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The WITNESS

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AUGUST 19, 1943

PVT. HENRY LIESKE
SOUNDS CHURCH CALL
IN NORTH AFRICA

(See article, page 8)

A LETTER FROM AFRICA

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. Roelif 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.

Daily: 8 Communion; 5:30 Vespers.

Tuesday through Friday.

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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EDITORIAL BOARD: F. C. Grant, chairman, W. B. Spofford, managing editor; G. V. O. Barry, L. W. Barton, Catharine Fort, C. K. Gilbert, G. C. Graham, W. R. Huntington, Arthur Lichtenberger, T. R. Ludlow, H. C. Robbins, W. M. Sharp, J. W. Suter, J. H. Titus, W. M. Weber.

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AUGUST 19, 1943

VOL. XXVII

No. 8

CLERGY NOTES

BARRETT, PRENTISS, was ordained priest on August 6th by Bishop Abbott at the Good Shepherd, Lexington, Ky. He is in charge of St. Thomas', Beattyville, Ky., and associated missions in Lee and Estil counties.

BENNETT, GEORGE H., formerly assistant of St. John's Church, Tampa, Fla., has been elected rector of the church.

BESTE, HARRISON, was ordained to the priesthood by Bishop Block, in the Church of the Advent, San Francisco, Cal., on August 6. He is to be curate of the Church of the Advent.

CAUTION, TOLLIE L., former rector of St. Augustine's Church, North Philadelphia, Penn., began his duties as vicar of St. Luke's Church, Washington Heights, N. Y., on August 1.

FERINGA, NICHOLAS M., vicar of the Chapel of the Incarnation, N. Y., will become assistant headmaster of St. Peter's School, Peekskill, N. Y., on Sept. 1.

FIELD, JOHN RANDOLPH, rector of Calvary Church, Wilmington, Del., will become the rector of St. Andrew's Church, Princess Anne, Md., on September 1.

FRITZ, CHARLES E., rector of Trinity Church, Menlo Park, Cal., was appointed chaplain and religious counselor of Menlo School and Junior College. He will also teach courses in religion.

HAMPTON, LEON W., was ordained deacon on June 28 by Bishop Strider in Grace Church, Eckman, W. Va. He will be in charge of Holy Trinity Church, Bramwell and Grace Church.

KILE, WILLARD L., was ordained deacon on June 24 in St. Paul's Church, Elm Grove, W. Va., by Bishop Strider. He will be in charge of St. Paul's Church.

SMITH, HARVEY DEWITT, was ordained priest in Holy Trinity Church, Fallon, Nevada, on July 28 by Bishop Lewis. He is to be vicar of Holy Trinity Church, St. Alban's Church, Yerington, and Coventry Cross, Smith Valley.

WARREN, HAROLD HUDSON, was ordained priest in St. Matthew's Cathedral, Dallas, Texas, on July 4 by Bishop Moore.

WRIGHT, THOMAS H., dean of Grace Cathedral, San Francisco, Cal., will become rector of St. Mark's Church, San Antonio, Tex., on September 15.

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.

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 Saturdays.

Holy Communion, 12:10 Wednesdays, 11:15 A.M. Saints' Days.

The Church is open daily for prayer.

EMMANUEL CHURCH

911 Cathedral Street, Baltimore

The Rev. Ernest Victor Kennan, Rector

SUNDAYS

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

Tuesday 7:30 A.M. Holy Communion.

Wednesdays 10:00 A.M. Holy Communion.

Thursdays 12 Noon Holy Communion.

Saints Days and Holy Days 10:00 A.M.

Holy Communion.

EMMANUEL CHURCH

15 Newbury Street, Boston

(Near the Public Gardens)

Rev. Phillips Endecott Osgood, D.D., L.H.D.

Rev. Arthur Silver Paysant, M.A.

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

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

CHRIST CHURCH

Nashville, Tennessee

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

7:30 A.M.—Holy Communion.

9:30 and 11 A.M.—Church School.

11 A.M.—Morning Service and Sermon.

6 P.M.—Young People's Meetings.

Thursdays and Saints' Days—Holy Communion 10 A.M.

GRACE CHURCH

105 Main Street, Orange, New Jersey

Lane W. Barton, Rector

SUNDAYS

8 A.M.—Holy Communion.

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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Commissions Submit Reports To General Convention

*A Majority and Minority Report on Unity
and Also Report on World Reconstruction*

By W. B. Spofford

New York:—Two more commissions of General Convention have submitted reports to bishops and deputies, and through the Church press to the membership of the Church generally. The unity commission has submitted a majority report, signed by twelve members, and a minority report which is signed by three.

Four questions are asked in the majority report: "Is the Episcopal Church prepared to move toward organic union. (1) with a Church which is willing to accept the historic episcopate while not prepared to accept a particular doctrine concerning it? (2) With a Church which, initially at least, has no order of the diaconate integrated with the order of the priesthood and of the episcopate as one of 'three orders'? (3) With a Church which is prepared to accept the rite of confirmation 'as a representative rite of the whole Church' but which at present is not prepared to restrict the administration of this rite to bishops only? (4) With a Church which is not asked to subscribe (as our clergy are not asked to subscribe) to any theory of the priesthood beyond that which is implied in the second of the alternate ordination formulae in the service for the ordering of priests in the Book of Common Prayer?"

"The time has come," states the majority report, in part, "when this Church must fairly face all the implications of her own formal actions in relation to Christian unity. It has become increasingly evident that, without a clear acceptance by this Church of these implications, negotiations with the Presbyterians or

with any other Churches with which the commission on approaches to unity is in conference, cannot be carried to completion. The department of Church cooperation and union of the Presbyterian Church have given us the assurance of their willingness to recommend to the Presbyterian Church the acceptance of the historic episcopate."

In view of the foregoing considerations, the majority report will ask General Convention to continue the commission on approaches to unity and to direct it to carry forward its negotiations with the Presbyterians. It will ask, however, that any plan for the union of the two, before being submitted to the Convention for final action, be referred to the Lambeth Conference for consideration and advice.

Those signing the majority report are Bishops Parsons, Fenner, Stevens and Strider; Dean Dun, Dean Robins, Canon Wedel and Dean Zabriskie; Messrs. Balthis, Guerry, Sills and Spaulding.

The minority report states that four matters need further scrutiny:

the duties and powers of the episcopate; the relation of a system such as the Presbyterian, which has but one order in its ministry, with that of our Church; the meaning and method of administering confirmation; the nature of the priesthood. They also ask that the present membership of the commission be replaced by an entirely new membership, thus in effect starting all over again in the negotiations with the Presbyterians. The three to sign this minority report are Bishop Wilson, the Rev. Francis Bloodgood and Mr. C. P. Morehouse.

Another commission to report is the one adopted three years ago with the strange title of "Commission to keep themselves informed on the work and study of the Archbishop of York (now Canterbury) and his associates, looking towards the preservation and promotion of Christian essentials in the social and economic life when peace has come." After presenting an excellent statement of Christian convictions, the commission insists that the application of the principles in the world of today call for international collaboration; collective security against aggressor nations; regulation of tariffs; free access of all nations to raw materials; the speedy ending of colonial empires; protection of minorities at home and abroad; the end of discrimination because of race or color.

In the economic realm, after first quoting with approval the report of the Oxford Conference which is



Bishop Wilson was one of three to sign the minority report on unity; Bishop Parsons and Canon Wedel were among the twelve to sign the majority report. Bishop Parsons is the chairman of the commission

critical of our present economic system, the commission declared that "the economic order exists to serve God by increasing the welfare of all men. The human being is primary and his right to find through work the opportunity for a full personal and cultural life and economic security for himself and his family is the initial charge on our economy. To make the 'profit rule' the directive force and predominant factor in industry is an improper reversal of values." The report also points out that while there has been enormous advance under capitalism in solving the problem of production, nevertheless "there is yet to be achieved similar progress in finding an answer to the problem of distribution."

