

# The WITNESS

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AUGUST 24, 1944



BEING YOUNG IS  
SERIOUS BUSINESS  
THESE WAR DAYS

## WHAT YOUTH IS THINKING



## 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 Satur-  
days.  
Sundays: 8 and 11 A.M. and 8 P.M.  
Thursdays and Holy Days: Holy Com-  
munion 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 Com-  
munion, 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  
8 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 Com-  
munion.  
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

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## CLERGY NOTES

ALLEN, CHARLES R., rector of Christ  
Church, East Orange, N. J., has been com-  
missioned lieutenant in the navy. Now at  
chaplains school, Williamsburg, Va.  
BRODHEAD, JOHN E., died at his home in  
Topeka on July 24th in his 81st year. He  
retired in 1933 after serving several parishes,  
most of them in Kansas.  
CLARY, EDWARD J., chaplain in the army,  
was killed in action in France, July 15. Be-  
fore becoming a chaplain, Mr. Clary was  
rector of Grace Church, Goochland and St.  
Mary's Church, Lorraine, Va.  
COLE, WILLIAM H., formerly rector of Holy  
Trinity, Southbridge, Mass., has accepted the  
rectorship of Christ Church, Clayton, N. Y.,  
and superintendent of the first mission dis-  
trict, diocese of Central New York.  
D'AMICO, SAMUEL R., formerly a master at  
St. Mark's School, will become religious edu-  
cation director of the diocese of Rhode Island,  
Sept. 1st.  
DAVIS, FRANCIS P., formerly rector of St.  
John's, Bellefonte, Pa., is now the rector of  
Trinity, Williamsport, diocese of Harrisburg.  
ELTING, RICHARD, formerly curate at St.  
John's, West Hartford, Conn., is now the  
rector of All Saints', Meriden, Conn.  
EMERSON, JAMES W., of All Saints', Tu-  
pelo, Miss., will become rector of Epiphany,  
Tunica, Miss.  
HALLETT, HAROLD, rector of St. John's  
Community Church, Ross, Calif., and Miss  
Helen E. Henson, a graduate of St. Mar-  
garet's House, were married by Bishop Hus-  
ton in Seattle on August 3.  
HILL, WILLIAM C., has resigned as rector  
of Grace Church, Hopkinsville, Ky., to be-  
come assistant at Christ Church, Cranbrook,  
Mich., and chaplain at Cranbrook School.  
McCORMICK, AUGUSTINE, formerly rector  
of St. James' Church, Woonsocket, R. I.,  
will become rector of St. Paul's, Natick,  
Mass., Sept. 1.  
McKENZIE, BENJAMIN S., archdeacon of the  
diocese of West Texas, died in San Anto-  
nio on July 25th in his 77th year.  
MERRIX, A. RONALD, has resigned as rec-  
tor of St. Paul's Church, Oakland, Calif., to  
become a field secretary for National Coun-  
cil for the eighth province.  
MORREL, GEORGE, became rector of the  
Church of St. Mary the Virgin, San Fran-  
cisco, in August.  
RAYNER, JOHN H., formerly rector of  
Christ Church, Mandan, N. D., is now the  
rector of St. Barnabas', Dunsuir, Calif.  
REESE, PAUL, retired priest of the district  
of North Texas, died in July.

## SERVICES In Leading Churches

**CHRIST CHURCH CATHEDRAL**  
Main and Church Sts., Hartford, Conn.  
*The Very Rev. Arthur F. McKenny, Dean*  
Sunday Services: 8, 9:30, 10:05, 11 A.M.,  
8 P.M.  
Weekdays: Holy Communion, Monday,  
Friday and Saturday 8 A.M. Holy Com-  
munion, Tuesday and Thursday, 9 A.M.  
Holy Communion, Wednesday, 7 and 11  
A.M. Noonday Service, daily except Mon-  
day and Saturday, 12:25 P.M.

**GETHESEMANE, MINNEAPOLIS**  
4th Ave. South at 9th St.  
*The Reverend John S. Higgins, Rector*  
Sundays: 8, 9 and 11 A.M.  
Wednesdays and Holy Days: 10:30 A.M.  
Thursdays: 7:30 A.M.

**TRINITY CHURCH**  
Miami  
*Rev. G. Irvine Hiller, Rector*  
Sunday Services 8, 9:30, 11 A.M.

**TRINITY CATHEDRAL CHURCH**  
Military Park, Newark, N. J.  
*The Very Rev. Arthur C. Lichtenberger, Dean*  
SUMMER SERVICES  
Sundays 8 and 11.  
Noon Day Services, 12:10, except Satur-  
days.  
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 Com-  
munion and Sermon.  
8 P.M. Evensong and Sermon.  
Weekday Services  
Tuesday 7:30 A.M. Holy Communion.  
Wednesdays 10:00 A.M. Holy Com-  
munion.  
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 Com-  
munion 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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## Former Roman Priest Combats Vatican Political Moves

*Maintains That Roman Hierarchy Is Closely Allied With the Axis Powers in War Aims*

By Lois Remmers

New York: From a cluttered, informal little office in the basement of a church at 229 West 48th Street in New York issues one of the most challenging, and without a doubt one of the most unique, religious magazines in the world. It is *The Converted Catholic Magazine*, a publication whose expressed purpose, as indicated in its charter and explained to me by Dr. L. H. Lehmann, the magazine's wiry, intense, completely courteous and sincere editor-in-chief, is religious controversy. Founded in 1879 by Father James O'Conner, a former Roman Catholic priest converted to Evangelical Christianity, *The Converted Catholic Magazine* is published by Christ's Mission, a group of former Roman Catholic priests who have pooled their resources, convictions, and talents for the purpose of "carrying forward the work of the Protestant Reformation by enlightening Protestants on the aims and activities of the Roman Catholic hierarchy throughout the world." And it's doing a swell job, as I discovered upon reading several issues of the magazine, and interviewing editor Lehmann in his 48th Street office. In the course of my reading and conversation, I became aware of a problem which has always been hushed, skirted, or cushioned by virtually all educational organs, clerical and non-clerical, in the country. I would like to convey to the readers of THE WITNESS at least a part of this hitherto squelched information, in the hope of aiding Dr. Lehmann and the other members of Christ's Mission in the vital work they are doing.

