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# *The* WITNESS

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JUNE 24, 1943



SAMUEL McC. CAVERT  
GENERAL SECRETARY  
OF FEDERAL COUNCIL

THE FEDERAL COUNCIL



## 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 Saturdays.  
Sundays: 8 and 11 A.M. and 4:30 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.

ST. BARTHOLOMEW'S CHURCH,  
NEW YORK  
Park Avenue and 51st Street  
Rev. Geo. Paull T. Sargent, D.D., Rector  
8 A.M. Holy Communion.  
11 A.M. Morning Service and Sermon  
Weekdays: 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'S CHURCH  
Madison Avenue at 71st Street  
New York City  
The Rev. H. W. B. Donegan, D.D., Rector  
8:00 A.M.—Holy Communion.  
11:00 A.M.—Morning Service and Sermon.  
Holy Communion Thursday 12 noon.

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

THE CHURCH OF THE ASCENSION  
Fifth Avenue and Tenth Street, New York  
The Rev. Donald B. Aldrich, D.D., Rector  
(On leave: Chaplains Corps, U. S. Navy)  
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.

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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JUNE 24, 1943  
VOL. XXVII No. 4

## CLERGY NOTES

ALLEY, ALFRED L., of Richmond, Va., was ordained priest on June 3 by Bishop William A. Brown in Bruton Parish Church, Williamsburg, Va.

COX, HARVEY ATKINSON, rector of St. John's Church, Winsboro; St. Stephen's Church, Ridgeway; and St. Peter's Church, Great Falls, S. C., died suddenly on May 30 from a heart attack.

DAVIS, HOWARD EUGENE, was ordained deacon by Bishop Taft on June 5 in St. James' Church, Prospect Park, Pa. Mr. Davis will be curate of Calvary Church, Germantown.

DAVIS, ROBERT E., assistant at St. Paul's Church, Richmond, Va., was ordained priest on June 3 by Bishop Goodwin.

GASS, KENNETH H., assistant at St. Joseph's Church, Detroit, Mich., has accepted a call to be assistant at St. John's Church, Youngstown, Ohio, effective July 15.

GIBSON, THEODORE R., was ordained to the diaconate on June 2 in St. Augustine's Church, Kinston, N. C., by Bishop Penick. Mr. Gibson will serve St. Paul's Church, Washington; St. Mary's Church, Belhaven; St. Jude's Church, Aurora and St. Thomas' Church, Sladesville, N. C.

MALLOCH, James M., dean of St. James' Cathedral, Fresno, California, received the honorary doctor of divinity degree at the commencement exercises of the College of the Pacific.

MASON, SIDNEY D., was ordained to the diaconate on June 7 in St. Paul's Church, Greenville, N. C., by Bishop Jett. Mr. Mason has been placed at St. Thomas' Church, Windsor; Grace Church, Woodville; St. Mark's Church, Roxobel and Holy Innocents' Church, Avoca, for the summer months.

PATTERSON, HAROLD, retired, has accepted a call to be locum tenens of St. Matthew's Church Wheeling W. Va.

SCOTT, WARREN HENRY, was ordained priest on June 20 in the Cathedral of St. John the Divine, New York, by Bishop Manning. Mr. Scott is curate of St. Philip's Church, New York.

ZNEIMER, J. W., was ordained to the diaconate on June 3 in St. Paul's Church, Brainerd, Minn., by Bishop Kemerer. Mr. Zneimer will be vicar of the Church of our Saviour, Little Falls.

## 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 Communion, Tuesday and Thursday, 9 A.M. Holy Communion, Wednesday, 7 and 11 A.M. Noonday Service, daily except Monday and Saturday, 12:25 P.M.

#### 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 Payzant, 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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## Federal Council an Effective Cooperative Agency

*Work Has Tremendously Increased Through Service Given in Connection with the War*

**By Bishop Frank Sterrett**

*Bethlehem, Pa.*:—The Federal Council of the Churches of Christ in America has in addition to carrying on its varied normal activities faced many wartime responsibilities. As one who has been privileged to serve as a representative of our Church during the past two years, I have come to realize the number and the wide range of the demand and opportunities for leadership and I am glad to record my conviction that these neighbors have served well.

There has been throughout a clear recognition that the Council is not and should not try to be a super-Church and that the communions expect to speak for themselves on all matters of doctrine. There is open to us, however, a great field of cooperative service where we, in spite of our differences in policy, worship and theological emphasis can accomplish much more by working together as friendly neighbors in the bond of a common devotion to our Lord.

While we are far from satisfied with progress made, the commission on race relations has helped to bring about better understanding among racial groups of the difficulties faced even by men of the utmost good will in finding a solution that does not involve discouraging delay. The department of Church and social service has through its informal conferences and in other ways furthered understanding in the field of industry and other human relationship. It is satisfying to report that the chairman of this important department is Charles K. Gilbert, the Suffragan Bishop of New York. The commission on evangelism has continued the

effective university missions and the program adopted by the National Christian Mission in many cities throughout the nation. Of especial interest is the experiment sponsored in and about Indianapolis aiming to train workers in the conduct of such missions. Excellent devotional material is prepared for the Lenten season, the Week of Prayer and special occasions and the radio has been used extensively in local and nationwide broadcasts.

The building of a great army, navy and air force has brought to the Church not only the duty of selecting and approving through the commission on army and navy chaplains a large number of chaplains, but the greatly enlarged training camps and overcrowded communities near camp and defense cities have called for and had vigorous action by the commission on camp and defense communities in cooperation with the USO, Y.M.C.A., Y.W.C.A., and other agencies. The commission on foreign relief appeals in the churches, with the Friends Service committee, the American committee for Christian Refugees, the Y.M.C.A., War Prisoners Aid, the central bureau for relief of the Evangelical Churches in Europe, the Church committee for China Relief, the American Bible Society, the Y.W.C.A., and the International Missionary Council for Orphaned Missions has formulated a plan for a united presentation of relief appeals with which our Presiding Bishop's fund is cooperating.

While recognizing the right of the Churches to speak for themselves on the relation of the Church to war, it was clear that in times of emer-

gency there was an urgent need to stress on behalf of all the great principles for which Christians stand. The statements on December 30, 1941 and May 15, 1942 were prepared in this spirit and I believe were welcomed as proclaiming principles while respecting differences as to methods. In this respect we are indebted to the devotion of the commission on a just and durable peace, whose work has been fully reported in *THE WITNESS*. While not attempting to speak for the Council as a whole, they like the department of research and education in the publication of *Information Service* have encouraged study, arranged meetings



*The Rev. Roswell Barnes is the Associate Director of the Federal Council of Churches*

for discussion and have recommended a statement of ideals as an objective for the days to come.

During the biennium committees from the Federal Council and Home



Missions Conference have made a thorough study of comity and prepared a report, the adoption and courageous following of which should mean real progress toward the elimination of waste effort and a more effective reaching of the unchurched.

The Council of Church boards of education, the Foreign Mission Conference of North America, the Home Missions Council of North America, the International Council of Religious Education, the Missionary Education Movement of the United States and Canada, the United Council of Church Women, the United Stewardship Council and the Federal Council have likewise prepared a plan for closer relationship of these agencies.

The Rev. Luther Weigle, for whose fine leadership as president of the Council during 1941-42 we are all grateful, recently put it this way: "Taken together these services of the churches constitute an impressive record of wartime ministry. They make it clear that the churches stand together as a unit in offering thousands of their able younger ministers as chaplains to the men in the armed forces; in providing the hospitality of parishes and Christian homes to the men in uniform; in making soldiers and sailors feel at home in all of the services of the Church; in providing Christian literature for the men; inaugurating new services for the congested populations that have thronged into industrial and defense areas; in providing a religious ministry for prisoners of war; in resettling Japanese Americans in new homes; in bringing relief to Christian refugees, prisoners of war,

orphaned missions and other overseas agencies of mercy and in launching a widespread study of what the churches should contribute to the building of a better world order after the war."

