

The WITNESS

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MARCH 2, 1944

PEACEFUL PACIFIC
WHERE MEN FIGHT
FOR CIVILIZATION

APOSTASY OF MODERN WORLD

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. Spiritual Healing 4 P.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
+ P.M. Evensong. Special Music.
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' CHURCH

Madison Avenue at 71st Street
New York City

The Rev. H. W. B. Donegan, D.D., Rector

8:00 a.m. Holy Communion
9:30 a.m. Church School
11:00 a.m. Morning Service and Sermon
4:30 p.m. Victory Service
Holy Communion Wed. 8 a.m., Thurs. 12 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

Sun.: 8:00 and 11:00 a. m. and 4:00 p. m.
Daily Services: 8:30 Holy Communion;
12:10 Noonday Service; Thurs. 11 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.

Thursdays through Friday.

This church is open day and night.

ST. PAUL'S CATHEDRAL

Buffalo, New York

Shelton Square

The Very Rev. Edward R. Welles,

M.A., 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

EDITORIAL BOARD: F. C. Grant, chairman, W. B. Spofford, managing editor; G. V. O. Barry, L. W. Barton, Catherine 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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MARCH 2, 1944

VOL. XXVII.

NO. 34

CLERGY NOTES

ADDRESS, HAROLD L., now serving as chaplain in the armed forces, has resigned as rector of Grace Church, Middletown, N. Y.

APPLEY, BYRLE S., has been appointed vicar of St. Paul's, Spring Valley, and St. John's, New City, N. Y.

ARNOLD, ALFRED C., JR., was advanced to the priesthood by Bishop Gilbert in January. He is assistant at St. George's Church, Newburgh, N. Y.

CARTY, DENZIL A., formerly vicar of St. Luke's Chapel, New York City, has resigned to become a chaplain with the armed forces.

DANIEL, WILLIAM R., was ordained to the diaconate by Bishop Wing on Feb. 11. He is curate at St. Andrew's, Fort Pierce, Fla.

EDWARDS, GEORGE W., has been ordained by Bishop Gilbert. He is assistant to the vicar of St. Andrew's Church, Hartsdale, N. Y.

HAYDN, THEODORE, has resigned from Trinity Church, Watervliet, N. Y. Address: Levee Rd., R. F. D. 2, Troy, N. Y.

JAMES, MARCUS, is temporarily in charge of St. Luke's Chapel, New York City. He is a student at Union Seminary.

JONES, FRANK R., has resigned as rector of St. Mary's Church, Mott Haven, N. Y.

KETCHUM, BRADFORD W., is the new rector of St. John's Church, Cornwall, N. Y.

PARKER, WALDO D., is the new priest-in-charge of St. Mary's Church, Clementon, and the Church of the Atonement, Laurel Springs, N. J. He was formerly rector of St. James' Church, Langhorne, Pa.

PEYTON, PRESTON W., priest-in-charge of the Church of Our Saviour, Rock Hill, S. C., has accepted a call to become rector of Epiphany Church and Grace Church, Arlington Va.

READER, CLAUD B., formerly rector of St. Thomas' Church, Louisville, Ky., is now assistant at St. John's Church, Yonkers, N. Y.

WALTHALL, WILLIAM S., was ordained to the diaconate by Bishop Wing on February 11. He is curate at St. Mary's, Daytona Beach, Fla.

WICKERSHAM, GEORGE W., has resigned the rectorship of the Church of the Good Shepherd, Greenwood Lake, N. Y., to enter the navy chaplaincy. The Rev. Oliver D. Carberry is temporarily in charge.

WILLIAMS, PAUL F., has been appointed vicar of St. Stephen's Chapel, Pearl River, and All Saints', Valley Cottage, N. Y. He was formerly rector of Christ Church, Greenville, N. Y.

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 4:00.

Noon Day Services, 12:10, except Saturdays.

Holy Communion, 11:15 Thursdays and Saints' Days.

The Church is open daily for prayer.

EMMANUEL CHURCH

811 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 Newberry 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

11 A.M.—Church School.

8 A.M.—Holy Communion.

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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Outstanding Church and Labor Leaders Are To Meet

Conference Is Called to Discuss How Best To Maintain Democracy in United States

By W. B. Spofford

New York: — Outstanding Church and labor leaders are to discuss the battle for a people's victory on the home front at a conference to be held March 13-14 at the Presbyterian Labor Temple under the auspices of the United Christian Council for Democracy, the interdenominational federation of unofficial Church organizations seeking economic justice. The keynote address will be at four o'clock on Monday afternoon by the Rev. Joseph F. Fletcher, at present teaching at the Episcopal Theological School, Cambridge. He is to describe the forces of native fascism and what strength there is in America to meet its challenge to democracy.

In the evening at eight two of New York's best known labor leaders will share the program, with Dr. Harry F. Ward, secretary of the Methodist Federation for Social Service, the chairman. Full employment after the war will be dealt with by Mr. Joseph Curran, president of the National Maritime Union and the president of the local Industrial Union Council of the CIO. Mr. Michael Quill, Roman Catholic, president of the Transport Workers Union and a city councilman, will speak on what must be done politically to meet the threat of fascism.

On the 14th at 10 A.M. there is to be a work-shop session led by such outstanding leaders as Mr. Kermit Eby, assistant director of education of the CIO (his superior is Raymond Walsh, Episcopalian, who was formerly professor of economics at Hobart College); Mr. Charles Coe, the editor of *Facts for Farmers*; Mr. Archie Wright, himself a dirt farmer and the president of the Farmers Union of the New York Milkshed; Mr. Meyer Parodnek, president of the Consumer-Farmer Milk Coop.; and

Miss Mildred Gutwillig, chairman of the New York Consumer Council.

In the afternoon a second roundtable conference will be held on the subject of discrimination, led by Mr. Leonard Golditch, director of the National Council to Combat Anti-Semitism; the Rev. John H. Johnson, rector of St. Martin's, Harlem; Miss Ann Hedgemann, secretary of the National Council for a permanent Fair Employment Practice Committee (FEPC); Mr. Charles Collins, a labor leader who is also the secretary of the Negro Labor Victory Committee, and Miss Thelma Stevens, secretary of the department of social relations of the Methodist Church.

The closing session of the two-day conference will be a dinner on Tuesday evening on the subject of discrimination. The chairman is to be an officer of the Church League for Industrial Democracy and the speakers will be Dr. Max Yergen, president of the National Negro Congress, who is to speak on Negro discrimination; a speaker yet to be announced on the subject of anti-Semitism and Miss Lisa Sergio, well known radio news analyst, who is to speak on how anti-Semitism and racial discrimination is used as a weapon by the fascist-minded. Miss Sergio has a European background and has had intimate contact with the fascism of Italy and the Naziism of Germany. She, like Mr. Quill, is a Roman Catholic.

Among those who are to take part in the discussions and act as chairmen of the roundtable conferences are Mr. John Ramsey, Presbyterian layman and an organizer of the United Steel Workers; the Rev. Charles Webber, now an officer of the Amalgamated Clothing Workers and formerly a secretary of the Metho-

dist Federation for Social Service; the Rev. Dale DeWitt, Unitarian leader; Bishop Francis McConnell of the Methodist Church; Dean Arthur Lichtenberger, chairman of the CLID; the Rev. Laurence T. Hosie, director of the Labor Temple; the Rev. Gordon C. Graham, chairman of the literature committee of the CLID; the Rev. Wayne White of the Methodist Federation; the Rev. Paul Streich, officer of the social action group of the Evangelical and Reformed Church, and Professor Liston Pope of the Yale Divinity School.

The Rev. Richard Morford, secretary of the UCCD, in announcing the



The Rev. Richard Morford, UCCD secretary, who announced the program for an important conference of Church people.

program, said: "We have chosen the strong, militant leaders in the home front battle for democracy since we believe that what they say and what they do is shaping America's course of action. These men and women come to this conference to register their convictions, furnish us with up-to-date facts; recommend action; stand before us for the questioning of their policies and programs. It is an opportunity for Church people, particularly in the Metropolitan area

of New York, to hear outstanding leaders discuss the vital issues that everybody is discussing these days. Due to things beyond our control it was not possible for us to announce the conference earlier and give people sufficient time to plan for it. Nevertheless we have been assured by the secretaries of the organizations comprising the UCCD that they will do everything they can to make it a well attended conference. Everybody is, of course, welcome. Episcopalians planning to attend should notify the office of the CLID at 155 Washington Street, New York City.

PRAY FOR THOSE TO DIE

New York:—The text of a document which was read in Dutch churches the Sunday before the execution of a number of young Dutchmen by the Gestapo was broadcast to Europe by London. The German-language broadcast was reported by the federal communications commission. London quoted the "soul-stirring" document as follows: "We turn to you with an urgent request. Many amongst you will not be aware of the fact that a number of young Dutchmen have been condemned to death by the forces of occupation. These men are at the very pinnacle of their lives. Now suddenly they are facing the portals of eternity. We know that many of them were prepared for such a fate and are ready to meet their Saviour during the coming week. They are spending their last days in prayer."