First of all, as Dr. Lehmann pointed out, in order to appreciate fully the accomplishments and value of *The Converted Catholic Magazine*, people everywhere must rec-

ognize the great need for such a publication. Dr. Lehmann's purpose is not to arouse an anti-Catholic prejudice, which in its effect would only be disruptive, as injurious as Jimcrowism and anti-Semitism, but to bring to light the corrupt, anti-democratic, anti-Christian nature of the Roman Catholic Church's dominating force—the Vatican. This he and his colleagues are accomplishing by means of documented, factual, irrefutable accounts, corroborated by quotations from Roman Catholic sources. Unlike the majority of newspapers and magazines, which handle all subjects related to the Roman Church as if they were milk from the sacred cow, *The Converted Catholic Magazine* can afford to be fearless and crusading, because it exists apart from commercial commitments of any kind. Because, as Dr. Lehmann pointed out, the Roman Church influences American life in every phase, the American people have a right to know the facts, and these facts *The Converted Catholic Magazine* unsparingly gives them. To put it in the words of Father O'Conner: "Renovation of the social and economic order and a revival of the best that is in the Christian religion is much needed today. Roman Catholicism, with its traditional errors of doctrine and worship, its distortion of Christ's message of salvation, its anti-Christian ritual, confessional, mass, enforced celibacy—above all, its political interference in, and attempted destruction of some of the most vital of American democratic institutions of government—is still with us, as aggressive and offensive as in Luther's day. In matters of civil and governmental affairs it wields a power altogether out of proportion to its minority following. Its steadfast aim is to Romanize rather than

Christianize America and the world at large."

Recently, Dr. Lehmann combined and condensed the articles and editorials he has for a number of years been publishing in his magazine, into a book called *Behind the Dictators*, a factual analysis of the relationship of Nazi-Fascism and Roman Catholicism. It is well known to most people that the Roman Catholic hierarchy considers and has always considered the Protestant Reformation history's greatest tragedy. What is not known, and must be made clear to all progressive, democracy-minded people, is the fact that since the Reformation, which freed millions from medieval



L. H. Lehmann, wiry, intense, courteous and sincere

oppression by the Roman Church and unloosed the forces of democracy and progress, the hierarchy's every action has been directed toward its cherished goal of Counter-Reformation—the re-establishment of the Holy Roman Empire in Europe. Pope Leo XIII proved this when he told Germany's Kaiser Wilhelm II that "Germany must become the sword of the Catholic Church," and knowing this, the psychological basis for the tie-up between the dictators and the Vatican is easily established. Nothing more than a glance at the history of the past two decades is needed to discover that the Hitler brand of fas-



## IMPORTANT ARTICLE

**THE REV. KARL G. KUMM**, diocese of Newark, has been serving as an overseas chaplain for over 17 months. We received from him, three days after he wrote it somewhere in Europe, an article which he calls *Christian Realism and the Post-war Settlement in Germany*. It is a stimulating and thought-provoking article. It would have appeared in this number had we not previously planned this as a youth number. Therefore it will appear in the number of September 7th. Rectors, we think, would do well to have copies of this number to place in the hands of their people. Those desiring extra copies should send their order to **THE WITNESS**, 135 Liberty St., New York 6, N. Y. Commencing with the September 7th number **THE WITNESS** will again be published each week and we will feature this fall a series of articles, written by authorities, on *The Church's Opportunity in the Post-war World*. A detailed announcement will be sent to the clergy presently.

cism first appeared in Europe's Catholic-dominated countries: Italy, Austria, Spain, Portugal, and Poland. A little more reading brings to light the fact that Captain Ernst Roehm, founder of the National Socialist German Workers' Party which Hitler adopted, was a Roman Catholic—that such men as Heinrich Himmler, Hitler's Gestapo leader; Karl Haushofer, creator of Hitler's plans for world conquest; Joseph Goebbels, Hitler's minister of propaganda; General Franz von Papen, the man who saved Nazi-Fascism from popular rejection, are all Roman Catholics; that Hitler himself, on July 1, 1933, let it be officially proclaimed: "Reich Chancellor Hitler still belongs to the Catholic Church and has no intention of leaving it." Indisputable proof of the common aims of Hitler and the Vatican is the concordat between them, signed by representatives of both parties in the Vatican on July 8, 1933. Quoting H. G. Wells in his book, *Crux Ansata*, to which Dr. Lehmann's *Behind the Dictators* is intended as a follow-up: "Not only is Rome the source and centre of Fascism, but it has been the seat of a Pope, who, as we shall show, has been an open ally of the Nazi-Fascist-Shinto Axis since his enthronement. He has never raised his voice against that Axis, he has never denounced the abominable aggressions, murder and cruelties they have inflicted upon mankind, and the pleas he is now making for peace and forgiveness are manifestly designed to assist the escape of these criminals, so that they may presently launch a

fresh assault upon all that is decent in humanity."

All these facts, and many more, Dr. Lehmann presents in his magazine and his book, in a sincere attempt, not to obliterate the Roman Catholic Church from the face of the earth, but to show its reactionary, fascist elements for what they are, and to encourage, materially and intellectually, those within the Church who are progressive and who wish to see the Vatican, with its medieval, regressive tendencies and its monarchical aspirations, crushed.

## SOCIAL SERVICE LEADERS HIT STRIKE

**Philadelphia:** — The social service department of the diocese of Philadelphia, headed by the Rev. Felix Kloman, issued a strong public statement condemning the recent transit strike in this city. It condemned it on three grounds: stoppage of war industries; attitude of race superiority "which our brothers and sons are trying to stamp out in other parts of the world"; "acts of lawlessness and wanton destruction never aid a just cause and such action should be dealt with impartially and firmly by the proper authorities."

The statement, sent to all the clergy, carried a note from Bishop Oliver Hart in which he urged that it be read to all the congregations of the city and that, after a period of silence, the congregation join in the prayer for unity (page 37 in the Prayer Book).