Those also appointed by the Presiding Bishop and National Council as representatives of our Church on the executive committee were the Rt. Rev. Charles Gilbert of New York, the Rev. Charles Gomph of Newark and Mr. John Glenn of New York. Unless prevented by illness they have been present at every meeting of the executive committee and the Rev. Louis Pitt, rector of Grace Church, New York, has been most faithful in serving as an alternate. We have been impressed by the unvarying courtesy of the officers and other members of the executive committee. I hope we have been able to contribute something and I know we are indebted to these friends for a better understanding and a fine fellowship. We expected to find differences of opinion, but these while expressed with straightforwardness have always been presented with consideration.

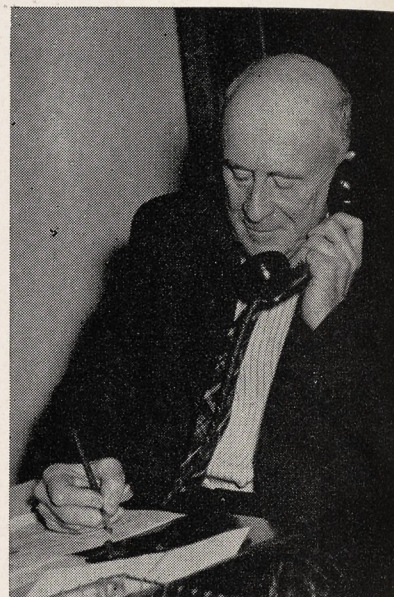
Someone recently said that the Church rarely starts anything or does more than record or take cognizance of something that has already happened or is about to happen. While keenly aware of opportunities lost through over-caution, such claims surely ignore the times when united witness and common faith have exerted great influence on human progress. Under God lasting good is surely coming from these meetings of neighbors of diverse training and experience.

Something is stirring in our world beside pain and hate and tragedy. Those dear to us are giving their all in readiness to serve our country and the United Nations in the cause of freedom and the overwhelming majority of the constituency of the Federal Council are supporting them and believing it is right to do so. But we are cheered and steadied and humbled by the vision of what Christian men and women in the Federal Council and some day through the World Council of Churches can do by God's help in rebuilding a broken world on lasting foundations of justice and good will.

The election of our Presiding Bishop as president at the biennial meeting last December brought distinguished honor to our communion and another great leader to the Federal Council and we are all very happy about it.

## PROTESTANT COUNCIL IS FORMED

*New York (RNS):*—Seven Church, welfare and religious education agencies have voted to coordinate their activities through the



*One of the most effective agencies of the Federal Council is that on industrial relations directed by the Rev. James Myers*

creation of the Protestant Council. Affiliated in the new council are the New York Federation of Churches, the Brooklyn Church Federation, the Queens Federation, the Protestant Welfare Agencies, the Council for Religious Education, the Federation of Daily Vacation Bible Schools and the Protestant Teachers Association. The Council will be directed by a board of 100 members. The Rev. Eugene C. Carder, formerly of the Riverside Church, is to be general secretary.

## DUTCH THEOLOGIAN IS RELEASED

*Stockholm (wireless to RNS):*—Professor Henrik Kraemer, anti-Nazi leader of the Netherlands Reformed Church, has been released from a concentration camp in Holland. The story is confirmed by Geneva Church circles. The well-known Dutch theologian resigned his professorship at the University of Leyden last year as a protest against a Nazi order ousting one of the university's professors because of his Jewish ancestry. He was arrested as a "hostage" last August. Professor Kraemer was a leader at the world conference of Christian youth held in Amsterdam in 1939.

## An Announcement

★ As in former years THE WITNESS will go on an every other week schedule for July and August. There will therefore be no July first number. Between now and General Convention there will be nine issues: July 8 and 22; August 5 and 19 and five numbers in September when we return to an every week schedule. We also wish to announce at this time that plans have been made for a complete coverage of General Convention. For those who are not now regular subscribers, and particularly deputies to General Convention and delegates to the Auxiliary meeting, may we urge the reading of column one on page fourteen of this issue.



# Reconstruction of Church Life In Europe Is Planned

*Churches Here and on the Continent Make Plans for Tremendous Job That Lies Ahead*

**By Henry Smith Leiper**

New York, N. Y.:—It does not take a very wise man to know that not much can now be accurately foreseen as to what the churches of Europe will be when the war—and its immediate aftermath of inevitable chaos—shall have ended. How much less can one explicitly forecast the process of reconstruction which must then be undertaken!

Having said this, it is nevertheless true that certain things appear as characterizing the present state of the Church on the war-torn Continent; and from these others can be safely inferred with respect to the rebuilding that must some day begin after the defeat of the Axis. Were the Axis to remain in control there is no least doubt that destruction of the churches and all that they stand for would go on apace.

So different has been the treatment accorded the institutions of Christianity in the different nations that few generalizations are possible. Among the few that are, I would include the following: All of the churches will be terribly impoverished financially. They will have a very seriously reduced supply of leaders. The institutions for training leaders will be partially or completely disorganized—in some instances without faculties, buildings, libraries, or funds of any kind. The volume of misery demanding relief by the churches will have exceeded imaginable proportions. Most Christian youth organizations will be in fragments. The production of Christian periodicals and literature of all kinds will have ceased. But most difficult of all, perhaps, will be the yawning chasms that will have opened up between the suffering churches and those which have known little of suffering. This last, while a matter of psychology, will have tremendous practical consequences and must be realistically faced.

In addition to these matters directly concerning the churches themselves, it will be true in most instances that agencies such as the

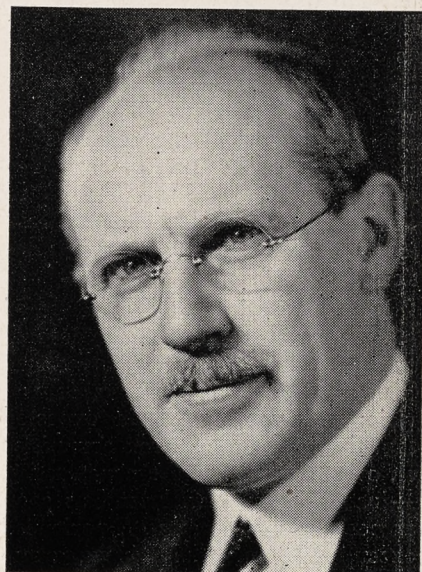
Christian Associations will likewise have ceased to function in most normal ways. They, too, will be needing rehabilitation.

No wonder my colleague, Samuel McCrea Cavert, was led to exclaim, after his visit to Geneva last fall, "Even a slight contact with the European Continent stirs the imagination to realize what a tremendous program of reconstruction . . . will be necessary!" And he adds something still not grasped by many Americans: "Owing to the totalitarian character of this war the churches have been far more deeply affected by it than by the first world war." The churches have lost their liberty in part or in toto in thirty lands. Persecution to the point of martyrdom is present in ten lands.

