on the League of 1919 until again came war and decisions must be made. This Church officially starts proposals for unity. After a brief outburst of interest, fifty years pass with only a few, a very few, concerned. There is some interest among the clergy in the Faith and Order and Life and Work movements. They express laudable aspirations. But note the difference the moment it is proposed to make a decision. The Concordat of five years back did a good job. So did the Joint Ordination proposals. Both asked for action. The clergy and some of the laity were aroused. They are superseded now by these later and more fundamental proposals. Again because we have a definite de-

cision of some kind before us, people are thinking, talking, debating. It is all to the good.

And that brings me to my last word. It concerns "tension" and only repeats what I said in a letter in the Church papers last year. There is, I think, no record of any marked



One of the most popular men serving with the armed forces is Chaplain Bill Patrick of California, who served in a like capacity in World War One

changes in the history of the Church, or indeed, of any attempt to deal with new conditions which has been without "tension." Speaking entirely objectively, one need only point to the story of this Church since the Oxford Movement began. There is no lack of tension still: unhappy souls, divided parishes, disturbed dioceses. Tension is a sign of life. As long as the Church is alive we shall have plenty of it. The way to get rid of it in this particular matter is not to do nothing. It is to recognize that we are in a new era; a new world is forming. The Church may not be able to shape it as we believe God would have it, but we can try. The movement towards unity, the ecumenical conception of the Church, its fundamental unity, its infinite variety, its bond in love, these are the response of Christianity to the task of the new age. We have yet to wait for the majestic intellectual expression of all this; but the creative faith, the living ideology are here. Already they are sweeping away barriers, already opening new visions, already bringing new power to the Gospel. We cannot escape a decision. Where are we to take our place?

### Remarkable Remarks

Who says:

1. Any plague but the plague of the heart.
2. O earth, earth, earth, hear the word of the Lord!
3. All the rivers run into the sea yet the sea is not full.
4. When they arose early in the morning, behold, they were all dead corpses.
5. As the climbing up a sandy way is to the feet of the aged, so is a wife full of words to a quiet man.

Answers on page eighteen.

—G. W. B.



# Headmaster of Choate Writes On Private Schools

*Mr. St. John Declares That Their Future  
Will Be Even More Essential Than Past*

By Anne Milburn

Wallingford, Conn.:—Before a group of school and college teachers not long ago, after summing up some of the grim necessities of war, General Hershey, who directs the selective service act, asked, "Is all this necessary?" He then answered his own question: "It is so necessary that all other values depend upon it."

The heads of our Church schools as well as parents know that it is probably impossible to give to older boys a full year of schooling. But they also know that for a large group of future officers and doctors, engineers and technicians, whose services will be so necessary during the war and after, that all the specialized training possible must be given.

To the end that each boy may receive all the education he can, that whatever proficiency he has may be made the most of, and that if possible he may be eligible for a diploma before his eighteenth birthday, has prompted The Choate School to develop a five point program for this war emergency. It is set forth by the headmaster of Choate, the Rev. George St. John, as follows: "(1) We shall, in special cases, give diplomas in February as well as in June, and in emergency cases shall so work with able boys that they may earn their diploma before their eighteenth birthday, regardless of the month in which the birthday may fall.

"(2) We shall, for the duration, receive students in February as well as in September.

"(3) We shall continue to run a war summer school—using the summer school wherever necessary to accelerate the time when a boy may receive his diploma.

"(4) We shall give to each boy all the cultural education which his ability and previous training, his age and present circumstances, will permit; but we shall certainly give to him the immediately practical education which the exigencies of his age and the requirements for the different services demand.

"(5) We shall, above all, work with each boy so that he will be best trained for what is ahead, and will have every possible chance, according to his accomplishment and proficiencies, to go on to college for specialized training."

In addition to these five points Mr. St. John puts Choate School on record by making these additional points:

(1) That we with a host of others are urging proper legislation to provide for our boys of eighteen and nineteen as much higher education as is consistent with the nation's military needs, and

(2) That we are urging the boys themselves to grasp every possible opportunity for higher education, that they may be technically or professionally trained, not only to meet the demands of war but also to make a more valuable contribution to their country in time of peace.

The headmaster of this famous private school then pays a real tribute to the private schools of the country.

"Thousands of fathers and mothers do not know what is in our schools," writes Mr. St. John. "In no country I dare say has education been so dragged down by theories, fads, politics, unessentials, and the democratic or utilitarian urge to pass everybody. The great bulk of our education is free, and like everything else that is free for that reason less appreciated. In no country, I should think, has education been so much talked about, and sound education so little practiced or understood. Any one who talks with teachers in our training camps will see that the war is just now rousing us to understand this.

"As we masters live and work with boys, in these urgent days when the truth has a way of leaping up at us and demanding attention, we long to have fathers and mothers see all that we see. In this time which tries men's minds as well as their souls, the naked truth stands out: it's just as Humboldt said, 'Whatever we

would introduce into a life or into a nation, we must first introduce into our schools.'

"In the midst of politics, novelties and experimentation — with religion robbed of life in the fear of giving offence or in some dead interpretation—in the midst of all of this, I say, a handful of American schools have stood out, 'like the shadow of a great rock in a weary land.' And such schools, far from being swept away by war or revolution (about this there is much loose talk and looser



*Learning to do things with their hands is an important part of education during these war days*

thinking), are fulfilling crying needs, individual and national, and their future will be even more essential than their past. Their only aristocracy is that of the mind and the heart; and because that aristocracy is the very heart of democracy itself, the service of such schools will go on from strength to strength."

## CHURCHES USED BY NAZIS

*Baltic States (RNS):*—Churches here are being increasingly used to spread Nazi propaganda. Latest information discloses that German-appointed bishops, metropolitans and archimandrites in Finland, Lithuania and Estonia, are using pulpits to promote Nazi teachings with eulogies of Hitler and other German leaders. These sermons are invariably quoted by Nazi-controlled Baltic newspapers and broadcast over the radio. Many Baltic clergymen refuse to convert their services to propaganda purposes but they are being constantly intimidated and the number of resisters is diminishing daily.



## BAPTISTS WANT FREEDOM IN RUSSIA

Chicago (RNS):— The executive committee of the World Baptist Alliance meeting here with representatives from Canada and England, have asked for complete religious freedom in the Soviet Union. The statement expresses satisfaction over the role played by the USSR in

## PROTEST DISCRIMINATION AT CONVENTION

Detroit:— The Presbyterian Fellowship for Social Action (a group similar to the CLID in the Episcopal Church) charged that the General Assembly allowed discrimination against Negro delegates. The statement, approved at a protest meeting, stated that Negro delegates were

## OHIO METHODISTS ON STRIKES

Columbus, O. (RNS):— Strikes are not necessarily against the government declared the Ohio conference of the Methodist Church meeting here. "We deplore," the statement said, "the effort of any group of employers or employees to hide its real purposes behind the smoke-screen of war. One evidence of this is the labor-baiting activities of the press, screen and radio which, with notable exceptions, continually stress the menace to the war effort of the struggle of labor to get an adequate wage, while they maintain silence as to the excessive profits of many employers." The strongly worded statement, presented by a social service committee, concluded with a declaration that the churchmen envisioned "the possibilities of such social and economic cooperations as shall seek not the mere continuance of the status quo but the creation of a new and better and continuously advancing social order."

