

The WITNESS

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AUGUST 10, 1944



A COOLING PICTURE
FROM ST. FAITH'S
SCHOOL IN SARATOGA

THE CHURCH'S SECOND FRONT

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, (also 9:15 Holy Days, and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer

GRACE CHURCH, NEW YORK Broadway at 10th St.

Rev. Louis W. Pitt, D.D., Rector

Daily: 12:30 except Mondays and Saturdays.

Sundays: 8 and 11 A.M. and 8 P.M.
Thursdays and Holy Days: Holy Communion 11:45 A.M.

THE HEAVENLY REST, NEW YORK Fifth Avenue at 90th Street Rev. Henry Darlington, D.D.

Sundays: Holy Communion 8 and 10 A.M.; 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
4 P.M. Evensong. Special Music.
Weekdays: Holy Communion daily at 10:30 A.M.; Thursdays and Saints' Days at 10:30 A.M.

The Church is open daily for prayer.

ST. JAMES' CHURCH

Madison Ave. at 71st St., New York

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

8 A.M. Holy Communion, 11 A.M. Morning Service and Sermon.

Weekdays: Holy Communion 8 A.M. Wednesday, Thursday 12M.

THE CHURCH OF THE EPIPHANY 1317 G Street, N. W. Washington, D. C.

Charles W. Sheerin, Rector

Sunday: 8 and 11 A.M.; 8 P.M.

Daily: 12:05.

Thursdays: 7:30 and 11 A.M.

ST. THOMAS' CHURCH, NEW YORK Fifth Avenue and 53rd Street

Rev. Roeliff H. Brooks, S. T. D. rector

Sunday Services: 8 and 11 a.m.

Daily Services: 8:30 a.m. Holy Communion.

Thursdays: 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. Edward R. Welles, M.A., Dean

Sunday Services: 8 and 11 A.M.
Daily: 12:05 Noon—Holy Communion.
Tuesday: 7:30 A.M.—Holy Communion.
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. Barry, L. W. Barton, C. K. Gilbert, G. C. Graham, W. R. Huntington, Arthur Lichtenberger, T. R. Ludlow, H. C. Robbins, W. M. Sharp, J. H. Titus, W. M. Weber.

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AUGUST 10, 1944
VOL. XXVIII NO. 2

ANDERSON, THE REV. ALEXANDER, has accepted rectorship of the Church of the Epiphany, Chehalis, Wash., and priest-in-charge of St. John's mission, South Bend, Wash.

BANKS, THE REV. JOSEPH H. was ordained deacon by Bishop W. Roy Mason of Virginia, in Grace Church, Millers Tavern. He will be minister-in-charge of St. Mary's Church, Berryville.

CHAPLIN, PAUL, has been appointed rector of Stras Memorial Church at Tazewell and Trinity Mission at Richlands both in Tazewell County, Va.

CHAPMAN, THE REVEREND A., rector of St. Stephen's Church, Boston, 1923-35, died on July 20.

DAVIS, THE REV. LEVERETT B., until recently curate at St. John's Church, Waterbury, Conn., has accepted the rectorship of Christ Church, Exeter, N. H., effective August 1, 1944.

EASLEY, ALEXANDER H., was ordained deacon by Bishop W. Roy Mason, Virginia, in Osgood Memorial Church, Richmond. He has been assigned to Grace Church, Millers Tavern.

HARDY, REV. SAMUEL S., rector of St. Paul's Church, Marion, Ohio, has accepted a call to the rectorship of Grace Church, Mansfield, Ohio, effective September 1, 1944.

HILL, REV. WILLIAM S., formerly rector at Grace Church, Hopkinsville, Ky., has accepted a call as assistant minister of Christ Church, Cranbrook, Bloomfield Hills, Michigan, effective September 1, 1944.

KEIRSTEAD, GEORGE, was ordained deacon, July 11, by Bishop Sherrill of Massachusetts, in Trinity Church, Boston. Mr. Keirstead will continue as minister-in-charge of Trinity Church, Bridgewater, Mass.

KREMER, ALLEN FLOYD, was ordained deacon July 11, by Bishop Sherrill of Massachusetts, in Trinity Church, Boston. Mr. Kremer continues in charge of St. James' Church, West Somerville.

LIGGETT, CHARLES C., was ordained deacon by the Bishop Austin Pardue of Pittsburgh, in St. Stephen's Church, Wilkinsburg, Pa. He will be rector at St. Luke's Church, Germantown, Pa.

MATTICS, MARION L., was ordained deacon July 11, by Bishop Sherrill of Massachusetts, in Trinity Church Boston. Mr. Mattics hopes to do missionary work among the Spanish speaking people of Puerto Rico.

(Continued on page 18)

SERVICES In Leading Churches

CHRIST CHURCH CATHEDRAL Main and Church Sts., Hartford, Conn. The Very Rev. Arthur F. McKenny, Dean

Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.
Weekdays: Holy Communion, Monday, Friday and Saturday 8 A.M. Holy Communion, Tuesday and Thursday, 9 A.M. Holy Communion, Wednesday, 7 and 11 A.M. Noonday Service, daily except Monday and Saturday, 12:25 P.M.

GETHSEMANE, MINNEAPOLIS 4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector

Sundays: 8, 9 and 11 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

TRINITY CHURCH Miami

Rev. G. Irvine Hiller, Rector

Sunday Services 8, 9:30, 11 A.M.

TRINITY CATHEDRAL CHURCH Military Park, Newark, N. J. The Very Rev. Arthur C. Lichtenberger, Dean

SUMMER SERVICES
Sundays 8 and 11.
Noon Day Services, 12:10, except Saturdays.
Holy Communion, 12 Noon Wednesdays, Holy Days 11:15.
The Cathedral 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 Rev. Peyton Randolph Williams

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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The Post-War Period Decisive For Ecumenical Movement

*World Council of Churches in New Report
Calls for Cooperation by All the Churches*

By Religious News Service

Geneva (By Wireless):—The post-war period rather than the war itself will prove the decisive test of the ecumenical movement, according to the 1943-44 annual report of the World Council of Churches just released. The Council which now embraces 86 churches in 29 countries, places major emphasis on reconstruction needs, calling for "close cooperation" by the denominations in practical work to rebuild church life in the war-affected countries.

"The last twelve months have been a time of crystallization and classification of ecumenical plans for reconstruction," the Council's report states. "It has become clear that the needs are so great that the task can only be accomplished if the churches collaborate very closely. Owing to the nature of the movement, and the circumstances of the war," the Council adds, "we have been forced to postpone consideration of the most difficult issues until we can meet again. Not today, but tomorrow, questions of true reconciliation on a level above hatred and sentimentality, of a common message to a broken world, will present themselves in all acuteness."

The wartime isolation of churches, according to the report, has to some extent been compensated by the fact that in certain places churchmen from different countries have had unexpected opportunities to meet. "For the large number of military war prisoners, refugees, deported workers, and exiles," it says, "not the least important by-product of the war is that which comes from personal contact with Christians of other countries. This migration has created opportunity for the ecumenical movement to hold meetings. In the United States, Britain, Sweden, and Switzerland, these meetings were

true successors to the large ecumenical conferences of pre-war years.

"This is one of the most unique and hopeful features of the present Church situation, that even in the midst of war, the Churches are preparing for the reconstruction of Church life. Churches involved in open or disguised conflict with present rulers of their countries still find time and energy to plan for new departures in realms of Church order, evangelism, and youth work, so as to be ready to meet the crying needs of post-war years.

"Churches less immediately affected, but which nevertheless have to cope with wartime problems," the report adds, "are making active preparations to help needy Churches. It is the privilege and task of the ecumenical movement to bring these two streams together so that the process of renewal from within and support from without may work together and lead to full-fledged reconstruction of churches."

Dealing with the work of the ecumenical commission for war refugees the report states that while it has been possible to save only hundreds of the millions of exterminated European Jews, "we are grateful that the Church had an opportunity to manifest its solidarity with persecuted Jews, and that not only non-Aryan Christians, but believing Jews, were thus shown that Christ's Church is a home for all."

The fifth year of the ecumenical commission for chaplaincy service to war prisoners has seen prison camps provided with "considerable libraries of religious literature" and "well furnished with Bibles." "The amount of literature sent to camps," the report declares, "has grown in leaps and bounds. While in 1943, we sent 188,000 pieces, the figure for the first six months of 1944 is 3,-

326,000, including 146,000 tracts and periodicals."

The report on Bible work says the demand for Scriptures is very considerable, particularly in countries suffering most from the war. Where national Bible societies are still able to produce Scriptures in sufficient quantities—as in Holland and Hungary—sales are higher than ever, but in the vast majority of continental countries, the societies are no longer able to print at all or can turn out only very inadequate quantities. Thus, in Italy, France, Germany, Czechoslovakia, Belgium, Poland, Spain, and the Balkans, there is a most serious lack of Scriptures. The Ecumenical Bible department tried to meet this need by putting Scriptures in Italian, Serbian, Polish, French, and Armenian.

WOMAN ORDAINED IN CHINA

London:—*The Church Times* was much concerned last week because a Chinese woman had been ordained a priest by Bishop Ronald Hall of Hong Kong. The paper editorially calls him names and declares that his action, taken independently of the Anglican Church throughout the world, will be severely dealt with when the Lambeth Conference meets following the war. From reports from China it is indicated that Bishop Hall ordained a deaconess to the priesthood since otherwise a congregation in the interior of China, inaccessible to a male priest, would be denied the sacraments. As far as is known it is the first time that a woman has ever been ordained to the priesthood of the Anglican communion.