The commission is to request General Convention that a permanent Commission on Social Reconstruction be set up which will cooperate with the Federal Council's Commission on a Just and Durable Peace. This commission, if approved, would consist of five bishops, five presbyters and five laymen and would be financed out of national Church funds to the tune of \$2,500. The report was unanimously approved and signed by Bishops Scarlett, Carpenter and Beverly Tucker; the Rev. F. J. Bloodgood, the Rev. E. H. Eckel Jr., the Rev. H. H. Hassinger and Messrs. S. E. Burroughs and C. G. Kuebler.

J. C. SPAULDING REPLIES TO MINORITY

Mr. J. C. Spaulding of Detroit, a lay member of the commission on unity, has written a detailed reply to the minority report on union with Presbyterians (see page three, this issue.) He contends that "the minority report demonstrates that the real objection is not to the plan of union proposed but to any plan for union with any Protestant body. If the objections prevail as to this plan there is no hope of successful negotiations with any other Church, because none can agree with our position any more closely than do the Presbyterians in this plan. All the objections depend on reading into the language of the present plan, or into the present standards or declarations of one of the Churches, a hidden meaning not apparent in the natural use of words. If this course were followed by laymen in their ordinary life, business could not be done in a frank and honest manner." Mr. Spaulding then supports this statement by examining in detail each of the objections con-

tained in the minority report.

In conclusion the Detroit layman declares that if any union is to be achieved with any Protestant Church it must follow the general lines laid down in the majority report. "It is a matter of surprise and congratulation," writes Mr. Spaulding, "that the Presbyterians have so graciously met our requests for conformity with our traditions and have asked so few concessions to theirs. If it is rejected for the reasons set up in the minority report, and if the present commission is dismissed for failure to demand unconditional surrender by the Presbyterians of their ministry and tradition, the door of union, for us, is closed. We are now the leaders in the movement for reunion and will so continue if we do not forfeit our leadership by unreasonable demands in matters not essential to the Christian faith."

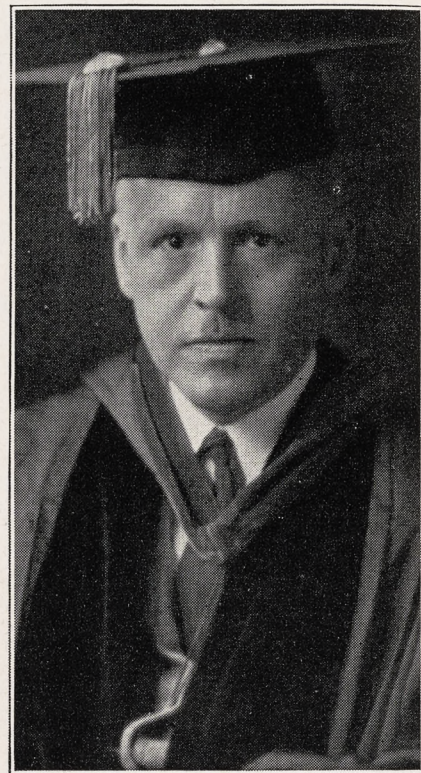
SOLDIERS WANT TO BE MINISTERS

New York:—As the result of preaching missions in army camps and naval bases, a substantial number of service men have indicated a desire to study for the Christian ministry when the war is over, according to Jesse M. Bader, executive secretary of the department of evangelism of the Federal Council of Churches. Bader said that every possible effort is being made to keep in touch with these prospective candidates through army and navy chaplains and the young men's home church minister. Bader called the preaching missions now being sponsored by the Federal Council of Churches "our greatest opportunity in evangelism." In the past year and one half, he reported, 34 missions have been held in as many camps. At the rate of several each month, the missions will continue for the duration. The missions are being conducted by volunteer clergymen chosen for their particular ability to "get next to the men." They get next to the men, Bader explained, in the Sunday-to-Friday missions, holding services and counselling men in camp chapels, hospitals, guard houses, dining rooms, theaters, on the rifle range.

KEEPING CHURCH RECORDS UP TO DATE

Durham, N. C.:—The Council of Churches here has put into operation a new type of religious census which keeps records up to the minute. Due to shifting populations due to war

religious surveys are often out of date before they are completed. Durham therefore has a permanent religious census director. The city has been divided into 25 districts, with a warden for each zone whose task it is to report new persons moving in,



The Rev. Remsen B. Ogilby, president of Trinity College, who died a hero's death through drowning while saving the life of a household servant. The tragedy took place on August 7th at President Ogilby's summer home at Weekapaug, Rhode Island

as well as families moving out. Religious preferences are recorded as well as other information about the families, with the reports soon followed up by representatives of the churches.

POLITICAL ACTIVITY IS URGED

Chicago (RNS):—A group of laymen of the United Church of Hyde Park have declared that local political activity should be a prime requisite for Church membership. They say that the Church "should train society to put men of dependable character into public office"; urge more lay people for positions of leadership in Church enterprises; ask preachers to have concrete social objectives; urge churches to send delegates to assemblies where national and world issues are discussed.

Less Friction Between Church And State in Soviet Union

Church's Commission on Just Peace Urges Church to Fulfill Its Social Objectives

By Religious News Service

Princeton, N. J.: — When the Churches demonstrate that they can achieve broader social gains than those sought by the Soviet Union, many of the differences between Christian people and Russia will tend to disappear, according to a statement drawn up by delegates attending the recent Church conference

such beneficent social ends as are sought by the Russian revolution—and much more besides—many differences between us will tend to disappear. We need not now act on the assumption that those differences will persist to create a permanent barrier to world order.”

“We are profoundly convinced,”



The care of children is one of the chief concerns of the Soviet Union. This is a day nursery for little tots on a collective farm

on international affairs (see WITNESS, July 22). The statement declares that many of the avowed objectives of the Soviet Union “are those which Christians have long accepted in principle but have largely failed to achieve in practice.” It names as some of them “the right of all men to work, to rest and leisure, to social security, to education, and to non-discrimination on the basis of race.”

The church leaders emphasized, however, that “in form, and to a large extent in practice, the Russian revolution has been anti-religious and materialistic.”

“If that continues to be the case,” they said, “we cannot disguise our concern. That would prevent a world community of spirit which is an indispensable foundation of world order. But we need not assume that this will be the case.

“We believe that as Christian people demonstrate that they can achieve

the statement continued, “that the Christian interpretation of life and destiny is essential to the realization of human welfare, social justice, and world order.

“Admittedly, organized Christianity has failed to achieve fully these ends. But an anti-Christian or non-Christian society is bound to fail more lamentably. . . . For all of these reasons we seek in Russia, as elsewhere, conditions of spiritual and intellectual liberty which will make that possible and we eagerly look forward to the day when Christians in Russia may freely and in organized form join with Christian bodies elsewhere in ecumenical fellowship.”

RELIGION RATES HIGH AT NEBRASKA

Omaha, Neb.:—At the University of Nebraska 87 percent of the students and faculty who responded to a recent survey are members of some church.

QUISLING CLERGYMEN RESIGN

Stockholm (wireless to RNS):—Many Quisling clergymen are resigning in Norway in the face of great difficulties. Among them is Vicar Simonsen of Raade who in resigning wrote that he did not believe present Church policies in Norway could be reconciled with “Christ’s word and example.” Quisling Bishop Craig Christian Falck-Hansen has left Bergen since the people of the city refuse to recognize anyone but loyal Bishop Andreas Fleisher as their spiritual leader. Vicar Roset, another Quisling supporter, has relinquished his post in Borgunn, blaming the “hopeless circumstances” in the congregation as the reason for his departure. Meanwhile the Quisling government has struck a new blow at the loyal clergy by requiring them to pay taxes on church collections and private contributions. Since the mass resignation of the clergy last year most of the Norwegian pastors have had to rely on the generosity of their congregations for their upkeep.