It is worth while to look for a moment at the planning that has already gone on both in Europe and in this country with this whole problem in mind. It will be recalled that after the last world war much assistance was given to continental churches. Most of it was channeled through denominational organizations. A large amount of money and effort was expended by certain American denominations to build up their related bodies in Europe and to expand them by what could only be regarded in Europe as proselytizing methods. Not until 1922—four years after the end of the fighting—was a significant cooperative organization devised to serve the churches collectively. That was the central bureau for the relief of the Evangelical Churches of Europe. It was founded in Copenhagen, the Federal Council of the Churches of Christ in America taking the initiative. Even from it certain major churches at first held aloof—including the Episcopal Church. Under the direction of Adolf Keller, who was called to its leadership from a distinguished pastorate in Zurich, the bureau was instrumental in raising and disbursing one million and a half dollars in the critical years of reconstruction. Much of this went to Orthodox

churches. Almost alone the bureau succored exiled priests in Russia for years on end. During the same period other large sums were made available to continental churches in ways described above—i.e., through individual denominational agencies. Keller estimates that European aiding churches gave over thirteen times as much as did American churches through the central bureau.

In 1937, when it was plain to the more discerning church leaders that turbulent and stormy waters lay ahead, successful efforts begun years before were pushed vigorously to fruition in the founding of the World



*Henry Smith Leiper, a secretary of the Federal Council of Churches, is also head of the American section of the newly organized World Council of Churches*

Council of Churches. Great stress was then laid by the representatives of the Churches at Oxford and Edinburgh on the responsibility of the ecumenical movement for mutual aid in times of need. Consequently it has been arranged that the central bureau in Geneva shall be related to the newly forming "Department of Reconstruction of Christian Institutions" in the World Council's provisional organization. This department was inaugurated at the urgent instance of representatives of various churches in several lands, notably England, where Dr. Chergwin of the London Missionary Society took the lead in urging this responsibility upon the Council.

Here in the United States Ralph E. Diffendorfer, secretary of the Methodist board of foreign missions, undertook to call together for re-



peated conference the representatives of all agencies having work in Europe. Out of this grew a movement for a new correlation of the united churches and church boards. By action of the Federal Council and the Foreign Missions Conference at Cleveland in December, 1942, there has been set up a Church committee on overseas relief and reconstruction with Mr. Harper Sibley, Episcopalian, as chairman and twenty-four members. Consultants from the International missionary council and the World Council of Churches are invited to sit with the committee. It has not yet publicly announced its policy; but there is no doubt of the seriousness of its intention or of the vigor with which it is undertaking its tremendous responsibilities.

Obviously one of the major questions of policy has to do with relations to governmental agencies such as that headed by Gov. Lehman. Already conferences have been held with him and the groundwork laid for a thoroughly cooperative relationship.

In the meantime another phase of planning has proceeded in accordance with the suggestions made from Geneva by the World Council's provisional committee. It is expected that the American church committee on overseas relief and reconstruction—just described—will send as soon as possible a strong and experienced executive to join the Geneva group as a coordinator between efforts there and in this country. Furthermore individual denominations have been asked to select and send to Geneva, when the way is open, workers of proven ability to represent them not only in their own activities, whatever those may be on the Continent, but likewise to give as much time as possible to the general planning of

cooperative church relief and rehabilitation. Several denominations have already acted on this suggestion and others are considering doing so.

Other agencies are of course interested and are already making plans. Among these the student Christian movement stands out. It is urged on by the widespread interest among young people who want to volunteer for service in Europe when the war ends.

Much uncertainty however exists in the wisest minds with respect to the extent of the need for such workers in Europe. The likelihood seems to be that at most a few highly trained and experienced leaders of tact and linguistic equipment far beyond the ordinary will be sent from America. Europe does not lack and will not lack personnel for the central staffs. The lack will be in local leadership. That cannot be made up for readily by importing Americans for reasons that ought to be obvious to anyone who knows European church life.

The large staffs which the Lehman commission may recruit are likely to include chiefly trained personnel already in Europe when the war ends; although it is thought that some demand may develop for such workers to be recruited in this country. They will however be dealing not with the churches as such but with general physical relief on a broad secular base.

At the present juncture it is most important to stress the need for careful planning and coordination of all contemplated efforts. The beginning made is encouraging, although already there are not lacking signs that sectarianism and proselytism will be revived in some quarters. The most open-eyed, tactful, courageous, and comprehensive thinking must be done if tragic mistakes are to be avoided and available resources made to accomplish the utmost possible for the sake of our distressed brethren in stricken Europe.

## LOS ANGELES RIOTS INVESTIGATED

*Los Angeles* (RNS):—Two churchmen, a Roman Catholic bishop and a Methodist pastor, have been named to serve on a five man committee to investigate the recent "zoot suit" riots in this city. The other three are a Negro attorney, a member of the youth corrective authority and Leo Carillo, motion picture actor. Meanwhile committees of

Church people are themselves working quietly to get at the bottom of the matter. One city official, an active churchman, states that the re-



*The President of the Federal Council of Churches is the Presiding Bishop of the Episcopal Church—Henry St. George Tucker. He is here shown in an off-moment at the Virginia Seminary dunking his doughnut in his coffee. With him (standing) is Prof. Lowry of the Virginia faculty.*

sponsibility must be shared by the churches, the social agencies, the newspapers and the public at large. Much of the trouble, he says, is due to the enforced segregation of Mexican workers in "jintown villages," but the "zoot suiters" also include whites and Negroes as well as Mexicans. Other churchmen declare that the war has helped to create a state of unrest among Mexican and other minority groups, particularly younger people, who are being educated to demand equality.

## NATIVE CHRISTIANS WILL LEAD

*New York* (RNS):—President John A. Mackay of Princeton Theological Seminary told a missions conference held here June 14th that missionaries in the post-war world must be willing to work under native Christians. He declared also that the post-war missionary must have "the capacity to convey to his fellow-Christians in the new national community something out of his own Christian heritage and Christian tradition which shall be helpful for them as they face the task of developing a Church which shall be adequate in doctrine and life for the new situation."

### Who Are These?

1. The maid is fair and wise.
2. They have hands, and handle not: feet have they, and walk not.
3. . . . And with that he went out in a great rage.
4. He had on every hand six fingers, and on every foot six toes.
5. He died a miserable death in a strange country in the mountains.
6. She that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.

Answers on page Eighteen  
—G. W. B.



## EDITORIALS

### *The Federal Council*

WE COULD wish that Episcopalians were better acquainted with the purpose and functions of the Federal Council of the Churches of Christ in America. We are glad to be able to include in this issue an article by Bishop Sterrett setting forth some of the Council's activities. He is well qualified to speak for he not only had an active part in securing the necessary action at our last General Convention by which the Episcopal Church was brought into full membership in the Council, but he has since served as one of the four representatives of our Church on its executive committee.

It is difficult to understand the attitude of mind that for so many years deprived the Episcopal Church of full participation in the work of this exceedingly useful organization. Certainly our association with it during the past three years has produced nothing to justify the fears of those who have been led to regard the Council as dangerously radical in its social and economic pronouncements. Among our twenty-five officially appointed members of the Council are men of recognized Anglo-Catholic convictions. They have received their official reports; they have attended its biennial meetings; they have come to know the type of men who determine its policies and practices; and none of them so far as we know have found anything disquieting to their theological or ecclesiastical predilections. Which leads us to believe that closer association and fuller acquaintance will bring our Church more wholeheartedly to the support of the Council's work and program.

The avowed purpose of the Council, as set forth in its constitution, is to express the fellowship and catholic unity of the Christian Church and to bring the Christian bodies of America into united service for Christ and the world; to secure a larger combined influence for the Churches in all matters affecting the moral and social condition of the people so as to promote the application of

the law of Christ in every relation of human life. That purpose has been served, effectively and consistently, for more than forty years.

It is obvious that if the Churches are to be equal to the critical task of bringing Christian ideals and principles to bear in the rebuilding of our shattered world they will need to combine their energies and learn to work together in mutual trust and goodwill. It would be folly to assume that the Protestant Episcopal Church could, by itself,

measure up to that task. Or the Methodist Church or the Presbyterian Church or any of the other numerous bodies of Christians. In the face of a need so urgent and a crisis so grave, they ought to find it possible to ally themselves for the service that must be rendered.