## ASSOCIATION OF NATIONS IS IMPERATIVE

**Chicago (RNS):**—The American people should disregard the "cowardly compromises" of the international planks in the Democratic and Republican platforms and demand that the United States "join and bear full responsibility in a universal association of nations." Bishop G. Bromley Oxnam of the New York Methodist area declared in an address here. The bishop asserted that an association of nations is "imperative," and pointed to the international conference on relief and rehabilitation and the Breton Woods monetary conference as steps in the right direction. "The Republican statements on internationalism in their platform are vague and evasive," Bishop Oxnam said, "and the Democrats, while definitely committing themselves to internationalism, seem reticent as to details."

## THE PICTURE ON THE COVER

**Columbia, Mo.:**—The cover pictures the Rev. Roger Blanchard, rector of Calvary Church, presenting war crosses and testaments to three young men about to be inducted into the army. Whenever men are called to the services a brief service is held for them. We thought the picture particularly appropriate for a youth number since it makes graphic the seriousness of these days for all young men and women.



Presenting this larger picture of June Dalton instead of the smaller cut with her article is not favoritism on our part. It is simply that she supplied cut. We will confess that we like it.

## APPROVES AID FOR CO's

**Boston, Mass. (RNS):**—Bishop Sherrill of Massachusetts, has approved the collection of funds in his diocese for the assistance of conscientious objectors. "I give my hearty approval to the raising of a fund in this diocese for conscientious objectors," Bishop Sherrill wrote in a letter to the churches. "The United States has officially recognized the status of such men and it seems to me that the Church should be willing to go even further in its recognition of devotion to conscience and principle." The Episcopal Church has 81 CO's in Civilian Public Service camps.

## DISCUSSION GROUPS

Several who have read in advance the short articles in this number by the young people think they should be put into an inexpensive leaflet. They could then be used with youth discussion groups. We will be glad to hear from you about this . . . if enough want them we will go ahead. The price probably will be \$2 for 100 copies. Please write **THE WITNESS**, 135 Liberty Street, New York 6, N.Y.



# The Shattuck School Chapel Has Vestry of Students

*Religious Work Is Stressed at This Famous  
Church School Under Direction of Chaplain*

**By F. W. Warren**

Faribault, Minn.:—The appointment last fall with the approval of the bishops of a cadet vestry for the Chapel of the Good Shepherd at Shattuck School has done much to strengthen the life of the Church on the campus. This vestry was made up of cadet commissioned officers from the senior class and first sergeants from the junior class in addition to the junior and senior acolytes and the president of the choir. James Leigh of Grand Forks, N. D., senior acolyte, was senior warden. The vestry had as its project for the year the raising of funds for the repair of the pipe organ. About \$1200 was raised.

Church boys attending Shattuck in 1944 represented 62 parishes from 25 dioceses. During the winter months a confirmation class of 30 met with 18 of the number being presented for confirmation by the chaplain, the Rev. Joseph M. McKee. Of those confirmed, six were baptized in the School Chapel.

During the year memorial services were held for all Old Shads whose deaths were reported to the alumni office. Prayers were said in alphabetical rotation at Sunday services for the 800 Old Shads in the armed forces and remembrance cards with a picture of the chapel altar were sent to the persons remembered and to their immediate families. Shattuck, which in normal times sends more graduates into the ministry than in the army is proud of its record in the present war.

Special collections were taken in the chapel of the Good Shepherd for the army and navy commission, the work of the Church in the Holy Land, and the work of the Church in Hawaii. The mite box offering this year showed an increase of almost 50 per cent over last year.

When new hymnals were placed in the Chapel, upon the suggestion of Miss Sara Jane Kittle, secretary of the Church Periodical Club, part of the old books were sent to the Rev. Packard Okie in Liberia and part to the House of Happiness, Scottsboro, Alabama.

Work has been begun on the reconditioning of a room in the crypt of Shumway Administration Hall to be known as The Sanctuary of

Christ the Youth. The center of this Youth Sanctuary will be the altar which was placed in the Chapel when it was built in 1872. This altar has been in the Chapel of St. Mary's Hall, Faribault, since 1928. It was returned to Shattuck this year when St. Mary's installed a new stone altar. The Sanctuary will seat about 15 and will be open at all times for personal meditation.

Above the altar, Hoffman's painting, Christ in the Temple, will be hung. From this painting the Sanctuary takes its name. It is to remind worshippers that youth and age should be mutually respectful



*Map reading is part of the military science instruction at Shattuck*

of each other's personalities. The altar cross for the Sanctuary is the gift of the parish of the Holy Cross, Dundas, as an expression of appreciation for the Rev. Mr. McKee's three years as vicar there. The altar vases have been given by Mr. and Mrs. Fred Fredell of St. Paul in honor of their son, Fred, Jr., who was graduated from Shattuck in 1937. Altar hangings have been given by St. Mary's Hall. Candlesticks, altar linens, and Prayer Books have been promised by patrons of the School.

At the Evensong service during the commencement program, Bishop Keeler announced a gift of \$1000

from Mr. and Mrs. Hugo Schnabel of Des Moines to be used in the Shattuck Chapels at the sole discretion of the Rev. Mr. McKee. From this fund chalices will be purchased in honor of the three Schnabel children. Hugo Schnabel, Jr., was graduated from Shattuck in 1938. The chalices which have been used in the Chapel of the Good Shepherd since it was built in 1872 will be taken to the Sanctuary for use there.

In the other phases of its three point—spiritual, mental, and physical—program for the development of Christian manhood, Shattuck has been active. For the thirty-seventh time Shattuck has been placed on the list of honor military schools by the war department. It was to Shattuck that the war department sent the first regular army officer ever detailed to a secondary school as professor of military science and tactics. Shattuck was also the first secondary school to be issued rifles by the army. Sixty per cent of the

Shattuck alumni now in the armed forces are officers. Seven of these are of general rank.

The few graduates who are now entering college are keeping up the tradition of excellent academic work for which Shattuck graduates have become known. One out of every 100 Shattuck graduates is listed in the 1944-1945 Who's Who in America.