A number of young Christian men agreed with those condemned to death to pray at a certain hour so they would be kneeling simultaneously before God, praying that he would give them strength of spirit and peace to their souls, the broadcast declared.

NICE BIG DESK FOR ANGUS DUN

Cambridge:—When the alumni of Episcopal Theological School had their party a couple of weeks ago they presented their outgoing dean, Angus Dun, with a mahogany desk which is a replica of the one used by George Washington in New York when he was president of the United States. Nice, what? It was quite an evening, taking it all and all, with about 150 alumni on hand to hear speeches by Bishop Sherrill, former Dean Washburn, out-going Dean Angus Dun and incoming Dean Charles L. Taylor. And just as if all these deans were not enough, there was a

quiet morning led by Professor Douglas V. Steere of Haverford College, a scholarly paper on the original language of the Gospels by Professor William H. P. Hatch, an address by Mr. Robert Amory, president of the trustees, and a tribute to Angus Dun rendered in song by Professor Joe (Paul Robeson) Emrich. Quite a day.



Mariam R. DuBois of Elizabethtown, N. Y., is the first American-born girl to be regularly appointed to the caravan mission work in the diocese of Athabasca, Canada.

AUSTIN TO HAVE NEW CHURCH

Austin, Texas:—A new church, to be known as the Church of the Good Shepherd, will be built here under the leadership of the Rev. Richard S. Martin. Church services and Sunday school have been commenced in a chapel fitted up in a store building through the cooperation of St. David's and All Saints' Churches and the realty company from whom the land for the new building was purchased. This is in a new residential section where there is no other church of any kind. Authorized by the council as a diocesan mission in January, women's and men's groups have already met, and an active church work is in prospect.

CHURCHMEN SALUTE THE RED ARMY

New York:—An unusual service was held on Sunday evening, February 27, at Grace Church, to celebrate the 26th anniversary of the establishment of the Red Army of the USSR. The rector, the Rev. Louis W. Pitt, was in charge of the service, and the

speakers were Captain S. N. Kournakoff, the author of *Russia's Fighting Forces* (the man who made famous the statement, "The reason the Red Army is the most effective army in the world is because it is the only army that is not afraid of communism"); the Rev. William H. Melish, associate rector of Holy Trinity, Brooklyn; the Rev. Guy Emery Shippler, editor of *The Churchman* and Johannes Steel, radio news commentator. A feature of the program was the singing of Basso Alexander Kipnis of the Metropolitan Opera and also the singing of Russian songs by the Grace Church choir, directed by Vincent Mitchell. The service was sponsored by a large number of people, including Episcopalians Walter Pettit, Mrs. Marv Simkhovitch, Mr. and Mrs. Charles Tuttle and W. B. Spofford.

BISHOP PLEADS FOR UNITY

London:—At a special service held on January 23 in London, and attended by the clergy of many nations and churches, the Bishop of Gloucester, chairman of the Church of England Council on foreign relations, made an appeal for Christian unity. In the course of his address he said: "We hope and pray that this period of distress is drawing to a close, and I have wished to speak to you of our hopes and ideals in preparation for the opportunities of peace which we hope the future may bring."

The Bishop said he started from two facts: first, that the cause of the present disasters was a spiritual one: there had been a repudiation of the Christian faith over a large part of Europe, and a claim for race superiority which was incompatible with Christian morality. His second point was the urgent need for greater union in the Christian Church. "Our Lord Jesus Christ," he said, "founded the Christian Church that it might be a great society binding together the nations of the world in one great brotherhood, one great fellowship. It is too often the support of national prejudice. If the Church were one and free, it might do a great deal to prevent the quarrels of nations. The cause of our troubles is spiritual failure, and we can only cure that by spiritual life. If you want to do that, it can only be by building up the Church of Christ. The only state action required for the development of this kind of unity is complete religious freedom, which was guaranteed by the Atlantic Charter."

The Editor of a Church Paper Attends Press Conference

Gives Impressions of the Regular Weekly Conference of Reporters and the President

By Stephen H. Fritchman

Editor of the Christian Register

Washington:—The Church press, organized as the Associated Church Press, has never been invited to the press conference of President Roosevelt, held ordinarily every Tuesday morning. Since I was invited to attend one of these meetings recently it occurs to me that Church people may be interested in my reactions as the editor of a religious journal.

We passed the armed sentries, cast a weather eye at an armored truck, fully manned, parked nearby, and showed credentials to the northwest gate police before joining a group of hurrying radio and news reporters on their way to the regular Tuesday press hour at the White House.

There was considerable stir just before the press conference. Reporters held their press cards in their hands for the secret service men to see at a glance. Secretaries of various ranks completed final arrangements which in this case included "props" for a charming young artist who was to finish a crayon portrait of the President as he interviewed the press. Doors to unexplained offices opened and closed to two-star generals, vice-admirals and the ubiquitous secret service.

Mr. Early, the President's secretary, appeared, and the cloakroom, with its vast mahogany table piled deep with coats and hats, suddenly emptied. In one minute the office of the President was so filled with reporters (all strongly familiar yet hard to place in a crowd) that the six of us admitted as special guests could not see the speaker but could only hear his voice until fifteen minutes later when the conference was over.

A White House meeting in wartime is very different from the one we attended four years before. There is far less friendly banter. There is a common recognition by visitors that responsibilities of unprecedented weight lie on the shoulders of a single man, responsibilities that involve the safety of us all. The President's voice was so low we could hardly hear it.

His tone was one of deep seriousness. He was making the first announcement by our government of our landings in the Marshall Islands. He spoke of the certainty of trials for those Japanese officers responsible for crimes against Americans in the Philippines. He made it very clear that the Italian people alone are going to do the deciding about Victor Emmanuel and their future leaders. He spoke of the importance of roll-call votes in Congress as a part of truly representative government. On all of these issues there was neither ambiguity nor evasion.

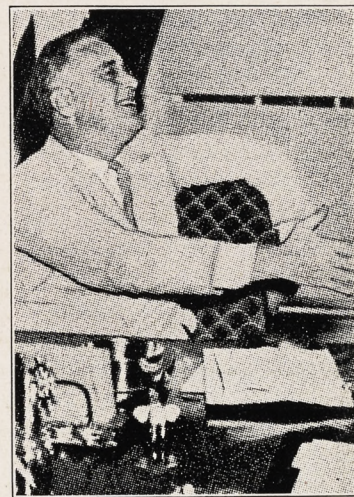
An hour in the White House helps one whose work is preaching to keep his sermon writing tethered to the earth. The ideals and values about which we preach and pray come up against the hard task of being put into operation in the world about us. Whatever one's personal politics one feels in the President's office that there is a climate in which human values are kept in the right order . . . they come before steel loadings or wool shipments, before profits and party factions. One thinks of the bus boy from a Harlem cafeteria who is now "somewhere on the continent of Europe" and feels he enters in a large way into the decisions made over a gadget-covered desk.

To this reporter the important matter for comment after a visit to the executive mansion is not primarily the personality of the President or the fact that his office is more accessible in wartime than that of any other major leader in the world; it is the fact that Mr. Roosevelt knows the reality of fascism as the common foe of all free peoples, at home and abroad. We felt he does not underestimate the difficulties on the road to lasting peace.

Decisions made by generals and statesmen in the office of the President involve the efforts of many millions on every continent, not only in armies and factories, but in the underground and concentration camp. Their suffering and prayers, their

resolution and hope find their way into this office on Pennsylvania Avenue. America is no longer an island nation in the stratosphere. In nearly every statement that he made the President seemed conscious of those people finding unity across the continents. A minister of religion cannot escape the memory of countless millions under many flags and faiths whose sacrifice for human liberty weighs heavily in every day's decision by those who represent us in our government.

We recognized in the President's words, as we had recognized in the declarations from Cairo and Teheran a few weeks before, the necessity for a large perspective in all our actions. Party struggle, even in an election year, grows secondary in the face of a common enemy with its marshalled



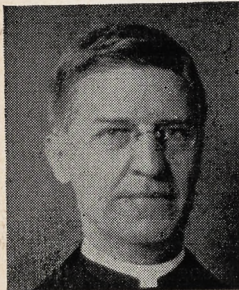
The President smilingly greets newspaper men each week in spite of the added burdens of war.

contempt for the entire system of American democracy with a small "d." We remembered that Congressman Rankin with his hatred of the Jews and Negroes is a Democrat and that Congressman Hale happens to be a Republican, but that they both clasp hands to eliminate the electorate in great blocks—the soldier overseas and the millions of Colored people here at home.