The United Nations, in the face of a common danger, have found it possible to combine forces against a common foe. We do not expect Britain or Russia or China to accept our governmental system or subscribe to our political theories. But we do find it possible to confer with them, to work out a common strategy and pool our resources in a common cause.

Need it be otherwise with the Churches of Christ in America? We have in the Federal Council a well-proven medium through which to develop a common strategy and to consolidate Christian energies and influence for the most difficult and exacting task those Churches have ever been

required to face.

### *Red Religion*

WE MEAN it reverently when we say that the Holy Spirit is the forgotten Person of the Blessed Trinity. Looking back on His feast we notice an ample array of red but with it all a prevailing lack of evidence that the Protestant Episcopal Church in the United States of America is really aware of the significance of its color scheme—particularly those who wear it most understand it least. Actually on Whitsunday you

### "QUOTES"

THE prospects of liberalism are always dark. The familiar way is always safest and therefore bears the heaviest traffic. Particularly now when totalitarianism is rampant and when men are tired of thinking for themselves a system of authority will be sought not only in politics but in religion as well. The liberals will not win great favor in the next few decades. But in spite of such a prospect there is always the knowledge that a free man who has a hunch and insists on his right to follow it wherever it may lead him, will finally come to a new horizon. For that man the prospect is never dark and the more people shrink from the dangers of the future the more he glories in the free exercise of a liberal mind.

—THEODORE P. FERRIS  
*Rector of Trinity, Boston*



could not even call our Church pink. Many, of course, will be complacently pleased but we think it is too bad, not for political reasons, but because we think it reveals a fundamental gap in our theology of the Holy Spirit.

This is shown by two common view points—the first of which is ordinary, crass, materialism as held by the typical American, and the second spurious spirituality of our religious citizens which avoids any real relationship with bodies and things except stroking the emotions with bad hymns lustily rendered, or piffing sermons soothingly said, with the result that “I think,” precarious as it already is, is dethroned in the name of the spirit by “I feel.” It doesn’t matter what you believe as long as your heart is in the right place. Cardiac religion! And the typical American variety due to the sentimentality of our false spirituality. No wonder this kind of religion has been welcomed by hard-headed business for the reason that it is absolutely no check on the materialistic totalitarianism of contemporary society.

There is a Christian doctrine of the Spirit and it may be called a sacramental definition. It is a union between spirit and matter, bodies and souls, Christ and His Church. The world of the senses is not left to itself but is charged with the meaning of ultimate value, while the spiritual order is made to mean something real in terms of things and actions. But it is going to take some very radical religion to restore the synthesis between the spiritual and the material. The Dove and the Still Small Voice are for other eras. Ours is the redness of

the consuming fire which in the crucible of history will burn out the anti-sacramentalism of both the materialists and the spiritual-ists. We consider it our function to address the latter and we wonder if by next year they will be any more worthy and ready to don the age-old color of the Holy Spirit and to carry it into the battle.

### *The Light of Truth*

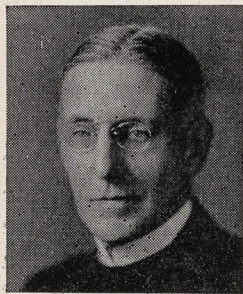
ALL through the Bible, in fact all through the higher religions of mankind, runs a noble metaphor. It is found in the ancient religions and it is still in use today. It is the metaphor of light. It was the symbol of the supreme God to the ancient Egyptians, and to the Hebrews it meant the manifestation of God Himself, the light of His revelation, the light of His presence, the “lifting up of His face” to bless His people. One of the greatest verses in the Bible is in the Psalms: “In thy light shall we see light.”

Liberalism is essentially an attitude, an approach, a way of life, of religious conviction, rather than a set of doctrines or of propositions. It is not opposed to doctrines or propositions, let alone dogmas. Its only opposition is to dogmatism and the substitution of logic or authority for insight—for light. No one has stressed this element in liberalism more strongly or more persuasively than Bishop Parsons, whose article, *Liberalism and Light* appears in this issue. It will go a long way to make clear the essentially religious rather than the philosophical or dogmatic character of liberalism.

# Liberalism and Light

WOULD it be fair to say that the one note which runs through all the papers on liberalism which have appeared in THE WITNESS is “light”? I think so. I am sure that the favorite texts of many

a liberal are “God is light,” “The Light shineth in darkness,” “The light that lighteth every man,” “In thy light we shall see light.” For the liberal’s one dominating desire as he teaches or preaches or lives the Gospel is that he shall see things as they really are,—that he shall let the



light of truth shine ever more brightly; or to put it the other way, that he may in some fashion help to open the doors of man’s dark prison house and let the eternal light shine in. He

by *Edward L. Parsons*  
*The Retired Bishop of California*

never closes doors. Open here! Open there! Light will pour in; dark corners will be illumined. That means, in the phrase which the young liberals of two generations ago loved, that the liberal lets his intelligence play on all life. Matthew Arnold gave them the phrase. The phrase started their thinking. What about these presuppositions, these bulwarked opinions, these century-rooted ideas? they asked. Let us look into them! Let us turn that light which God has given us, His light, on them and see what happens. So men said, “Nothing is sacred to these liberals.” So they repeat today. But they miss the point. It is not that nothing is sacred. It is that nothing is more sacred than truth. For *truth* is



man's way of naming his knowledge of God, the ultimate reality. Only in proportion as he knows God can he "mirror" God in his life. Each step in knowledge of the world is a step in knowledge of God. There is need of the flame of love that this knowledge may become what the Bible means when it speaks of knowing God; but love without knowledge gropes blindly. Let us then forever turn the light which God has given us upon the world which is His world.

That is what the liberals have always been doing. Socrates and Plato did it. Paul did it, and Clement and Origen and Augustine at his best; and the spirit was alive in many a scholastic from Anselm through to Occam. Erasmus and More and Hooker—down the ages the great line holds, of men who are forever trying to see more light, to whom no truth is sacred save God's truth, no faith worth holding which fears the light.

In that spirit grew the liberalism which in many theological and ecclesiastical circles has suffered the same condemnation that democratic liberalism has met at the hands of the fascist philosophers. But the world-views of liberals at any moment must not be confused with liberalism itself. The mission of liberalism is not to propagate a theory. It is to let in light. A man does not have to be a liberal in order to believe in political democracy. The worst Tories in America certainly think they believe in it. He does have to be a liberal to face his political democracy with such questions as, "Do we have any real democracy until it is industrial as well as political?"

## —SONNETS—

### for ARMAGEDDON

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

#### *Lead Us Not Into Temptation*

**E**XPERIMENTAL test of soul, that fire  
Whereby thy martyrs, thine intrepid ones,  
Are fiercely tried, where all the myrmidons  
Of hell array them for the onslaught, dire  
With cursings: such temptation, Lord, require  
Not of our souls, unless among thy sons  
Be one perchance who finds that he who shuns  
That cup shall falsify life's first desire.  
Deliverance from evil is our cry,  
No further test! And yet we know full well  
Of One who, tried and tempted, crashed through  
hell  
And harrowed it. O Jesu, fortify  
Our hearts, and make each one a citadel  
To guard thy faith undaunted though we die!