GORDAN REESE TAKES SPECIAL JOB

New York:—The Rev. Gordon Reese, who has been the representative of the army and navy commission in the Southwest, has been released in order to work in that area for the next six months with the department of evangelism of the Federal Council of Churches. He will set up preaching missions in army camps and will also conduct retreats for chaplains. His salary will continue to be paid by the army and navy commission of the Episcopal Church.

BROADCASTS APPEAL AGAINST HITLER

Washington, D. C. (RNS):—Describing the speaker as “a Roman Catholic member” of the National Free Germany Committee established in Russia to bring influence to bear on the German people to overthrow Hitler, the Moscow radio broadcast an address in German by Jakob Eschborn, a theology student, urging German Catholics to “join in a peace movement on the broadest possible basis.” Reported here by U. S. monitors, the Russian broadcast stated that Eschborn had previously addressed the inaugural conference of the Free Germany Committee. In his radio speech, Eschborn reminded German Catholics of the anti-reli-

gious policies of the Nazi government and declared that, according to St. Paul's description of legal authorities, "the Nazi regime is no legal state" because it is not "the servant of God." He urged his listeners to "save our nation from its greatest peril" and announced that the German army chaplains "are unanimously on our side" and that "you will hear them broadcast soon." "Let us unite," Eschborn declared, "with all those who in this right hour do not know a higher command than the salvation of our beloved Fatherland by the removal of Hitler and a speedy end of this fatal war."

MORE MEN NEEDED FOR MINISTRY

New York (RNS):—The Presbyterian Church is burying 70 more ministers than it ordains each year. In addition there are large numbers of men joining the armed forces as chaplains. The Church has therefore launched a campaign to enlist the ablest young people among its two million members for vocations in the ministry, missions, parish work.

DEMAND END OF RACE DISCRIMINATION

San Jose, Cal. (RNS):—Race discrimination should be eliminated from the churches; the Chinese exclusion act should be repealed; colleges should accept students of Japanese ancestry; the threat of aggression in the future should be met now by the establishment of an international organization. Those opinions were expressed in resolutions that passed in the synod of the Presbyterian Church in California meeting here.

ECUMENICAL COUNCIL IN HUNGARY

Lisbon (wireless to RNR):—Leaders of the Reformed and Lutheran Churches of Hungary have formed a ecumenical council "to promote ecumenical thought and to establish closer relations with other Christian Churches through the World Council of Churches." It is composed of 25 members, with nine places tentatively reserved for the Orthodox Church which has not yet officially decided to affiliate.

DIES COMMITTEE CONDEMNED

Indianapolis, Ind.: (RNS):—Congressman Martin Dies and his committee came in for a panning when the trustees of the missionary society of the Disciples of Christ met here

the other day. They called for discontinuance of appropriations to the committee and for its permanent dissolution. Dies is affiliated with the Disciples and is, or has been, an elder in the First Christian Church at Orange, Texas, his home town.

CHURCH COUNCIL WORKS WITH MIGRANTS

Hartford, Conn. (RNS):—There are about 1000 Negro youths from the south working this summer in the tobacco fields of Connecticut. Jamaicans, Chinese-Americans and white workers provide at least another 1000 imported workers. The state's council of churches organized a number of choral groups who are now singing at the various plantations and also giving regular broadcasts. Evening forums and organized sports also are sponsored by the church leaders.

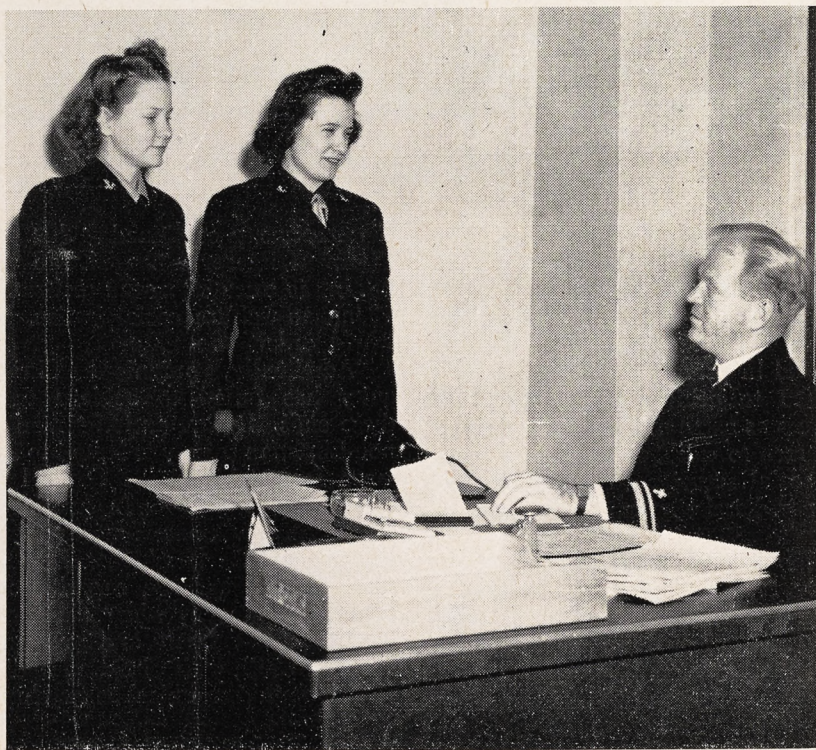
ARTLEY PARSON RESIGNS AS SECRETARY

New York City:—The National Council has just announced the resignation of the Rev. Artley B. Parson as associate secretary in its overseas department to be effective November 1. For 23 years Mr. Parson has held this position and is considered to

have a wide personal acquaintance with the missionaries abroad while contacts and relationships of many kinds have made him widely known in the United States. His future plans have not yet been announced. It is reported that Mr. Parson resigned because of dissatisfaction over 281 policies, though this has not yet been confirmed by THE WITNESS.

CHURCH IN IOWA RECEIVES GIFTS

Davenport, Ia.:—Trinity Cathedral and other institutions of the diocese of Iowa have received several bequests and gifts. Under the will of Bishop W. S. Perry, second bishop of the diocese, residual trust funds are now being distributed. Bishop Longley is to receive \$8,000 for cathedral purposes, and similar amounts go to St. Katharine's School and St. Luke's Hospital. Also Mrs. Helen Watzek, now of Portland, Oregon, but for many years active in the diocese of Iowa, has given \$5000 to each of the following: Trinity Cathedral, the diocesan board of missions, the episcopal fund. The cathedral branch of the Auxiliary receives \$1,000. In addition Mrs. Watzek transferred a \$10,000 scholarship at St. Katharine's School to a fund for building improvements.



How would you like to be a chaplain to the WAVES? That serious looking parson behind the desk is Chaplain Newell D. Lindner who was the rector at St. Mark's, Islip, Long Island, until he landed this enviable job. He is stationed at the WAVES training center in New York so he does not even have to meet the hazards of sea-sickness. You may have heard the youthful chaplain over the radio on August 15th when he broadcast for the Episcopal church of the air, assisted by a choir of WAVES

EDITORIALS

Let's Get It Over

KARL KUMM, whose article is in this number, until he entered the armed forces as a chaplain, was the rector of a parish in the diocese of Newark. Some weeks ago, in successive numbers, THE WITNESS carried on an extending discussion of bombings. Karl Kumm, now a First Lieutenant serving with the medical corps, read those articles in North Africa. He felt so strongly on the subject that he wrote us a letter for *Backfire* from a trench, following a bombing, at four o'clock in the morning. Any man who will do that deserves to have his piece in the biggest type we use. What's more, what Kumm has written has a literary quality deserving of the place where it was written and the passion of the man who wrote it. We are proud to pass it on to our readers.

A Fine Report

BISHOP SCARLETT and his associates on the commission on world reconstruction are to be congratulated on their excellent report to General Convention. It is in line with other great pronouncements such as the report of the Oxford Conference, the Malvern Conference and the more recent pronouncements of the Federal Council's commission on a just and durable peace. Undoubtedly there will be conservatives at Cleveland who will object to its economic liberalism, and isolationists who will object to its forthright pronouncements on world unity. However we are convinced that the vast majority of those attending General Convention will look upon the report as being in step with our times and will accept its recommendations with enthusiasm.