We left the White House once more persuaded that the President is far more than copy for the morning press and more than one who meets his peers in other lands to plan for victory. He is, in addition, the kind of man who cares with deadly earnestness about the postwar aspirations of the bus boy once on Lenox Avenue to whom a D.S.C. will soon be given for heroism under fire.

CAN WE WIN THE PEACE?

Jamaica, N. Y.:—A series of five Thursday evening forums on *Christian Foundations for the Post-War World* start to-



Bishop Ludlow

night, March 2, at Grace Church. The speaker at the opening forum is Norman Thomas, followed a week later by the executive secretary of the CLID. On March 16th the speaker is the Rev. Walter Van Kirk, news commentator of the Federal Council of Churches. On the 23rd the Rev. Samuel McCrea Cavert, general secretary of the Federal Council, is to speak on what shall we do with the Germans, and at the last session Bishop Ludlow, suffragan of Newark, is to speak on the place of the Church in the world of tomorrow. The rector of the parish is the Rev. Joseph H. Titus.

BISHOP HUSTON DEALS WITH MINORITIES

Seattle:—Speaking to the annual convention of the diocese of Olympia, Bishop S. Arthur Huston said that the race question "is the most threatening question before the American people today. It cannot be lightly regarded by a nation that professes to be aiming at justice for all races and minority groups throughout the world. What have we to offer the postwar world in the way of security, if our own security is threatened by race riots and by persecution of minority groups? The Church of Jesus Christ must be the first to rise above this sort of thing and offer a virile leadership in the crusade for universal Christian brotherhood."

Bishop William F. Lewis, of Nevada, urged the convention to be "educators in the job of teaching people the love of God," saying, "Until the Church reaches all the people in the community it can possibly reach, it is failing to meet its responsibility. For every single unchurched person in our community is our responsibility; every unchurched child in our community is our responsibility. They are ours, not by ownership but by obligation. It is up to us to do something about it."

LAYMEN'S SERVICE IN TRENTON

Trenton, N. J.:—Chancellor Fred M. P. Pearse of the diocese of New Jersey gave the address before over 1,000 laymen who attended a service on February 20th at the cathedral here. Representatives of parishes throughout the diocese were present, including Governor Walter E. Edge. Bishop Gardner conducted the service assisted by a number of layreaders.

COMMITTEE TO STUDY CHURCH MERGER

Toronto (RNS):—Appointment of a special joint committee to study the possibility of merging the Church of England in Canada and the United Church of Canada was unanimously approved here at a meeting of officials of both churches.

LORD HALIFAX SPEAKS IN WILKES-BARRE

Wilkes-Barre:—Lord Halifax, British Ambassador to the United States, is to speak at St. Stephen's Church here on March 2nd.

ELABORATE PLANS FOR CONSECRATION

Washington:—Approximately 650 persons will be in the procession at the consecration of Dean Angus Dun as Bishop of Washington on April 19th. Among them will be the Archbishop of York and the Primate of Canada. Others will be representatives of other churches, college presidents and deans and probably more Episcopal Bishops than ever before took part in a consecration.

ROMANISTS DISCUSS POSTWAR

Chicago:—Plans for post-war adjustments were discussed last week at the conference on industrial problems by Roman Catholic leaders. Layman James M. Cleary stressed the need for real jobs for soldiers, according to Religious News Service, and stated that "demobilization bonuses will be like a shot of dope for temporary relief from pain, while the WPA type of work will be an insult." Louise McGuire of the department of labor advised an increase in the minimum wage. Msgr. John A. Ryan advocated minimum wage, insurance against unemployment, sickness, old age; child labor legislation; right of labor to organize; national employment service; public housing; prevention of excessive

profits and incomes; control of monopolies; participation of labor in management; wider distribution of ownership. The Most Rev. Francis J. Hass, bishop of Grand Rapids, advocated machinery, with labor representation, to insure full employment and production.

EPISCOPLIANS WANTED FOR CHAPLAINS

Boston:—Both the army and navy are asking for more Episcopalian clergymen to serve as chaplains—this in spite of the fact that we are already over the quota. Any interested should write to the Rev. Henry B. Washburn, One Joy Street, Boston.

MANY CONFIRMED AT ST. MARTIN'S

New York:—A class of 140 candidates was confirmed on February 20th by Bishop Gilbert at St. Martin's, after six months of instruction by the rector, the Rev. John H. Johnson.

SCARCITY ECONOMY THREAT TO SECURITY

New York (RNS):—Efforts of various business and investment "aggregations" to maintain a policy of scarcity at the end of the war looms as one of the major threats to the establishment of national and international post-war security, the Hon. Thursman W. Arnold, associate justice of the United States Court of Appeals, declared here in an address before the annual meeting of member agencies of the Federation of Protestant Welfare Agencies. If these groups or cartels are prevented from "getting their way," said Justice Arnold, "the world will enter an era of plenty; if they are allowed to prosper the world will be confronted with another depression which will make the task of private welfare agencies insuperable. The fundamental evil of the cartel system, which is its studious endeavor to prevent new technological developments from reaching the consumer, must be cured or no budgets, here or abroad, will ever be balanced," he declared.

Mayor Fiorello H. LaGuardia told the gathering he would "do his level best to enforce gambling laws whether the politicians like it or not." Admitting an "old-fashioned" attitude toward children and the home, the Mayor suggested that just as much study and concern be exhibited for delinquent parents as is currently being expended for their children.

EDITORIALS

Modern Apostasy

BUSINESS is business and war is war, so we are told. And we agree because in our particular world we do not see how it can be otherwise. A successful business man cannot tell the absolute truth about his dealings because he is involved in the competitive necessity of buying for as little as possible and selling for as much as he can. Similarly every decent citizen is tried and torn by the horrible choices that war presents to him in the enforced struggle for his rightful existence. Even the Church is rendered fairly impotent, as for example in its elementary practice of weekly worship, by a society that is making it increasingly impossible for people to carry out this precept—physically and mentally fagged; sleeping off hangovers from escapist Saturday night drunks, etc., etc. The point is that modern man is presented with a certain system, society designed for living, social pattern or what-not. Call it what you will, there it really exists and the individual is subservient to it. Hence the necessity today of thinking and acting in social terms.

The further point about the world today is that, as it is constructed, it works badly and wastefully beyond words. It is chaotic and confused, turned upside down so that under its present arrangement it is virtually impossible for it to function properly. For Christians they find themselves up against the problem of having to try to play a crooked game straight. Instead of things being for man, and men for society, and all for God, man has tried to make himself the center, with the ironic result that he is either dominated by economic interests or lost in the monstrosity of mass-man. It is a confusion of ends and means. It is sinful. It is secularism. Other societies, while acknowledging God, have rebelled against Him; this one of ours, including the United States,

has constructed itself (if we may use that word with any real meaning) without any reference to Him whatsoever. Hence ours is the modern apostasy. Not only, as Christians, therefore, should we expect things to go wrong but we should try to understand how our world got this way. This is the first step toward finding a cure.

"QUOTES"

ONCE I heard a man say that when he was married he and his wife agreed that as head of the house he should handle the major issues while she would take care of the minor ones; and that in twenty years of married life no major issue had ever arisen. It is something like that with religion and politics. Of course religion is accorded great honor and some valuable privileges. When it is a matter of words: giving expression to lofty sentiments, drawing up the resolutions for justice and righteousness, holding meetings for the cause of brotherhood and peace, then religion has its exalted hour. When it is a matter of deeds: markets, slum-clearance, living wage, social security, school textbooks, these are minor issues with which religion must not be allowed to soil its soft white hands. Religion is what binds God and men together. Politics is at least one way in which we work out that relationship. And in these days of co-ordinated co-operative living it is a way that has become mighty important. If religious people want to give substance to their religion, they had better get to work in politics, and fast!

—JAMES FOSTER,
Rector, Christ Church, Gary, Ind.

What Is Man?

WHAT is man, that thou art mindful of him? . . . People of every age have pondered this question. Sometimes, that ponderation centers upon oneself; What am I, and why am I here? Sometimes, it centers upon our fellow-man; what he is (or what does he think he is) that he behaves in such macaronic fashion. Sometimes, we are hopeful; sometimes, we echo the psalmist's despair at his insignificance. Our contemplation of man might appear on the surface to be no more than a harmless form of whiling away the long night hours were it not that this war has its roots in two radically opposed conceptions of man. Hitler's conception of the German as a superior being destined to rule the world brought him into conflict with those who refused to be slaves to Nazi demi-gods because they believed that man should be free.

Disagreement as to what man really is, is responsible also for conflict and unrest in other areas of life. This nation teems with unrest because the Negro refuses to become a part of the white man's hegemony, and because labor, holding to a conviction that man shall not be subordinated to the industrial machine, challenges the people and the system which holds him down. One need not be a pessimist to believe that this conflict and unrest will continue until we have found a satisfactory answer to this age-old query of the psalmist.