## PLANNED ECONOMY IS URGED

Montreal (RNS):— The United Church of Canada, meeting here, went on record as favoring "planned production for the people, by the people, through democratic representation." The resolution stated that "whereas privately-controlled industry was unable to use its full capacity in peace and only under government control is brought to full capacity in war, it is therefore not to be entrusted with the complete control of industry in the post war era."

## GERMAN CHURCHES PLAN FUTURE

New York (RNS):— The Nazis have met a major defeat in their efforts to destroy the Christian religion, according to a report from Europe that is said to be highly reliable. The Churches, both Protestant and Roman, are described as having been notably successful in organizing a "secret public opinion" to offset Nazi propaganda, and are said also to have created a common front under Bishop Theophil Wurm, the Lutheran Bishop of Wurttemberg, and Conrad von Preysing, the Roman Bishop of Berlin. The report states that the Churches are actively discussing and planning for the post-war order in Germany, and are stressing the importance of cooperating with labor and other organized groups in the country.

Kiangsi Christian Rural Service Union

Home of war Orphans

江西黎川實驗區難童教養院

No. 5

Date March 15, 1943

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Received from Rev. William B. Spofford

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\$ 1,000.00 (U.S.)

主任

Superintendent K. H. K. Dr.

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If you can read Chinese, or even if you can't, you doubtless will be able to figure out what this is all about. If you wish to share in this great relief work in China make your check payable to "Treasurer, CLID" and send it to the Church League for Industrial Democracy, 155 Washington Street, New York 6, N.Y. and it will be included in the next donation to be cabled through the Bank of China

world affairs and affirms that its influence would increase if complete religious freedom was granted. Fear is then expressed that the Kremlin will arrive at an agreement with Orthodox Church leaders which will result in other Churches being excluded from the country. The Baptists have for some years carried on work in Russia.

In other resolutions the committee deplored the "apparent efforts of the Roman Catholic hierarchy to limit evangelical missionary activities in Latin America and other parts of the world" and expressed "serious concern at the repression of evangelical churches and work in Spain."

assigned to homes even though Detroit hotels are open to Negro guests. The actions of Presbyterians should be made to jibe with their high-sounding official resolutions about common brotherhood, the statement concludes, and asks that all discrimination be avoided at future General Assemblies.

## DISCRIMINATION IS FLAYED

Providence, R. I. (RNS):—Discriminatory poll tax laws and discrimination against Negroes and Japanese Americans were attacked by the New England southern conference of the Methodist Church.



## EDITORIALS

### *Trinity vs. Chaos*

THE TRINITY is not a manufactured article — manufactured by theologians for their intellectual amusement. The Father, Son and Holy Spirit are the rock-bottom facts of the universe, which forced their way into human experience in the astounded circle of Jesus' disciples. Beginning as worshippers of the One Lord God of Israel, they found to their amazement that the one God and Father of all could in no wise be disentangled from their Lord Jesus and the Helper-Spirit He gave.

This entanglement was most embarrassing to them. Their opponents of the Old Israel taunted them: "You blaspheme, because you say, 'Jesus is God's Son'!" The intellectual difficulty of this complex God plagued them without and within, but they could not escape it. This joyous Fact had burst upon them, and they must proclaim it: "That which we have seen and heard declare we unto you! our fellowship is with the Father and with his Son! and it is the Spirit that bears witness." For the first Christians, God was more amazingly complex than any of them expected or wished.

The One World today is more complex than anyone wants it to be. We ignore its complexity at our peril. If we Christians are to meet its maze with more than platitudes, we must meet it with the complexity of the triune God. The God who has set us in this diverse swirl of forces is Himself a Unity in Diversity. He is neither blank uniformity nor endless chaos. He holds in Himself the distinct differences of Persons with indissoluble unity.

That is what we desire for the One World of the future; that is what, in working for Church unity, we pray the Church may be: full diversity in true unity. God is Himself the pattern of His purpose for Church and world. God grant us vision and grace to receive the stamp of His pattern!

### *Time to Stand Firm*

MARK TWAIN once was told that a rumor had got about to the effect that he himself had just died. The humorist's comment was memorable: "This story is certainly greatly exagger-

ated!" Bishop Tucker evidently thinks the same is true of the tale that has gone abroad about liberalism—and we agree with him. It is far from dead, decrepit, or even dormant. And it is really a serious matter that the reaction against liberalism has become so acute at a time when the democratic nations of the world are fighting for a way of life which can only be described in the language furnished by liberalism. The reaction against liberalism, we think, goes back to a philosophy and theology which are themselves responsible in no small measure for the totalitarianism that has swept over Europe and now threatens our country. They are responsible, positively, by encouraging the totalitarian point of view in philosophy and theology. They are responsible, negatively, by

neutralizing the Christian Church as it faced the crisis. We can never forget the attitude of the German Confessional Church when it finally faced Hitler: "Our business is to preach the pure word of God, not to interfere in politics." The heroism of individuals later went a long way to redeem that blunder—but blunder it was. No liberal could ever have signed that statement. As Bishop Tucker points out, this is no time to go back on liberalism—"when our country is locked in a life and death struggle . . . for the freedom of the human spirit."

### *Ecclesiastical Isolationism*

ISOLATIONISM is not dead. Not among some Churchmen anyway.

Perhaps the "America Firsters" have been discredited but the "Episcopal Firsters" are still abroad in the land. We leave it to psychiatrists to tell us why even some of our good brethren who are strong for collective security and internationalists politically have failed to apply the same lesson in regard to the Church. Will the Church only learn as the world has—the hard way?

We recall the story of two New England sisters who were so deaf and so busily engaged in a discussion as to whether their bed-room should be decorated in baby blue or pale pink that they failed to hear the fire engines arrive and their home nearly burned down around them.

Some arguments about Church unity are not unlike that. Meanwhile the world is on fire. Don't

### "QUOTES"

WE CANNOT, and we should not, attempt to impose democracy on all the world by the stroke of a pen. But we can assure true democracy in our own country, and the four freedoms in all nations, if in planning the postwar world we are guided by the great Christian-democratic principle of the rights and the dignity of every individual — black or white, rich or poor, Christian, Jew or Moslem.

—PHILIP MURRAY  
President of the CIO



these Episcopal Firsters know that? Don't they realize that collective security, that inter-anything means giving as well as taking?

We fail to find any trace of ecclesiastical isolationism in the spirit of the Master. Quite the contrary. In fact he made some very stern comments about those who smugly said, "We have Abraham for our Father."