Begin in the Church

THERE are a couple of truisms—or half truths—afloat in the air all about us these days. One is that the Church is irrevocably identified with

capitalism—an economic system which Protestantism (or, specifically, Calvinism) is credited with producing in the sixteenth century. The other is that this system of capitalism is on the wane today, and the world is about to enter a new age—which will be either Fascist or Democratic, depending on which side wins the war. What then will happen to the Church?

"QUOTES"

WE BELIEVE that a basic contribution of Christianity to history has been to give validity and power to the idea of the dignity, significance, sacredness and eternal destiny of human personality. We believe that human progress is measured by the ever broadening opportunity it affords for the development and enrichment of human persons and their relationship with each other. We believe the idea that by pursuing individual interests there would be created a universal harmony of interests which would serve the good of all is no longer adequate. We believe the freedom of the individual and the stability and welfare of the family is now dependent on a social and economic organization in which each individual actively participates and which has the power to protect him against insecurity and exploitation.

—from the Report of the Commission on Reconstruction to General Convention, 1943.

We do not believe that the Church is capitalistic. Of course, it believes in the rights of private property: but those rights, it teaches, must be severely limited, and are always to be off-set by responsibilities. Not only wealth but also property is a trust, to be administered under God for the welfare of one's neighbors, especially of those closest to him, and beginning with his employees. Selfishness, or the disregard of the rights and needs of other persons, is not only anti-social, according to Christianity, but it is a soul-destroying sin. On the other hand, Christianity is not communistic. But it leans that way—and the quarrel of Fascism with Christianity is not that it is communistic, but that it tends steadily in the direction of the equality of rights and privileges. This subtle inner drift has been recognizable all through Christian history from the first days of the Gospel—and it ought to come out clearly and unquestionably into the open, particularly now.

But will the Church take such a stand? Or will it allow industry, government, even the army and navy to get there first and put in practice the principles which the Church itself holds in theory (or in secret!) but ignores in practice? For example, take the salaries paid by the Church—which are as a rule left to chance, the weak parish or mission paying less than a living wage, the wealthy parish paying up in the thousands. Why should not the army of the Lord pay its officers as the army and navy pay theirs—so much as a basic

salary, adequate to live upon, and increasing it by promotion, with more attention to ability and responsibility than to seniority? Why not pay all clergy out of a common fund, \$2000 to a man in one type of parish, \$2500 to another, and so on, with \$5000—or \$10,000, if necessary—as the salary limit for bishops and other top officers? Such

a scaling of salaries would do more, we venture to believe, to democratize the Church, to stabilize the ministry, to correct the gross injustices of sub-standard salaries in many places, and to raise the whole level of Church-support, both for the Church at home and the Church abroad, than anything else we can think of.

A Letter from Africa

YOU seem to be getting quite a bit of heated reaction to your plea that the United Nations refrain from bombing civilians. Will you let a chaplain put in his two cents worth.

We do not bomb civilian areas intentionally. I wish you would take a trip with me to Tunis. I was there on May 10th, four days after the city fell. In the previous four days I was too busy caring for American wounded and wounded German prisoners to visit anything. I wish you could see the city of Tunis. You could almost draw a string around the inhabited and shopping district. Within that area exactly five bombs fell, but when you pass from that area to the docks not a building is standing. So much for that—we deliberately avoided bombing the inhabited city of Tunis but we completely destroyed the only area the Germans could use for escape. Put that in your record.

I have at various times been in London, Glasgow, Belfast, Liverpool and other English towns in the Midlands. I have seen German destruction in those areas. It was not confined to military objectives.

I talked with some Allied Airmen recently. They had flown over Italy. When they were briefed for their mission they were told to bomb a church. They were told to leave dockyards, oil tanks and obvious military targets alone and bomb that church. You can imagine their shame at such a mission, but they carried out their orders. They did bomb that church. When the first bomb landed in the vicinity it did not hit the church but landed near it. The whole building took off. The spire leaped into the sky; the walls exploded like a fire cracker. That church was an Italian ammunition dump, just as the Fascists of Spain used the churches for arsenals. What, under those conditions, are military objectives?

I have been in Bizerta. It has been pretty effectively smashed. I talked with French civilians. They tell me that hardly anybody was caught in that city. I tell you the truth, sir, from what I have seen on the spot. We deliberately warned all civilians to evacuate Bizerta before we bombed it.

page eight

by **Karl Kumm**

Episcopal Chaplain Somewhere in North Africa

The same is true of areas in France and in the Ruhr. Warnings have been issued to civilians to evacuate areas that will be bombed because they are military objectives. I know this is so. I also know that giving such advance warning does imperil the lives of American and British flyers who thereby lose the vital element of surprise. This being the case I think the arguments that have appeared in *THE WITNESS*, pro and con, on the subject of air warfare is somewhat theoretical. I'm in a medical battalion. I have been bombed—let's see—I guess it must be eight or nine times now. On one occasion a German bomb fell within seventy feet of our hospital which was clearly marked with the red cross. Six of our ambulances clearly marked with the red cross, have been hit. Now do I think the Germans deliberately bombed the red cross? I do not. I think we were near a cross road and the missals missed their mark and landed in our area. I think our ambulances went up under fire and got hit. They went up to evacuate wounded in areas under shelling. The Germans did not stop their shelling for they were firing at military targets. If we happen to get in the way that's our hard luck. I think that is a realistic attitude to take.

I AM now part of a military system engaged in the business of killing. It's a damned horrible messy business. I hate it. I hate the whole idea of war. But this is something we have just plain got to do if we are to live in a free world. So we are going to do it.

I have buried the mangled bodies of many American boys. I've gone up into mine fields and under fire to get them out. So what? War is cruel, wasteful, brutal and inhuman. So what? So, for God's sake, let's get it over. Let's finish it quick.

THE WITNESS — August 19, 1943

If bombing the Ruhr finishes this war more quickly, all right, I a minister would be willing to fly in that plane and release those bombs. Yes I would. I am a part of this war system now. All that I do in many respects is merely a little part in making our army more efficient. And the business of an army is to destroy the enemy. Let's not be hypocritical or prudist about it. Those are the facts.

We soldiers know that killing is wrong. You don't need to tell us that. We do our utmost to make it as humane on civilians as we possibly can. But for God's sake let's finish it as soon as we can.

Would you rather have a three year's extension

of this killing; men torpedoed at sea; men burned alive in tanks; men buried alive under high explosives; blown to bits by mines; smashed by bombs—disfigured, maimed, driven insane? Or would you rather bring our enemies to defeat in the shortest possible time—those enemies who started this ghastly thing—by destroying adequately the machinery which supports their fighting armies. I only wish we had more bombers to launch on Germany so that we could end this thing quickly. Them's my sentiments.

P.S. This is written in the field with my feet in a slit trench at 4 A.M. This morning we had another air raid.

Changing the Quota System

by *Malcolm Peabody*

Bishop of Central New York

WE AMERICANS are great believers in organization. If the systematic plan by which money is raised fails to produce results we are inclined to suspect the system and start looking for some better advice. But it is usually we who need to be changed. Any system will suffice to bring in money if the will to contribute be there. William Lawrence knew that. He perfected a wonderful system for the Pension Fund campaign. But the basis of it was education. "No good cause adequately presented," he used to say, "ever goes without support in America."

The definite grounds for complaint against this Quota System, by which the shares of dioceses and parishes in the Church's missionary program are generally computed today, boil down to four: 1. We have in most instances failed to balance our budgets by exclusive dependence on this plan. 2. It has centered our interest on "get the money raised" rather than on "get the job done." 3. The figure of the quota has become not a minimum but a maximum. Dioceses and parishes which meet it feel that they have fulfilled their whole missionary obligation. 4. The system has tended to promote parochialism of that particularly vicious type, "statistical rivalry." All of which makes increasingly evident the contention that it is we ourselves who need converting along missionary lines.