During the past two years Dr. Nuba M. Pletcher, dean of the faculty, has been acting as headmaster, while the rector, the Rev. Dr. Donald Henning has been serving as a captain in the army chaplains' corps.



## EDITORIALS

### What Youth Thinks

AT A RECENT meeting of our editorial board the subject of youth came up for discussion. One present remarked that most of the things printed that purported to be by "youth" were actually written by people beyond the draft age, and occasionally by people old enough to be veterans of world war one. So we decided to have a youth number. It was agreed that each editor would ask some young man or woman to write on any subject that he considered related to the Church and the Christian Religion. It was further agreed to ask nobody who had passed his nineteenth birthday and to give the age of each one under the by-line. Also, since we wanted the articles genuinely to present their own ideas, we decided to do no editing or blue-penciling whatever. The articles thus solicited are presented in this number. It is understood naturally that the ideas expressed do not represent necessarily the opinions of the board or even of any member of the board. Neither do we claim that they represent a cross section of the thinking of youth today—we can only hope they do. But we do think that all of them are interesting. We hope you will agree. We would also suggest to rectors that they might well prove stimulating material to use with youth discussion groups.

### Justice and Peace at Home

NOT all the battles of this war are being fought on foreign fields. Nor are all of them being won. The declared purpose of our leaders and our people is that this is a war for freedom and the dignity of all peoples. Any challenge to the accomplishment of that aim is a battle in this war whether it is a military encounter with Nazi troops or a defiance of that aim here at home.

The recent transit strike in Philadelphia is an example. The significance of it is not in the loss of man hours or interruption of war production which has been given such wide publicity. Rather

it is in the fact that there are here in our midst such a large number of people willing to sabotage the declared aims of the nation and openly to declare their opposition to the purposes for which our armed forces are offering their lives.

The effort to prevent eight Negro men from being trolley car motormen was an act of subversion, treason and disloyalty as direct as if there had been traffic with enemy military leaders. We will be vastly deluded if we think that military advances in Brittany and Saipan are winning the war while the real purposes of the war are being defiantly challenged here at home.

In the Philadelphia incident there is a sinister suggestion in the fact that two of the leading strike leaders are former officials of a company union now attempting to challenge the leadership of the C.I.O. union. The company union had a long record of opposition to the advancement of Negroes and the company officials maintained a curious silence throughout the strike.

We congratulate the social service department of the diocese for speaking out boldly and promptly and it was refreshing to find the Bishop of Pennsylvania, Oliver Hart, endorsing their stand. It is an obligation of the Church to speak clearly, consistently and continuously on this issue of

equal opportunity for all races and it is one of the best means of combating the contrary, subversive attitude. One cannot be a patriot and a saboteur of war aims at the same time. A Christian does not accept Nazi racial doctrines.

We hope too that the department of justice means business when it states that the most complete inquiry into the causes, the financing and the leadership of the Philadelphia strike will be made and followed by vigorous prosecution of those responsible. This is all the more called for since the Philadelphia incident, unfortunately, was only a more violent symptom of an attitude that is widespread.

### "QUOTES"

WHO really does care enough for children? Who really loves them? Do many parents when it means sacrificing their pleasure and convenience? Do landlords and agents?—people often cannot secure housing if they have children. Do most industries care about the whole child, his needs and recreation, or do they merely supply a job? Do our schools care enough when they close their doors at 3:00 p.m. and quarrel over who should pay the janitor if they keep the building open? Do our churches care enough when many of their plants are closed except for Sundays or occasional activities? Unless we learn to care, and to act effectively, we shall see a war being won for a generation unprepared to accept the fruits of victory and use them wisely.

—Josephine D. Abbot,  
*Educational Consultant of the  
American Social Hygiene  
Association,*



# The World Ahead

By

LOIS REMMERS

Antioch College Student, age 19 and employed for the summer  
by THE WITNESS

THE report of the commission on reconstruction which was approved by the last General Convention was a forward looking document. But in considering its broad principles it is well for us to keep in mind that there exists today an ideology which, if allowed to spread and take hold, will result in virtual slavery for the majority of the world's peoples. That ideology is embodied in fascism which has as its chief arsenal Nazi Germany, under the leadership of Adolf Hitler. But although

it is true that Germany is the center of the fascist realm, its forces are by no means bound to German soil alone. In almost every nation in the world, capitalist countries such as the United States, Great Britain, and Japan in particular, outposts of fascism live and thrive. In America, fascism is represented by industrial autocracy, the oppression of labor and minority groups such as the Negroes and the Jews; it is personified by men like Senators Nye, Wheeler, and Dies, to mention only a few; by the Hearst newspapers; by such wolves in patriots' clothing as Lindbergh and Eddie Rickenbacker. Elements of fascism are present in every plant manager's refusal to bargain collectively with labor unions; in every Jim Crow law; in every Congressman's refusal to approve anti-inflation measures; in every private monopoly; in short, in every act of resistance to a social order which would provide for a rise of the now oppressed classes, and help insure the attainment of the ultimate goal—abundance for all. We are threatened, therefore, with a two-edged blade: the sharper, more immediate danger of an encroachment by a mature fascism from without, and an equally menacing threat of an immature but growing fascism from within. We must fight them both.

We are fighting this war not because we are a blood-thirsty, grasping people, but because, as necessity indicated, to fight was the one remaining alternative. The United States is not an imperialist nation—those who believe it is are living in the past, in the admittedly misguided era during which it could be said to have been imperialistic. But that is over, we have matured, and are fighting now to clear the path for the building of a new world, based on decency, real freedom, and eco-

nomic self-sufficiency for all. In our path stand Hitler and our domestic fascists. We must fight them, and we must fight them with force.

Pacifists contend that they share our goal, but depart from our method of achieving it. They assert, and rightly, that hate breeds hate; that war results in an exalted victor and a revengeful vanquished; they contend that we must meet hate with love—we must “turn the other cheek.” Norway tried. Poland tried. Czechoslovakia, Holland, Denmark, and Belgium tried. For years, Russia attempted peaceful settlement of the problem, but to no avail. The United States sat back on her heels across three-thousand miles of ocean, and refused to take up arms—what happened? Pearl Harbor. The events of the past decade, therefore, show beyond a doubt that this aggressor is not to be rebuffed in any way other than the admittedly tragic, distasteful course we now of necessity, pursue.