**SO** THE function of liberalism in theology is not to create dogmatic systems but to throw more light on existing systems, to try to see and so to reveal to others the essential issues. When Stanley closed Westminster Abbey to the Lambeth Conference it was not because he thought Colenso's theories about the Pentateuch were right. It was because he saw that any theory of inspiration which would withdraw the Bible from criticism could not be of God. When Maurice and Kingsley and later on Rauschenbusch and the rest of the social gospel prophets made conservative Christians unhappy, they were not building theories but letting light shine. (It may be noticed in passing that plenty of liberals never get any further than their liberalism. The great liberal is a prophet as well.) When liberals like Muhlenberg and W. R. Huntington began thinking about the Episcopal Church and unity, they were putting to the test of light the presuppositions of the thinking of most Episcopalians. That was what Brent did when he caught the vision of the Faith and Order Conference. "Come together. Put your varied faiths on the table. Turn them over. Compare them. Get into their deeper meanings. Light and more light! Test your opinions. Check them by those of other Christians. The more light you get on all Christian experience and all interpretations of the faith, the more clearly you will see things in right proportion; the less danger of taking your own special interpretation for the Catholic faith of the ages."

The lesson of all this is obvious: Without the contributions of liberalism we would have none of that understanding of the Bible which is accepted as essential to any adequate approach to the mind of men today. Without the contributions of liberalism we would either still be floundering uncertainly in our thinking about the relation of the Church and Christianity to the social order, or listening like serpents before the fakir's charms to the dogmatic assurances of esslesiastics whose goal is dominance, or to the denunciations of the Tories of the world. Without the contributions of liberalism we would still be in the era of controversy on Church unity, instead of in that of conference. We would still be no further along than Rome which, in spite of the yearnings of its Merciers and Maritains and other great souls, has effectively crushed any real approaches to unity. Indeed 1870 closed the door. That great Church became a prison house. The Spirit of Truth was chained. But humbly and penitently too we thank God that for our world the doors are still open. It is liberalism that has kept them open.

Today we need this love of light more than ever. The retreat from reason has been world-wide. It sweeps nations. It drives into theology. It defends



strange rites and childish superstition because they work. It threatens the Church with the methods of the advertiser. It blocks Christian social thinking because it is dangerous. It blocks paths to unity. Just as fifty years ago men said the Bible was too sacred to be submitted to critical study, so today men assert that this or that principle must not be questioned.

But liberalism continues to cry, "Light and more light." Put your presuppositions, your faiths, your politics, your Church, your theology,—put them out in the light; test them by the light. For are we not the children of light, and what other way becomes us?

## Teaching the Trinity

By  
J. CLEMENS KOLB  
Chaplain of the  
University of Pennsylvania

ONE SUNDAY morning when I was a little boy, the rector came into the assembly of our Sunday school and said, "This morning I am going to explain the Trinity." With that he picked up a



Prayer Book and said, "You see this book?" We saw it. "Now you can divide this book into three parts, the cover, the binding and the printing, can't you?" We agreed with that. "But it's not three books, it is one book. When we talk about the Trinity," he went on, "it is something like that. We

can divide God into Father, Son and Holy Spirit, but he is not three Gods. He is one."

The illustration is not original. I suspect that many an earnest cleric and church school teacher has used some such illustration, and hoped for the best. It may be a Prayer Book, or it may be a flower, or it may be St. Patrick's classic example of the three leaf clover. I cannot say that the illustration of my rector clarified my understanding of the nature of God. Rather, it left confusion worse confounded, and I tried to figure out whether Jesus was the cover or the binding or the printing. And I never was able to make up my mind.

The worst fault of this common type of illustration lies in its heresy. To put it technically, it is the old Sabellian heresy all over again. Eighteen hundred years ago the Church denied that Father,

Son and Holy Ghost are merely three aspects of the same thing. The *reductio ad absurdum* of this type of heresy is to be found in the story of the three blind men and the elephant. That too is Sabellianism of a sort. I do not mean to affirm that I came out of Church School with the slightest taint of Sabellianism. Nor did any of the other pupils, so far as I know. Rather, I came out quite the opposite. I ended up on the opposite heresy of Tritheism. When I thought of the Trinity, which I didn't very often, I thought of the Trinity as exalted Siamese triplets, or as someone else has said, "When the average person thinks of the Trinity he pictures the Persons as three Lord Chesterfields."

Judging by some one hundred papers of college students written on the subject, *My Religion*, I can say that that is about where most of them stand. Those who believe in the Trinity are almost all of them Tritheists. But an astonishing number of pupils who come from churches that hold to the trinitarian doctrine are really Unitarians. The Unitarian Church as a church may not be large, but if everyone who holds to the Unitarian teaching about the Trinity were a member of the Unitarian Church, that church would be a very large and flourishing body.

FATHER WILLIAMS, of the Cowley Fathers, gave an explanation of the Trinity at a recent conference at the College of Preachers. I think it is the most helpful illustration that I have ever found. If in teaching the Trinity we are to avoid the Scylla of Sabellianism and the Charybdis of Tritheism, the teaching of the Trinity, it seems to me, should be developed along the lines of this illustration. "The Doctrine of the Trinity," said Father Williams, "can best be likened to Shakespeare, if we divide Shakespeare into first the man himself, secondly his works, and thirdly his influence." I like this analogy. To me it throws a great deal of light on the doctrine of the Trinity. First of all, there is the man himself, William Shakespeare. He was also a great creative genius. One can liken that to the first person of the Trinity, God. Secondly, there are the characters whom he created. Though these characters became incarnate in time and in history, they all had pre-existence in the mind of their creator. They are the image of his person. All of Shakespeare that could be crowded into another character has been put into some of his creations. They are of his substance. Liken that analogy to the second person of the Trinity, the Son. And thirdly, there is the influence of Shakespeare and his works upon the world. His plays are a standard against which other plays are judged. They are the criterion and the inspiration of Eng-



lish literature. I think we can see the analogy between this and the doctrine of the Holy Spirit.

When we look at the Trinity in this fashion we begin to understand why the Church defended this doctrine so strongly, and how it came to be not as a formula made up by some clergymen to mystify the people, but how it grew out of man's own experience of God.

The man who lived at Stratford-on-Avon: that is Shakespeare. Hamlet, the Merchant of Venice, King Lear, As You Like it, that is Shakespeare. Those plays and those characters are as much alive today as they ever were. The influence that he has

cast for three hundred years: that is Shakespeare. And so with God. The Creator of the world in whom we live and move and have our being: that is God. And Jesus Christ, pre-existent in the Father, and alive for ever: that is God. And the Spirit of Holiness: that too is God.

This illustration might be very helpful in teaching the Trinity, but one last word of caution. Even when a person thinks he understands the doctrine of the Trinity, let him not think that he understands all there is of the nature of God; "for God," as some saint has said, "is at least the Trinity."

# The Proposal of Union

AS A MEMBER of the joint commission on Approaches to Unity and as a conservative Churchman neither Anglo-Catholic nor Liberal Evangelical, I am glad to accede to a request of the editors of THE WITNESS to write a few words on the proposed tentative steps to be taken to provide ultimately for the union of the Presbyterian and Episcopal Churches. In all our discussions we cannot too often bring to the attention of the Church the invitation extended by the General Convention that met in Cincinnati, Ohio in October 1937 in the following impressive words:

*"The General Convention of the Protestant Episcopal Church in the United States of America, acting with full realization of the significance of its proposal, hereby invites the Presbyterian Church in the United States of America to join with it in accepting the following declaration:*

*The two Churches, one in the faith of the Lord Jesus Christ, the Incarnate Word of God, recognizing the Holy Scriptures as the supreme rule of faith, accepting the two Sacraments ordained by Christ, and believing that the visible unity of Christ's Church is the will of God, hereby formally declare their purpose to achieve organic union between their respective Churches.*

*Upon the basis of these agreements it is hoped that the two Churches will take immediate steps toward the framing of plans whereby this end may be achieved."*

I have often wondered just what the Church expected our commission to do. Did these words mean no action at all? Were they intended purely as pious platitudes? To some of us it seemed clear that as a legally constituted commission we were in honor bound to work out some practical plan. Do the delegates to General Convention and those who now oppose action of any sort really believe that our commission should have done nothing constructive? For six long years we have been meeting both separately and with the Presbyterian de-

partment of Church Cooperation and Union; we have examined and studied all sorts of proposals and we have kept the Church informed of steps taken. We have not always acted by unanimous agreement; but we have by a very clear majority worked out a set of basic principles which are not vague and meaningless but which require sacrifices from both Churches, although in the judgment of the majority of our commission they do not surrender Catholic principles.