### **Bishop Freeman**

**J**AMES E. FREEMAN, the third bishop of Washington, will always be associated with the building of the graceful and beautiful cathedral on Mt. St. Alban. To emphasize that aspect of his activity to the exclusion of the purpose behind the building is to fail to do justice to his character. In the days when service to one's less fortunate fellow men in the community was still thought of as "charity," James Freeman looked

upon that service as a social responsibility and privilege. It was because he loved men that he built community houses at Yonkers and at Minneapolis.

It was because he loved men, all men, that he dreamed and wrought a house of prayer for all people in the nation's capital. And he was always watchful lest that purpose should be degraded into a mere catch penny phrase for wheedling money out of people for the building fund. It was his devotion to this regard for the welfare of all men which led him in the last year of his life to speak out so vigorously against the half-heartedness of some of his fellow Churchmen concerning the cause of Church unity.

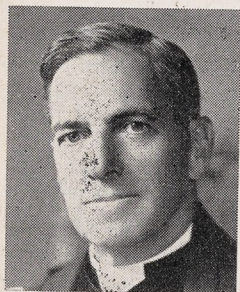
THE WITNESS records its gratitude and respect for one who was chairman of its Advisory Board for many years and whose strength and energy were always at the service of all men.

# **A Greatly Exaggerated Rumor**

*by Beverley D. Tucker*

*The Bishop of Ohio*

**I**T IS PARADOXICAL that there should be the rumor about the demise of liberalism in theology, at the very moment when our country is locked in a life and death struggle against the totalitarian powers for the freedom of the human spirit. Strangely enough, while Germany has become the bitter foe of independence of thought and liberty of action in this global conflict, it was a native son of Germany, Martin Luther, who struck the mighty blow for the freedom of the human spirit



in the sixteenth century, when he posted his theses on the church door of Wittenberg with the famous declaration, "Here I stand, God helping me, I can do no other."

Moreover, it was from Germany that there came the leadership, in the second half of the nineteenth century, in applying the scientific principle of development and the method of historical criticism to the study of the Bible and of Christian institutions; the movement which furnished the seed plot of, so-called modernism or liberal evangelicalism. It is, therefore, not unnatural that in the discrediting of Germany as the chief enemy of freedom, in two world wars, there should ensue the undis-

criminating reaction against liberal movements which once had their fountain-head in Germany.

The history of theology has been described as like a spiral stairway; we are periodically coming around to the same relative position, only a stage further on. Given an era of criticism and of emphasis upon the value of human reason, and invariably there follows the swinging of the pendulum to an appreciation of the value of tradition and of emphasis upon the authority of the corporate insti-

## **THE SANCTUARY**

*Conducted by John Wallace Suter*

TRINITY SUNDAY

**O** LORD God Almighty, Eternal, Immortal, Invisible, the mysteries of whose being are unsearchable: Accept, we beseech thee, our praises for the Father, Son, and Holy Ghost, three Persons, and one God; and mercifully grant that ever holding fast this faith we may magnify thy glorious Name; who livest and reignest one God world without end.

*Amen.*

*—Scottish Book of Common Prayer*  
BISHOP DOWDEN



tution. Both emphases are necessary to a vital theology, but they do not easily admit of harmonizing, and they usually find their respective protagonists in different individuals. They are like the parallels which in higher mathematics refuse to meet this side of infinity.

There is an aphorism that no individual amounts to much who is not a liberal before he reaches his fortieth birthday, nor a conservative in the years subsequent to forty. We have the strange situation in the Protestant Episcopal Church today that most of the liberals are over forty, and that the younger clergy are for the most part conservative in their theological interpretation. Apparently that successfully disposes of all of us.

It is true, the principle of development and progress has had difficult going of late, and the apocalyptic and the catastrophic have had the right of way in contemporary events. Nevertheless, I am still sufficiently an optimist to believe that God uses these days of judgment, not only as the end of an era, but also as the dawn of a new era in which we may hear again the cry, "The Kingdom of heaven is at hand." Such a crisis calls for the theologian "who is like unto a man that is an householder which bringeth forth out of his treasure things new and old"; it calls for change as well as continuity with the past.

**T**HE LIBERAL spirit represents a permanent emphasis in the Christian religion. Our Lord, as He was about to leave the world, told His disciples, "I have yet many things to say unto you; howbeit ye cannot bear them now, but when he, the Spirit of truth, is come, he will guide you into all truth." The liberal in theology is one who looks not primarily to tradition for the revelation of all truth, but to the progressive revelation of the Holy Spirit.

Again, the liberal spirit is critical of literal interpretations of dogma and of exclusive ecclesiastical allegiance. It recognizes that truth is larger than any formula or definition, and that truth, moreover, is no respecter of ecclesiastical partitions. It would, therefore, be tolerant of differences of opinion and divergences of administration or polity. It would recognize that it is only by means of mutual respect and by bringing our varied contributions together that we can attain the larger unity, the greater whole, true catholicity. "Stand fast, therefore, in the liberty wherewith Christ hath made you free."

Finally, the liberal in theology looks for the coming of the Kingdom of God, not here nor there; not primarily in ecclesiastical councils nor in sacramental ordinances, though these have their part to play: but chiefly he looks for the coming of

## JUST FOR LAY READERS

Conducted by F. C. GRANT

**W**E ARE very glad indeed that we spoke about the problem of the use of "you all" and "we all." A good many persons wrote to us, some sharing our mystification, others attempting to clear it up. One of the best letters that came was from Mrs. Francis O. Clarkson of Charlotte, North Carolina. We have asked permission to share her letter with our readers. She explains that it is a time-saving device. Southern people do not believe in wasting any effort or energy—it is either all for business and the sooner done the better, or it is all for fun and the longer it lasts the better. Some time ago, she says, they decided there was no sense in going all around in a circle to express the second person plural; so instead of saying "How are you and your family?", or, "you and your wife and children, etc?" they simply added 'all' to the 'you' and said, "How are you all?"



"It was never used for the singular and is not now so used, public opinion to the contrary. I have never heard anyone so use it nor have I ever known anyone who had heard it used in the singular. It is supposed down here to be used by some of the uneducated Negroes, but I have never heard a Negro use it. I rather think that someone got that idea from hearing a Negro say, 'How is you all?' The trouble was not with his pronoun but with his verb!—a common error. He really meant, 'How is all your family?' I don't think the use of 'all' here is a redundancy because it certainly clarifies an ambiguity. Therefore, I expect to continue using it until something better turns up."

This is an admirable explanation. It is precisely what we have been wanting and looking for—some way of distinguishing the plural from the singular, now that "you" has come to be used indiscriminately for both. Mrs. Clarkson ends her letter as follows: "Therefore, if you now have no objection, I shall close with best wishes to you all (meaning you and your confrères of THE WITNESS.)" To which we heartily reciprocate with, "Many thanks to you all"—Mrs. Clarkson and all the other kind friends who wrote in to put us right.

the kingdom of God within the mind and the soul and the conscience of the individual, for "the kingdom of God is within you"; "the spirit of man is the candle of the Lord."



# The United Nations

THE GREAT practical problem of the peace is the problem of the relation between Russia and the democracies. First, let us face the possible deterioration of this relationship. Second, let us try to envision the results that may flow from it if it is maintained and elevated.