RECTOR APPOINTED TO CITY BOARD

Burlington, Vt.:—The Rev. Charles Martin, rector of St. Paul's here and a contributing editor of *THE WITNESS*, last week was appointed to the planning board of the city by Mayor John J. Burns. One of the chief tasks of the board is to provide jobs for returning servicemen.

ST. FAITH'S SCHOOL ABREAST TIMES

By LEONARD W. STEELE, Headmaster

Saratoga Springs, N. Y.:—St. Faith's School has grown from the attempt made by Miss Eleanor Shackelford and her friends in the 1890's to meet the need of a few dependent children. Many changes in educational and social work since that time have been effected; for this reason, although the program of St. Faith's has been modified from time to time, the guiding principle has been the same. That principle is to prepare girls who must become self-supporting women for their future by providing a suitable environment in which they may live during their formative years, by sound training in the basic subjects and by grounding them in the elements of Christian faith and practice.

One definite contribution church boarding schools are making to the current scene is the provision of a home for children whose own parents, for some reason, are unable to provide for them. Fathers in the armed forces, mothers in defense work, frequent movings from one community to another, too many distractions in the public schools; divorces and remarriages; all these, and many more, are factors leading to the decision of parents to send their children to boarding schools. The state makes generous provision for the very poor; the rich have always made a good deal of use of private schools. A school such as ours helps people in moderate circumstances meet this need for a stable home for their children. Admittedly, the best place for children to grow up is in a wholesome family with their parents and brothers and sisters. When such a home is lacking, a good school can do much toward making up for the lack.

A small private school, maintaining itself on the fees received from pupils, cannot hope to compete in buildings, equipment and variety of courses offered with the magnificence of the great city high schools and the central schools of rural districts. Without doubt, for the great majority, our public school system serves admirably. Some boys and girls, however, need smaller groups and more personal attention than anyone can have in the big schools. These children are not necessarily the slower ones. We must find our excellence in the quality of training given in the fundamental subjects so that when our pupils are graduated, they may easily specialize in their chosen

field in college, in professional school, or may take such a position as is open to a high school graduate. High School does not seem to us the time to specialize or to train definitely for a position. Whatever can be gained in the way of general information and culture will be a permanent advantage. Half of the high school course is devoted to English and social studies under the present requirements of the New York state education department. At St. Faith's, the rest is divided between mathematics, science and foreign languages. The only commercial course offered now is a year of typewriting and this is suggested as an extra course.

The lack of definite religious training is universally deplored. Home, Sunday school, Church are blamed in varying degrees. Whatever the results, the Church schools cannot be blamed for lack of effort. To be a part of a household which devotes a definite part of each day to worship must make an impression of man's duty towards God on the developing mind. At St. Faith's, the Holy Eucharist and vespers are offered daily and on Sundays the whole school attends the mid-day service at the parish church. Regular instruction for the whole school is planned and the important holy days have their special observances. The academic instruction, especially in science, is given in a way to avoid the necessity of re-learning religion later.

The school is located just within the city limits of Saratoga Springs on a fourteen-acre tract. This provides plenty of space for outdoor activities. The buildings stand in a grove of beautiful white oaks.

St. Faith's has facilities to care for about fifty girls. This year, from an enrollment of forty-six, seven girls are in the lower school; seventeen in the junior high school and twenty-one in the senior high school. One unusual feature of St. Faith's is the admission of younger girls; three have celebrated their ninth birthday this year.

St. Faith's School offers sound training in body, mind and soul, in preparation for the place which girls must assume in the modern world.

JOHN WALLACE SUTER ACCEPTS DEANSHIP

New York:—The Rev. John Wallace Suter, rector of the Epiphany, announced his acceptance of the deanship of Washington Cathedral on July 29th. He had been elected

to the office at a special meeting of the chapter on July 19th. Mr. Suter, in addition to being a successful rector, is the custodian of the Book of Common Prayer and is the secretary of the standing liturgical commission. He is the author of several books in the field of liturgics and religious education. He has been a member of the editorial board of *THE WITNESS* since its reorganization in the fall of 1941.

HARLEM CHILDREN GO TO VERMONT

Burlington, Vt.:—A large number of Negro boys and girls—77 in all—were thrilled to arrive at Burlington the latter part of July. It all came about this way: The Rev. A. Ritchie Low, Protestant minister of Johnson, Vt., went to New York to study living conditions in Harlem for ten days. He met the Rev. C. Clayton Powell, pastor of the Abyssinian Baptist Church, who is now a candidate for the United States Congress. Together they worked out a plan whereby the children, all from Mr. Powell's parish, would go to Vermont and have some time on farms working and playing. Mr. Low, on meeting the children and the counsellors that came with them, stated that if the experiment works out as well as he thinks it will, he will arrange to have many more another summer. "We need a crusade of conciliation between the races and a new mental approach," he affirmed. Incidentally, a *Life* reporter and photographer went along with the party so you doubtless will see the whole thing written up in that magazine soon, probably as a *Life Goes to a Party* feature.

SEMINARY STUDENTS HEAR EDITOR

New York (RNS):—In the post-war transition period, the Church's function will be "to act as an agency for the formation of an enlightened public opinion," George H. Soule, editor of the *New Republic*, declared at the annual conference for ministers and other religious leaders at Union Theological Seminary here. "In international affairs, for example, the Church understands the moral and universal injunction that all men are brothers," Mr. Soule said. "At the same time it can also serve to educate its people, through discussions and special classes, on the economic and historical reasons why a nation's interests must serve and promote the interests of all mankind."

Church in Larchmont Ministers To the Whole Community

*Parish Work Over Recent Years is Marked
By Close Cooperation with Presbyterians*

By Walter M. Belknap

Larchmont, N. Y.—A milestone in the life of a community church was marked at St. John's this summer by services commemorating the 50th anniversary of the laying of the corner stone. Every pew and extra seat was filled with parishioners and representatives of over 30 civic organizations. Bishop Manning preached the sermon—taking as his text the words of St. Paul, "Stand fast in the faith, quit you like men, be strong"—and conducted the closing prayers for which the choir and congregation of almost 500 gathered outside following the recessional. The welcome presence of Bishop Manning came only two weeks after Bishop Gilbert, long a neighbor and good friend of St. John's, had visited the parish to confirm a class of 40 young people and adults.

In a real degree St. John's has always been a community church. Its first services in 1873 were held in a small club house overlooking Long Island Sound, at the request of residents of the fast growing Larchmont Manor. In 1883 a small chapel was erected on the then village green. But in another ten years the need for a permanent and sizeable church had become manifest and a public spirited citizen underwrote the construction of the lovely little Gothic Church which through the years has been beautified by 23 stained glass windows and other fine memorials.

There have been but two rectors of St. John's in the past 48 years. The Rev. Richard Cobden came to Larchmont in 1896 and for almost thirty years was an active leader of the community as well as church. He was succeeded by the Rev. Francis J. H. Coffin in 1923 at a time when Larchmont was developing rapidly and extending beyond the limits of the original Manor. A liberal churchman, Mr. Coffin sought the support of new people by persuading the vestry to abolish pew rents and to increase their own numbers so there could be wider representation from "the other side of the track." Incidentally, in the last half dozen years there has been further widening of the vestry through an informal poli-

cy of rotation that has grown out of the insistence of three members that as a matter of principle they "did not choose to run" for reelection.

The Sunday School was another phase of the parish work that drew the close attention of Mr. Coffin and of his wife, who taught the kindergarten for a number of years. It has grown sturdily and now meets in two sections, 4th to 10th grades at 9:45 with younger classes at 11, while church services are being held. This system has worked well and been successfully copied by the neighboring Presbyterians. The students exceed 300. Certain older high school girls and boys are teachers or assistants and for this group there is also a young people's society that meets early Sunday evenings.

There has been a close tie between St. John's and the Larchmont Avenue Presbyterian Church, ever since its establishment thirty years ago. In the late 20's when the Presbyterians (only other Protestant church in the community) erected their fine edifice, St. John's made two gifts of \$1,000.00 to the building funds. For the past ten years these two churches have joined in union Lenten services that have brought outstanding preachers to Larchmont, including in recent seasons: Bishop DeWolfe, Dr. Donald B. Aldrich, Dr. Elmore McKee, Dr. Harold Donegan and Chaplain Leslie Glenn of our own churches and Dr. Henry Sloane Coffin, Dr. Reinhold Niebuhr, Dr. Paul Scherer, Dr. Ralph Sockman and Dr. Paul A. Wolfe from other large churches in Manhattan.

Twice in the rather recent past St. John's has benefited by substantial legacies from persons connected with the stage. Mr. Edward F. Albee, long a devoted vestryman of the Church and a trustee of the cathedral, left the parish \$25,000, the income from which is applied to maintenance, a problem that always interested this businessman churchman. Then five years ago the parish was named a residuary legatee in the will of Mrs. Eleanor Proctor Riley, a daughter of the late F. F. Proctor. The vestry voted that rather than add

the funds to endowment they should be used in substantial part to modernize and enlarge the interior and equipment of the parish house. This was done most effectively so that today St. John's has a thoroughly adequate and up-to-date plant to serve its members and neighbors. The exercises marking the reopening of the parish house in the autumn of 1939 were interesting and typical, taking the form of a church and community meeting. This was held on a week night in a packed auditorium with the late Canon Harold A. Prichard speaking for the clergy and Judge William F. Bleakley, a distinguished leader in the civic life of New York state and a Roman Catholic, speaking for the laity.