We ought not to forget, we Episcopalians, that the Presbyterians have accepted the episcopate as a necessary function of the reunited Church; nor should it be overlooked that plans for cooperative arrangements until organic unity is achieved are by mutual consent permissive and not mandatory.

My personal hope is that the next General Convention may adopt the report of the commission in principle and refer the *Basic Principles* with approval to the next Lambeth Conference that will meet at the close of the war. In such a vitally important matter I am not in agreement with the Bishop of New York that these plans are of concern to the American Church alone.

What the action of the General Convention may be it is impossible to predict. One fears sometimes that there is much defeatism in the air and that there may be widespread acceptance of the criticism of an ardent Churchwoman, "I don't see as these plans will get anywhere; the Presbyterians *think* they are right and we Episcopalians *know* that we are." That attitude must in time be changed if we are to get anywhere at all. The

*by Kenneth M. Sills*

*President of Bowdoin College  
and Member of the Commission*



commission on Approaches to Unity feels that in placing its proposals before the Church it has at least attempted to carry out the mandate of General Convention; and I am sure would wish its report to be considered without prejudice on its merits.

## The Hymnal Presents . . .

A HYMN FOR THE CHRISTIAN HOME

**A**MONG the several excellent committees of the Federal Council of Churches is one on marriage and the home that each year advocates the observance of national family week. The committee on worship has gathered material appropriate for church services held in connection with the observance.



No hymn related specifically to the Christian home is to be found in our present Hymnal. The Rev. F. Bland Tucker has supplied the deficiency for the revised Hymnal by writing a hymn based upon Ephesians 3:15 and upon the concluding prayer in the Form of Solemnization of Matrimony. Pending the publication of the revised Hymnal a familiar tune is available, so that the hymn may be used at once.

*Tune, Christchurch*

*Our Father, by whose Name  
All fatherhood is known,  
Who all mankind dost claim  
As children of thine own,  
Bless thou all parents, guarding well  
The homes in which thy people dwell.*

*O Christ, thyself a child  
Within an earthly home,  
With heart still undefiled,  
Thou didst to manhood come;  
May all our children see thy face,  
And grow in wisdom and in grace.*

*O Spirit, who dost bind  
Our hearts in unity,  
Who teaches us to find  
The love from self set free,  
Make thou our homes by this release  
Abodes of blessing and of peace.*

Dr. Tucker, whose Communion hymn from the *Didache* appeared in this column December 4, 1942, is the rector of St. John's Church, Georgetown, Washington, D.C., and is a member of the commission to revise the Hymnal.

—HOWARD CHANDLER ROBBINS.

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## Talking It Over

By

W. B. SPOFFORD

**W**HEN I printed that little bit about the high church parish in Redfield, England, that refuses to ring the church bell when victories are won and where the Union Jack is not displayed, I rather expected letters saying: "Yes, we know there are places like that and parsons like that—blue-eyed peace lovers who allow the Nazis to kick the life out of them and take it laying down. The jellyfish parsons running this parish in Redfield are doubtless that kind of a bunch." Several such letters have come.



So, just to keep the record straight and so you may know what sort of a Christianity is being preached in this strange parish where they swing incense and do things with Methodists and Congregationalists, just bite into this, called *An Answer to Lord Vansittart*, from the little magazine of the five cooperating churches of Redfield, England, edited by the Reverend Father Mervyn Stockwood . . . and as they say in radio: "Take it away Father Stockwood."

We all say "Never Again," but Lord Vansittart appears to be saying, "Never again in Germany." We say "Never again anywhere." Until the majority of people are agreed on that, it is bound to happen again somewhere. In 1588 Spain was the great danger. Fifty years later Englishmen were still saying "Never again shall Spain be strong," and already Richelieu was preparing France to dominate the continent. When she had done so once, the English backed Prussia to stop her doing it again, and Napoleon's attempt at world Empire ended when Blucher's Prussians came to the aid of Wellington at Waterloo. Did anyone then foresee a new invasion of Belgium in 1914 by her deliverers of a century before? When the Japanese navy was called in to sink German U boats in the last war, did anyone foresee Pearl Harbour? We repeat "Never again—Anywhere." All nations must be rendered incapable of aggression. That, you may say, is impossible. Very well then—peace is impossible, and there is an end of it. But of course it is no more impossible to have a single Air-Force for the world than it is to have a single army for Great Britain, where English, Scots, and Welsh were once at each others' throats. In fact, some sort of world government will become inevitable.

That brings us to the fundamental error of the Vansittart school of thought. They still think of

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this war in national terms. It is a war of the German, Italian and Japanese nations against the rest of us. But in fact it is a war of ideas. It is a war of Nazism against Democracy. Patriotism complicates matters. There are Germans who fight for Nazism because it is German. There are Englishmen who fight for Democracy because it is English! They don't like it for itself. What they would really like to fight for is some sort of British National Socialism. These are the men who would have preferred, if there had to be a war, to have had Germany for an ally and Russia for an enemy: the men who thought it was ridiculous to fight for Chinks in Manchuria or for Niggers in Abyssinia, and positively criminal to supply arms to the legitimate government of Spain; who referred scornfully to Czecho-Slovakia as a far-away little state, and spoke of Hitler as a bulwark against Bolshevism. They are fighting now, or doing their best for their country as ambassadors and so forth, but only for their country, and not for the cause in which their country fights. In fact, at heart they do not believe. Similarly there are men fighting for Germany because it is their country, not because they really believe in Nazism. The Nazis were not voted into power by a clear majority of the German people. A majority voted against them, but because the majority was divided against itself, the Nazis had a majority over any other single party. Once in power they brought to bear all the machinery of propaganda to convert people, especially the children and young folk, to their way of thinking. They suppressed all opposition, allowed no one to hear the whole truth about anything, but only that part which would make them support Hitler. Could any nation have stood it? Could we?

Nor were the Germans the only dupes. Otherwise sane Englishmen went to Germany and came back in rhapsodies about the wonderful roads, the wonderful music, the wonderful beer and what-not. Goebbels and company are competent stage-managers and the Nazis put on a good show. No wonder they took people in. How dreadful that the German clergy should have swallowed such wicked lies. Dreadful indeed, and pitiful; but what about Dr. Buchman and Dean Inge, and thousands of other respectable English and American clerics who could put up with the nasty taste of the Nazi medicine because they believed it would purge a sick world of atheism, free-love and pornographic pictures? And what of the crowds of ordinary English people who "weren't interested in politics" and believed in a politician because he could puff at his pipe and pretend to be just a plain, blunt man like one of them? They did not know the facts? This plain, blunt man knew them. But his lips were sealed. And it was better to trust him than firebrands, theorists and extremists (such as Churchill,

Eden and Cripps). Each to his taste. The English were deceived by the pipe and the Germans by the crooked cross—but they were both deceived.

The Russians were not deceived. Throughout the Soviet Union (save for the brief period when—rightly or wrongly—Stalin stooped to deception to gain time) Nazism has constantly been declared the enemy alike of Russia and of the human race. There alone patriotism has not confused the issue but has clarified it. For the Soviet is pledged, now as ever, to world revolution. It takes little account of where men were born, or what language they speak. If they are bearing arms for a reactionary government it will be necessary to shoot quite a lot of them, but the ultimate aim is to get the main body of those who remain to come over to the side of the revolution. That is why the Soviet propaganda is so good. The Soviet believes that the only good Nazi is a dead Nazi, but also believes that Nazis are made and not born. "Nazism," cries Hitler, "will make you lords of the world!" "Nazism," replies the Russian radio, "will lead you through hell to death. Why not chuck it? Wake up and live!"