Let us attend first to the possible deterioration of the relationship between Russia and the Democracies. If we begin here we should ask ourselves why this relationship may deteriorate. This compels us to inquire into the general nature of events in our time. There have been, for the democracies, two major themes in the last decade or so. One of them was a fact in the real world; the other was a mental reality. The fact was the aggression of the fascist forces in Italy, Germany and Japan. The mental reality was the fear of Communism. Our time has not been marked by a simple struggle between two forces and two philosophies. It has been characterized by a three-cornered struggle. It is this triple nature of the conflict which has given the bewildering complexity to events. For example, the Tories of France said, "Better Hitler in Paris than a Communist government under Blum." This may have staved off Communism but it helped Hitler. The British Tories said, "Better a strong Germany than an all-engulfing Russia." And so Germany was allowed to become strong enough to threaten the very existence of Russia and England. The intolerable problem of this time has been that there were two dangers and to refuse one was to choose the other.

Now of these two dangers, while both were recognized and while steps were taken to deal with both of them, Communism was regarded as the greater danger. This being true, it must be regarded as one of the wonders of all time that we are actually at war with fascist aggression. Certainly we tried hard enough to help the fascists to what they wanted and they tried hard enough to help us to help them. The fact that they overplayed their hand and drove their willing coadjutors into a war of survival must be set down to the mysterious designs of providence.

Though we are actually at war with the fascists, the fear of Communism still remains. Even in wartime it complicates matters. Shall we destroy Germany and thus allow a red tide to engulf Europe and the world? Or shall we leave Germany strong

by Clifford L. Stanley

Rector of St. Peter's Church,  
St. Louis

through a negotiated peace to serve as a dike against Communism? Again, shall we allow Russia to go it alone against Germany, with the idea of letting her batter herself into weakness? Or shall we give the *coup de grace* ourselves so as to crowd out Russia at the peace table?

The fear of Communism sees new spectres after the war. Russia, says this mentality to itself, will be flushed with victory. Also she will be adjacent to the broken and needy peoples of central Europe. In their helplessness they will probably envy Russia and will, on the other hand, be unable to resist if they should have a mind to. Thus Communism will be the real beneficiary of the war.

Against these horrible fears a strategy is slowly taking shape. The two pillars of it are, on the one hand, the forces in the democracies who fear Communism and, on the other hand, the Vatican. The Vatican, on its part, seems to have set itself the task of lining up the supposedly mild forms of fascism such as Franco and Petain. The other group hopes, through diplomatic action and the power of the military, to bring about anti-communist states in Europe. In this way they hope to set up a *cordon sanitaire* about Russia, a belt which will isolate her and her ways from the rest of the world.

I think we ought to realize what is happening. A mentality is growing whose chief ingredient is fear of revolution in general and of Russia in particular. This mentality is setting about with method and determination to capture and to organize the victory. We have an analogy in history. After the Napoleonic wars the blackest possible reaction set in, a movement chiefly associated with the name Metternich. The old royal houses were reestablished and they not only went back to their old ways but also set out to repress the attempt to inaugurate new ways. It was a dreadful spectacle and there is no use to deny that it succeeded in a measure. The clock was put back for many years. So it is in our time. Unless the present trends are arrested it seems to me that the likeliest probability facing us is the kind of reaction I have suggested.



MEANWHILE Russia is more aware of these things than we are. And do we suppose she is not going to do anything about it? Russia would not even be a good biological specimen if she did not take steps to protect her interests. There is at least one step Russia will take to oppose the reaction we have mentioned. Against the *cordon sanitaire* she will oppose a scheme of buffer states. This will begin with part of Finland, and will include the Baltic States, eastern Poland and Besarabia and Moldavia in Roumania. Russia will attempt to incorporate these territories politically, and failing that, to be sure that the governments in them will be sympathetic with Russia. Also, in spite of the disbanding of the Comintern, Russia may attempt to stir up revolution both in the defeated states and among the victors.

There can be only one outcome to such a series of steps and that is a death-struggle such as the one in which we are now engaged. So a third world-war is taking shape under our eyes just now, and we can see both the contestants and the issues. Some years ago the late "Dick" Shepherd of St. Martin's-in-the-Fields, London, wrote a book called, *The Impatience of a Parson*. I must confess that this parson becomes not a little impatient with the idealists and lovers of peace. They talk lyrically and extensively about the beauties of peace but do not so much as glance at the raw materials of peace. If they love peace sincerely, let them exorcise this demon of fanatic fear of Russia. Unless this phobia is vanquished and its frenzied actions forestalled, the "peace" will be but a period of jockeying for positions for the next war.

If, as this paper maintains, the concrete problem of peace is the problem of the relation between Russia and the democracies, the most hopeful prospect open to us is dependent upon making that relation a success.

The actual entity of the United Nations is the most hopeful thing in the world just now. What the United Nations boils down to is something as follows. At the center are the democracies and Russia. They do not see eye to eye and may fall apart altogether. It is also true that Britain is closer to Russia than we are and is probably acting just now as mediator. That is most likely the chief purpose of Eden's recent trip. On a somewhat lower level is China. Lower still come the small countries of Europe and elsewhere. Thus there are many states in the United Nations. Their position in every case may not be exalted but at any rate they are there. China's position must be elevated and that of the smaller lands. On the other hand there are the enemy states. After the victory, when there are responsible governments in them they must enter the fellowship of the United Nations. In this

way, building on what we have, we can organize the peace.

Meanwhile, lying at the base of anything we can build, will be the power of America, England and Russia. This age will be built on their power and will be such an age as their power will allow. They will stand related to it somewhat as parents are related to the family. The love of the parents for each other and their energies and decisions form the basis of the family. The parents organize the family. They sponsor it and assume responsibility for it. Though their power is ultimate they need not be arbitrary in the matter. Indeed they are better parents as they subordinate the element of naked power and encourage initiative. In fact such initiative is the fullest fruit of their power. Nevertheless their power is basic, whether it succeeds in developing initiative or, in case of breakdown, is exercised in pure form. No analogy drawn from family life applies directly to man's political life but the present illustration is very suggestive. Russia, England and ourselves, since we are in fact the powers, cannot escape responsibility. We must use our power to encourage liberty, initiative and justice. We must use our power to curb ourselves, giving the lesser partners and the present enemy nations their chance. Finally, we must keep that power in reserve in case of threatened breakdowns.

Someone will say that this is "balance of power" all over again. What they want is to hand power over finally to some super-organization. Then the nations will cease to have and to use power. Now I am against the nations using power wilfully and selfishly. Have I not been pleading for a pooling of powers, a restraint of them and an expression of them in the interest of an ideal aim? This I believe to be possible. But I do not believe it possible for a nation to divest itself completely of power and hand it over finally to a super-state. What we are asking for, when we call for such a thing, is no less than the disappearance of nations as a part of the human panorama and their replacement by one nation of mankind. Whether such a thing is possible becomes a matter of one's philosophy. I believe on what seem to me good grounds that nations are as permanent a part of the human story as individual persons. I would acknowledge the majesty of the idea of humanity. The idea was first revealed to the Hebrews and it is their imperishable glory. But Christianity, which alone can realize the idea of humanity, does so invisibly and in the realm of faith. As far as the visible world is concerned we can offer only approximations of it, such as an age built upon the power of Russia, Britain and the United States.