We believe the Christian Church has an answer.

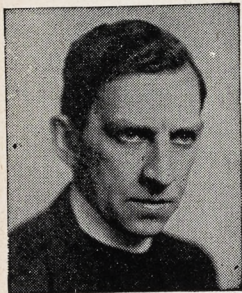
Man is the child of God, created in God's image. God loves man, and give His Son to redeem men by revealing to them their sonship to God and their brotherhood to each other. Unfortunately not all Christians are familiar with God's thought of man and all its implications. We therefore commend Forward In Service for recommending to the Church for Lenten study the Christian doctrine of man. When Christians learn this doctrine and proclaim it with conviction and fervor we shall begin to see the dawn of the new day. For we believe the Christian doctrine of man to be the charter of the world that is to be.

Talking It Over

By

WILLIAM SPOFFORD

MAX LERNER had a swell piece in PM the other day urging Finland to make its peace with Russia. He ended his essay: "I know that the Social Democrats in Finland are bitter against Russia. I know that their original aversion to communism has been strengthened by the war of 1939-40. But it would be a great tragedy of our time if the double front of the pro-Nazi reactionaries and the anti-Soviet Social Democrats in Finland should, out of malice and blindness, be allowed to blight the whole future of



the Finnish people."

He has put his finger on a situation that is much more serious than merely Finnish-USSR relationships. It can be put in one sentence, for the most part in Mr. Lerner's own words: The pro-Nazi reactionaries and the anti-Soviet Social Democrats, out of malice and blindness, will, unless stopped, blight the whole future world of the People's Movement throughout the world, let alone in Finland. And if I may be allowed a second sentence, I will say that this goes for the U.S.A. more than elsewhere. Those that have ears to hear, let them hear.

STORIES keep coming in that soldiers overseas are bitterly anti-labor because of reports they are being fed about strikes slowing up production and thus preventing them from getting the supplies needed to fight. The CLID will have a leaflet ready in a week or so telling something of the origin of these bunk stories which are being fed soldiers. Meanwhile, keeping in mind that your opinions are no better than the facts on which they are based, take these into account before you crack at labor: official figures prove that labor has the almost un-

believable record of working attendance of better than ninety-nine per cent. Labor and labor unions, with but few exceptions, have a record for patriotism and loyalty to the war effort that cannot be questioned. When I was in Baltimore the other day, for example, I was given the details of a complaint made by the teamsters at Martin's airplane factory against management. Did they want more money, shorter hours, better working conditions? They did not. They complained that management was slowing up production of bombers, particularly by not using trucks to full capacity. They won their grievance which meant harder work for them. The next night they celebrated their victory by opening a barrel of beer. There were lots of toasts to "Total War."

We hear a lot about the man-hours lost because of strikes. The fact is that the no-strike pledge, voluntarily made by American labor, has been so well kept that official government figures reveal that the time lost in strikes has averaged less than six-tenths of one per cent. And where there, has been the threat of strike, as with the railroads, the blame is to be placed upon the buckpassing tactics of governmental agencies extending over a year, as Mr. Willkie recently pointed out.

There has been such an over-production of steel that some mills have been shut down; ships have come off the ways months ahead of schedule; the production of planes has reached 100,000 annually whereas 65,000 was the goal set by the government; labor has kicked in with over fifty million for war relief; labor has bought out of their wages over a billion and a half in war bonds.

Got a son, relative, friend in the armed forces? OK. Clip this piece and send it to him and, on behalf of truth, help counteract some of the bunk he has been reading and hearing over the air.

SONNETS

for ARMAGEDDON

THE NICENE CREED

A Sequence of Twelve Sonnets

By

CHARLES RANN KENNEDY

In One God the Father Almighty

THAT God is one, a father, and the might
Of all things, you may innocently dream
A truth so manifest, the faintest gleam
Of vision were enough to make that light
Your own forevermore; and you are right.
Yet every word has earned the disesteem
Of some sagacious "group" or academe,
Which does not hold with symbols recondite.
We leave their doubts unanswered. Only note
What things they do believe; and then survey
The broken world we have with us today,
Questioning, Why? Perhaps, where men devote
Their life, their faith, to things that pass away,
Themselves pass likewise into mists remote.

Apostasy of the Modern World

*Report of the Theological Sub-Committee
of the Committee on Reconstruction*

IN LINE with the foregoing principles, a judgment of such rigor as that which has descended upon us must point to a very profound defiance of God's will for our society. At this point it is relevant to inquire what the will of God is.

Christianity arises out of the Jewish religion in which God and man are truly known only where God meets man in a living encounter, and where He creates a community of God with a divinely ordained vocation in human history. History itself is understood as the sphere of unrepeatable happenings in which the nations are dealt with by God according to their relation to Him and one another. At the center and origin of Christianity therefore there stands the God-man, Jesus Christ, through whom God created the Church whose inner principle of unity is the Spirit. The Church is understood not only as the divine community within a sinful history but also as the first-fruits of the Kingdom of God which is the end for all of history. From within the Church, the will of God for a special historical period can be discerned more truly than from any other place. For here alone is human opposition to God realistically viewed without despair. The community of Christ is glad with the good news of the world's redemption and filled with hope, because it is grounded in God's gracious activity in Christ "for us men and for our salvation" and not in human self-sufficiency. Christians know that there is no final hope of achieving the good life which fulfills the possibilities given by God to the world in creation, except as the natural order and justice of the world is seen and lived by in a society open to God's continual transformation.

At the center of the Church's life the eucharist offers to the world, community with God as the only enduring basis of human community. The eucharist is the showing forth of the mighty act of God, the Word made flesh in Christ "who died for our sins" "and not for ours only, but also for the whole world." It is the divine re-creation of the life of the community, which lives by faith in Christ. It is the fellowship of all who are brothers in God above their sin because they are indwelt by the Holy Spirit. It is the Christian community's thanksgiving for its continuing redemption in which it continuously dedicates itself to God's will as a corporate body and as its individual members.

But the eucharist is made historical, and not the recurrence of the timeless, by the prophetic word received in and on the basis of the Christian tradi-

tion. The sin of the world confessed and forgiven is always the concrete and specific sin of unique individuals, classes and nations which belong to the now. The act of God is a new act relevant to our time. The faith is the faith of modern men. The community of men is a new community continuous with life of the Church but with a contemporary vocation. The thanksgiving is for what God has done and *is doing* for us and the dedication is to those good works which God has prepared for us *now*.

Without the Word of God from the tradition of the prophets, worship falls under the thrall of natural recurrence or takes the community completely out of the historical process.

From such worship, evoked by the gifts of God's word and sacrament, the modern world has fallen first into self-sufficiency and second into slavery to sub-human and inhuman forces of nature which reign instead of God. The modern world, like the ancient world, has glorified God "not as God, neither gave thanks. . . . Professing themselves wise, they became fools and changed the glory of the incorruptible God for the likeness of an image of corruptible man." Begun in self-idolatry it was inevitable that the modern period should end even with the loss of the true end of natural things, sex, the industrial machine, the economic system, political liberty and the freedom of nations.

The summary name for the sin of modern society is secularism. Modern man has attempted to dispense with the Christian religion and to transact life on the basis of man's self-sufficiency. From this point of view, the period is one of progressive dissipation of the religious accumulation of the preceding centuries. The process has finally culminated in the rise of secular religions of which fascism, nazism and communism furnish the most notable examples.¹

The point when this process began was the Renaissance. While the modern age may be described from many points of view it is above all the age of the Renaissance. It is wrong to describe any age wholly in terms of one of its manifestations. In the Renaissance western man turned back to the classical period not only for its learning but

¹While Christianity disapproves both communism and fascism (including nazism), it does not consider them to be of equal worth. Communism is a corruption of the prophetic tradition. It values humanity as a whole and seeks its betterment. Its shortcoming is its failure to include God and its consequent materialism. Fascism quite frankly repudiates the idea of one universal humanity and the hope of a universal history. It inserts a permanent cleavage between the master race and the rest of mankind, whom it condemns to dreary slavery.

also for its freedom in the face of God. The paganism of classical man, however, was in ignorance of Christ; the paganism of modern man is in defiance of Christ, conscious or unconscious. The enlightenment continued and extended the Renaissance. Deism was the sign of the victory of secularism over religion.

We may note one strand of this process. This is the change that came about at the Renaissance in the evaluation of the common activities of this world. In the medieval time the routine activities of life were not highly regarded. This life was supposed to be a preparation for eternity; its activities were means, not ends. The preoccupation of the Middle Ages was the plan of salvation, not making and selling. This was due not only to the vigor of its religious interest but was a reaction from the former period of excesses and perversions. So the medieval Church put western man in sackcloth and ashes. It was contemptuous of the world.