No doubt the Soviet intends to punish war-criminals as drastically as it punished the Czar and the kulaks, who were also regarded as war-criminals, and in the same war—the war for the welfare of the common people of the world. Punishment for the deceivers; conversion for the deceived; conversion, first by defeat, then by propaganda and by the visible benefits of the New Age. That was Lenin's program for the simple soldiers of the Czar; it needs little alteration to make it fit the population of Germany who, as the silent doubt of victory swells to the horrible certainty of defeat, will cry with all the vigor of a Vansittart, "Never again!" Then will be the time for the advancing allies to proclaim, not "Woe to the vanquished" but "Long live the forward march of the common people of all lands towards their true and just inheritance!"

## THE SANCTUARY

*Conducted by John Wallace Suter*

### A PRAYER FOR CHAPLAINS

**O** GOD, give grace and power, we beseech thee, to the ministers of thy Word in all fleets and armies; inspire them with patience, kindness, and wisdom, that they may reveal to those whom they serve that in all times and in all places thou carest for them; through Jesus Christ our Saviour. Amen.

—Prayers for Private and Family Use  
CHARLES LEWIS SLATTERY  
Macmillan Co.



# News of the Episcopal Church in Brief Paragraphs

Edited by Julian Smith

## Convention Delegates

**New York:**—If you are a deputy to General Convention, or even if you are not but wish to read authoritative articles about the various issues that are to come before the meeting in Cleveland in October, we believe you will be interested in this announcement. Unity with Presbyterians surely is to be one of the most important matters. This subject has been explored fully by *THE WITNESS*, and will continue to be, with *both* sides presented. Thus forthcoming numbers will carry articles by Bishop Johnson and the Rev. Frank Damrosch, both of whom oppose acceptance of *Basic Principles*, and articles by Dean Zabriskie of the Virginia Seminary and the Rev. Irwin St. John Tucker who present the other point of view.

The Status of the Presiding Bishop is an important matter to come before Convention. We will feature an article on this by Bishop Johnson. Bishop Ludlow is to present the subject of Clergy Placement, and Mr. Spencer Miller, Jr., the question of how best to give lay employees of the Church social security. Bishop Washburn is to offer an article on the important matter of theological seminaries, one of the subjects to come before the Convention. Whether or not Suffragan Bishops should have votes in General Convention will be dealt with by Bishop McElwain, while Bishop Parsons whose article in our series on *Liberalism* appears in this issue, will write on Translation of Bishops. The vital question of what sort of a post-war world the Churches should desire and work for will be the subject of an article by Dean Joseph Fletcher of the Graduate School.

In addition to these features, having to do with issues immediately before the Church, *THE WITNESS* promises many other feature articles which we are sure are of unusual worth. You receive also each week the news of the Episcopal Church as presented by our diocesan correspondents, plus the excellent worldwide news coverage of the Religious News Service (RNS).

All of which is by way of an invitation to subscribe, if the paper is

not now being mailed to your home each week. Try it for twenty weeks for one dollar. Simply mail a card with your name and address—we'll bill later. No informed Churchman can do without *THE WITNESS*.

## Union Approved

**Santa Rosa, Cal.:**—The synod of the Pacific, meeting on June 9 and 10, dealt with the vacancy of the episcopacy in the missionary district of San Joaquin and adopted unanimously a resolution asking that efforts to achieve organic union between the Episcopal and Presbyterian churches be continued. Appointment of a committee to study the relations of missionary districts to the National Council was ordered.

## Summer Session

**Berkeley, Cal.:**—A special five weeks summer session is being held at the Church Divinity School of the Pacific from June 14 through July 16. Students will be able to complete two courses during this period and then do special tutorial work for additional credit during the remainder of the summer. Dean Shires will give a course on pastoral relations; Prof. Miller will teach Christian ethics and Prof. Bosshard is also giving a course. The summer session will be open to new students, especially those from the navy V-7, who intend to enter the chaplaincy, and to any clergymen who wish to attend. The fall quarter will begin September 20.

## Theological Faculty

**Montreal:**—Plans for the establishment of a theological faculty at McGill University, comprising the theological teaching staffs of the United Church in Canada, the Presbyterian Church and the Anglican Church, are progressing here. The proposed faculty would have eight chairs, with two professors from each Church.

## Post-War Principles

**Toronto:**—A resolution proposing the formation of a group of Protestants, Catholics and Jews to take the initiative in preparing a statement on which all might agree, outlining basic principles regarding peace and post-war reconstruction was adopted here by the North American Institute on the war and the organization of peace. Delegates repeatedly stressed that the Church could not hope to accomplish its objectives except through united effort.

## Protest Sterilization

**London:**—A joint protest by Protestant and Catholic leaders against the "infamous practice" of sterilization of Jews who have contracted "mixed marriages" has been submitted to Reich Commissar

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Arthur Seyss-Inquart of the occupied Netherlands. The protest gives the first inkling that sterilization measures are being taken against Dutch Jews married to non-Jews. Dutch doctors, it is stated, have unanimously refused to perform operations but a number of Jews are said to have been sterilized by Germans.

### Clericals in Mexico

**Mexico City:**—For the first time in fifteen years Mexican priests are now allowed to appear in public in clericals.

### Hurry, Hurry

**Cleveland:**—The local General Convention committee urges those to attend General Convention to make their train reservations early. Here are their suggestions: arrive in Cleveland if possible on Friday, October 1. As far as possible travel during the day time and not on sleepers. The committee is gathering information as to routes etc., which will be made available to delegates, but they cannot make the reservations. The Convention opens on Saturday the 2nd and closes on Monday the 11th.

### Unity Commission

**New York:**—The last meeting of the commission on unity before General Convention was held June 14-17, and conferences were held both with the Presbyterians and with the Methodists. Further consideration was also given to Basic Principles which has been somewhat changed. It is to be released through the Church papers soon. Attending: Bishop Parsons, chairman; Bishop Fenner of Kansas; Bishop Stevens of Los Angeles; Dean Angus Dun of Cambridge; Francis Bloodgood of Madison, Wis.; Canon Theodore O. Wedel of Washington; Dean A. C. Zabriskie of Virginia; the Rev. Howard Chandler Robbins of New York; Mr. William L. Balthis; Mr. J. C. Spaulding and Dr. Alexander Guerry.

### Christian Education

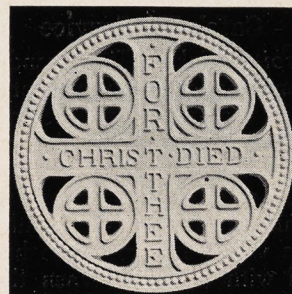
**St. Louis:**—Frances Bailey, now working with the Rev. Matthew Warren at the experimental center for Christian education here, has been released for six months to serve as research secretary for the national committee on the training and employment of women for work in the Church.

### Flay Propaganda

**Syracuse, N. Y.:**—"Unchristian propaganda" in the war effort was denounced in a resolution adopted by the Presbytery of Syracuse. It hit particularly at the method used in some of the schools to promote sale of war stamps. The children were given the privilege of slapping the face of a Japanese drawn on the blackboard when they bought a stamp. The Presbytery asked "all public leaders to spare children the harvest of hatred which may warp their attitudes irreparably for constructive participation in peace."