To me it is a very loose use of words to call that a "balance of power." The expression "balance



of power" came into prominence in Europe a generation or so ago. At that time England was the sponsor and organizer of Europe—No, of the world—much as America, Russia and Britain now must be. That part was all right. But how did Britain carry out its role? It did so through the tactics known as the "balance of power." The basic theory was to keep Europe disunited. When anyone through conquest or alliance seemed about to unite Europe Britain would organize the other nations and lead a coalition against the strong power. In this way, by dividing Europe, Britain ruled it. At the same time, it ought to be added that Britain allowed small states to exist in the Europe it organized, and did a better job than any of her rivals would have done.

Now there is a difference between this and what I have suggested. *Britain used her power to divide nations; it exploited disunity. I am suggesting that Russia, Britain and ourselves use our power to unite nations and to exploit unity.*

In view of all this, we may conclude that the relation between the democracies and Russia contains within itself the promise of a solution of the world's political problem. In addition to this it contains the promise of a solution of the economic problem of the era.

**T**HE PRIMARY economic problem of this period is that of distribution. The period immediately preceding was marked by a development of the power to produce. The success of this enterprise is

what has presented us with such an acute problem. If there is no outlet for the product of the industrial machine its wheels stop. Since the machine provides the basic employment of the day, when it stops, unemployment assumes gigantic proportions. Experience has taught us that we need an outlet which is as large as the machine's capacity to produce. Now what precisely is this outlet and what is the problem of distribution? Is it the existence of a need for consumption of goods or an appetite for them? If that is all, there is no problem, because need and desire are both infinite. The problem of distribution is a problem of purchasing power. Let people get hold of the goods and then they will use them.

Now I am not going to suggest any summary solution of the problem of distribution. I will say merely that in order to gain such a solution we will require to ask anew what life is for and what industry is for. We will need to reexamine our ideas of ownership and of profit. In the light of all this we will have to revise our present economic institutions and devise new ones.

As the problem of distribution is our most pressing problem, so a relation of sympathy between the democracies and Russia is the best climate for its solution.

We may say of Russia that it has come closer to a solution of the problem of distribution than any other country. This statement requires many qualifications. First, it is by no means clear that Communism is the best theoretical solution of the economic problem. Second, Russia has never achieved Communism and has probably fallen away somewhat from what it has achieved. This is due, primarily, to the world-situation and to the peculiar character of Stalin. Above all, Russia has adopted a political system which threatens to negate the value of the economic result. Yet despite all these qualifications, Russia has a spirit intent upon universal distribution and a mechanism for discharging the purposes of that spirit. This mechanism is not perfect but it deserves a chance to realize its possibilities and to show what is in it.

Russia, furthermore, can be of assistance to us in the matter. Not by making us Communists. Her usefulness is much more general and diffused. It works out in this way. Russia is challenging to us because it brings before us our own unsolved problems. If we choose the way of reaction, of clamping the lid down on change, we will turn our back on Russia. Conversely, if we make peace with Russia and allow currents of mutual influence to flow back and forth freely, that will be because we have taken the positive and constructive decision about our economic problems. Russia is at one and the

## SONNETS

### for ARMAGEDDON

THE LORD'S PRAYER  
A Sequence of Nine Sonnets  
By  
Charles Rann Kennedy

#### *Forgive Us Our Trespases*

**L**ORD, inasmuch as we forgive, thus far,  
No farther for the present, we beseech  
Thee to forgive our debts; and when we reach  
A larger mercifulness, then unbar,  
Slowly at first lest love o'erwhelming jar  
Our strength, thy greater floodgates. So impeach  
Our progress, guard it, guide it, that no breach  
Through grace too vast, demolish what we are.  
And chiefly grant that we indeed give forth  
When we forgive. No cold quit-claim can slake  
Love's penitential thirst, nor franchise make  
The cleft heart whole. Pardon of lasting worth  
Gives of its blood unceasingly to wake  
The heaven within us that shall change the earth.



same moment an influence upon our decision and a sign of what decision we make.

I hasten to say that our influence upon Russia will be equally decisive. Our chief gift to Russia will be political. We, in the democratic countries, understand such things as law, liberty, the individual. Russia labors under handicaps in these matters both because of the tyranny of Czarist days and because of deficiencies of Marxist theory. If democratic liberty comes to Russia it will be due not only to the inherent operations of its own history but also to the influence of our practice.

The union of the Democracies and Russia suggests a vision of economic justice and of political liberty such as we have not had. Surely that is an inspiring vision and one worthy of the travail and outcries of this costly war.

## I Wonder?

By

GEORGE I. HILLER

Rector of Trinity Church, Miami

IN TALKING with a non-Churchman friend of mine, he said, "I don't want to show partiality by attending one church—I have lots of friends among the clergy." "That is fine," I replied, "but what you better concern yourself with is Regularity not 'Partiality'."



If you attend church for what you get, you have missed the point. If you attend Church for what you give, perhaps that too is not very much. If you attend church because of your example, that may be of little

worth unless for some reason there are people there to catch that example.

There is one good reason for church attendance, that is to worship and acknowledge God. All other things are incidental. There are benefits, opportunities of service, and example in such attendance, but the ability to persevere will belong only to the person whose motive is single—worship.

True worship is compelling—it is not a question of "feeling like it," or of convenience. It is an absolute acceptance of duty, and the belief that worship is the only thing a creature has to offer to his Creator—all other things are incidental.

I wonder how many believe that? I wonder, in fact, how many of us truly worship? I wonder if the answer to both questions is not the same. Yes, I wonder? But one thing I know, any one who believes in God must acknowledge that belief.

## The Hymnal Presents . . .

A HYMN OF IMMORTALITY

IMMORTALITY is a high theme for Christian poets, and English poets in particular have made much of it. One thinks at once of the contributions of Milton, Wordsworth and Robert Browning. Tennyson's "Crossing the Bar" is in our present Hymnal, but the revised Hymnal will include instead a cento from his *In Memoriam* beginning "Strong Son of God, immortal Love." Robert Bridges, who was appointed Poet Laureate in 1913, will be represented by eight hymns



from his famous *Yettendon Hymnal*, two of which, his translation of Adam of St. Victor's sequence "Supernae matris gaudia," and his translation of Gerhardt's "Nun ruhen alle Walder," deal with immortality. The present Poet Laureate, John Masefield, will be represented by a lyric from *Easter*, a play published in 1929, for which Martin Shaw wrote the music. Few hymns in our language express so perfectly joy in the hope of immortality.