St. John's is proud of its beautiful church property facing a lovely small park, of its parish life, and of its rector—who has served not only the church and the community but the whole county through three years as Dean of the Convocation of Westchester. But St. John's likes to feel it has not and never will grow old.

RACIAL TOLERANCE IS URGED

Cambridge, Mass.—"No problem in the field of human relations should weigh more heavily upon the consciences of Christians today than that of race relations," said the Rev. Gardiner M. Day, rector of Christ Church, Cambridge, on July 15 when in every church of that city, Roman Catholic and Protestant, a statement on race relations, signed by Bishop G. Bromley Oxnam of the Methodist Church, and by the late Cardinal O'Connell shortly before his death, was read. The statement urged "greater tolerance and charity between men of different races in the name of Almighty God and the traditions of our country."

NORTHERN INDIANA ELECTS MALLETT

South Bend.—The Rev. Reginald Mallet, rector of Grace and St. Peter's, Baltimore, was elected Bishop of Northern Indiana on July 26th. He was elected on the first ballot. He has served parishes successfully in various parts of the United States, both large and small. He has also shown real concern lest the Church fail to affirm a strong position on social questions and has long been an active member of the CLID in Baltimore.

The WITNESS

For Christ and His Church

For Men and Women of the Armed Forces

Clip and Mail with Your Letters

Survey made by Service Men's Christian League shows that soldiers want new organization for veterans of present war. 10% say they will join no group, new or old; 15% are ready to join either Legion or Veterans of Foreign Wars. Vast majority however are for new organization on the ground that the thinking and objectives of the men of 1918 and the men and women of 1944 are too far apart. . . . World Council of Churches in new report say that men of various churches have been brought closely together thru war. Real test for the unity movement in churches will come in post-war period and will depend on job done together in rebuilding a shattered world. . . . CLID, Episcopal action group, represented on a delegation going to Albany to urge Gov. Dewey to take action so N.Y. soldiers can vote this fall. He refuses to see small committee. . . . First synod of Russia Church since recognition by Soviet gov't holds meeting in Moscow. Business purely routine. . . . London Church paper is hot and bothered because a woman has been ordained a priest in China. China's Bishop Hall says it was necessary since no man can get to the area where she ministers. . . . Baptist L. D. Newton is to visit the Soviet Union and confer with Stalin and others on affairs of the 4,000,000 members of the denomination in Russia. . . . People's Congress of Applied Religion meets in Detroit with Labor-Leader R. J. Thomas getting headlines by urging close cooperation between Church and labor. He stated that industrial areas of city are filled with preachers who are handing out fascist propaganda. The Rev. Richard Morford, secretary of the United Christian Council for Democracy and vice-chairman of the American Labor Party, stated that the pronouncement of Teheran is a true definition of the goals of religion. . . . Prof. Eastman, authority on movies, tells Church audience that half our movies are trash. . . . Half billion dollars will be spent on new churches and parish houses after the war according to a recent survey. . . . Editor George Soule of the New Republic tells seminary students that Church must educate people on the economic and historical reasons why a nation's interests must serve and promote the interest of all mankind. . . . Eleanor Roosevelt, addressing a Church audience in North Carolina, says that U.S. must demonstrate to rest of world that minorities, such as Negro, can have equal right to happy life. . . . Meanwhile Church leaders of several denominations urge greater tolerance and charity between men of different races. . . . Episcopalian Rector of Dallas, Charles L. Street, aiding in settling labor disputes by serving as public representative on war labor board panels. . . . Diocese of Northern Indiana elected the Rev. Reginald Mallett of Baltimore as bishop. . . . The Rev. John W. Suter, New York rector and WITNESS editor accepts election as dean of Washington Cathedral. . . . The Rev. Charles Martin, also a WITNESS editor, appointed to city planning board at Burlington, Vt. Immediate task of board is to find jobs for returning soldiers.

PEOPLE'S CONGRESS HAS MEETING

Detroit, Mich.:—The Protestant Church must cease to be "merely a middle-class cultural group" and must ally itself with organized labor and other movements working to achieve the universal brotherhood it preaches, speakers told the mass meetings here of the People's Congress of Applied Religion. Criticisms were levelled at the "selfishness and smugness" of organized religion, charging that it is "more concerned with building itself than with building a good society"; this statement was based on the fact that of 200 churches to which letters were sent, only three were willing to provide hospitality for the three-day congress. The Rev. Claude Williams, director of the institute and industrial chaplain of the Presbytery of Detroit, named three churches as St. Paul's Episcopal Cathedral, the Unitarian-Universalist Church of Our Father, where the meetings were held, and the Westminster Presbyterian Church. R. J. Thomas, president of the UAW-CIO, urged a closer relationship between organized religion and organized labor. Assailing racial prejudices, Thomas asserted that "those people who think the Negro is some inferior race are thinking just like Hitler and—I don't care if they walk up this aisle every Sunday—they do not really believe in the brotherhood of man."

The Rev. Richard Morford, vice-chairman of the American Labor Party and national secretary of the United Christian Council for Democracy, described the joint statement of President Roosevelt, Prime Minister Churchill and Premier Stalin at Teheran as "a true definition" of the goals of organized labor and religion throughout the world. He declared, "Teheran was the greatest religious meeting of our time and produced one of the greatest statements of religious faith in our time, a profound expression of faith in man by three great leaders. As churchmen we need to tell the world about Teheran. It is not the religious landmark in the churches that it ought to be. And we need to go to work to make the dreams of Teheran come true."

FIVE HUNDRED MILLION FOR CHURCHES

New York (RNS):—Reports on post-war building projects planned by Protestant churches are pouring into the interdenominational bureau of architecture here in increasing

volume, and Director Elbert M. Conover now estimates that proposed church construction and renovation programs will total an expenditure of some \$500,000,000. Mr. Conover's estimate includes plans for remodeling and enlarging present facilities, replacement of structures destroyed by fire, and erection of buildings in unchurched areas. Plans for expanded social and recreational facilities figure largely in most projects. A survey, recently completed by THE WITNESS, shows that the Episcopal Church will be one of the leading builders.

PROTESTANT LEADERS TO VISIT USSR

Atlanta, Ga. (RNS):—The Rev. Louie D. Newton, vice-president of the Southern Baptist convention, and associate secretary of the Baptist World Alliance, has announced tentative plans for a trip to Moscow this fall at the invitation of the Soviet Government. He will be the first American Protestant leader to visit the Soviet Union since its new church policy was made effective. He hopes to confer with Premier Stalin and other Soviet officials; he will urge greater liberty for Russia's reported 4,000,000 Baptists, and will plead for religious liberty in all parts of Europe after the war. The Southern churchman stressed that he is going to the Soviet Union as an individual minister, and not as the official representative of any church group. The invitation to visit the USSR came through Russian War Relief.

DEBT IS REDUCED BY PARISH

Shamokin, Pa.:—Trinity Church here has reduced the debt on its parish house and rectory from \$30,600 to \$6,500, it was announced by Rector George B. Armstrong at a special parish meeting.

INDUSTRIAL CHAPLAINS IN ENGLAND

London (by cable):—The Rev. W. Bodin, Church of Scotland organized for chaplains in industry, stated last week that there are now "something like 300 ministers associated with works and factories as padres to workers. The padre does not go into the factory to preach to, or at, people. He aims to bring the help and encouragement of the Christian faith and gospel into the lives of men and women."

EDITORIALS

No Soft Peace

ONE summer night in the year 405 B.C., the people of Athens heard a strange cry, a low distant wailing which grew steadily nearer and louder as it made its way up between the long walls that connected the city with the port of Piraeus. It was the tragic news of the final defeat at Aegospotami, brought in at midnight by the galley *Paralos*. "That night," says the historian Xenophon, "no one slept. They wept for the dead, but far more bitterly for themselves, when they reflected what things they had done to the people of Melos, when taken by siege; to the people of Histiaea, and Scione, and Torone, and Aegina, and many more of the Hellenes." Athens, the most gifted and most cultural state in Greece, had tried to dominate the rest of the Greek world and had failed. In the effort, she had become an unbearable autocrat, a brutal terrorist, a red-handed murderer. The whole world had turned against her; with the defeat at Aegospotami the Athenian sea-empire was forever at an end.

Does history repeat itself? Yes; not only in its main patterns, but even in details. If any of the totalitarians read history, perhaps they will catch a glimpse in this tragic passage of what is in store for the countries that have turned all the rest of mankind against them in loathing and detestation of their inhuman cries. They have not been waging war; they have tried to exterminate whole peoples. They are not noble "nations in arms"; they are foul gangsters and degenerates armed with machine guns, tanks, torpedoes, and robot planes. And their punishment is coming upon them with all the inexorable certainty of divine and human justice.

And how shall they be treated after they are defeated? Coddled and petted and forgiven, and handed the materials, the money, and the arms with which to wage another war—successfully, the third time? We made a great mistake when we assumed, in 1919 and 1920, that signing certain documents, or not signing them, settled everything

across the water. This time, let us hope, we are not going to pull out and leave to chance the further destinies of our defeated enemies. You cannot that easily get rid of the obligations a war entails. Our enemies have got to be reeducated. A whole generation of careful, subtle perversion, of mental degradation and nazification, has got to be overcome, eradicated, or supplanted. A people who for generations have maintained a wall of separation between academic thought and political, between Church and state, between the gospel and its social application—and have prided themselves

on this separation—that people has to be educated to participate in modern life and share in modern thought before it can be left to determine the destinies of itself and its closest neighbors. A people who were absolutely incapable of self-government set out to govern the rest of the world. They cannot be simply forgiven, with repentance, and treated as mature and capable world-citizens, until and unless they make some progress in the art of self-government, and prove that they can be trusted not to try to wreck democracy whenever they have the chance. A soft peace means another war in twenty years (not twenty-five, this time: we have Mr. Goebbels' word for it); a hard peace, as hard as the war our men and

boys are having to fight, one that will put down gangsterism for ever in international politics, one that will provide for the readmission of a *penitent* and *regenerate* Germany, Japan, Italy to the society of nations, and will not merely say in effect, "It was our fault as much as yours"—such a peace is absolutely indispensable, if the world is ever again to be a decent place to live in.