When the war is over, one of the most vital issues of the peace will be the one to which pacifists now point, and for which intelligent, clear-thinking men and women are now planning: the treatment of the vanquished nations, and the reeducation of their people along democratic lines. But I believe, and thousands of others with me, that it is a task not impossible of achievement. It is *not* possible, however, nor is the creation of a better world, as long as any shred of fascism is allowed to remain.

## Youth and War

By

BARBARA LANE

Trinity Church, Cranford, N. J., age 15

WHAT can I do to help win the war? This is a cry heard all over the world at the present time. Millions and millions of men, women, and children are asking the same question over and over again. They all as individuals and as one group of fighting people, want to help their country in some way.

You, Mr. Brown, and you, Mrs. Doe, and the butcher and baker, and milkman, all of you have sons and daughters who are asking the same question. You most likely tell them, “Save your money and buy some bonds and stamps,” or “Join the boy scouts or girl scouts, they’re helping the war effort.” And better yet,





"Spade up the back yard and start a victory garden."

Yes, all of these are things that help win the war. But all of you can help your country to victory and peace by more than just buying war bonds and stamps, or rolling bandages in the township Red Cross center. And you boys and girls of America, everyone of you, do you honestly think you are doing your bit to win the war? Are you really doing all you can? Think that question over to yourself sometime soon.

You know there is a little word in the English dictionary that can be the answer to this very thing. That little word is love. It isn't the romantic kind of love, but more or less the tender love that we give to our Lord Jesus. If we, every single boy and girl in this war-torn world would have more love in our hearts than hate, I am positive that that alone would almost win the war.

When the Germans marched into Poland in nineteen thirty-nine, it was then that hate and the devil itself seeped into our very blood and hearts. We, America, together with Norway, Denmark, Poland, Russia, England, France, Finland, Sweden, China, and many other European countries grew to hate the Germans and their very race.

The Germans tortured and murdered, and fought in a highly uncivilized manner. They slaughtered defenseless women and children. I know because I have relatives in Europe who are now experiencing this war. Yet not every German, Japanese and Italian is wicked, cruel, and heartless.

We Americans have seen in moving pictures, heard on radios, read in newspapers and magazines of how horrifying, cruel, and very wicked the Germans, Italians, and Japanese are. This as most of us know does not apply to every German, Japanese and Italian.

In our hearts most of us have a hatred for our enemies. Yet when Jesus Christ was being crucified on the cross, didn't the people spit upon Him? And stone Him? He wore a crown of thorns, and was nailed hand and foot. Yet He said unto His Father, "Forgive them, for they know not what they do." It was His love that overpowered His crucifiers.

Some of you would say if I told you that love alone could win the war, "You may be right, but could Hitler, Mussolini, and Hirohito learn to love?"

Every single human being in this world today has love in him. Love for his family who brought him into the world. Love for his God, who watches over him day and night. Love for his friends who make life pleasant. But, couldn't we all love our enemies as well? Wouldn't this world be a greater place to live in if love, comradeship, peace and

freedom filled the hearts of every human person in this world?

I am talking about love winning wars. Maybe someday love will win wars. But while Americans and Europeans alike are fighting and killing Germans, Japanese, and Italians they are not really killing and murdering men, but hate itself. The Germans, Italians, and Japanese are all fighting for hate, and in order to have love and freedom we must fight them.

Therefore boys and girls all over this continent should do their bit by loving each other, together with growing victory gardens and being in boy scouts and girl scouts. Love will eventually win wars, but until we can conquer hate, guns, tanks, planes, ships, and ammunition will be the main tactics of victory. These can be supplied by the purchasing of war bonds and stamps.

## Know the Bible

By

DANIEL BELKNAP

St. John's, Larchmont, N. Y. Now Navy V-12  
at Cornell University. Age 17.

**E**VERYBODY know the Bible, not because it is the word of God. That is a matter of opinion—not because reading it makes you good, because there have been many who *have* and *are not*, and many who *haven't* and *are*. Why then should one read the Bible? The answer is very simple. The Bible is the most outstanding book in our history. More people have read it or have heard about it than any other piece of writing. We should be familiar with it because lots of other people are, and it has affected their actions and ways of thinking tremendously. In order to understand the way the world thinks, we should investigate why much of the world thinks the way it does.

Somewhere in the swing to modern education the Bible was left out. In public and private school I have read Caesar, Aesop, Willkie, Lamb, Shakespeare, Dickens, Thompson, Keats, Paine, Holmes, and thousands of others, but I never touched on Matthew except when he was quoted by somebody else. I learned about "Jack, the Giant Killer," but never about "David and Goliath."

Fortunately, I was exposed to the Bible outside of my regular school, but there are many who never have been taught the Bible. When I say *taught the Bible*, I don't mean the message in a





*theological sense*, but in a *literal* and *logical* sense. They don't have to explain why Jesus raised Lazarus from the dead, but just expose the story to the student. Let him carry himself on from there. It may affect him spiritually, or just let him know the story as he knows and understands the story of "The Bird's Christmas Carol." The story of the "Prodigal Son" could well be included in a collection of short stories, as well as "Joseph and His Coat of Many Colors," and many other tales.

People evidently feel that the Bible is aloof and foreign from a practical, modern education. I don't agree. I think that the "Sermons on the Mount," should be studied and discussed along with the "Gettysburg Address" and many other great speeches. The travels of Paul should be as familiar as the journeys of Odysseus.

Only by studying the Bible and comparing it with other great pieces of literature, can one really realize its true value and greatness.

## What Church Should Do

By

J. A. SWACKHAMER

Christ Church, Middletown, N. J., age 19 and now in the air corp

**T**HIS article is written for those who are complacently planning on a continuation of life as it has been. It is written for those labeled "reactionaries." It is written to express my views, as a member of the younger generation, on what the Church, as an organization, should be doing, and should plan to do in the future to build a greater, more democratic world.