Tune, Lemon's Farm

*Sing, men and angels, sing,  
For God our Life and King  
Has given us light and spring  
And morning breaking.  
Now may man's soul arise  
As kinsman to the skies,  
And God unseals his eyes  
To an awakening.*

*Sing, creatures, sing; the dust  
That lives by lure and lust  
Is kindled by the thrust  
Of life undying;  
This hope our Master bare  
Has made all fortunes fair,  
And man can on and dare,  
His death defying.*

*After the winter snows  
A wind of healing blows,  
And thorns put forth a rose  
And lilies cheer us;  
Life's everlasting spring  
Hath robbed death of his sting,  
Henceforth a cry can bring  
Our Master near us.*

John Masefield is perhaps best known in this country by his poem of Redemption, *The Everlasting Mercy*.

—HOWARD CHANDLER ROBBINS.



# News of the Episcopal Church in Brief Paragraphs

Edited by Julian Smith

## Church-Labor Confer

*Boston:*—"A prime requisite for getting the Church and organized labor together in a working partnership is seeing to it that there is more religion in labor and more labor in religion," said Joseph Salerno, president of the Massachusetts C.I.O. council, who was the principal speaker at the first Church and Labor conference which was held in St. Paul's Cathedral. With the Rev. Burdette Lansdowne, chairman of the Church and Labor committee of the C.L.I.D., presiding, the well-attended conference sought to develop techniques for giving churchmen and laboring people wider and more intimate knowledge of each other and to build some program of joint action on pertinent social problems during the war and post-war eras.

Explaining how both the Church and organized labor were basically concerned with the welfare of the human individual, Mr. Salerno said, "Whereas the Christian faith is concerned with the spiritual salvation of men, unionism is vitally tied-up with their industrial salvation. But the basic unit is always the human personality and it is impossible to attain either spiritual salvation or industrial salvation in a vacuum. Both processes are interdependent and in order that the entire individual might be redeemed, it is most important that the Church and organized labor find some feasible method for working together on broad political, economic and social problems."

Stating that peaceful relations in industry could only be built up on industrial justice, he said, "The Christian religion hasn't failed in the area of industrial relations. It has never been tried. In the past, industry has been the victim of 'Sunday religion,' which calls for cut-throat tactics six days a week and pious church going on the Sabbath. What is necessary now, in this period of revolutionary change, is an honest seven-day religion with the sanctity of the human personality, rather than economic profits, being the prime value."

Citing the danger that fascistic ideals might dominate the post-war

world, even though the United Nations attain military victory, Mr. Salerno stated that Church and labor must begin to work together immediately to see that the democratic aims of the Atlantic Charter are not subverted with the passage of time.

Mr. Kenneth Kelly, first vice-president of the Massachusetts A. F. of L. council, outlined the many healthy relationships that have existed between the two institutions in the past and gave several examples of how Church and labor were cooperating in the face of the war emergency. "It is an obvious truth," he said, "that the Church and organized labor are two of the basic building-blocks of any free, democratic culture and it is equally obvious that they must stand together in the face of the threat of organized reaction."

A question period followed the formal speeches in which attempts were made to arrive at some specific techniques for inter-action. Basic for any real cooperation, according to majority sentiment, was education for both labor and Church on the work of the fellow organizations and it was decided to have a series of similar conferences during the coming months. The group also voted to send telegrams to Massachusetts senators in favor of the Anti-Poll Tax bill and against the Smith-Connally anti-labor measure.

Before the conference, a Church and Labor service was held in the Cathedral at which the Rev. Gardiner Day, rector of Christ Church, Cambridge, was the preacher.

## Ask Lifting Ban on Communists

*Toronto (RNS):*—The Saskatchewan conference of the United Church of Canada has passed a resolution asking the government to lift the ban on the Communist party and to restore to certain Ukrainian groups all properties that had been taken from them on the ground that they represented a subversive element in the population. The demand was followed by the statement: "This request is the more pertinent in view of the action of Moscow in dissolving the Third International or Comintern."

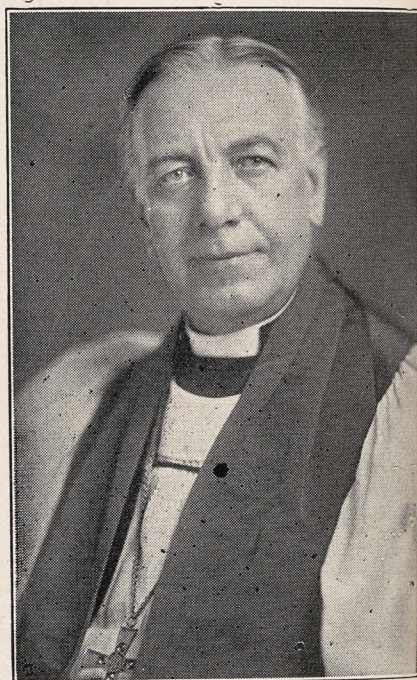
## Average Two Persons a Sunday

*Stockholm (Wireless to RNS):*—Bishop Lars Froeyland, a Quisling appointee, has reinstated two prominent Oslo clergymen who were dismissed from their pulpits over a year ago, and church attendance will probably increase.

During the absence of the churchmen, services were lead by an 82-year-old Quislingist, Hans Ruud. Average attendance at his services seldom exceeded two persons.

## Bible Classes in Schools

*Burlington, N. C. (RNS):*—Union daily vacation Bible schools are being held in public school buildings this year instead of churches. The



James E. Freeman, the Bishop of Washington, was buried on June 9th in the Chapel of Joseph of Arimathea, Washington Cathedral, near the burial places of Woodrow Wilson, Admiral Dewey, Bishop Satterlee, Bishop Harding and others. For many years Bishop Freeman was the chairman of the WITNESS Advisory Board

state council of churches terms the plan "a new form of church and school cooperation" and states that "it is expected that the new plan, which provides for the pooling of leadership of all churches and in which united efforts are being put forth by all religious groups will be one of the most successful yet mapped."

## Missionaries in China

*China (RNS):*—A total of 1,188 Protestant missionaries are currently at work in the China mission field.



## Salary Increase for Clergy

**Columbus, Ohio (RNS):**—A proposal for a gradual increase of minimum annual salary of pastors from \$1,200 to \$1,500, in addition to parsonage, was favored by the Ohio district of the American Lutheran Church meeting in convention here. Delegates also launched a drive for \$750,000 for church colleges.

## Flag Salute Measure Is Defeated

**St. Louis (RNS):** A compulsory flag salute measure was defeated by the St. Louis board of education by a 10 to 2 vote. It was opposed on the ground that it attempted to make patriotism compulsory, and it was also pointed out that some had religious objections to the flag salute. The Rev. C. Oscar Johnson, clergyman on the board, was among those to oppose it.

## Negro, White Clergy May Unite

**Raleigh, N. C. (RNS):**—White and Negro ministers here at joint meeting voted to look into the possibilities of forming a Raleigh council of churches.