The Thing Element in Religion

ONE of the things that reveals vividly the secularism of our day is the almost total absence in the average Church home of religious art or objects. It is deplorable for it means that for six days in the week the laity see no symbol

"QUOTES"

WE DON'T bring about the kind of life on earth that Christ preached because of the way we act. The Negro problem is a national problem and it is going to be an international problem. America is being watched by the other countries to see how we cope with our minority group problems; to see if we cope with our problems any better than they do with theirs. These nations expect us, as the greatest and strongest democracy, to take the lead in giving the same rights to all people to live happily in our country. If we can manage to work out a just pattern we may become the hope of the world in forming a pattern that will be for all the nations of the world.

—Eleanor Roosevelt at a conference last week of Church women in North Carolina.

to remind them of the world view preached by the Church. Not only is most business and education conducted on a purely secular level but the home itself visibly reveals no counter influence. Thus in the very place where the Church still has the opportunity for immediate influence we lose through our neglect of a great opportunity.

Let us not minimize the effect of this absence. Man is body and spirit and in his life the body influences the spirit and the spirit the body. Learning begins with the senses and to the end of our earthly lives we use, as von Hugel would put it, the "senses as stepping stones for the spirit." Out of sight is out of mind. We not only express the faith we have through physical means such as kneeling or making for ourselves a cross to hang over our desks, but physical means keep alive in us, and teach us, the faith.

In an old people's home near Boston there was an old lady whose eye-sight has gone and whose hearing had almost gone. She told her clergyman that she was losing her faith. She could not read the Bible, see the parish altar, hear hymns, sermons or prayers and she has been where it was difficult for her to taste and touch in a private communion service. The clergyman not only gave her communion regularly but he also gave her a small cross to hold in her hands. It was her statement that it helped her very much.

We neglect in the life of the Church the "thing element in religion." Catholicism has always been wiser in this regard than Protestantism. It is no argument to say that these "things" can be misused. Of course they can. The wise course is to use them properly. In theory we know that there is no such thing as a purely spiritual religion and that it is the nature of man which is the basis of the sacramental principle. In practice however we have neglected a truth which is psychologically and theologically important. The wise use of religious art and objects might well be promoted by a department of the National Council. A committee of those who are informed should be created; a pamphlet issued for the clergy to show what is available and the cooperation of commercial firms secured. This would help us to avoid bad taste or merely to imitate Roman Catholic practices. It would be a distinct step forward if our Church school children hung crosses on their bed room walls. Crosses for wearing should no longer be confined to soldiers during wartime. Good religious art should be made available for the home.

We will begin to dent the armor of secularism only when we begin to think in terms of the daily lives of our people.

page eight

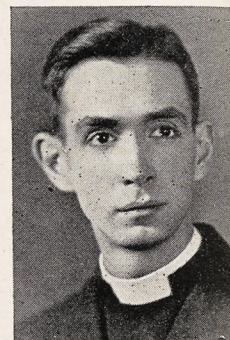
The Living Liturgy

By MASSEY H. SHEPHERD, JR.

Professor at Episcopal Theological School

'TO OFFER OR NOT TO OFFER,
THAT IS THE QUESTION.'

MY GOOD friend, Professor Seitz of Bexley Hall, has backfired with a loud report to my article *Dismissing Non-Communicants* (WITNESS May 18). I am glad he has done so, for it gives me occasion to explain myself more fully on several of the far too many points which I tried to cram into a single column. I shall reserve for another time the subject of Ante-Communion, and for the present confine myself to the major point at issue—why or why not, when or when not it is fitting to allow worshippers to leave the Communion service.



Now I am not a parish parson and I do not know the habits and idiosyncrasies of the congregations whom I serve from Sunday to Sunday as a "supply" sent to them from the office of the Ordinary. Not unfrequently it happens that I or my server offers me, let us say, 300 hosts to be laid on the altar for consecration. Then to my dismay I find, when I turn to invite those "who truly and earnestly repent," that a third to one half of the people for whom hosts were offered has disappeared. In many parishes, large and small, high and low, there is a widespread practice of many worshippers leaving the church after the Offertory—before, during or after the Prayer for Christ's Church. One does not observe them departing in such numbers at other times in the service; though, occasionally, when choir and preacher have overdone their parts, a few, more restless or more tired, leave immediately after making their communion. The clergy have their own names for this exodus, names too irreverent or too impolite to repeat here.

Obviously, some are "obliged to go," as Professor Seitz says. There is no quarrel or "law," certainly, over such cases. Others perhaps have already made their communion earlier in the day, and there is no reason why they should be constrained to stay. But one doubts whether the majority leave for such good reasons—(we need not here go into the real reasons). One doubts, too, if there would be much objection to their being "let out" decently and in order, in such a place

THE WITNESS — August 10, 1944

in the service where they're going neither disrupts the attention of the remaining worshippers, nor — and this was my point — disrupts the logic, and hence the meaning of the rite. If the Offertory rubrics were strictly obeyed, it would be possible (and I have seen it done) to allow the non-communicants to go after the alms are presented, and *then* to proceed to prepare and offer the oblations. There is merit in this; but it prolongs an already long service. Hence my proposal to let them go after the sermon; if desirable, during a hymn.

Is not the point at issue simply this? The Offertory, Consecration and Communion are inseparable parts and links of one sacred act. To disjoin any one of them from the other two is to do violence to the integrity of the sacramental office. No one would be prepared to defend, would they, a practice which allowed a person to receive communion who

had not offered and said for himself, silently with the celebrant, the Prayer of Thanksgiving and Consecration? And what about Offertory and Consecration alone, commonly called "High Mass without communions?" Not only does the whole tradition of reformed Christianity *protest* against this, the great medieval abuse, but also the present reform movement in the Roman Church, technically known as The Liturgical Movement. It is hard to see how there can be any justification, then, for allowing the Offertory, the real Offertory, the offering of bread and wine, to be detached from Consecration and Communion. Yet this is all too often our expressed practice, whether done willingly or unwillingly, when we allow some who offer an oblation, or have an oblation offered for them, to leave immediately after, as though it were no concern of theirs.

The Church's Second Front

LIBRARY & ARCHIVES
CHURCH HISTORICAL SOCIETY
AUSTIN, TEXAS

by Thomas O. Moehle

Rector at Ponca City, Oklahoma

BAPTISM and confirmation are means whereby contractual relationships are established between the Church and an individual. The fact that it is impossible to establish the complete and irreparable failure of any member of the Church to carry out the terms of the agreement renders the Church eternally liable. Its responsibility to do everything possible remains even though, by renouncing the Church, a member may make it appear for all practical purposes that he has failed to live up to the agreement. The member may, conceivably, someday suffer a change of heart and desire to make reparation. Unless the Church has kept in touch with him and kept the way open to him, such a change of heart on his part may render the Church liable for his failure to return.

The Church therefore must be presumed responsible for the failure of multitudes of its members to fulfill in the past their contractual obligations. We can only guess at the number of persons still living whose current apathy may be charged in part at least to the Church's failure to stay with them and so keep an open way before their eyes.

The situation being what it is, there is only one way in which the Church can proceed to making reparation for its past and current negligence. The slate cannot possibly be wiped clean, but extensive

repairs can be made if the Church will take the matter seriously in hand. Parish registers can be abstracted for the name of every person with whom a contract has been made, for all such contracts are, presumably, there recorded. Then, by means of a systematized procedure, which experiment proves is not impracticable, those people can be traced and the Church can renew its relation with all but about 10% of those still living. If, in the case of long-established parishes, this procedure seems to assign too great a task, the abstracting can be begun with any past date the parish may prefer, or even with the current year. If either of these latter procedures is invoked, the Church can take comfort from the knowledge that with the passing of the present generation its contracts will be placed automatically upon a current basis, and the list of broken contracts will not have been permitted to grow in the meantime.

The procedure suggested above can be carried through in the four steps outlined below.

1. Abstract the parish registers for the names of all persons, and data about them, with whom the parish has made contracts, that is, by baptism, confirmation, or reception (e.g., by transfer); also the register of burials. For the sake of completing the data, the register of marriages should be abstracted too. Enter on cards devised for the pur-

pose the information thus obtained. In effect, these cards then become a complete and accurate cross-index of the registers.

2. Locate each person named and get in touch with him, to learn what disposition should be made of his case.

3. Issue a letter of transfer whenever circumstances warrant; or, if he expresses a desire to retain his connection with the parish, add his name to the list of members-living-at-a-distance and send to the parish nearest him a "letter of advice" (General Church Canon *Regulations Respecting the Laity*).

4. Keep in touch with him in every way possible.

The procedure outlined, when systematized and reduced to printed or mimeographed forms, is simple to operate, inexpensive, and, once set up, easy to keep up to date. The people affected by it respond with alacrity in most instances and, frequently, with sincere expressions of gratitude to the Church which gives such serious attention to its obligations to its members and does its best to encourage and help them to fulfill their vows.

Why the Church has never defined the various degrees of relationship of members to the Church no one seems to know, although the fact that such degrees of relationship exist, both in theory and in practice, is universally recognized.