The missionary motive has two roots, one in the Bible, the other in the field. Matthew 28: 19-20 is the commission given by Christ to evangelize the world. The story of the Church's work now in hand constitutes the other reason for giving. The direction of the Lord is an absolute. The story of the work is a deeply appealing one. Whenever the command has been translated into conviction and

wherever the story is told year after year with imagination and enthusiasm the Church's missionary program has not lacked adequate support.

A fresh approach to missionary education has recently been discovered in the so-called "vestry regional conferences." Their merit lies in the appeal by diocesan leaders directly to the group which makes the decision concerning the quota. By presenting the twin arguments from the Bible and from the field one diocese is said to have raised the giving of its parishes and missions by 80% in three years.

A second helpful suggestion may be found in an alternative to the flat quota plan. The quota as originally calculated might be used as a norm rather than an unalterable measuring rod. There will be parishes in every diocese which will be found through personal conference able and ready to improve on their quota figure, since they are spiritually far above minimum achievement. Other parishes might have their quota figure temporarily lowered while they are working through a difficult period of readjustment. Both would receive encouraging stimulus in the process.

There will be those who will hesitate to undertake the carrying out of these suggestions. Some will prefer other methods. Others may tremble before the demands in thought and physical effort. What is perfectly evident, however, is the need of our Church for a vast step forward in our whole missionary undertaking. The Presiding Bishop has asked for it. The world hopes for it and desper-

ately needs it. The question we must face is whether an urgency exists today in the Episcopal Church to exalt outward-goingness above inward-savingness. Upon the answer depends our justification for being. "Evangelize or die!"

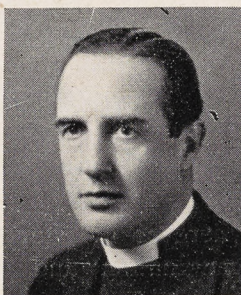
What Kind of Liberal?

By

J. CLEMENS KOLB

Chaplain of the
University of Pennsylvania

RIGHT now, those who are of a liberal turn of mind are faced with an issue in the proposed organic unity between our Church and the Presbyterians. That is true whether we are liberal Evangelicals, or liberal Anglo-Catholics, or liberal high-churchmen, or liberal low-churchmen, or liberal middle-of-the-road-churchmen.



We know that this proposed unity is going to meet a lot of opposition. It is going to meet opposition from the conservative high-churchmen, conservative low-churchmen and from the conservative middle-of-the-road-churchmen. We know, too, that if the General Convention pigeon-holes the union, or dilly-dallies with it, or refers it to a "committee for further study," we might as well call the whole thing off. Because the Presbyterians will know by then that we didn't mean what we said when we voted to take steps looking toward organic union. They will know that we are only giving them the run-around.

To bring to pass this proposed union of the Protestant Episcopal Church and the Presbyterian Church, the liberals will have to have a program, will have to unite, and will have to use common sense.

The trouble with too many liberals is that they are so liberal there is very little they will get down on their knees and pray for, or sit down and plan for, or stand up and fight for. That is one trouble with liberals. Another trouble with liberals is this: There are a lot of men who style themselves liberal who are not liberals at all. They are individualists. They are men who will not merge little differences for the sake of great ends. Then there are other liberals who are not liberals, but prima donnas. If their parishes are going well, and their budgets are raised, and the people throng to hear them, what happens to the Church as a whole is of little concern. They don't have time

to mingle in the affairs of the Church. They are the men who run into a meeting, tell you how glad they are to be there, and how much the issue means to them, and in fifteen minutes say, "Excuse me, I have another appointment."

To be a liberal, a man must have more than an attitude of mind. He must be a worker; a planner; a cooperator. His liberalism must not be used as an escape from standing up and fighting for something in which he believes, and from trying by all honorable and intelligent means to bring about the right as God the Holy Spirit guides him to the right.

Wilberforce was a liberal; but he knew he had to get the votes in the British Parliament. Gladstone was a liberal; but he knew he had to have more votes than Disraeli. Lincoln was a liberal; but he had to win an election. All these men were not only leaders with very definite convictions, but they were members of organized parties within the government.

Those who oppose union are going to be organized. Make no mistake about that. They have every right to be organized. They ought to be organized. They have a conviction about the nature of unity. They believe that union with the Presbyterian Church is a mistake; and they are not going to hesitate to use all honorable means to prevent it. They have my respect for having enough gumption really to work for what they believe. We must do the same.

There are two kinds of liberals. One is a liberal like St. Paul, who would launch out into new fields and great ventures of faith, and work and organize the Church, and stand up in the General Convention for the faith as it had been given to him. There were only two liberals in the first General Convention, St. Peter and St. Paul. But

SONNETS

for ARMAGEDDON

By

Charles Rann Kennedy

Socialism and the Home

THE one significant example known
Of Christian Socialism blotting out
The dear old home is that sad tale about
Poor Ananias and Sapphira, lone
Embezzlers in a trust whose cornerstone
Happened to be the Son of God. To flout
Strict economic justice is no doubt
An easy go-get stunt while men yet groan
In heathen gloom; but once the Holy Ghost
Comes flaming from His hiding-place, good-
bye,
Shrewd speculators, grafters, all the cry
Of wolves in pack that harry sheep! God's
host
Is after you like bolted thunder! Fly!
Skiddoo! And devil take the hindermost!

so great was their conviction, so eloquent their plea, so unanswerable their arguments, that the outcome of that convention was the fitting outcome of every convention. "It seemeth good to the Holy Spirit and to us."

There is another kind of liberal, too. The other kind is like Pontius Pilate. There was not a bigger liberal in the Roman Empire. He was so liberal that he washed his hands of the whole affair.

Which kind of liberal are you?

"Am I Doing My Share?"

By

W. NORMAN PITTENGER

Professor at General Seminary

THAT question comes inevitably into the minds of young men these days as they recognize the conflict in which their country is involved, and especially as they see that the issue of that conflict means so much for the future welfare and happiness not only of America but of the entire world. No matter how people may have differed one from another in the days before Pearl Harbor, all are now convinced of at least one thing: that we must carry on, as a nation, a war which will strain us to the uttermost. In order to do this we must sacrifice much that we hold dear. For certainly more justice, more security, more peace is promised to men everywhere, as well as to us at home in America, by the victory of the cause of the United Nations than by the victory of our enemies in this war.

The majority of the young men in America are now serving, or will shortly be called upon to serve, in the armed forces. They may be in the army, the navy, the air corps of these services, the marines or coast guard. It is right that these young men should be there, doing their utmost in the defense of that which America believes to be at stake in this war.

But there are also many young men, eighteen and over, who have been granted deferments from military service by their government. These young men may be studying in schools or colleges, preparing themselves for work in the fields of medicine, engineering, special scientific studies. They may be in theological seminaries or obtaining the essential preparatory education to further study in seminaries, in order to become ministers, priests or rabbis. They may be in defense industries, working in the production of necessities for our armed forces or for our national life. They may be on farms or engaged in other agricultural pursuits. Some young people, who have found themselves unable conscientiously to engage in war,

may have been placed in camps or other places designated for conscientious objectors and may there be carrying on work essential to our national life.

To these young men, deferred because of studies, defense jobs, agricultural work, conscientious objection, or other reasons, these words are particularly addressed. For we must recognize that to these men the question about "doing one's share" in the life of the nation comes with particular directness. They find themselves asking, over and over again, "Am I doing my share?"

The answer to this question is a very simple one. It is "Yes." The men who are preparing for the professions, the sciences, the ministry of the Church; who are working on farms or in factories and plants; who are doing their bit at C.O. camps, are all of them playing a vital part in our American life. They are not wearing a uniform, of course. But since when did wearing or not wearing a uniform necessarily indicate that one was or was not "doing his share?" Never, never, in the American scene. In other countries it may be otherwise; but here in America, we have always judged a man's worth and his contribution to the nation by what he did and not by what he wore.