## Bishop Freeman Dies

**Washington, D. C.:**—James E. Freeman, third Bishop of Washington, died on June 6th after an illness of several months. He entered the ministry from business, persuaded to do so by the late Bishop Henry C. Potter who supervised his studies for orders. He was first an assistant at St. John's, Yonkers, in charge of the new chapel of St. Andrew. In twelve years the chapel had a membership of 1500 and property valued at \$150,000. In 1909 he was called to be the rector of St. Mark's, Minneapolis, leaving there to become the rector of the Epiphany, Washington. He was consecrated Bishop of Washington in 1923. Under his leadership the National Cathedral, initiated in 1893, made rapid progress. Among the significant developments have been the establishment of the School of the Prophets, given by the late Alexander Cochran; the building of the first wing of the cathedral library; construction of the entire crypt of the main edifice including three crypt chapels; completion structurally of the apse, the great choir, the children's chapel, the north transept, the east cloister, the crossing, the south transept and parts of the nave.

Bishop Freeman, in the last war, travelled many thousands of miles as the special representative of the

## Lend-Lease

★ Who wants a twenty-four volume set of the Encyclopedia Britannica? The set is nearly twenty years old but is in good condition. The Rev. L. M. Brereton, rector of St. Peter's, 18001 Detroit Ave., Lakewood, Ohio, writes that a member of his parish has a set that will be sent to the first to ask for it. That's all we have to offer this week. Neither has anyone asked for anything . . . such a contented lot. So let's hear of your needs and also of what you have for others. Write Lend-Lease, THE WITNESS, 135 Liberty Street, New York 6, New York.

secretary of war, Newton D. Baker, to address soldiers. He also had a fine reputation as a radio speaker. He was one of the leading proponents of organic unity between the Episcopal and Presbyterian Churches and last fall preached a sermon on the subject, calling for action on the matter, which was widely circulated and evoked spirited discussion. For many years he was the chairman of the advisory board of THE WITNESS.

Dignitaries of Church and state alike paid tribute to the Bishop at the service on June 9th which was conducted by Bishop Powell of Maryland, formerly the dean of the cathedral. In addition to a number of bishops, the White House was represented and also the Cabinet and the Supreme Court.

## Memorial Scroll

**Sandwich, Canada:**—A granite scroll, six feet long, was unveiled by Bishop Creighton of Michigan at St. John's Church on Ascension Day. It was in memory of the Rev. Richard Pollard, a missionary who ministered on both sides of the Detroit River during the latter part of the 18th century. Bishop Charles A. Seager of Huron also took part in the service.

## Entertainers

**Cleveland, O.:**—The diocese of Ohio is organizing a committee of hosts and hostesses to entertain at General Convention. It costs \$5 to be one and you get a badge.

## Consecration Postponed

**New York, N. Y.:**—Consecration of the Ven. W. H. Stewart to be Anglican bishop in Jerusalem has been postponed. No explanation was given by Canon C. T. Bridgeman in his cable to the Presiding Bishop, but it is thought that Archdeacon Stewart, who has been stationed in

Palestine, Syria and Transjordan, found it impossible to reach London by Ascension Day when the service was to have been held.

## Unique Cathedral

**San Francisco:**—Grace Cathedral has made of the new crypt, the largest disaster center on the Pacific coast, and perhaps in the country. It can take care of 600, has two operating rooms, rescue squad, first aid stations. In the garage is a Red Cross truck with pulmotor and all emergency equipment. The center is operated by the Red Cross, with workers from all over the city and not merely the cathedral. The old crypt of the cathedral is now a service center with more than 12,000 signatures already in the visitor's book. It is open every night.

## Commencement Address

**Picayune, La.:**—Speaking at the commencement of Tulane University, Bishop Jackson said that education, art, medicine, music, opportunities for women, care of children and concern for the underprivileged are some of the things the Church had given the world.

## Jersey Conference

**Burlington, N. J.:**—Bishop Gardner is the chaplain of a conference for the clergy of New Jersey, meeting here June 20-24. The leaders are to be the Rev. C. A. Simpson of General Seminary, the Rev. C. L. Gomph, the Rev. B. M. Garlick and the Rev. Otis Rice.

## Laymen's Work

**Trenton, N. J.:**—Bishop Gardner of New Jersey has invited the Rev. W. C. Campbell to devote some time to the surveying of laymen's work in the diocese and to work out plans to increase laymen participation in the work of the Church. Mr. Campbell is the head of the newly formed committee on laymen's work of the National Council. The committee thus is to concentrate in one area before attempting to go before the whole Church with programs, recognizing the value of actual field experience.

## Merchant Marine

**Detroit:**—The Propeller Club, organization composed of merchant marine seamen, held a service on Memorial Day to seamen who had died during the past year. The preacher at the outdoor service, held on a dock, was the Rev. David Covell, superintendent of the Episcopal city mission. The Propeller Club,



with about thirty "ports" in the U.S. and two in Europe, has for its objects the promoting of fellowship among the men of the sea.

### Confirms in Prisons

*Albany, N. Y.*:—Bishop Oldham recently confirmed eleven men at the Comstock prison and received two from the Roman Catholic Church. They were prepared by the chaplain, the Rev. C. A. Aveille, who is also the rector at Whitehall. At the prison at Dannemora seven men were presented at the state hospital and nine at the prison, presented by the chaplain, the Rev. Henry N. Herndon who is rector at Plattsburg.

### Bases of Just Peace Outlined

*Detroit (RNS)*:—The report of a committee on the bases of a righteous peace was adopted by the General Assembly of the Presbyterian Church. It stated that if the United Nations can stand the strain of war that "the idea of the United Nations can be extended in the service of humanity." The report stated that a just peace requires the end of widespread unemployment; "that all forms of racial discrimination give

place to good will"; "that we unite in the endeavor to raise the standard of living in every land."

### Church Sponsors Students

*Philadelphia, Pa.*:—The Church of the Atonement is sponsoring two American born Japanese who have recently arrived in Philadelphia from the government camp in which they have been living at Rivers, Arizona, for the past year. Both young men will study at Temple University and are transfer students from U. C. L. A. They are living in a room in the rectory that was furnished by members of the parish. They were both obtained through the efforts of the student relocation committee of the American Friends Service Committee which is acting as a clearing house for such students under the war relocation authority.

### Migrant Workers

*Trenton, N. J.*:—Thousands of farm workers, practically all members of the Church of England, have come into New Jersey from Jamaica and the Bahama Islands. The diocesan secretary of social service, Canon Robert D. Smith, has therefore arranged to have the clergy of

St. Philip's, New York, minister to them this summer. One of the priests is himself a native of the Bahama Islands and is canonically connected with the Church of England. This is a voluntary service on the part of St. Phillip's, which is the largest Negro parish in the United States.

### New School Head

*Staunton, Va.*:—Mrs. William T. Hodges (formerly Annie Marion Powell), was elected principal of Stuart Hall at a meeting of the trustees held on May 22. She will succeed Miss Ophelia S. T. Carr, who resigned to accept the office of principal in St. Katherine's school, Davenport, Iowa.