The Constitution and Canons imply a difference between a "member of the Church" and a "lapsed member," a "baptised member" and a "communicant," and a "lapsed communicant"; but they nowhere define the terms. The result is that nothing like trustworthy parochial statistics can be obtained for a parish, let alone for a diocese of the national church. The Church seems to assume that its clergy are competent to draw any necessary distinctions. But no clergyman who has ever tried to comply with the requirements of an annual parochial report wants to assume that responsibility or, having drawn up his report, claims anything like authoritative accuracy for it. If he has persevered in doing his duty as he saw it, he probably has been, or sooner or later he will be, confronted one day by some indignant "member" accusing him of attempting to exercise arbitrary and gratuitous and entirely unwarrantable disciplinary authority.

If, as seems to be the case, the Church depends upon the annual parochial reports for data from which may be drawn up reports on the state of the Church, reasonable budget plans of future expenditures of effort and money, and quotas of various sorts; then the Church is relying upon guesswork where it should be dealing with facts and is confusing hopes with faith. The whole procedure is a specious gamble and levies a grievous and en-

tirely unnecessary burden upon the Church. Small wonder that business men suspect the Church's methods in realms in which they are well-informed and so are inclined to suspect that the Church's activity in other areas, where business men don't pretend to know much, is too vague to be reliable.

Surely, no mere set of definitions could set aright the whole confused problem of parochial administration, or even of parochial statistics. But a few authoritative, uniform and concise, rule-of-thumb definitions would be a help to the clergy who have the responsibility of administering parishes and reporting their condition to the Church. Off-hand, the writer can think of at least four ways in which such definitions would prove immensely useful: 1. they would furnish a uniform basis for parochial reports; 2. they would help provide accurate and complete parish lists; 3. they would tend to prevent summary and unwarranted removal of names from parish lists; 4. they would afford the parish, diocese, and general Church a reliable basis for planning and budgeting.

A set of suggested definitions for statistical purposes follows. The writer would be grateful for comments and criticisms upon them.

A member of the Church is one who: has received valid baptism; regards this Church as "his" or "her" Church; and currently supports, by financial contribution or otherwise, the work of this Church.

A member of the parish is one who: fulfills the requirements of membership in the Church; and has been canonically received into the parish.

A communicant of the Church is one who: has received confirmation at the hands of a Bishop and has been formally received into this Church; and has received Holy Communion within three years last past, unless prevented by circumstances beyond his or her control.

A communicant of the parish is one who: fulfills the requirements of communicant status in the Church; and has been canonically received into the parish.

Communicants of the parish are to be classified further as *active* or *inactive* as follows: *Active*, if he or she (1) received Holy Communion during the year last past, unless prevented by circumstances beyond his or her control, and (1) currently supports, by financial contribution or otherwise, the work of the Church. *Inactive*, if he or she has failed, when not prevented by circumstances beyond his or her control, to receive Holy Communion within the year last past, and does not currently support, by financial contribution or otherwise, the work of the Church.

A lapsed member of the parish is one who has renounced this Church and/or has failed to sup-

port, by financial contribution or otherwise, the work of the Church for more than three consecutive years last past.

A lapsed communicant of the parish is one who has failed to receive Holy Communion for more than three consecutive years last past, whether through negligence, choice, or prevention by canonical process.

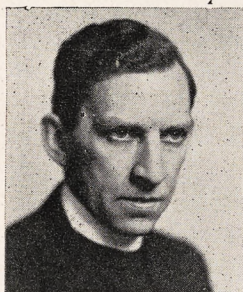
NOTE: This is the second article by Mr. Moehle. A concluding article will follow. By writing the author at Ponca City, Okla., any interested may receive copies of all forms suggested in this article, plus additional forms of proven value. Nine cents will cover postage.

Talking It Over

By

WILLIAM SPOFFORD

SOME weeks back we ran a piece containing a letter which a Roman archbishop in Canada wrote his people. It vigorously urged them to join a society, at \$40 each, which would protect their loved ones in the armed forces. A number of letters came in saying they doubted if any Roman bishop had been guilty of such a crude hold-up.



Since then I have spent a week in the province of Quebec, including a visit to the famous shrine of Saint Anne de Beaupré. I was there during the solemn novena of July 17-25 and so, along with all other visitors, received an unusual invitation:

*Almighty God,
Creator of Heaven and Earth and Lord of the World,
and*

*the Glorious Virgin Mary,
Mother of the Incarnate Word of God
and Queen of the Heavenly Court,
Cordially invite you to be present at an*

AT HOME

*given by them in honor of the most blessed Anne,
Mother of the Immaculate Mother of God
and Grandmother of Jesus,
the King of Kings and Saviour of the World,
at the Royal Palace of Beaupré,*

*on
July 26, 1944*

The invitation informed me that to attend I would have to be in formal dress consisting of

the robe of sanctifying grace. Also I would have been allowed, had I cared to do so, to kiss the major relic, a bone from the wrist of St. Anne, grandmother of Jesus. But since the relic, encased in a small gold case, had been kissed by many hundreds and placed on diseased parts of many bodies before my very eyes I declined the privilege. There were many shrines before which I could kneel with the assurance from the literature of the shrine that many miracles of healing and many favors (real estate deals, stock market successes, business transactions) had been granted to those offering their prayers there. I saw the famous twenty-one steps, with hordes of humble, simple-minded people, laborously climbing on their knees and offering a prayer on each step. And placing their offering in a large basin provided for the purpose as they finished their pilgrimage, the middle-aged and elderly obviously exhausted from the effort. Everywhere one turned were well-padded basins for alms, with no clinking of coins to distract those before shrines or writing out petitions on blanks, conveniently offered for the purpose, and placing them in envelopes with their offerings.

AS I LEFT I was given an opportunity to buy religious objects in a large store, with priests there to bless all purchases. Too, I was given a chance to subscribe to the monthly magazine of the shrine with the assurance that it carried with it many spiritual favors and would bring down blessings upon my home. As proof the sample copy given me told of a good man who was bed ridden with sciatic rheumatism for many months. He had many doctors but none helped. "Then, one morning, in our mail, we received a copy of the Annals of Saint Anne. He placed the Annals on his side and leg and after a few days the pain left him and he got so he could walk without the aid of crutches in about a week," testifies the wife of the fortunate man. Too bad we can't offer such premiums with a subscription to THE WITNESS; certainly it would solve many of our problems.

All of which is written not merely to crack at superstitions and falsehoods that have been built into a huge business (600,000 make pilgrimages to St. Anne's annually and the archconfraternity does a mail order business throughout the world). It is written also to illustrate a type of religion that has to be dealt with in Poland, in Spain, in large areas of Europe and in practically all of South America, as people who believe that "Thou Shalt love the Lord thy God with all thy *mind*" seek to bring out of this world a universal order of justice and freedom.

Signifying Nothing

By

GORDON C. GRAHAM

AN UNDERGROUND, judging from an actual, physical example, seems to be rearing its head within the borders of these United States. Down in the depths of Grand Central Terminal where it is clearly visible to commuters between Westchester and Wall Street or to refugees from the Chicago grain exchanges there has been chalked up on one of the big foundation pillars: Go 4th FDR.



A church is a theatre for putting on a holy show. Such is the definition that comes to mind after seeing the Church of the Future numbers (THE WITNESS, June 29 and July 27. The difference of course between the theatre and the church is that the former is concerned with fostering an illusion while the latter deals with reality. In the church also the people participate actively, or rather should do, in the drama. This comparison certainly does not call for theatrical services but it does point to the fact that the church can learn from modern stage techniques. What therefore is the point in streamlining our church buildings if we are going to continue to use them for improvised exhibitions of subjective mixtures of stuffiness and sentimentality?

It is one thing to talk about the weather but another thing to talk against it. The former is sociable but the latter pathological and reveals a totally depraved view not only of perspiring humans but of sunny summer. Better to accept the climate and not waste strength in futile resistance for after all, as someone has said, it is not really the heat so much as it is the stupidity.

Church people can well be proud of their fellow-member Henry Agard Wallace. He has battled consistently, sincerely and in realistic relativity to the contemporary picture for the neglected economic rights of all people wherever they are. And it is clear that he has done so from Christian as-

sumptions and motives. Even in political defeat at the hands of reactionaries and machine bosses he victoriously advanced the cause of human liberalism to where it can clearly be seen by all as the paramount issue of the day.

About the last war people used to say that at least it restored prayers for the dead to common use. But out of this conflict as things look now in the churches the best we seem to be getting out of it is votive lights.

In Ontario there is "The Society for Individual Freedom"!

New Books

***Indispensable

**Good

*Fair

***HOW TO READ AND ENJOY THE BIBLE.** By Maurice Clarke. Cloister Press. \$1.00.

This is not a treatise on the Bible, but "a workbook for Church School teachers and other adults. There are good lists of books, prayers before study, leading questions, and guides to the reading of Holy Scripture. The point of view is that of modern scholarship, without any of the apparatus of the scholar being left out in front—to the dismay of the ordinary reader. Dr. Clarke has provided a book whose sole claim is to be *useful*; and useful as well as usable it is.

—F.C.G.

****WORSHIP AND THE COMMON LIFE.** By Eric Hayman. Cambridge University Press. \$2.50.

A noted English Quaker was engaged to interpret the "sacramental practice and intention" of his Society, which he considers not only a needed corrective of Quakerism's tendency to isolationism and humanism, but, whenever true to its essential witness, an example to other Christians of the possibilities of "a total integration of worship with the common life." Thus Mr. Hayman pleads earnestly, and with an irenic and large spirit, for a legitimate inclusion of the Society of Friends in a reunited Christendom. Anglicans should read this little book with profit, however critically disposed they may be to a view of worship without "the limitation of experience through the use of . . . specific forms," and "wider than anything found in the liturgical tradition."