Modern man reversed this. He was contemptuous of the invisible where he did not deny it altogether. Life was its own justification and its several activities were thought of as ends in themselves. The Church has unnoticingly partaken of these assumptions and has lost its witness. The Church is not without sin in the matter. The really new activity of the time was the manipulation of numbers in classical physics. Scientific activity and its progeny, industry, tended from the start to predominate over the other activities of life and often to engulf them. Thus human activity in general and industrial activity in particular came to be ends in themselves and the chief end of man.

In this way man ceased to have for his chief end the glorification of God and enjoyment of Him forever. And the pangs and upheavals of this hour are the marks of man's apostasy and God's displeasure.

QUESTIONS FOR DISCUSSION

1. How did God make Himself known to men before the time of Christ?
2. Discuss the statement, "Here (in the Church) alone is human opposition to God realistically viewed without despair."
3. Discuss the meaning of the Holy Communion.
4. Discuss the statement, "The modern world has fallen first into self-sufficiency and second into slavery to sub-human and inhuman forces of nature which reign instead of God." What are some of the things indicating the world's belief in self-sufficiency? What are some of the sub-human and inhuman forces of nature?
5. How would you define fascism, nazism, communism? Are they all anti-Christian and if so, to the same extent?
6. What do you consider to be the end of your life—that is, its purpose?
7. Discuss the editorial on page 7 in connection with this subject.

Next Week—Our Economic Life

There's Reason for Hope

By

THEODORE P. FERRIS
Rector of Trinity Church, Boston

AFTER two thousand years of Christianity race prejudice is more rampant, the class struggle more bitter, and human slaughter is on a vaster scale than ever before. No wonder serious-minded



Christians often feel like the fishermen who said, "We have toiled all the night and have taken nothing." The fishermen had given up and were cleaning their nets when Jesus came along and said, "Launch out into the deep and let down your nets." It was the cold logic of their fishermen's experience over

against the apparently absurd counsel of His commanding spirit. The case today is almost exactly the same: the bare facts of Christianity's failure over against the compulsion of the Christ within us to try it again.

We can understand the counsel of Jesus better if we remember that Jesus never expected all things to go well all the time. Though not a fisherman Himself, He knew that fishermen's luck did not prevail every day. He knew that human fortunes fluctuate like the rising and falling of the temperature. He warned His disciples that in one house they would be welcomed and in the next they would be insulted. He knew how slow men were to pick up a new idea and how stubbornly they resisted it. Jesus was prepared, therefore, for one day's bad luck. One cannot imagine that the reverses and set-backs of Christianity are more than Jesus Himself had anticipated and that they would do anything but prompt Him to say, "Launch out into the deep again."

Furthermore, Jesus never forgot the days when things did go well. There were the days when the common people heard Him gladly, when the disciples returned with the thrilling news that men were beginning to see and to hear and to walk and to live. The brightness of these days saved the darkness of other days from despair. In times like the ones we are living in, it is easy to remember the degenerate popes, the wicked inquisitions and the intolerable bigotry of Christian groups, and to forget the day when Michelangelo raised the dome of St. Peter's to the glory of Christ, when Bach wrote the opening bars of the Sanctus, or when Livingstone stood on the edge of Africa's darkness. It

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is easy to forget that for a thousand years Christianity integrated the life of Europe, that it rescued woman from her inferior place, that it opened the way to hospitals and schools, and that its principles are the indispensable foundations of democracy. It is fair to ask whether the movement which has already so influenced the life of men has not still within it the power to do so again. It is, at any rate, upon such an assumption that Christians are bold to launch out once more.

Against the background of these two recognitions, Jesus always launched into the depths of any creative possibility. He found the cell that had life in it and He cultivated that. He did not do much about the degenerate cells but pinned His faith to the seeds of new life wherever He found them. On the front page were two stories. One was the story of the time-bombs hidden among the oranges shipped from Spain to London. The other was the story of one hundred and twenty pints of blood flown from Boston to Texas in an effort to save the life of a four-year old boy. It is this second story that is the sign of a creative possibility. The good will of one man for another—it has not yet been destroyed. Let Christians launch out into the depths of that possibility. We will exalt it at our altars; we will teach it in our schools; we will cultivate it in all our human relationships; we will represent it as ambassadors for Christ wherever we go. The will to give up must then yield to the will to launch out into the deep.

The Living Liturgy

By *MASSEY H. SHEPHERD, JR.*

Professor at Episcopal Theological School

LENTEN RENEWAL

THERE is a phrase in one of the precious prayers of the Rev. Henry Sylvester Nash which ought to be said at the beginning of every service in Lent: "deliver us from the luxury of cheap melancholy." How many of our Lenten devotions would survive that searching deprecation? Our Lord endured His passion to rid men of suffering and sadness and to give them victory over sin and unconquerable joy. The contemplation of His sacrifice moves us to humiliation and self-denial, to penitence and to fasting. But these are means, not ends. As our Palm Sunday collect reminds us, we would "follow the example of His patience" in order that we might "also be partakers of His resurrection." In the gospel for Ash Wednesday our Lord teaches us how Christians ought to fast—to anoint our heads

and wash our faces and "appear not unto men to fast"; because our Father, who sees our inward contrition, rewards us openly. How? Read the epistle for the First Sunday in Lent: "as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." It is a sorry Lent indeed which leaves us exhausted at Easter, and not eager to break-fast in the communion of renewed and resurrected lives.

The early Church developed Lent as a season for the preparation and instruction of converts from the surrounding pagan world for baptism and entrance into the fullness of life of Christ's Body. At the same time those who had broken the fellowship of reconciliation were disciplined for readmission to the communication of the faithful at Easter. The scriptural lessons chosen for Lent had these two classes of "learners" in mind. Through many intervening centuries these propers have come down to us in the epistles and gospels appointed in the Prayer Book for the Lenten Sundays. Their call to a world of militant paganism and injustice and to a Church of internal disunity and ineffectual witness is as urgent and insistent as ever it was in bygone ages. There is no "cheap melancholy" in these appeals, drawn from the successive epistles: "Behold, now is the accepted time; behold, now is the day of salvation"—(another Advent!); "God hath not called us unto uncleanness, but unto holiness"; "Awake thou that sleepest . . . Christ shall give thee light"; "Cast out the bondwoman and her son . . . we are not children of the bondwoman, but of the free"; "How much more shall the blood of Christ . . . purge your conscience from dead works to serve the living God?"; "At the name of Jesus every knee should bow . . . and every tongue should confess that Jesus Christ is Lord."

And the gospels! What a manifold witness to Christ's universal lordship over all the powers that hold men in bondage, whether material or spiritual! He is the conqueror of Satan; the Savior of the Gentile outcast (through faith); the Harbinger of the Kingdom of God, overthrowing demonic spoilers; the Prophet long awaited, fulfilling the hunger of men; the Revealer of the Father, the everlasting "I AM." And then come the Passions, whose mighty conflict wrings from the heathen witnesses the confession: "Truly this was the Son of God."

*Sing, my tongue, the glorious battle,
Sing the winning of the fray;
Now above the cross, the trophy,
Sound the high triumphal lay:
Tell how Christ, the world's Redeemer,
As a victim won the day.*

The Hymnal Presents

THEOLOGY AND SCIENCE

THE poignant question asked in the eighth Psalm, "What is man, that thou art mindful of him?" is answered in the Psalm itself, where the fifth verse may be translated, "Thou madest him to lack but little of divinity," which is an echo of Genesis 1:26. But few hymns have utilized science in pointing out the implications of this scriptural statement; or have recognized in the astronomer's ability to "think God's thoughts after Him" a mark of his kinship with his Creator. *Lord of all majesty and might* does this, and for this reason Percy Dearmer described it as providing "a Christian expression of our thought about God in an age of scientific knowledge."



*Lord of all majesty and might,
Whose presence fills the unfathomed deep,
Wherein uncounted worlds of light
Through countless ages vigil keep;
Eternal God, can such as we,
Frail mortal men, know aught of thee?*

*Frail though our form, and brief our day,
Our mind has bridged the gulf of years,
Our puny balances can weigh
The magnitude of starry spheres:
Within us is eternity;
Whence comes it Father, but from thee?*

*For, when thy wondrous works we scan,
And Mind gives answer back to mind,
Thine image stands revealed in man;
And, seeking, he shall surely find.
Thy sons, our heritage we claim:
Shall not thy children know thy Name?*

*We know in part: enough we know
To walk with thee, and walk aright;
And thou shalt guide us as we go,
And lead us into fuller light,
Till, when we stand before thy throne,
We know at last as we are known.*

The value of mature and reflective hymns of this sort is great. For many persons the Hymnal stands second only to the Bible and the Book of Common Prayer as a devotional companion, and this fact has led the Commission on the Hymnal to include in it a number of hymns which, although suitable for congregational use, are primarily valuable as aids to private devotions. George Wallace Briggs, the author of *Lord of all majesty and might*, has

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provided us with another hymn of this twofold usefulness in *For the brave of every race*, which was reviewed in this column May 27, 1943.