### Choir Festival

*Pittsburgh, Penn.*:—The annual choir festival of Pittsburgh was held in Calvary Church, the Rev. A. B. Kinsolving, 2d, rector. Choirs from thirteen churches participated making a total of 450 voices. Harvey Gaul, well known organist and composer, choirmaster of Calvary Church, conducted and was assisted by other organists from four churches. The service was attended by many of the clergy, brothers from the Order of

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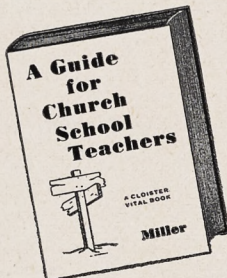
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- APPENDIX I. Choosing Lesson Materials
- APPENDIX II. Books for a Church School Library

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# The Christian Offensive

WE ARE hearing a good deal these days about military offensives which our armies and navies are waging on the war fronts. Intently we read our newspapers and listen to the radio for news about them. They occupy a large place in our daily lives.

The time has come, it seems to me, when the Church, too, must launch a new missionary offensive, an offensive designed to take advantage of some of the tremendous opportunities directly or indirectly resulting from the war. These might be termed wartime missionary opportunities, but their results will be felt long after the war itself is concluded.

These new opportunities are so great and so many it is difficult to select even a few without doing an injustice to others. However, we must make a start in meeting them in the near future if we are not going to forfeit the challenge which they present. And so I venture to pass on a few preliminary suggestions about our missionary program for the next triennium and hope General Convention next fall will consider the whole matter.

One of the most appealing calls comes from Free China, that vast section in west and southwest China into which literally millions have migrated. A gallant group of our Chinese and American missionaries has gone along with them and today is doing one of the finest pieces of missionary work in the history of our Church in the face of terrific obstacles. They tell us of unlimited opportunities if the Church at home will furnish the necessary additional support and personnel at the proper time.

Even in Occupied China, our work is going on and a great program of reconstruction will be necessary as soon as the war is over. Not only have we more than fifty trained veteran missionaries ready to go back to China but we shall need at least sixty-five new workers there. These would include clergy, doctors, nurses, and teachers.

Similar calls come from Latin America where younger Churches of growing strength still depend on us for substantial aid in training their native clergy, in developing educational projects, and in opening up new work.

From India, too, there comes an urgent demand for advance. In the Diocese of Dornakal under Bishop Azariah our own contribution, begun ten years ago, is still meagre, in the face of opportunities unrivalled in any other field. Thousands who seek entrance to the Church would not be turned away if we could play a more vigorous part.

Here at home, opportunities of equal magnitude are open to us. For example, with the Negro race: thirteen million souls, certain to play a larger and larger part in the secular as well as the religious life of our nation. National Council already has made a start in a new program among the Negroes, but this program needs to be expanded in the next triennium. We could place many workers in strategic fields for Negro work.

In war industry areas there is another great, if perhaps temporary, field involving the largest migration our country has ever known.

Both with Negro work and war industry areas, our dioceses and parishes are doing their best to meet these opportunities but in many cases they cannot bear the heavy financial and personnel load alone; in such cases we must help.

These needs constitute a call from God. Our response to this call will require strenuous effort and real sacrifice. We do not begrudge the effort and sacrifice necessary for victory in war. Shall we not be equally ready to pay the price that will be needed to embrace the opportunities to bring into being that new and better world which we as Christians believe to be God's purpose for mankind?

*W. George Tucker*

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page eighteen

St. Barnabas' Brotherhood, Bishop Mann, acolytes, crucifers and torchbearers. The Rev. Thomas Hill Carson, rector of Christ Church, Greensburg, preached. The offering taken is to aid needy parishes and missions in the diocese in building up a good music library. At the close of the service, while the choir and all participating were disrobing, the wailing siren of the blackout signal was sounded. The choirs therefore put on an impromptu service of music for 39 minutes.

### Money Comes In

New York, N. Y.:—Treasurer Lewis B. Franklin of the National Council reported on June 10th that "The handicap of a late Easter has been overcome and collections to June 1st establish a new high record for this date with 111% of the amount due in hand after allowing one month for local collection and remittance."

### Urge Peace Aims

Harrisburg, Pa.:—A council of the United Nations, with an immediate statement of war aims, was urged by the executive committee of the Pennsylvania Council of Churches, meeting here last week.

### Canadian Conference

Toronto:—Three representatives of the Episcopal Church attended the youth conference of the Canadian Church, among them the Rev. Curtis Junker of the National Council's division of youth. He told the young people that in the U.S. an effort is being made to make Christianity "the most venturesome force in the world instead of the most conservative" and he urged them to do likewise. There was much concern over hasty marriages due to the war and plans were made to meet the situation through training and instruction on the responsibilities of home and parenthood.

### Religion in Case Work

New York, N. Y.:—The youth consultation service of the Church Mission of Help recently held a seminar for its staff on the use of religion in case work. Clergy taking part were the Rev. Stephen F. Bayne, Jr., chaplain at Columbia University; the Rev. Otis Rice of St. Luke's Hospital and the Rev. Harry Price, rector at Scarsdale.

### ANSWERS

1. Ecclesiasticus 25.
2. Jeremiah 22.
3. Ecclesiastes 1.
4. II Kings 19.
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CHURCH LEAGUE FOR INDUSTRIAL DEMOCRACY

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THE WITNESS — June 17, 1943



# 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.

WILLIAM L. MASON, JR.  
Attorney of St Louis

I note Mr. Day's article on Dr. Chadwick's comment on the use of the common communion cup and the editorial comment on it (May 20). I cannot but feel with the doctor and editorial writer that our present and general usage should be abandoned upon proper sanction by constituted authority. There is no longer any "war" between science and the Church and any real truth revealed to us by science should be recognized and utilized by Christians for the benefit of the whole Church. Then, as pointed out in the editorial, there is the fact that our churches are in many states violating the sanitary laws by continuing to use a common cup in the eucharist.

However, I do not feel that the substitution of intinction is quite the right solution, and the partaking in one kind it seems to me would be contrary to our articles of religion. I have noticed that in some other denominations the wine is partaken of from small, individual cups. I do not see anything contrary to our doctrine in this system.

\* \* \*

MISS MARY B. ANTHONY  
Churchwoman of Providence

There is no doubt but that congregations are made up of more women than men; that women are expected to give money and work in the Church just as generously as men, so why should it stop there and refuse to take women in full partnership? I think the widening of women's work should not stop at recruiting lay-readers. They should be on vestries, in conventions and I go the whole way in thinking they should be admitted to the ministry.

\* \* \*

MRS. GEORGE A. BARTON  
Churchwoman of Weston, Mass.

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PRIVATE F. H. SANTAG  
United States Army

Last week a copy of THE WITNESS appeared at the club at the fort where I am stationed and I was happy to see it. The cover picture was of a girl and she now adorns our barracks wall. This camp is flooded with Roman Catholic papers, magazines and literature. There is a good deal of Baptist literature, and also Lutheran and Mormon. But there was no Episcopal literature whatever that I can find, until THE WITNESS appeared somehow or other.

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