—M.H.S.

The CLID Joins Other Groups In Urging Soldiers Vote

A Large Delegation Calls Upon Republican Candidate but He Refuses to See Committee

Edited by Lois Remmers

Albany:—The Church League for Industrial Democracy was represented on a committee that came here for the purpose of confronting Governor Dewey with regard to his stand on the New York state ballot law as it applies to soldiers overseas. Over 1,000, under the auspices of the citizens' non-partisan committee for the soldier vote, also held a conference on the subject. The delegation was composed of representatives of all varieties of organization, among which were the Soldiers' W.I.V.E.S., American Youth for Democracy, trade union representatives, the American merchant marine, the Veterans of Foreign Wars, Veterans of World War II, and many others. The conference was an eleventh hour attempt to press Dewey into an acceptance of the simplified federal ballot, which would extend the ballot to the more than 800,000 New York service men and women whom the cumbersome state voting law literally disenfranchises. Proof of the ineffectiveness of the state law lies in the fact that at the present time only 10% of New York's 900,000 men and women overseas are assured of their ballots, whereas in New Jersey, Connecticut, and Pennsylvania, where the federal ballot has been authorized, more than 90% will vote this fall.

In a telegram sent to the governor on the eve of the conference, Moss Hart, playwright, and chairman of the citizens' non-partisan committee, requested that Mr. Dewey receive a sub-committee of the delegation for discussion of the issue. The request was flatly denied, and although one more attempt was made on the day of the conference, Governor Dewey remained adamant in his refusal to see the committee. The delegation's outrage at Dewey's attitude expressed itself in the speeches made at the afternoon session of the conference held in Albany's Hotel Ten Eyck, at which Moss Hart, Canada Lee, Agnes DeMille, Judge Anna Kross, Sam Jaffe, Howard Fast, and many other prominent members of the non-partisan committee spoke.

Governor Dewey had until Sun-

day, July 16, to authorize the use of the federal ballot, and to convene a special session of the state legislature to strike out that most unwieldy section of the state voting law which requires that each soldier make a written application for his ballot. Since Mr. Dewey has refused to change his position, one vital task remains to the citizens of the state. That is to see to it that as many as possible of the overseas service men and women receive their applications immediately. Mayor LaGuardia, for this purpose, set aside July 22 and 23 as war ballot days in New York City, and a drive is being conducted through the citizens' non-partisan committee for the authorization of similar days in other communities.

Shortage of Clergy

Madison, Wis.:—A serious shortage of clergy for the rural field, resulting from the war, was emphasized at the rural workers conference meeting here. Seminaries and bishops, according to the findings, should use to the full the opportunities provided by the selective service law to enlist more men for the ministry. Other matters discussed were the greater use of small radio stations, of visual aids, and reaching the unchurched through correspondence.

Wants Better Movies

Chicago (RNS): — With attendance at movies more than twice that of the churches, the power of the screen is being wasted, Prof. Fred Eastman of the University of Chicago told the annual Pastors' institute and educational conference here. He asserted that only five per cent of the pictures now being produced can be classed as excellent, while 50 per cent are mediocre, and the remainder "are mostly trash." Mr. Eastman said that the movie-going public "is getting decent motion pictures now, but the battle for worthwhile entertainment is still being fought. . . . Decency," he said, "means only the absence of dirt. A picture can be decent and still be inane, stupid, and

worthless. In motion pictures we want something more positive. We want honest pictures about the struggles of our daily lives, pictures that neither misrepresent us to the other peoples of the world, nor misrepresent them to us, and pictures with some touch of greatness, strong in characterization, in imagination, and in humor. Such pictures will have both entertainment quality and educational value."

Churches for Normandy

London (by cable):—The Archbishop of Canterbury has dedicated two mobile chapels which will soon be on their way to Normandy. They are tiny but beautifully fitted places of worship, and are so constructed that when the congregation is large the altars can be moved to trucks and an open air service held with the aid of a public address system. The trucks are also equipped with phonograph discs of bell peals and organ music which can be amplified. At the service of dedication Archbishop Temple stated that men and women who are bringing about Hitler's defeat are performing a divine service.

Serves Labor Panel

Dallas:—The Rev. Charles Street, in charge of Christ Church here during the absence of the rector as a chaplain, represented the public last week on a panel of the War Labor Board in a dispute between the CIO textile union and a manufacturing concern in the city. Following this hearing he left for Houston where he was the chairman of a panel to settle disputes between an oil company and its workers.

Meeting in Moscow

Moscow (Wireless to RNS):—Routine matters of church organization, including the formation of church committees and assignment and transfer of priests, were discussed at the first all-Russian Greek Orthodox Synod which concluded sessions here. The meeting was attended by representatives of major dioceses throughout the Soviet Union. Immediately following the meeting, Acting Patriarch Alexei left for Sevastopol, where the state commission on German atrocities is now investigating crimes committed in that area during the German occupation. Meanwhile it was announced that a full report of plans and activities of the newly-organized commission, headed by Ivan V. Polyansky, will handle relations between the state and all organized religious groups in the Soviet Union.

Two Timely Books You
Cannot Afford to Miss

H. G. WELLS' LATEST BOOK "CRUX ANSATA --- An Indictment of the Roman Catholic Church"

First Time Published In America!
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page fourteen

Church and Labor

Madison, Wis.:— Since many church members are affiliated with trade unions and with the cooperative movement, it is the conclusion of the institute on industrial relations for Church leadership, held at the University of Wisconsin, that the Church should become better acquainted with the nature and purposes of those organizations. The Church leadership institute met for its second year with the members of the school for workers and the consumers cooperative institute. This brought together thirty-six representatives of the Episcopal, Congregational, Presbyterian, Methodist and Evangelical Reformed Churches, fifty young leaders in the labor movement, and fifteen representatives of various cooperatives. The Episcopal Church was represented by six clergy and Miss Dorothy Stabler of the national staff of the woman's auxiliary. Commenting on the institute, A. R. Pepper, executive of Christian social relations, said: "The experiment, now two years old, of having clergy and lay leaders of the churches live together, study, discuss, work, and worship together, with representatives of organized labor, the cooperatives and farmer groups, has proven its value. The university authorities and the Church representatives plan to continue the institute."

Goes to Michigan

Detroit:—Bishop McElwain, retired Bishop of Minnesota, is to go to Michigan for the fall, winter and spring to assist Bishop Creighton. It is expected that a Coadjutor will be elected at the regular diocesan convention in January. The Rev. Donald Aldrich, now serving as a navy chaplain, was elected to the office at a special convention but declined.

Joins Berkeley Faculty

New Haven:—The Rev. Edward R. Hardy Jr., formerly of the faculty of the General Seminary, is to join the faculty of the Berkeley Divinity School on January first as associate professor of Church history.

Changes Mind

Shrewsbury, N. J.:—Canon Robert Smith, rector of Christ Church here and head of the social service work of the diocese of New Jersey, is not to go to Washington to head social service work. He accepted the appointment early in the summer but due to the illness of his wife, upon advice of physicians, he has decided to stay in New Jersey.

RETURNING SERVICE MEN

With what valor and devotion you have followed the course of duty through danger and suffering! Because you have been wounded or for other reasons you are coming home. Welcome, thrice welcome.

We express admiration for what you and your fellow team-members have done in our behalf of the things that matter most in this world. You have brought victory within reason if not yet within sight.

You are shocked to see how far we have gotten, on the home front, from the things for which you fought in Sicily, at Guadalcanal or in Normandy. You regret and resent the inroads of pagan statism upon the basic freedoms and spiritual ideals for which you and your comrades have carried our flag to the ends of the earth.

We confess to failure. We were busy with the less important things in our own half acres and neglected such fundamentals as the democratic process, states rights, constitutional government, balance between the legislative-judicial and executive branches of our national government, etc. We allowed forces to move us out of the Hobbes Tradition in which the state is servant, to the Rousseau tradition in which the state is master of the people. We failed to accept the challenge and fight for our basic freedoms—free press, free pulpit, free assembly, free enterprise and free speech. We took too much for granted. We feel humble about it.

But it is not too late! If you and others like you will insist upon consistency at home re the ideals for which you fought abroad, our cause is not vain. Many physicians of the nation are rallying in opposition to this trend, so are lawyers, so are school-men, so are the more responsible and far-sighted labor leaders—so are the ministers who have special responsibilities to protect the god-given rights of individual persons as children of God, rights which pagan statism would destroy.

There is an organization called SPIRITUAL MOBILIZATION which for nine years has been sounding this alarm. At first the clergy were suspicious—they had been caught up by the humanitarian talk of promised security and had not realized the price would be surrender of basic freedoms. Now the issues are becoming clearer. We believe a MAJORITY of the ministers of America now see these issues in the light you and others of our armed forces see them. The clergy are, tardily, resolving "it must not happen here."

So, don't become sour or fatalistic. There is yet hope! The nation you did not fail will not fail you. If you'd like to know more about these matters ask your own local minister or address

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THE WITNESS — August 10, 1944

Churches Prepared

Detroit:—The social action commission of the Council of Churches here has sent a communication to all pastors suggesting ways of dealing with what is considered still a tense race situation in the city. One, setting up in every church of an inter-cultural committee sufficiently strong and well organized to meet the needs of the community. Two, opening of churches in an area of social disturbance as places of aid and refuge, with sufficient assistance to assure security and order. Three, prompt assembly of ministers and laity of any given area of disturbance at some central place for consultation and for planned action. Four, the immediate meeting, in the event of a grave situation, of all officers of the council, committee heads, executives and pastors at St. John's Episcopal Church.