It is important to remember that no one today is deferred by his own independent action. Every man in this country who has been deferred has been deferred because in the eyes of the national government, by act of Congress and specific order of the selective service administration, he will be more useful where he is, and doing what he is doing, than if he were in the armed forces.

Take such an occupational deferment as training for medicine. Our government defers men, under certain conditions, if they are getting themselves ready to be physicians. Why? Because it recognizes that physicians are vital to our national life, knows that their numbers must not diminish lest public health be imperilled, and insists that they be granted the opportunity to receive a thorough preliminary education as well as a complete medical training so that they can be effective agents for the conservation of the health of the bodies of American citizens.

OR CONSIDER men in seminaries or studying at college in preparation for entrance into a theological seminary. The government has insisted that such men are essential to our national life. It has made it clear, in a series of directives, that "the ministry of recognized religious bodies" must be maintained. It knows that religion is an utterly necessary part of our national life. Hence it gladly grants deferment from military service to such men, and urges them to carry on their studies so

that America may have spiritual leaders, pastors and teachers who will give us the vision of God and the inspiration of His truth.

Likewise, with men who are working in factories and defense plants, or on the farms of the country. Tools must be made, munitions prepared, ships built, clothing and furnishings provided. Food must be grown, dairies must be maintained to provide the necessities of life, ranches must be continued to supply meat to the soldiers at home and abroad, to our allies, and to the civilian population. Our government knows this, and therefore it insists upon deferments for men who are engaged in these vital activities.

Sometimes the hysteria of the moment, or what we may call "psychological pressure," makes a man wonder if he is doing his share. The answer is very plain indeed. It is: "Yes." You are doing your share, for you are playing your part in building a strong, healthy, vigorous, spiritually alert America. You are doing as much for your country as if you were in uniform. And that is not just any single person's idea. That is what our national government itself says, itself insists upon, by its whole policy of selective service with deferments granted for essential occupations and studies. You do not need to apologize for being where you are—in school or college, on the farm, in the plant, in the CO camp. If you have a definite plan either working in defense or agriculture, or studying in some institution, or in some other way have been given a recognized status by the national government, you have every right to be proud of what you are doing. You are a loyal, useful citizen, doing your share.

THE SANCTUARY

Conducted by John Wallace Suter

In connection with the Kodaikanal Fellowship, Christians of all sects and non-Christians who love and would follow Christ are accustomed to gather on a "Rock" five thousand feet above the plains in early morning prayer and meditation. They often use the following prayer:

Open our eyes, Light of lights, this morning hour!

That we may see the far horizons, the towering heights of life,

And learn to relate ourselves to their divine proportions.

Send us forth, illumined,

With the vision we have seen from thy Rock!

Amen.

FROM THE WORLD AT ONE IN PRAYER.

Edited by Daniel J. Fleming
Harper & Bros.

The Hymnal Presents

WALTE FURDER, NAH UND FERN

GERMAN hymnody has been more prolific than English, though no single German hymnodist has approached Charles Wesley's total of 6,500 hymns. Count Zinzendorf, the Moravian leader,



came nearest to it with a total of 2,000 German hymns, of which "O thou to whose all-searching sight," translated by John Wesley, is most familiar to English and American hymnody.

J. E. Bahnmaier wrote many German hymns, of which his *Walte fürder, nah und fern* is the only one

which appears in *Songs of Praise*, or in our Hymnal of 1940. It is typical of Lutheran emphasis upon *das Wort Gottes*, and reminds us of a saying of Luther quoted by Dr. Dearmer: "He that gave to the people in their own tongue the Bible and the Catechism gave them also the hymn-book; as one has well said, so that God could speak directly to them in His word and they might in their songs directly answer Him."

*Spread, O spread, thou mighty word,
Spread the kingdom of the Lord,
That to earth's remotest bound,
Men may heed the joyful sound;*

*Word of how the Father's will
Made the world, and keeps it, still;
How his only Son he gave,
Man from sin and death to save;*

*Word of how the Saviour's love
Earth's sore burden doth remove;
How for ever, in its need,
Through his death the world is freed;*

*Mighty word God's Spirit gave,
Man for heavenly life to save:
Word through whose all-holy might
Man can will and do the right:*

*Word of life, most pure and strong,
Word for which the nations long,
Spread abroad, until from night
All the world awakes to light.*

Bahnmaier was decan and town preacher at Kirchheim-unter-Teck when he wrote the hymn in 1827. The translation is by Winfred Douglas and Arthur W. Farlander, both of whom are members of the commission to revise the Hymnal.

—HOWARD CHANDLER ROBBINS.

News of the Episcopal Church in Brief Paragraphs

Edited by Julian Smith

Legion of Honor

Newark, N. J.:—The first chapter of the Legion of Honor has been established. It is at St. John's Church where the Rev. J. Fred Hamblin is rector. The purposes of the organization, which is expected to spread to other parishes, are: 1. To have each parish member in the armed forces sponsored by a man at the Altar at the corporate communion on the first Sunday of each month. 2. To have each member of the organization correspond at least twice a month with those whom they are sponsoring. Appropriate birthday and church holiday greetings including those of the rector are to be sent. 3. To send periodically gift boxes and literature for the comfort and enjoyment of servicemen and women. 4. To be of whatever service we can to service folk and their families in the event any mishap befalls them while serving their country's call. 5. To welcome back into the society of the church service folk and to assist them if necessary in whatever way we can in reestablishing their civilian status. 6. To strive in prayers and daily contacts for a Christian and durable peace.

President Ogilby Drowns

Hartford, Conn.:—The Rev. Remsen B. Ogilby, president of Trinity College, Hartford, was drowned on August 7 while attempting to save the life of a servant in his household. As the servant was brought ashore, Mr. Ogilby collapsed and was found soon afterward floating face down on the top of the water. Besides being the college's president since 1920, Ogilby served on a number of boards and commissions, including the state highway safety commission. Much was accomplished at Trinity College during his incumbency. The student body grew from 300 to 500, new dormitories, laboratories, gymnasium buildings and a \$1,500,000 chapel were built.

Campaign in Detroit

Detroit, Mich.:—As a result of the interest of the Ven. Leonard P. Hagger, archdeacon of Detroit, a plan for a united church canvass for all churches and synagogues has been

announced by the Detroit Council of Churches. The council believes that this is the first time a united church canvass will have been held in a large metropolitan center. The general plan is for the laymen to publicize the canvass and make all preparations for it, but to leave to the ordained leadership of every church the working out of the individual parish program and the administration of the campaign with that congregation.

Rector's Son a Prisoner

New York, N. Y.:—Lt. Samuel R. Dorrance, son of the Rev. Samuel M. Dorrance, rector of St. Ann's Church, Brooklyn, is reported by International Red Cross to be held as a prisoner of war by the Nazis.

Conference in Knoxville

Knoxville, Tenn.:—"Growth in our Church," was the subject of a small exploratory clergy conference held under the leadership of the Rev. Richard Beasley, rector of St. John's Church. A representative number attended and took part in discussing the nine aspects of the subject.

Chinese Leader Here

New York City:—Miss Luk Wa Li, head of the Hongkong diocesan school for the deaf, under Bishop Hall, is among the Chinese students now in New York. For six months in St. Louis and for a month at Vassar Miss Li has been studying methods of educating the deaf. The school in Hongkong, now temporarily closed, was started six years ago with six students. It reached 54 students, aged 5 to 18, when Miss Li came away.