—HOWARD CHANDLER ROBBINS.

Religious Opinion

By

GEORGE I. HILLER

Rector of Trinity Church, Miami

PUBLIC opinion is a tremendous factor in all democratic governments. The fact is, that public opinion has come to mean the vociferous expression of a few crack pots who love to make themselves heard. Many Christian and serious thinkers hesitate to express themselves, because they do not want to be classed in this group, then wonder why public opinion is calculated to be something else than that which they think it is. Peace is a far more serious problem than any other in our



world. The war will be won, and the time it takes depends upon the cooperation of all of us, but sooner or later, it will be won. Whether you do your part or not may have an effect on the length of time it takes to accomplish victory, but it will be won.

Peace, however, may be lost unless American public opinion can express itself in no uncertain terms. We have not sacrificed or shed blood merely to enable a party or group to have their way. We, the American people, have fought a war, sacrificed for it, and financed it only that the world may be better, i.e., nearer to the ideals of Christ for all men. If the largest, strongest block in America is Christian, let that block make itself felt and see to it that we have a Christian peace. In government, as in the Church, the critics are very often those who do not pay. Let us be sure that those who attempt to form our opinions, are those who have served, paid, and prayed.

ANNUAL DINNER

THE annual dinner of the Church Publishing Association (THE WITNESS) will be held at Schrafft's, 556 Fifth Avenue, near 46th Street, New York, Monday, March 13th, at 7 P.M. The speaker will be the Rev. Ronald Edward Taylor Allen, rector of Northenden Church, Manchester, England. The dinner is \$2.25. Those desiring to attend are asked to notify Miss Elsie Hutton, 575 Park Avenue, New York City. The Rev. Frederick C. Grant, chairman of the editorial board of THE WITNESS, will preside.

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War-time Experience of Church Seen As Educational

Interdenominational Cooperation Must Continue in the Postwar Church Programs

Edited by James W. Hyde

Harrisburg, Pa. (RNS):— War-time interdenominational church cooperation offers an educational opportunity for peace-time practice and should not be considered an "escapist mechanism" for the emergency period only, the Rev. Mark A. Dawber, New York City, executive secretary of the Home Missions Council, asserted in an address here. Speaking at the annual meeting of the department of comity and missions and the state survey committee of the Pennsylvania council of churches, Dawber described himself as a "realist" in seeking to answer the question of whether emergency cooperation should permanently modify Church practice.

"The danger," he said, "lies in the assumption that types of cooperation achieved in an emergency will continue in the more normal peace-time period. Economic and social determinism must be taken into account, and these, I am afraid, rather than any deep desire for cooperation or any profound convictions as to any moral principle involved, are responsible for many of the projects that have been possible in this war emergency. We still have the tremendous task of converting and educating denominational leadership in the moral values and necessity of Christian cooperation."

"There is, however," the speaker said, "this hopeful word that can be said: These war-time experiences offer an educational opportunity; what is needed is that they shall be used more definitely to this end, rather than be thought of as an escapist mechanism for the emergency period only. . . . I think it should be stated very emphatically just now that these war emergency cooperative ventures will be the occasion of a 'show-down' in the matter of continuing unity and cooperation in common tasks of Christian service."

Reiterating as "the first consideration" the necessity of using present cooperative experience for "more definite educational ends," Mr. Dawber declared "this is a question for councils of churches, federations, and ministerial associations under whose

auspices these projects have been launched locally. It is also a responsibility of the national councils and, in particular, of the Christian Commission for Camp and Defense Communities."

The speaker listed the following as issues pertinent to the discussion: (1) Need for wider publicity in cooperative work in educating church memberships and carrying the experience "over into peace-time tasks"; (2) need of a stated strategy in cooperation; (3) need of definite, practical projects; (4) need to extend organization for cooperative work to meet the "new paganism" arising from the war-induced uprooting process in American culture; (5) necessity of getting a closer contact with organized labor in order to reach the mass of labor with a religious ministry; (6) recognition of the increasing mobility of industrial workers in American life and the possibility that this will continue in the post-war period; (7) opportunity to deal with the problem of racial minorities, and (8) the necessity of meeting continuing emergencies of army life, convalescent hospitals and the period of demobilization.

Fire in Church

New Orleans:— Trinity Church here was damaged by a fire on February 13, which was caused by furnace trouble. Firemen broke through the wall and extinguished the fire before major damage occurred. Fortunately no injury was suffered by the handsome stained glass windows in the wall just above the defective flue. The loss was fully covered by insurance.

Serves Negroes

Orlando, Fla.:—The Rev. Frank M. Brunton, rector of Christ Church, Bradenton, Fla., is holding services for a large group of Bahama Negroes who are camping near Palmetto, many of whom are Church members. The manager of the camp has cooperated with Mr. Brunton by giving the use of a large room in a schoolhouse for these services. Evensong is held each Sunday with over twenty-five

LEND-LEASE

★ The Rev. George Backhurst of St. Clair, Michigan, is in need of choir music. The cupboards of city parishes must be full of it he says, so that a little house cleaning might be helpful to the little church. "But no high-falluting stuff," he says. "I would like Caleb Simper's Te Deum or any works of his suitable for a small choir." He also says that he would be very glad to have copies of the musical edition of yesterday's Hymnal. What are your needs? What have you to offer others? Write Lend-LEASE, THE WITNESS, 135 Liberty Street, New York 6, N. Y.

attending, and the Holy Communion at 8:30 a.m. on two Sundays per month with about a dozen present. The men have expressed appreciation for Mr. Brunton's work, some saying that they have been in this country over a year without seeing a priest or being invited to a service.

The men's club of Mr. Brunton's parish sponsored a library last year for an isolated rural school, collecting 750 books. This library has been used by the whole community and the men's club has pledged to secure 750 additional books for it this year.

Canon Prichard Honored

Mt. Kisco:— The thirtieth anniversary of the rectorship of the Rev. Harold Adye Prichard of St. Mark's was celebrated recently. The whole affair was heightened by the fact that Canon Prichard has been ill and unable to leave his room for the past eight weeks. So the vestry and staff arranged the service as they knew he would like to have it. However the big surprise of the occasion was that Canon Prichard was allowed to be present, sat in the chancel and listened to tributes by Vestryman B. W. Morris, assistant rector Harold B. Thelin and Bishop Manning who wrote a letter. Canon Prichard pronounced the benediction. He was presented a substantial purse from the congregation and a book inscribed with the names of the donors, while the children of the parish presented a scroll with those too small to write their names drawing a cross.



Now Captains

Boston:—The Church army and navy commission reports the following changes among chaplains: Howard L. Foland, Harry S. Kennedy, and George D. Pierce have left the service. William E. Arnold, John S. Baldwin, Franklyn H. Board, Sydney J. Browne, Joseph W. Gubbins, Russell E. Harding, John W. Hardy, Thomas R. Harvey, Frederick A. McNeil, John R. Peterson, William P. Price, Glenn S. Reddick, and Carl M. Truesdale have been promoted from first lieutenant to captain.

Georgia Convention

Savannah:—At a recent meeting of the executive council of the diocese of Georgia, a budget of \$26,282 was approved. Bishop Barnwell pointed out that the diocese has received the most liberal gifts in years, nearly all the parishes having met or overpaid their assessments. However, he stresses the continuing need for clergy particularly in the vacant missions. The council and departments met together this year in a one-day meeting instead of the customary divided meetings requiring two days.

Tribute to W. A. Brown

New York:—A memorial service to the late Professor William Adams Brown was held at Union Seminary on Washington's Birthday at the conclusion of the annual faculty-alumni-student retreat. Taking part in the service were the following clergymen: John C. Bennett, William P. Merrill, Henry P. Van Dusen, Phillips Elliott, Theodore F. Savage, F. Ernest Johnson, Henry Smith Leiper, Julius A. Brewer. The Rev. Morgan P. Noyes, Presbyterian of Montclair, N. J. conducted the retreat.

Condemns Anti-Semitism

Chicago (RNS):—Anti-Semitism and racial discrimination are condemned in a brochure written by the Most Rev. Bernard J. Sheil, auxiliary bishop of the Roman Catholic archdiocese of Chicago. The brochure has been published by the Catholic youth organization of which Bishop Sheil is the founder and director. "We cannot behold with cold unconcern," he states, "the sufferings, misfortune, and ruthless persecution

of our fellow countrymen without treason to the highest and holiest precepts of religion, without abdicating our manhood, stultifying our reason, and debasing our character." He denounces "appalling economic injustice," discrimination, and "disfranchisement through legalistic subterfuge. If the Negro is worthy to die with the white man, he is worthy to live with him on terms of honest, objective equality," Bishop Sheil adds. He terms the so-called Jewish problem "not a distinctly Jewish problem but one which no less deeply concerns Catholics, Protestants, and men of goodwill everywhere."