Mark Anniversary

London (Wireless to RNS):—The Archbishop of Canterbury preached at special services in St. Paul's Cathedral on July 7 commemorating the seventh anniversary of the outbreak of the Sino-Japanese war. The moderator of the Free Church council took part in the service, and the lesson was read by the Chinese Ambassador. Similar united services were held in St. Giles Cathedral, Edinburgh, Scotland, and in other parts of Britain.

Kitagawa Married

Chicago:—The marriage of Miss Fujiko Sugimoto and the Rev. Diasuke Kitagawa in St. Paul's Church, July 1, is the culmination of a romance begun in 1942 in the Tule Lake Japanese relocation center. Mr. Kitagawa, since his release a year ago from the relocation center, has been working with relocated Japanese Americans. Miss Sugimoto has been a student at Heidelberg College. The feature article in THE WITNESS for June 22 was by Mr. Kitagawa.

Progress in Virginia

Richmond, Va. (RNS):—Eleven denominations representing more than 51 per cent of all Protestant forces in Virginia have organized the Virginia Council of Churches to sponsor joint action on mutual problems. The new body was termed by its leaders as "potentially the most forward step taken by the Virginia Protestants in this generation." Member denominations are the Methodist Church, the Episcopal Church, the

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Presbyterian Church in the U. S. (Southern), the Associate Reformed Presbyterian Church, the Church of the Brethren, the Congregational Christian Churches, the Disciples of Christ, the Evangelical and Reformed Church, the Society of Friends, the United Brethren, and the United Lutheran Church. Although the Baptist Church is not among the members, a Baptist clergyman is one of the organization's "members at large." Dr. W. Taliaferro Thompson, Presbyterian clergyman and professor at Union Theological Seminary here, was elected Council president. It is planned to invite Negro churches in Virginia to join the Council. A paid executive secretary will be elected next fall, when a program for the coming year will be formulated.

The Good Ship Bishop Gray

Jacksonville, Fla. (RNS): — A Liberty ship named after the late Rt. Rev. William Crane Gray, Episcopal Bishop of South Florida from 1892 to 1913, and father of Bishop Campbell Gray, of Indiana, who died several weeks ago, has been launched here.

Housing Project

Miami, Fla. (RNS): — Plans for a Negro housing project on the 20-acre St. Alban's tract owned by a small Episcopal Church in the Coconut Grove section here have been approved by the Miami zoning board. The vote was 7 to 1, despite the protests of hundreds of white residents in the Grove. The recommendation, which will now go to the Miami city commission, will permit Contractor Fred Howland, who is buying the land from the church, to

erect 50 masonry duplex houses for Negro war workers. An eight-foot wall is to be erected and a 74-foot "buffer" strip cleared, to protect the horrified white neighbors. A Negro park, church, and school adjoin the property.

Request Refused

Grand Rapids, Mich. (RNS): — Refusal of Chinese Christians to pray for Japanese soldiers who have died in what Japan calls the "Holy War of Greater East Asia" was disclosed here by the Rev. Robbins Strong of Peking, China, who returned to the U. S. from Weihsien Japanese prison camp on the second trip of the exchange liner Gripsholm. Mr. Strong said that when the request was made by the Japanese authorities in occupied China, the Chinese Christians replied: "We cannot pray for the soldiers of any one country. We can pray for the soldiers of all countries." "And they won their point," he added.

Clerical Quislings

Stockholm (by wireless): — The Danish underground newspaper, *Kirkens Front* (Church Front) has announced that it will keep its readers

Summer Services

ALL SAINTS' CHURCH, Palo Alto, Stanford University, California. Waverly St. and Hamilton Ave. Oscar F. Green, Rector. Services 8 and 11. Union Service, 7:45 P.M. at Baptist Church.

ST. JOHN'S CATHEDRAL, Denver, Colo. The Rev. Paul Roberts: The Rev. Harry Watts. Sunday: 7:30, 8:30, 9:30, 11 and 4. Wed. 7:15. Thurs. and Holy Days, 10:30.

ST. PAUL'S CHURCH, 34th between Washington and Huntington in mid-town Newport News, Va. The Rev. Theodore V. Morrison, Rector. Services at 7:30 and 11. Community Hospitality House open daily and evenings for those in service of United Nations. Thousands enjoy leave-time in home-like environment.

TRINITY CHURCH, Newport, R. I. The Rev. L. L. Scaife, the Rev. L. D. Rapp. Sunday: 8 and 11 and 7:30 P.M. Tues. and Fri. 7:30. Wed. 11 A.M. Special prayers for the armed forces. Holy Days, 7:30 and 11.

ALL SAINTS CHURCH, Omaha, Nebr. The Rev. Fred W. Clayton, Rector. Sunday: 8 and 11. Celebration of H. C. first Sunday at 11. Week Days, H. C. and intercession Wed. at 10 A.M.

ST. MARTIN'S CHURCH, New York City. Lenox Ave. at 122nd St. The Rev. John H. Johnson, Rector, the Rev. Charles S. Sedgewick, the Rev. William E. Kidd. Sunday 8, 9, 11 A.M., and 8 P.M. Celebrations of the Holy Communion daily at 9 A.M.

TRINITY CHURCH, Tulsa, Oklahoma. The Rev. E. H. Eckel, Jr., Rector; the Rev. J. E. Crosbie, the Rev. E. C. Hyde, Curates. Sunday: 7 to 8; Church School, 9:30 (except August); Morning Prayer, 11. H. C. Friday and Holy Days at 10:30 A.M.

THE EPISCOPAL CHURCH AT DUKE UNIVERSITY, Durham, N. C. The Rev. H. N. Parsley, Chaplain. Services: H. C. 9 A.M.; Evening Prayer, 6:45. Serving navy, army, civilian units equally.

GRACE CHURCH, Millbrook, N. Y. on Route 44. The Rev. H. Ross Greer, Rector. Services: 8:30 and 11 every Sunday. Victory Service, 4:30 first Sunday of every month.

ALL SAINTS' CHURCH, Rehoboth Beach, Delaware. The Rev. Nelson Righmyer, Rector. Sundays: 8, 9:30 and 11. Daily: 7:45 and 5.

ST. PAUL'S CATHEDRAL, 615 S. Figueroa, Los Angeles, California. The Very Rev. F. Eric Bloy, Dean. Sunday: 8, 9, 11 A.M. and 5 P.M. Weekdays: H. C. Tuesday, 9 A.M.; Thursday, 10 A.M.

CHURCH OF ST. JOHN THE EVANGELIST, Portland Ave. and Kent St. St. Paul, Minnesota. The Rev. Conrad H. Gesner, Rector. Sunday: 8 and 11.

GRACE CHURCH, Utica, N. Y. Genesee and Elizabeth Sts. The Rev. Harold E. Sawyer, Rector. Sundays: H. C. 8: Morning Prayer and H. C. 11; Evening Prayer, 4:30. Weekdays: Tues. and Thurs. H. C. at 10; Friday, H. C. at 7:30.

ST. PAUL'S CHURCH, Broad and Madison Sts., Chester, Pa. The Rev. Stanley V. Wilcox, Rector. Services: Sunday: 8 and 10:30; Weekday: Wednesday at 10 A.M.

CHRIST CHURCH, Cambridge, Mass. The Rev. Gardiner M. Day, Rector. Sunday: H. C. 8: Children's service at 11; M. P. and Sermon, 11; E. P. and Sermon, 8 P.M. Weekdays: H. C. Wed. at 11; Thurs. at 7:30; Holy Days at 7:30 and 11.

ST. LUKE'S CHURCH, 435 Peachtree St. Atlanta, Ga. The Rev. J. Milton Richardson, Rector. Sunday: H. C. at 9; M. P. and sermon at 11; Young People's Service League, 6 P. M. Saints' Days, H. C. at 11.

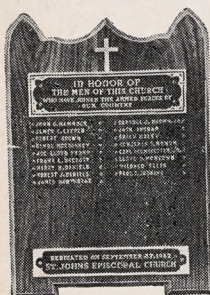
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ST. MICHAEL'S CATHEDRAL, Boise, Idaho. Very Rev. Calvin Barkow, Dean and Rector; Rev. W. James Marner, Canon. Sundays: Holy Communion, 8 A.M.; Church School, 11 A.M.; Morning Prayer and sermon, 11 A.M.

ST. PAUL'S CHURCH, 8th Ave. at C. St. San Diego, Calif. Rev. C. Rankin Barnes, D.D. Rector; Rev. Wayne Parker Sun.: 7:30, 11, 7:30. Fridays and Holy Days, 10.

ST. MARK'S CHURCH, San Antonio, Texas. Rev. Thomas H. Wright D.D., Rector; Rev. R. Dunham Taylor; Rev. Henry B. Getz. Sundays: 8, 9:30, 11. Fridays and Saints Days, 10.

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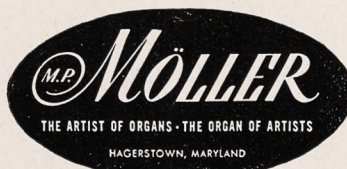
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informed of Danish clergymen who act in the interest of the German occupation authorities. "The weak and dishonest attitude of these clergymen is proving harmful to the Danish church and nation," the paper states. Kirkens Front previously published a list of pastors alleged to have adopted the Nazi philosophy.