Grace Chapel is Sold

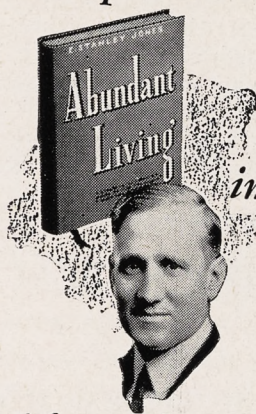
New York, N. Y.:—Grace Chapel, a large plant on the east side, where Grace Church for many years carried on a notable social service work, has been sold to the Roman Catholics. The work at the chapel, which was in charge of the Rev. William B. Sperry, WITNESS editor, was discontinued in May on the grounds that Protestants in the neighborhood had moved to other parts of the city. The ex-

tensive property is directly across from the seventy-five acres, comprising eighteen city blocks, which was recently purchased by an insurance company, where a \$50,000,000 apartment village is to be built after the war. No announcement has been made by the Roman Catholic diocese as to what use will be made of their newly acquired property, but it is thought that they will establish a parish to serve the people moving into the new apartments which will be known as Stuyvesant Town.

A Christian Bull

New York:—Eighteen years ago a United Church of Canada missionary imported the first purebred pedigree Holstein-Friesian bull into Szechuan, China, for breeding purposes. Since that time systematic breeding has resulted in producing a strain of cattle which, giving 30 pounds of milk daily over a 15-20 month lactation period, has a market value of eight to ten thousand Chinese dollars, whereas 20 years ago the same animal, marketing at \$24.00, would produce only seven to eight pounds daily over an eight month lactation period. These

*A dependable ladder
of hope
and
inspiration
for
our time!*



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facts were contained in a report received by the associated boards of Christian colleges in China from Frank Dickinson, head of the West China Union University's agriculture research institute in Changtu, founder of Western China's dairy industry, and at whose home the safe arrival of the first pure-bred bull, Kaifeng King Sylvia Model, "The Pioneer," was celebrated in 1924.

During the following fifteen years, states Dickinson, The Pioneer—known as the Travelling Bull because four burden bearers transported him over mountain roads from farmhouse to farmhouse on their shoulders—and an additional bull procured by the university in 1934, played the major part of the university's program of breeding a productive dairy cow from the local yellow cow universally used as a draught animal.

An impetus to the program came in 1939, Dickinson relates, when Mme. Chiang Kai-shek's prize herd made the perilous journey up the Yangtze River to the safety of Chengtu, and two bulls from the herd were loaned to the University for community breeding purposes. Since then, says the report, surplus bulls have been shipped from university stud barns to other centers in China where dairying is beginning to establish itself.

In the Chengtu community, last year, more than 300 cows and heifers were bred, according to the report. At least 150 families in the

area are earning their living by the production and sale of fresh whole milk, and two new industries have been developed: condensed milk canning, and the manufacture of casein glue for airplane repairs. The report adds that while human consumption of milk has been almost non-existent until recently, an increased number of Chinese are now drinking it, even at the prohibitive price of six dollars a quart.

Hulbert Woolfall Dies

St. Louis, Mo.:—The Rev. Hulbert A. Woolfall, for ten years the rector of St. Peter's Church, died on August 5th following an extended illness. Writes Cyril Clemens, layman of Webster Groves: "He will also be remembered by his thousands of friends as a charming Christian gentleman and as a true friend of the poor."

Gift to Church

Blue Ridge Summit, Pa.:—A contribution of \$2,500 has been made to the endowment fund of the Church of the Transfiguration by Mr. and Mrs. W. H. Willia of Miami, Fla., and Blue Ridge.

Conferences Well Attended

Kanuga Lake, N. C.:—The Kanuga Conferences this year have had a record attendance. There were 367 at the junior conference, 333 at the young people's conference and 442 at the adult, clergy and college conferences. At a meeting of the board of managers on July 22 the resignation of the Rev. A. Rufus Morgan as

superintendent was regretfully accepted. It was made necessary by the pressure of missionary work in Western North Carolina.

New Jersey Appointment

Trenton, N. J.:—The Rev. Alfred L. Banyard, rector at Bordentown, N. J. has been elected archdeacon of New Jersey, succeeding the Rev. Robert B. Gribbon, resigned. The nomination was made by Bishop Gardner and he was elected by the cathedral foundation.

Romance in Alaska

Seward, Alaska:—Bishop Bentley of Alaska recently confirmed Shirley Lewis, married her to the Rev. W. J. Gordon Jr., and then ordained Mr. Gordon to the priesthood. This happened all on July 25th. A few days later the Bishop and the Gordons left for the Eskimo mission at Point Hope on the Arctic coast, where Mr. Gordon will relieve Archdeacon Goodman who is to retire.

Interned in Country Club

Shanghai:—The missionaries in Wuhu, China, were sent to Shanghai and interned in the Columbia Country Club, the middle of July, according to a cable just received at Church

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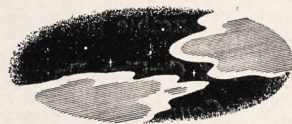
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**"And bringing hope from heaven,
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LIKE shifting sands of the desert, our American population is on the move today. Millions have changed and are changing their places and conditions of living. Into military camps and war industry areas has flowed a steady stream of soldiers and artisans and their families and as a result many communities have been flooded with new people while others have been drained dry of manpower and womanpower.

These changes have created problems of housing and transportation but, even more important, they have created social, moral, and religious problems of inconceivable magnitude.

The Church must go to these people and already is doing so in a goodly number of communities. Children must be baptized and instructed; young people counselled, advised, and confirmed; home life stabilized by religion. Already parishes, dioceses, and the national Church, independently and together, are at work. But much remains to be done. Countless opportunities are open if the Church provides funds and manpower.

New methods and techniques are being worked out, in many cases in co-operation with other Christian bodies. A limited amount of financial assistance has been granted by the national Church where local resources are inadequate and the program sound.

An example of how the Church has moved quickly to meet new conditions is at the huge Glenn Martin airplane plant near Baltimore where thousands of families suddenly moved in. The Episcopal Church, in co-operation with other Churches and after careful surveys, worked out a constructive program, with each Church assuming responsibility for a given area. An Episcopal church was erected and a priest placed in charge. Today the work is going forward. Other projects equally striking, in shipyard, power plant, and munitions areas are under way in the Dioceses of Connecticut, Michigan, California, East Carolina, Oregon, and Los Angeles.

The Presiding Bishop is prepared to recommend an enlargement of the present program in war in-

dustrial areas to General Convention, believing firmly as he does that such work, though temporary, constitutes a part of the Christian Offensive during the next few years.

THE domestic scene looms large in this Christian Offensive not alone in war industry and camp areas. College and university campuses, many of them now populated with units of the military services but without the usual military chaplaincies, are calling for help. The Church, already doing an excellent job in college work, must do more, both now and after the war, in providing the religious training for these thousands of young people who will be our leaders tomorrow.

The rural field likewise is ripe to the harvest. A permanent strategy providing better training of rural clergy and lay workers has been worked out by the national Church. Standards of living and pay of our rural workers must be raised and an aggressive program of expansion fostered. This will require more missionary support from the Church as a whole.

The war, too, has brought the Church face to face with her responsibilities and opportunities among minority racial groups, many of them United States citizens though of Mexican, Chinese, Filipino, and Japanese ancestry. One new missionary in New Mexico, for example, could bring into the Church hundreds of Mexicans now without religious training.

THESE are but a few illustrations of the Christian Offensive here at home. Our nation is engaged in a global war for the preservation of the democratic way of life. Yet democracy of itself is not enough; it must be a Christian democracy and our Church's missionary program is a vital element in the future of the nation and the world. America must be made Christian if the world is to be won for Christ. The new missionary program which the Presiding Bishop will recommend to General Convention is designed to help attain this end.

The National Council, 281 Fourth Avenue, New York 10, N. Y.

The time has come when the Church must launch a Christian Offensive designed to take advantage of some of the tremendous opportunities resulting from the war.—The Presiding Bishop.

No. 4 IN A SERIES: THE CHRISTIAN OFFENSIVE

THE WITNESS — August 19, 1943

page fifteen

headquarters from Arthur J. Allen of Kunming. This refers to Sister Constance, Miss Laura Clark, secretary, Dr. Harry B. Taylor, Dr. C. V. Rees, and Mr. B. W. Lanphear. St. Lioba's Mission, Wuhu, where they have been staying, Mr. Allen reports as now "occupied," presumably by the Japanese military. The information would indicate that Sister Constance and Mr. Lanphear have both sufficiently recovered from their long and serious illness to travel to Shanghai.