Today the people of the world are engaged in a mammoth conflict of destruction, seeking to destroy the evils they have cultured. Members of every Church are in this fight. They are fighting an enemy of the Church and the power it holds over people. That fight goes back to a period long ago, when to be a member of the Church meant that one was a radical, seeking a greater, more equal way of life. This dissipated through the years, and then came the time when to be a member of the Church meant that you were an intolerant cog, fighting to force people to believe in your faith. The time has come when to be a member of the Church should mean one is working again for a greater, more equal way of life for all. A greater civilization is the dream of all fighting this war. Whether that dream becomes a reality depends to a large extent upon the Church, as one of the world's largest organizations.

As long as I was a member of the Church its greatest claim to progressiveness was a far-flung

recreation program for young people. Also some attempts to simplify the service and dogma which was making the Church a "ritualistic side show." Its egoism and complacency are unparalleled. Why, I do not know, for its members, as a whole, make no attempt to guide their life by its principles. The Church, itself, makes but a minor attempt to combat the major intolerances and prejudices of our civilization. Its duties are to provide a place of worship and to teach its members the principles of Christ. The former, it does; the latter, it does not. I have heard many times the familiar phrase "—and follow the teachings of our Saviour, Jesus Christ." Yet to me, and to most of the younger generation, those teachings, as we know them, are vague, contradictory generalities. Because of this, today I class the Church, as an organization, a failure.

There are three major steps the Church should be making. The first of these is to unify all sects in the common cause of giving the world a greater, more Christian way of life. To unify means to co-operate, to compromise, and to cease bickering over sectual differences. It means a great change, yet a change that is becoming a necessity, even for a continuation of the Church as it is today.

The second thing the Church should be doing is teaching. Teaching, not as I knew it, but action as well as belief and faith in God.

Practical Christianity should be the "major" of every Christian. The need for such teaching is evident the world over. It is magnified many times by circumstances today. Men from all over the country are in the army, most of them are faithful Church members. They are slowly developing a need for the Church and seek the solace within its portals. Yet these same men live lives far apart from Christian teachings. They look upon the Church, unknowingly to themselves, as a means of contentment and peace—not as a guidance in life.

The third thing the Church should be doing is shouting, preaching, and fighting for a really Christian world. God's world on earth, where religious intolerance, racial persecution, and poverty in the midst of plenty will not be known. The Church should be leading the fight to erase these things which make a mockery of the word "Christianity."

These problems have been faced and fought for years by a few organizations and individuals earning for them the label "radical" or "red." Is the Church afraid of being radical again? Is it so dependent upon "economic systems" for existence



that it cannot fight for Christianity? The Church should have its teachers at anti-racial meetings; they should be on forums; at labor meetings. They should be everywhere, teaching and acting, giving their support to the few fighting for a Christian country, a Christian world.

The Church faces a challenge today . . . to crawl out of its egoistic shell, and become a living, active organization. Or to eventually die a complacent, paracritical, and useless body. These are the things I think the Church should be doing today.

## What the Church Means

By

JUNE DALTON

St. Faith's School, Saratoga Springs, N. Y. Age 17.

WHEN I was a little girl, the Church meant various comfortable things to me, such as the sunlight sifting through the softly tinted windows, or the feel of the deeply piled prayer stools under my knees. The chapel was always cool, even on the hottest days, and our minister's voice was always soft and pleasant. There was the spicy fragrance of incense and flowers in the air, blending with the rich, full tones of the organ. These were the things that made me like our little church as a child.

Now the Church means something entirely different. Of course, it hasn't lost any of its beauty as I saw it when I was very small, but it has gained a greater significance.

A church is now a place to come to when you are joyous and want to give thanks for everything wonderful that has happened to you. It is a place to come to when you are sad, and want to find a way out of your misery with God's help; or maybe a place to come to when you are just pensive and would like to feel that Someone cares. The church, to me, is somewhere to go when you are lonely or friendless, because the atmosphere there is comforting and intimate.

A church is a place where all races and colors can kneel side by side to praise their God in unison; a place where children are told about Mary, Joseph, and Jesus; where babies are welcomed into the Christian life by baptism; where boys and girls are renewing their pledge to Christ through confirmation; and where men and women are united for life.

The church is a place where musicians can listen to the most beautiful music in the world; where writers can hear the most inspiring stories of all time, with colorful, living characters.

During this terrible war, the Church has come to mean a lot to the nations of the world. It is a

place of refuge for frightened people who have been bombed out of their homes. It is a place where mothers whose sons have been killed, or children who have lost their parents, can find solace from their troubles.

Even now, our Church has gone to war. Our services are filled with men in all branches of the armed forces. I think of my Church out in a fox hole in New Guinea, where tired, helmeted soldiers sing familiar hymns, or on shipboard somewhere in the Mediterranean where sunburned sailors repeat the prayers they were taught as children in Sunday School—just as much as I think of it as a little grey stone church in a small Long Island town, cool and serene on a hot Sunday afternoon. That is what the Church means to me: as a little girl, beauty and fragrance; now, comfort, strength, and inspiration.

## The Post-War World

By

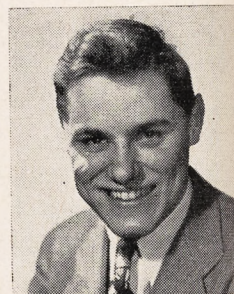
WARREN C. SKIPP

Grace Church, Jamaica, N. Y. Age 18 and Now in the Army

WILLIAM RANDOLPH HEARST blares that we want a strong Japan after this war that will keep Russia out of China and in her "own place." The Pope, with one eye to the Fascist powers, asks for an easy and "Christian" peace; Ely Culbertson wants the old state of balance of power, with Great Britain and the United States holding the world's goods. What does all this nonsense add up to but World War III?

I am eighteen years of age; very young in this world but old enough to be in the United States army. I and millions of others are giving up the best years of our life, possibly our whole life, to do but one thing: fight and kill. What for? So that these reactionaries may plan a world for our sons to fight in twenty years from now?