### Too Many Churches

**New York:**—One third of the 171 churches in Youngstown, Ohio, are superfluous, according to a study made by H. Paul Douglass at the re-



### THE SERVICE CROSS

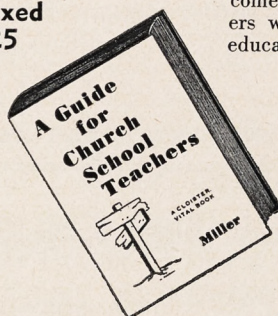
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quest of the Federated Churches of the city and the Home Missions Council. A program was offered to church leaders to remedy the situation. Douglass called conditions in Youngstown not unlike that of a majority of American cities.

### Catch-Up Service

**Detroit, Mich.:**—Fifty candidates for confirmation were presented by fourteen clergymen of Michigan at a special 'catch-up' service in St. Paul's Cathedral on June 8. The plan of a 'catch-up' service for the convenience of clergymen with candidates who were unable to be confirmed with the class when the annual visitation was made in their parish, was inaugurated three years ago by Bishop Creighton.

### Fast Work

**Mercer Island, Wash.:**—It took exactly ten hours to build the new rectory of Emmanuel Church for the Rev. Frederick J. G. Kepler, rector. Parishioners of the church watched the complete erection of the building with interest and awe and noticed that only the shingles of the roof and a few finishing touches inside remain to be done. Mr. Kepler is also chaplain of the Children's Educational Foundation.

### A Successful School

**Fork Union, Va.:**—Dr. John J. Wicker, president of Fork Union Military Academy, an R.O.T.C. honor school with the highest academic rating, reports the finest session of the schools in forty-five years of history. Enrollment reached 736 students, all boarders except 4, representing 18 different denominations, 28 states and a number from foreign countries. At its recent commencement, 110 students were graduated. Dr. Wicker is determined that above everything else Fork Union shall be Christian, therefore the chief emphasis is placed on a Christian education.

### Chinese Bishop Dies

**New York:**—The aged Chinese bishop, Mok Shau-tsang, has recently died. He was assistant to Bishop Ronald Hall in the diocese called Victoria Hongkong, which includes the now famous free-China province of Yunnan. Bishop Mok was designated as Bishop of Canton and was in charge of work in that city and the surrounding province of Kwantung. Consecrated in 1935, he was seventh in the line of Chinese bishops, and the second to die. When Bishop Hall was in the United States

earlier in the war, he said his last word of Bishop Mok reported him, at the age of seventy-five, riding off on the back of a motorcycle to visit distant missions.

### Want a Job ?

**Fort Oglethorpe, Ga.:**—Twenty-two services and three chaplains aren't enough to take care of the crowds of WAACS in churches at the third WAAC training center. Chief chaplain J. O. Lindquist has therefore recommended that nine chaplains be assigned to the post.

### Rural Conference

**New York, N. Y.:**—The National Episcopal Conference on Rural Church Work will be held this year from June 28 to July 9, at the University of Wisconsin, Madison. The Rev. Clifford L. Samuelson, who is

director of the conference, which is held under the auspices of the division of domestic missions and the town-country leadership school of the college of agriculture of the university, says that "The acute dislocation of individual, family, parish, community, and national life under the impact of war makes the conference of increased importance this year. New problems are putting Church leadership to new and greater tests. The work this year is particularly aimed to strengthen the Church's leadership to meet the demands of new individual and group attitudes and relationships." Mr. Samuelson feels that the conference is particularly fortunate in securing top-flight professors in their fields at the university, and points out that the curriculum has been worked out carefully to have a definite and im-

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page eighteen

mediate applicability to changed community life resulting from the war.

### Now a Corporal

*Jersey City:*—Former Church Army Captain John Atwell, is now Corporal Atwell in the United States Army as assistant to the Episcopal chaplain at a training camp. Writing to Captain Earl Estabrook, national director of C. A., Corporal Atwell says that he is finding out some of the things necessary to make a faithful soldier. "He must first be able to put up a battle against evil which is always present, in or out of the army. Then he must be able to withstand the hardship of physical and mental discipline. Basic training brings in the following factors: hiking in rain and heat; how to use one canteen of water a day for everything but sailing a boat; how to dress and fight at night under fire; how to sleep a week at a time in a dry or muddy foxhole or on the ground; how to get through a gas attack at any time without being a casualty; how to crawl on all fours under live machine gunfire. After this training one is required to be physically strong, mentally alert and spiritually Christlike. This brings a soldier to the end of his basic training and at the beginning of his long-desired appearance before the approaching enemy to win and to conquer—for which he has been trained so well."

### Urges Unity

*New York, N. Y.:*—The Rev. Leonard Hodgson of England, just arrived in the United States from England, strongly urged Church unity in an address delivered on June 15th before a large group of Church leaders. He is to remain in the country through July, with speaking engagements in many cities. Canon Hodgson is a professor of theology at Oxford University and the secretary of the continuation committee of the World Conference on Faith and Order.

### Bishop of Erie

*Oil City, Pa.:*—The Rev. Edward Pinkney Wroth, rector at Warren, Pa., was elected Bishop of Erie on June 16th. He was elected on the eighth ballot. He succeeds Bishop John C. Ward whose retirement became effective on June 1st.

### ANSWERS

1. Sara, whom Tobias released from an evil spirit. Tobit 6.
2. The idols of the heathen. Psalm 115.
3. Nicanor. I Maccabees 7.
4. One of the giants of Gath. II Samuel 21.
5. Antiochus Epiphanes. II Maccabees 9.
6. The heroine of Solomon's Song. Chapter 6.

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THE WITNESS — June 24, 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.*

THE REV. SAMUEL J. MARTIN  
Rector of St. Edmund's, Chicago

The appointment of Archdeacon Harris as secretary of Negro work is a great joy I am sure to all who are interested in the expansion of the work of the Church among colored people. The choice is an excellent one. May I also express my appreciation for your splendid edition of THE WITNESS emphasizing the Negro and the war. I was delighted to distribute it to the communicants of my parish. Nothing is more needed than an intelligent and informed laity.

\* \* \*

MR. WINSLOW AMES  
Yellow Springs, Ohio

Thanks very much for the admirable British statement of Christian belief; for William Huntington's excellent answer to the 6-vs-5 editorials, and for the non-frantic discussion of the common cup problem. This is one which can raise as wild a storm as any now going on. To this child intinction, as used in a good many large churches in cities, seems wise and perfectly decent. I have seen an individual-cup communion in a Virginia church and could not care for it. But even that was better than communion in one kind, which suggests an exclusiveness and priestcraft pretty unpleasant to most Episcopalians.

\* \* \*

MRS. R. M. JOHNSON  
Churchwoman of Boston

No subject has been more in my mind that the ruling of the Episcopal Church on divorce and re-marriage. I hope and pray that the Church can promote happy marriages and happy childhood. I think clergy and bishops working together can do this and that the laity will follow suit. A few bishops may be difficult but why shouldn't their narrow-minded Phariseism be ignored? Why couldn't a rector or bishop, inclined to help both parties who want to remarry, get together and see that these people get the full friendship and support of our Church? I believe the

Roman Church does work for the good of family life and so helps herself. We have narrowed our rules and inflicted untold suffering and many people have no use for the Church in consequence. No wonder our youngsters rebel. I do not for a minute take marriage lightly. I have never been able to see how anyone could marry more than once, but if others can, and so make children happier, I am sure the Church should do all in her power to make things less hard for all.

\* \* \*

MISS KATHERINE J. EVERTS  
Brattleboro, Vermont

It is difficult for me to express in adequate words my gratitude to THE WITNESS for making accessible, in this critical period of our struggle, the inspiration and tremendously clarifying force of Charles Rann Kennedy's vision.

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- VI The Lord and His Servant (ages 11-14)
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