Chicago Churches

Chicago (RNS):—Plans to set up three new departments are announced by the Chicago Federation of Churches in its annual report for 1943. These will comprise departments of research and survey, Christian citizenship, and church life and extension.

The group is at present participating in special war-time services to 30,000 persons in 8,000 defense homes in 37 new local housing developments. Religious facilities and services are being provided for servicemen of the area in cooperation with the U.S.O. Activities in 1943 included the care of 487 minors placed in the hands of the federation by the Chicago boys' court, special services to re-settled Japanese-Americans, and efforts on behalf of Filipinos. A budget of \$88,000 has been set aside for 1944.

Good Friday

New York (RNS):—The legislative committee of the New York state council of Churches is opposing a bill introduced in the legislature which would make Good Friday a legal holiday. The measure, sponsored by Assemblyman John V. Downey, is similar to bills submitted to previous legislatures but never adopted. Opposition of the state

council of Churches is based on the grounds that "it would discriminate against minority groups." The committee has filed a memorandum with legislators urging instead the plan adopted in an increasing number of communities under which mayors proclaim a part of Good Friday as a period of prayer. The state of New York, the committee points out, gives time off on Good Friday to employees who request it. In a number of communities, public offices and stores are closed.

WAC Is Promoted

Savannah:—Lieut. Mary C. Kinyoun, WAC, formerly secretary and treasurer of the diocese of Georgia, has been appointed one of ten outstanding WAC officers to attend the army's command and general staff school at Ft. Leavenworth, Kansas. Lt. Kinyoun is the daughter of the late Rev. Francis H. Craighill, of Rocky Mount, N. C., and a granddaughter of the late Bishop Reese of Georgia.



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Japanese-Americans

Springfield, Ill. (RNS):—A proposal that representative re-settled Japanese-Americans be invited to speak in Illinois churches and thus build better interracial understanding was made here at the annual meeting of the Illinois church council. The recommendation came from Roy Smith, a missionary recently repatriated from Japan and now on the united missionary staff of the Church federation of Greater Chicago. It was stated that the federation is now providing special services to 3,000 re-settled young Americans of Japanese ancestry. Six denominations are represented in this work.

Inter-Racial Commission

Memphis (RNS):—The Memphis council of Churches has proposed the creation of a 30-man interracial commission to promote goodwill and cooperation. The commission would be made up of an equal number of members nominated by the Council, the Negro churches, and city officials.

Russian Church

Stockholm (By wireless to RNS):—Russian war prisoners in Transylvania have built an Orthodox church where Russian priests are now conducting services regularly, according to reports here. The prisoners, numbering 1,000, were aided by Metropolitan Nicolai Balan, of the Rumanian Orthodox Church, who consecrated the church and provided the necessary priests. Assigned to work in the vulcan mines of the former Hungarian territory, the Russian war prisoners are reported to be showing a strong interest in religion.

Church Fights Back

New York:—An article threatening the Danish Church with an "unpleasant future" and Denmark with "Christian persecution" was prominently displayed in the Danish-Nazi newspaper *Faedrelandet*. Referring to the fight between the Norwegian church and the Nazis over the dismissal of Norwegian bishops and clergymen, the article said "the Danish Church is preparing itself for an unpleasant future. Men like Dean Halfdan Hoegsbro (who provoked *Faedrelandet* by recently denouncing anti-Semitic ideas), the article declared, will "undoubtedly be removed when New Era men assume power and then so-called Christian persecution will also be initiated in Denmark."

The article continued: "From Gedsler (southernmost Danish town) to Skagen (northernmost Danish town), clergymen are the worst opponents

of the New Era. Many Danish clergymen follow the course set by the Bishop of Canterbury, perhaps not with official prayers, but with pious wishes for a Bolshevik victory. We even have clergymen who refused to speak over fallen Danish East front volunteers and who sincerely believe that Christian persecutions in Russia have ceased. It would be better if Danish clergymen prayed for a German victory — for the sake of Denmark and of the Danish Church." This attack on the Danish Church is but one of several which have been published by *Fraedrelandet*.

Church Women

London (By wireless to RNS):—The Church Assembly has invited women to consider working for the Church of England after the war. The invitation was specifically addressed to women entering universities and now holding responsible positions in war-time national service. Adopted as a resolution, the action was endorsed by the Archbishop of Canterbury, William Temple, who expressed the hope that parish priests would create more opportunities for women to undertake responsible work. He said he knew of several incumbents of large parishes who had decided that after the first curate

it was better to get a woman worker than a second curate.

A warning that women must be taken seriously and not be given "bits and pieces of church work as a sort of favor" was delivered to the Assembly by Magistrate Katharine Margaret Fletcher of Leigh, near Manchester, a member of the county council of Lancashire.

The Assembly engaged in long debate over the question of religious teaching in schools. A resolution was adopted directing that a full report of the debate be sent to the president of the board of education. The resolution was a substitute for a motion, on which the Assembly refused to vote, demanding increased grants to and greater independence for denominational schools. It was submitted by a group of members dissatisfied with the offer to church schools made in the pending government education bill.



A "BEDTIME STORY" FOR FIGHTING MEN

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Gradually the room stilled. The pilot finished, closed the book. "There's my 'bedtime story'. If I should come down tonight I should like to feel those thoughts were my last."

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Traveling Education

Cincinnati (RNS): — Plans for special traveling institutes of theology, which would visit many areas of the country during the summer months, taking to pastors and the laity some of the privileges ordinarily associated with fixed institutions, were made here by the council of theological education of the Presbyterian Church, U. S. A.

Created by the 1943 General Assembly of the church, the council membership of 33 leaders represents a cross section of all interests of the denomination — colleges, boards, seminaries, and the church-at-large. Meeting here, the council was concerned with setting up a program which would aid in the reorientation of Presbyterians now serving in the chaplaincy with the normal life of the church after the war. It considered the standards of education which would be required of men now in war service who, after the war, would seek to enter the Presbyterian ministry. President John A. Mackay of Princeton Seminary, and chairman of the council, said organization of that body represented a definite forward movement in the Presbyterian Church, wherein theological education would be given a status of far greater importance than in the past.

Church Responsibility

Toronto:—The Rev. W. W. Judd, known throughout Canada for his unusual work as the social service secretary of the Church of England in Canada, declared last week that a great responsibility rests upon the Church today. "It will be the Church's duty in the portentous year 1944," he said, "to be continually insistent that moral principles be integrated into all political activity, whether on the national or international level. The Church needs to call to mind, further the essential dignity of man. Apparently it has been forgotten by many. The persecution of hundreds of thousands of Jews, the slaughter of millions of Russian and Chinese civilians and soldiery, of other millions of allied and enemy nations has made us careless — almost callous — in our regard for man as made in the image of God. Here then is another criterion of which the Church of Christ in the earth is essentially the custodian. Here, together with Judaism, her vision is clear and true. Her voice must be insistent in preaching it from the house tops.

"For individual Christian people

there is a distinct duty for 1944. Above all else there is the responsibility for standing foursquare for, and for witnessing to, *the Christian ideal* of personal and family life.

"Christians are responsible, too, for the great visions of the Gospel of Christ: — reconciliation among the nations: justice, spelling out love; the essential unity and brotherhood of mankind; the grace of God through Christ for strength, for comfort and for the hope of the world. These are elements out of which a victory in arms may be won and conditions established out of which a New World may arise. These are

the responsibilities of Christians. These indicate their duty for 1944 — as for all time."

Bible Shortage

Washington (RNS):—The manufacture of adequate quantities of Bibles to meet essential requirements during 1944 was assured here by war production board officials in a statement issued simultaneously with the disclosure that a request from the American Bible Society for an additional paper allotment is now being considered by the WPB appeals board. An agency official explained that the WPB did not have the Bible Society's appeal for additional paper



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specifically in mind when the statement on Bible paper supply was prepared for release. The appeal of the American Bible Society, it was stated, is complicated by the fact that the society publishes Bibles not only for domestic consumption, but also for export abroad. The American Bible Society's request for additional paper covers both their domestic and export needs, and this request will be considered by the appeals board, giving the society complete opportunity to express their case, according to the WPB. With respect to the WPB's formal announcement on supply of paper for Bibles, which applies to publishers of Bibles for domestic consumption, it was pointed out that the supply will not be adequate to cover all demands. However, it is felt in the WPB that the supply of paper can be stretched in order to produce a greater number of Bibles out of a lesser quantity of paper. It was explained that publishers may stretch their supply by various expedients — such as thinner paper, small type, and small margins. Certain publishers of Bibles have found that the most limiting factor in production is not so much the supply of paper, but the shortage of skilled labor in binding and similar func-

tions. The shortage of leather for Bible covers is also an important limiting factor.