Prayers Help

Boston, Mass.:—The work of a chaplain in ministry to the wounded is shown by a report by a chaplain overseas to the army and navy commission. He writes: "Captain — was wounded in a mine accident. I got to his side just as they were undressing him. I should explain that he is perhaps the most beloved and respected officer in our battalion, a special friend of mine; he had been such a help to me in every contact with his men. It was pretty serious, he had a fractured skull. I took the cross off that I wear and hung it around his neck. I told him it was something that I wanted him to wear as a sign that I would be praying for him every ten minutes. Next day I was with him when they opened up his skull cavity. He knew me, for they gave him locals . . . Thank the good Lord he is going to be okay.

It seems like a real answer to my prayer. There have been many such, many a time when officers and men seriously wounded have perhaps been helped by knowing that a chaplain stood by; times when they were ready to quit but didn't. So it goes; a hard, messy and at times heart-breaking business and yet if one can do anything to help those men it is certainly worth doing."

The True Gospel

Grand Rapids, Mich. (RNS):—Only by defending the rights, freedom, and value of the common man is the Church true to its gospel, the Rev. Leslie E. Cooke of Coventry, England, told the General Council of Congregational Christian Churches here. The British cleric warned, however, against "sweeping claims that Christianity has the answer to all the questions, and the appeal that if all men were only Christian all would be well." Such arguments, he said, "are not likely to gain a hearing in a world grown skeptical of promised Utopias, nor are they likely to advance the cause of true religion. I think we deceive ourselves," he declared, "if we expect the world to listen to what we have to say about the problems of peace, and economics, and race,

when we show so little evidence that we have solved those problems or even begun to tackle them." Christians must also raise their voices, Mr. Cooke said, against claims that scientific principles provide the only adequate foundation for life. "This is not going to be any easier in the coming years," he warned, "since the exigencies of war have made our education one-sided, developing a generation of technicians and giving them exemption from the battle while those educated in liberal culture and the arts have been mobilized and sent to the field."

Plane for Mission

Vancouver, B. C. (RNS):—Columbia coast mission, conducted by the Anglican Church in Canada to bring succor and religion to residents along 6,000 square miles of British Columbia coast, may streamline its services. The Mission contemplates use of an airplane to replace its flagship, *Columbia*, one of three boats operated by the organization. Reports to the board of directors revealed that the British Columbia forestry department is willing to share an airplane in the Alert Bay area. The plane would be used to rush emergency cases to the hospital.

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what laxative you buy? *Ans.* It
certainly does; most people prefer
a laxative that is *satisfactory* in
action. *thorough* in results. *Ques.*
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page eighteen

CLERGY NOTES

MERRIX, THE REV. ALBERT R., rector of
St. Paul's, Oakland, Calif., has accepted ap-
pointment as National Council field officer
for the eighth province. Mr. Merrix will take
office on Sept. 15.

PEARL, REV. SAMUEL U. J., rector of the
Church of the Redeemer, Okmulgee, Okla.,
has accepted a call to the rectorship of Grace
Church, Mansfield, Ohio, effective September
1, 1944.

MYRICK, CONRAD, was ordained deacon on
July 2, by Bishop Carpenter of Alabama, in
the Church of the Advent, Birmingham. Mr.
Myrick will continue as deacon on the Church
of the Advent's staff.

PARMITER, CHARLES A., was ordained
deacon July 11, by Bishop Sherrill of Massa-
chusetts, in Trinity Church, Boston. Mr.
Parmiter will be minister-in-charge of St.
Andrew's Church, Framingham.

PETTIT, THE REV. LANTON W., entered
his new post on July 16 as rector of All
Saints' Church at Norton, St. Mark's at
Dante, Grace House on the Mountain and
Honey Branch Mission, both R.F.D., St.
Paul, Va., and the Mission of the Good Shep-
herd at Splashden.

RIEMENSCHNEIDER, REV. OTTO R., was
advanced to the priesthood, July 11, by Bishop
Sherrill of Massachusetts, in Trinity Church,
Boston. Mr. Riemschneider will continue
as curate of St. John's Church, Waterbury,
Conn.

SARGENT, THE REV. GEORGE W., former-
ly chaplain to penal institutions in the di-
ocese of Massachusetts, died on July 10 in his
78th year. Funeral services were conducted
by Bishop Sherrill.

SAVOY, JAMES E., is now executive sec-
retary of diocese of Atlanta. He was formerly
rector of St. James' parish, Marietta, Ga.

SMITH, DORSEY G., was ordained deacon
by Bishop Frederick D. Goodwin of Vir-
ginia at Alexandria. He has been appointed
deacon in charge of Christ Church Parish,
Kilmarnock, Wicomico Parish, Wicomico
Church, and St. Stephen's Parish, Heaths-
ville, Va.

TREALEASE, THE REV. RICHARD M.,
rector of St. Paul's Church, Kansas City,
Mo., received the degree of doctor of divinity
at the commencement exercises of the Church
Divinity School of the Pacific held at St.
Mark's Church, Berkeley, Calif.

TUCKER, JOSEPH B., was ordained deacon
by Bishop Frederick D. Goodwin of Virginia
at Alexandria. He has been appointed deacon
in charge of St. James Church, Montross, and
Washington parish.

TURNER, THE REV. EDWARD MASON,
was advanced to the priesthood in All Saints'
Church, Anchorage, Alaska, on July 2, by
Bishop John Boyd Bentley of Alaska. Mr.
Turner will be priest-in-charge of St. Peter's
Mission, Seward.

TYNDALL, FRANCIS WILLIAM, was or-
dained deacon by the Bishop Frederick D.
Goodwin at Alexandria, Va. He has been ap-
pointed deacon in charge of Rivanna Parish,
Fltvaanna County, Virginia.

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THE WITNESS — August 10, 1944

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.

RAYMOND E. BROCK
Chaplain at Fort Monroe, Va.

I am interested in the discussion of Open Communion. I do not have a record of the resolutions passed at the 1925 General Convention, but I understand that a resolution passed to the effect that all baptized Christians were members ipso facto of the Church and, by implication at least, were entitled to all the privileges of the Church including the receiving of Holy Communion.

In a former post, I was greatly embarrassed by the fact that a very fine Presbyterian chaplain asked me personally if he would be allowed to attend my communion service and receive the communion itself. Upon being assured that he would, he felt very much elated and recounted an experience he had had with a former Episcopal chaplain which went on this wise. To quote as near as I can remember it the Episcopal chaplain said to him, "It would be a venial sin for you to receive it and it would be a mortal sin for me to administer the communion to you." Whereupon I write the army and navy commission of our Church and asked them for an opinion because, as I said, if that were true, I would be guilty of "mortal sin" many times. Their reply was just what I expected, that any baptized Christian who felt religiously and devoutly disposed was at liberty to receive communion in our Church. The opposite view was both historically and psychologically wrong.

* * *

U. S. ARMY PRIVATE
Somewhere in France

I took the Easter copy of *Forward* with me in my tunic pocket on D-Day. I was wounded shortly after getting off the beach and for five and a half hours lay out in a mine field under enemy fire. During that time I thought of many things and when the pain became almost unbearable and I was beginning to think I was going to bleed to death I remembered the book which I opened to the last page, I think it was, and read the prayer at the top and it gave me courage to go through that terrible ordeal of waiting for stretcher bearers to come and take me back to safety. I am now getting along nicely but it will be quite awhile before I am again fit for active service.

* * *

MR. J. Q. BECKWITH
Layman of Lumberton, N. C.

I have read with deep regret the article by Frank Stewart (*THE WITNESS*, July 13) in which he says Negro boys and girls were circulating freely in hotels and restaurants with their white companions. Certainly Lord God Almighty never intended any such state of affairs. If he had he would have made them all of one color.

* * *

MR. WILLIAM MASON SMITH
Layman of New York City

Because I feel that *THE WITNESS* is an interesting publication and one which I enjoy reading and wish to see succeed, I have been somewhat disturbed over its

constantly injecting the unfortunate Negro question. Consequently when a recent issue replied to a reader, who was disturbed about the dangers of miscegenation, by referring her to a pamphlet written by two lady anthropologists I made haste to peruse the pamphlet. I found it long and full of unsupported statements of alleged historical facts, but its thesis is nevertheless plain and easily understandable. Its argument is that all mankind originated, millions of years ago of course, from one and the same source and that therefore "science" holds that there are no "races," but only divergent peoples having different acquired characteristics resulting from their differing environment. This being assumed, "science" therefore sees no reason why these different peoples, having such different characteristics, should not amalgamate and inter-breed. The pamphlet points out that the Germans and French living in Alsace have interbred to such a degree that they do not know whether they are French or German and therefore call themselves "Alsations"; and the implication is that if the French and Germans can do this why should not the whites and Negroes, or the whites, Negroes, Indians and yellow peoples, so that once again there will be a homogeneous mass of mankind? It states that the parents of parties making such mixed alliances should not therefore be unduly grieved thereby. This "scientific" reasoning seems to me so fallacious and so abhorrent and such a dangerous doctrine to promulgate that I wonder if *THE WITNESS* really sympathizes with it and wishes the lady from Alabama and its readers so to understand.

ANSWERS: The pamphlet in question, *The Races of Mankind*, was written by Professor Ruth Benedict of Columbia University, recognized as one of the foremost anthropologists in the world. There is an interesting exhibit at the Natural History Museum in New York which seems to us to support the pamphlet. *THE WITNESS* seeks to form its opinions from facts, sometimes hard to do since facts so often run contrary to our prejudices.

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