Boost for Missions

New York:—"Today the American and allied forces, army, navy and marines, are reaping the fruits of the splendid missionary work that was performed 50, 25 and even 10 years ago in the Solomon Islands." That is not the statement of a secretary with something to sell but from a letter written by Lt. Robert B. Martin Jr., now in the Solomons, written to his rector, the Rev. Reginald Scott of Freeport, L. I. He declares that the natives are friendly and this young aviator illustrates with several first hand accounts.

"A flight of six Navy B24's took off from Guadalcanal to bomb Jap airfields and gun emplacements in the Toulalay area which comprises the southern coast of Bongainville and its outlying islands. Over their objective they were attacked by 40 Zeros. Several of our planes did not return. The crew of one of these cripples was forced to bail out over the Russell Islands. These islands were not then in our possession and the Japanese maintained a considerable force there. Four of the crew managed to bail out safely, but one other was unfortunate enough to hit the horizontal stabilizer on the empanage section and both his legs were cut off. With superhuman strength he managed to pull his rip cord before he hit the water. Natives in outrigger canoes picked him up with the other Americans, hid them from the enemy, fed them all, brought word to our coast-watcher on the Islands, and nursed the injured sergeant. Four days later a Catalina from Tulayi under a fighter escort, flew to a designated spot off shore and picked up the survivors. The crippled soldier was alive, and was flown far back from the Solomons to an excellent base hospital where he received the best of surgical aid. He is now recuperating in New Zealand. He owes his life to those friendly natives."

Lt. Martin tells of another instance

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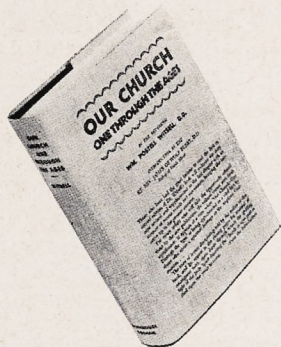
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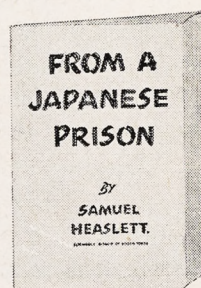
On Dec. 8, 1941, Bishop Heaslett was arrested as a spy and consequently spent four months in a Japanese prison. The arrest was made on political grounds, charged with having sent reports on Japanese affairs to the Archbishop of Canterbury and the British Ambassador. Thrilling are the related experiences of mere existence in a small, confined police station cell, with four Japanese convicts as cellmates; signals used for holding daily services; conditions under which Holy Communion was celebrated; life in Tokyo after being released from prison; and the greatest of all, the spiritual help that came to Bishop Heaslett in an unexpected way.

*See, TIME

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where "three scouting planes from one of our aircraft carriers were attacked by Zeros near Choisel Island. Friendly natives hid and succored these six American naval aviators for about six months. With great effort they managed to get word to the Americans at Guadalcanal and another Catalina flew up under fighter escort to pick up these men.

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has since been killed in action down there, told me that the Chief had shown him every courtesy and had given him all possible aid.

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—W.M.W.

**DRIFT OR MASTERY IN A CHANGING WORLD. Anglican Theological Review. \$1.

By any standard this volume is a bargain. It contains the papers and the discussions of the fiftieth Church Congress. Rarely has so much that is challenging been made available for so little. The leading paper, *Storms of our Times*, by Prof. Paul T. Tillich presents a penetrating analysis of the world revolution of which the present war is a part. Technical processes have produced a "world" in fact, one in which historical interactions have become possible. We are now painfully trying to adjust our human institutions to this new reality. "We must now become actually what we have been potentially a "world." The revolutionary transformation taking place is the result of the breakdown of the automatic harmony of the 18th and 19th centuries and the attempt to produce a system of life and thought based on a planned unity. Dr. Tillich sees this breakdown as having occurred in all fields of life and in tracing the reasons for the disintegration he also shows the "structural necessities" which the Fascist and the National Socialist Revolutions tried to meet. The dictators at least understood the situation even though their solutions are false. We of the democracies are challenged to match their understanding and produce better solutions for the same needs.

—W.M.S.

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THE WITNESS — August 19, 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.

MRS. JAMES F. PLUMMER
Churchwoman of Mobile, Ala.

THE WITNESS for July 22 calls attention to the great importance of electing a Presiding Bishop at the coming General Convention. Bishop Tucker could be continued in office for another triennium by a simple canonical change. Leadership of the Christian forces of the United States and England is in the hands of Bishop Tucker and the Archbishop of Canterbury. This condition never before occurred and is a step toward the unity for which our prayers follow those of our Master.

Bishop Tucker has achieved an activity in all the work of our Church astonishing in view of the vastness of her territory. And no less valuable is the work of his pen in assistance and advice for the devotional life. By inheritance his are the ideals of the Christian leadership of the father of our country. His mother was the last Washington child born at Mt. Vernon, and worthy of her birth.

Ordinary election methods seem to some men liable per se to criticism. Perhaps that may have to do with their excusing themselves from election duty and leaving important matters too much in the hands of women. To many it will be strange indeed that any other should succeed Bishop Tucker who shows such varied fitness and success in the work of the Kingdom.

* * *

THE REV. EDWARD G. MAXTED
Of Warrington, Florida

Some years ago our bishops declared that Christ demands a new social order more in keeping with Christian ideals and guaranteeing a more equal distribution of the material goods of this world, and the Forward Movement published a little book called *A New Economic Order* urging us to study the bishops proposals. Since then we have had Malvern and all the movements following.

But now comes an organization calling itself The Committee for Constitutional Government, sending out literature, to all the clergy I imagine because they have sent some to me, and justifying the present capitalistic system and claiming that it is the best possible system and that it secures the highest possible amount of justice to each and all.

The worst of it is that the literature is sent out with a covering letter written by the Rev. Norman Vincent Peale, pastor of the Marble Collegiate Church in New York, and he appeals to me as his dear fellow Christian worker. The two most important enclosures are a pamphlet by Mr. Gannett and a little book called *Capitalism the Creator* by Mr. Carl Snyder.

I cannot imagine any thoughtful person being led astray by these publications but they are very cleverly written and will lead some people astray. But they seem to me to be utterly unChristian and it passes my comprehension how a Christian minister can bring himself to endorse such things.

THE REV. ALEXANDER ANDERSON
Episcopal rector at Ketchikan, Alaska

Sunday as I prayed the prayer for "The whole state of Christ's Church," I was struck with the words "And grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love." If we would live and try to realize those things for which we pray, then union with our Presbyterian brethern, who confess "Thy holy Name" as we do would seem to be imperative.

For nine out of the ten years of my ministry, I have been in small settlements, in Yukon Territory and Alaska. Six years were spent where our Church was the only one (other than the Roman Catholic Church) the Presbyterians having withdrawn a few years in each case before I arrived, in our favor, and commended their people to our care. I baptized and prepared for confirmation the children of Presbyterian parents. In my present appointment there are two Episcopal Churches, one attended mostly by our native people; the other by whites. For the last year and a half I have been in charge of both comparatively small congregations. Amongst the other denominations in town are the Presbyterians, with one church, largely native. Now we each jealously guard our own flock. If union came, my friend the Presbyterian minister, could have charge of one church, and I the other. We would each do better, and have more encouraging work. If there was a certain friction at first, it would soon wear off, as I know from my own personal experience.

I plead for the sake of our priests in outlying sparsely-populated districts, that union between the Presbyterian and Episcopal Churches be consummated as far as lies within the power of the Episcopal Church by action of the forthcoming General Convention. As I read the words of those against such a union I am reminded of the Pharisees, who by their lack of spiritual insight, and dislike of change, crucified Our Lord.

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THE WITNESS — August 19, 1943

page nineteen

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