What is present in this country, in this world, that is so detrimental to us? First the menace of the Roman Catholic Church with its complete control over the minds of its children in the system of parochial schools. I quote from Pierre Van Paasen's book, *The Forgotten Ally*: "The old egotistical religion is coming to the fore again, that ancient and efficacious 'opium of the people' which clamps itself almost frantically, and for a good reason, to an affirmation of individual salvation and a belief in the hereafter—a creed that accords perfectly with the schemes of the powers of evil."





It is as a result of this early training that millions of people accept without question the constant harping by the Roman Church, notably the Pope and Archbishop Spellman, on the "Bolshevik menace." Their belief that we must eventually fight the Soviet Union to stamp out forever that Godless system, communism, has in the immediate sense done much to cripple the war effort and in the long run will control many votes, making all the harder our dealings with the Soviet Union in the post-war world.

To me it is to the Soviet Union that we must look for hope. Although a dictatorship is far from the ideal thing and we most certainly do not want it here, Russia has many important things to teach us; notably economic democracy and production for use rather than profit.

We must forever stop the old tommy-rot of uncontrolled monopolies, cartels, tariffs, shelving of patents, and the other adjuncts of our profit system which mean an economy of scarcity and recurrent cycles of depression.

Racial problems are also a threat to our country's welfare. In America they are largely economic; as long as men can profit by exploiting minorities we shall have no peace. The landlord in Harlem profits by charging excessive rent to the restricted Negroes. The business man gains by being able to pay shockingly low wages to that same group and giving it all the menial tasks which others would not stoop to do.

We must make drastic changes in this area of living after the war. The subjected people of this country, the Negro and the Jew, are not going to "take it" much longer. Evidence is found in the Detroit, Los Angeles and New York riots of last year. Elsewhere the capitalist countries have had to exploit weaker races in order to make a profit. No longer will this be possible. The people of China, Burma and India have all learned. They realize their importance in the present world conflict and have found that they themselves may govern.

What does this all come down to? We must eventually determine the answer to Lin Yutang's statement in *Between Tears and Laughter* when he says, "Jesus, the Prince of Peace, was a liar or he was not." That is exactly it. Putting it simply, man is essentially a peace-loving being. Faith, hope, love of one's neighbor, the brotherhood of man—the teachings of Christ—are the only means to peace. If this is dubbed "impractical" idealism let us remember that in the world today "a practical man is one who practices the errors of his forefathers." The result so far has been war.

In Russia there are some 150 different races ranging from the numerous European to the Oriental, all living under one government, in peace and

fellowship with one another, trading with one another and learning together. The miraculous spirit with which they have defended their system against the ruthless invader is an inspiration to all of us. Perhaps it is from their example that the Christian Church may find rejuvenation. Let us look forward.

## The Hymnal Presents

### A PRAYER FOR PEACE

THE Hymnal of 1940 lists twelve hymns concerned with international peace, of which seven, a majority, are new. This wealth of new material will be a boon to congregations which have been singing H. W. Baker's "O God of love, O King of peace, Make wars throughout the world to cease"; ever since the invasion of Poland by the Nazis, and while wishing to repeat the prayer at every service would be refreshed by an opportunity to express it occasionally in different words. Among the new hymns the following is well qualified to meet this need.

*Give peace, O God, the nations cry,  
From evil man and deed;  
Their voices, rising to the sky,  
Proclaims a human need.*

*Yet not thy peace, O God, they ask,  
The peace that grace bestows:  
The peace which hallows care and task,  
That makes us friends, not foes.*

*But peace they ask from war's alarms,  
Surcease from earthly care,  
And peace that rests on fighting arms  
Of land and sea and air.*

*We need the peace of heart and mind  
In men from hate set free,  
Who by their love for human kind  
Show deeper love for thee.*

*O cleanse all hearts of pride and greed,  
Remove all lust and sin,  
That man from chains of wrath be freed,  
Eternal peace to win. Amen.*

It may be advisable to point out that this is a hymn which should be sung in its entirety if its thought is to be preserved. To shorten it by omitting the fourth and fifth stanzas would pervert its meaning disastrously.

The author, the Reverend John Wyatt Norris of Chicago, is secretary of the Commission on the



Revision of the Hymnal, and the hymn was written for the Hymnal of 1940. The tune, "Vermont," was written in 1941 by Anne L. Miller, and is well adapted to the words. Some churches are now arranging for congregational meetings to practice the new tunes which are to be in use at church services, or are inviting members of the congregation to attend choir practice for this purpose. These alternatives are preferable to the all too common one of singing a new hymn to a familiar tune regardless of its suitability to the words.

—HOWARD CHANDLER ROBBINS

## JUST FOR LAY READERS

Conducted by F. C. GRANT

SOMETIME ago we mentioned the subject of proper pronunciation. A number of persons wrote us to commend the suggestions we made. One of the most interesting letters came from Dr.



Bohanan, rector emeritus of Rock Creek parish in Washington, D. C. He enclosed a copy of the word list which he posted in the robing room of the church for the guidance of his lay readers and assistants. I would like to pass on this list to our readers, though I have to leave off the diacritical marks, out

of consideration for the printer.

Acumen—a-cu-men, not ac-u-men.

Again—a-gen, not a-gain; also against—a-agenst.

Bade—bad, not bade.

Been—bin, not bean (which is imitation of the English usage).

Bread—bred, not braad.

Data—date-a, not dat-ta, not dot-ta.

Dew—de-you, not doo; (as pew, few).

Harass—har-ass, not ha-rass.

Hegemony—he-jem-o-ny (not accented on o, not hard g).

Often—off-en, not off-ten.

Partaker—par-take-er, not por-take-er.

Said—sed, not sade.

Saith—seth, not say-eth.

Says—sez, not saze.

Savour) —sa-ver, not sav-or.

Savor )

Oblation—ob-la-shun, not o-bla-shun.

Swathing—swathe-ing, not swoth-ing.

Thoroughly—threw-ly, not tho-ro-ly.

Travail—trav-el, not trav-ale.

Vagary—va-ga-ry, not va-ga-ry.

In his letter Dr. Bohanan added one or two more points that are certainly worthy of emphasis. "There are two other faults too often found in many of our readers and speakers to which attention might be called. They are faults which the readers and speakers might correct for themselves if they would take the time and trouble to read aloud and really listen to their own voices.