Anti-Poll Tax

Chicago (RNS): — More than a dozen speakers pleaded from the pulpits of Negro churches in this city for concerted action to force Senate consideration of the anti-poll tax bill. Judge Patrick B. Prescott, Jr., one of the speakers, said that Negroes are being urged to telegraph or write senators and representatives urging that debate begin as soon as possible on the tax measure. Although it was reported favorably by the Senate judiciary committee, the bill has been sidetracked while subsidy legislation and the soldiers' vote measures were given the right of way.

Clergy Join Partisans

London (By wireless to RNS): — Orthodox and Roman Catholic clergymen are filling important posts in the provisional government set up by Marshal Joseph Broz (Tito) in Yugoslavia, and large numbers have joined the fighting ranks of the partisans, according to reports here. The post of minister of the interior in the new Partisan

government is held by the Orthodox clergyman, Vladimir Zecevic, a native of Valjevo, near Belgrade, who has been active in the anti-Nazi guerilla campaign. The government also includes Monsignor Svetozar Rittig, secretary to Dr. Louis Stepinac, Roman Catholic Archbishop of Croatia, and former national deputy. The former librarian to the Roman Catholic Bishop of Ljubljana, Dr. Metad Mikuz, is also a member of the government, while a Catholic priest, the Rev. J. Kavamativitch, is serving as chaplain at Marshal Tito's headquarters.

At present, hundreds of Roman Catholic and Orthodox priests are serving as chaplains with the partisan forces. Each brigade is accompanied by a Catholic or Orthodox chaplain, or both, depending upon needs. The Soviet home service radio, quoting an Istanbul report, announced that most of the Orthodox clergy in Yugoslavia have joined the fighting ranks of the partisans. The German-controlled Velebit radio earlier reported that a number of Serbian priests had met in partisan-liberated territory and issued a statement announcing there were priests in the partisan units in Croatia.

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page eighteen

NEW BOOKS

****SAY I TO MYSELF.** By *Phillips E. Osgood.* Harvard University Press. \$1.75. The author, the well known Boston rector who is the President of the House of Deputies, takes homely, everyday events and turns them into parables relating to the art of living as a Christian. Charming-ly written and a good book to add to your Lenten list.
 —L. W. B.

****THIS CREATED WORLD.** By Theodore P. Ferris. Harpers. \$1.50. The author maintains the high standard set for the Presiding Bishop's book for Lent. He sets forth fundamental Christian principles in a style for which he has become deservedly famous both as a preacher and a writer. Tops for Lenten reading.
 —W. B. S.

****CHOOSE YE THIS DAY.** By Elmer G. Homrighausen. Westminster Press, \$1.50. Here is a book that stabs your spirit broad awake! Perhaps you think the author a bold man to try to revive evangelism after its final collapse in the twenties. The old fashioned evangelism cannot be revived—or it at least ought not to be. Its utter vulgarity; the shamelessness with which people were encouraged to strip their souls in public; the superficial identification of sin with sex, and the whole hothouse temperature of its ethical expression; the falsity of its one-sided application of the gospel, sometimes on the part of the privileged who were ready to contribute hundreds of dollars to campaigns for saving souls but would not contribute ten cents toward the cause of justice or fair play in industry—all that is like the memory of a nightmare to a good many Church people. It was a ghastly caricature of the religion of the gospel, with its noisy self-exploitation, high pressure "personal workers," high salaried "song leaders," and Billy Sunday smashing kitchen chairs in a corybantic frenzy. We certainly don't want that kind of religion back again!

What Professor Homrighausen has in mind is something different, something more like the evangelism of the first and second centuries, when men went out determined to win converts to Christ, to win them away from paganism and idolatry, to the true worship of God and the true way of life. The new evangelism must be addressed, not to the ignorant and emotional, but to the intelligent, and it must carry with it the social application of the gospel. Neo-orthodoxy isn't going to turn the trick—it is too paradoxical, with its "sinfulness of the religious," it lacks a wholesome doctrine of grace, and it fails to recognize salvation as effective within the bounds of "history." Nor will nurture alone serve. "A listening and leader-centered congregation inevitably loses its aggressiveness and its nature as a Christian community" (p. 39). It is not only for the sake of the Church's own future that evangelism is necessary; "decision and commitment are of the very essence of personality." Evangelism is indispensable. Let us hope the new and the better kind will prevail, that is to say the kind described in this book.
 —F. C. G.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

MR. RUDOLPH WILLARD
Layman of Austin, Texas

I am very curious. Mr. Butterworth's letter (Feb. 17) declares "Assuming that this salary (\$947,000) represents the taxpayer's taxable income from 1942 to 1944 he will pay a federal income tax of approximately \$952,000—\$5,000 more than his entire income . . ." I am only an amateur mathematician but I should be much interested in the mathematics of this declaration. How come?

I am an old Living Church devotee and would be called an Anglo-Catholic. But I confess to a great fondness for THE WITNESS. I admire your courageous and honest espousal of social causes and your translating into love of man the Christian's love of God. The two ought to be twin-born and inseparable. More power to you.

* * *

REV. THOM WILLIAMSON
Rector of St. Peter's, Narragansett, R. I.

I like to do justice to a doughty opponent and that is what THE WITNESS really is as far as I am concerned. Your issue of Feb. 17 is a very good one. Dr. Hardy's *The Sermon, Where?* makes me want to try a few things. The questions at the end of *Christian Ethical Principles* are usable at the time of the notices. Bishop Johnson's Autobiography is of course interesting. The Sanctuary is thought provoking. The quoted prayer by Dr. Suter is beautiful, and I could go on referring to things I like. But why, after all these fine things, do you make such opposite statements as on pages seven, eight and nineteen? Why say piously that far be it ever for you to abuse anyone and then write the tirade on page eight? I play no favorites between Sheen and Stalin—or between Stalin and the Pope. I like and trust them both equally! I fear two things (at least): 1, that I am not a liberal and 2, that neither are you! I appreciate THE WITNESS but I just have to break out occasionally.

* * *

RT. REV. JAMES M. STONEY
Bishop of New Mexico and Southwest Texas

In your issue of Feb. 17, under the caption "Negro Priest at Consecration," you state that the Rev. J. M. Burgess, a Negro priest, would be one of the presentors of Dr. Dunn at his consecration as Bishop of Washington. This is obviously an error, as the rubric on page 552 of the Prayer Book says that the presentors shall be two bishops. Probably the Rev. Mr. Burgess is to be an attending presbyter. However, I was not aware of the fact that your statement is true that it is news when a Negro priest takes part in a consecration. I believe it is common practice in the south for the diocesan clergy, both white and colored, to be present and vested on the occasions of consecrations. Certainly, at my own consecration in Anniston, Alabama, on April 16, 1942, the Rev. J. Clyde Perry was present in vestments and marched in procession along with the other presbyters present. He was accorded every privilege that the other clergy enjoyed. There was

no question about it. As one of the clergy of the diocese of Alabama, he just came along with the rest, and took his place with every one else. Of course Mr. Perry was not an attending presbyter. Dean Matthews of St. John's Cathedral in Albuquerque and the Rev. Peerce N. McDonold, president of the Standing Committee of Alabama naturally filled that function.

I wonder if your paper is not making a mistake by calling attention to the fact that certain clergymen are Negroes. You do not feel called upon to put "white" after the name of a white clergyman. When you have occasion to write about colored clergymen, isn't it in the interest of race harmony just to say "The Rev. Mr. —" and let it go at that? If he is a priest of the Church, on a parity with all other clergymen, why insist on pointing out the fact that he is a Negro? If it makes a difference, courtesy demands that attention be not directed towards it. If it makes no difference, why try to create one?

* * *

MR. FRANK M. CLARKE
Layman of Chicago

While I heartily agree with the statement in your editorial *In Him Is All Life* (Feb. 10) that the clergy should have a say in the economic field, and a lot of them are very well qualified, I take exception to the statement that they have no vested interests to be protected. Many of the people of their congregations, with whom they wish to remain on the best of terms, are wealthy and it certainly influences preaching. The editorial speaks of "ministers without fear or favor," which is far fetched. You say that they are trained to measure events against the background of eternity and are obligated to say "Thus saith the Lord," but the fact remains, I have observed, that where an easy living or a good salary are involved, or just the plain necessities of life, the clergy are just as human as the capitalists. I can't imagine a priest in a wealthy parish or a member of the staff of the National Council publicly condemning the capitalistic system. That would be news.

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