"The first is the habit (not tendency, as I had almost written) of dropping the voice at the end of sentences, so the completed sentence is not heard by the congregation. *The second is like unto it; but a matter of articulation and enunciation.* Too many readers and speakers slight their consonants, with the result that toward the rear of the church, only the vowel sounds are heard: ah, ah: oh, oh.

"In talking with my assistants and layreaders, I have found it helpful to call attention to the fact that the consonants are the distinctly human sounds. None of the animals can make the consonant sounds, except to some extent the labials—b and m. The vowel sounds are the animal sounds. It is only by careful articulation and enunciation—bringing out clearly the consonant sound, particularly at the end of a word or syllable, that the voice can carry a great distance and be understood.

"Please pardon this presumptuous suggestion, but I really feel that you may, in and by articles similar to the one referred to above, help some of our clergymen as well as laymen to deliver an intelligible message."

I don't call it presumption—if anybody does, I am as guilty as Dr. Bohanan! What we are both concerned with is the utterly serious business of preaching and teaching the Christian gospel and conducting the worship of Almighty God in the services of the church. Too often we clergymen stand in our own light or, rather, in God's light and cast a shadow. Our own carelessness and lack of discipline and study is a serious hindrance to our work. The suggestions set forth above are very simple, and require only practice for their mastery.

## THE SANCTUARY

PRAYER FOR FREEDOM

ALMIGHTY GOD, Author of Creation, Source of all true desires, Who hast planted within men's hearts a zeal to live and dwell together in freedom, help us, we pray Thee, to seek Thy will at all times, and guide our steps to follow with perseverance Thy Son, Who didst teach mankind that in Thy service is perfect freedom. Through the same Jesus Christ our Lord. Amen.

Lawrence Mills, Grace Church,  
Providence

Conducted by W. M. Weber.



# Children of Christ Church Fill Kits for Russians

*Most of the Larger Denominations Promote  
Plan to Send Simple Articles to Families*

By W. B. Spofford

Cambridge, Mass.:—The children of the school at Christ Church have been filling kits which are sent to the Soviet Union by Russian War Relief, to be distributed to families in that country. Each kit contains an unbelievable amount of goods, all naturally of a very practical nature; sugar, soap, evaporated milk, bouillon cubes, cookies and candy for the children, sawing kit, knitting needles, surgical tape, bandage, cigarettes, towel, gloves. All is neatly packed in a small cardboard box and handed to families as they return to their homes after being liberated by the Red Army.

In New York it is reported by Russian War Relief that almost all the major Protestant denominations are promoting this enterprise. The Southern Baptists was the first to sponsor it officially and set a goal of 100,000 kits. Last week they had filled 175,000 and have now set a new goal of 200,000. A quota of 10,000 has been accepted by the Unitarians, and other denominations, including the Episcopal, are either promoting the plan or plan to do so. The Rev. Gardiner M. Day, rector of Christ Church, writes that the Boston branch of Russian War Relief have been particularly appreciative of what the children did at Christ Church, and the more so since few of the churches in the area have been sufficiently interested to do much about it.

## Women as Elders

Edinburgh (Wireless to RNS):—Admission of women as elders in the Church of Scotland, agreed to in principle by the general assembly at its recent meeting, is being debated in church presbyteries throughout Scotland. The assembly deferred action on the proposal until after the war. The Church of Scotland magazine, *Life and Work*, expresses "surprise" that during considerable discussion on the suggested amendment to the church's constitution, no reference was made to the practice of other Presbyterian churches in this connection. The church periodical points out that 22 Presbyterians and

Reformed churches affiliated with the World Presbyterian Alliance have already admitted women to eldership. They include the Presbyterian churches in England, Ireland, and the United States; the United Church in Canada; various churches in Belgium, France, Germany, and Switzerland; and daughter churches founded by missionaries in India, China, and Africa. In none of these churches, *Life and Work* says, have women been elected in large numbers, but those ordained as elders render "valuable and highly appreciated service."

## An Award Offered

New York (RNS):—Any American citizen who has made an outstanding contribution to the improvement of race relations in the United States will be eligible for an award offered by the race relations department of the Federal Council of Churches, it was announced here by George E. Haynes, executive secretary of the department. The winner will receive a \$1,000 war bond. To be known as the Edward L. Bernays award, in honor of the

donor, prominent New York public relations counselor, the award will be conferred in February, 1945, as part of the observance of brotherhood month. Nominations will be received until Oct. 15, 1944, and the decision of the judges will be made public in December. Any citizen, white or Negro, man or woman, whose work in the removal of racial tensions and conflicts has been of national significance, may be nominated. Names of the five judges will be announced later.



Mrs. Serge A. Polevoy, vice-chairman of Cambridge Russian War Relief, receives a kit from Rector Gardiner M. Day

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## Deny Overtures

**Moscow** (Wireless to RNS):—Soviet authorities here have officially denied reports of Russian overtures to the Vatican looking toward mutual agreement on solutions of religious problems in liberated countries. Rumors of such agreement are nevertheless expected to arise from time to time, as Soviet troops advance further in countries where populations are heavily Roman Catholic, especially Poland, Czechoslovakia, and Western Germany. Moscow sources stress that the Soviet government has no intention of infringing upon freedom of religion in any liberated country, and that such matters within each country are entirely for its government to consider. Thus, Vatican problems with Poland, it is pointed out, will logically have to be taken up with the Polish Committee of National Liberation, or the Polish National Council, and questions dealing with Czechoslovakia with the Czechoslovak government. No reason is seen for the Soviet Union to be involved directly in such discussions.

## Appeal for Refugees

**New York** (RNS):—Immediate steps by the United States to establish free ports for refugees, "not to a mere thousand, but to tens of thousands" were urged by the Christian Council on Palestine, in appeals to President Roosevelt and secretary of state Hull. The President was asked to use his good offices "in urging the British government to abrogate the policy of the 1939 White Paper on Palestine, and to lower the immigration barriers of Palestine so that at least some of the harried, hunted Jews in Europe may be rescued and permitted to enter the National Homeland." The Council stated that asylum in Palestine was promised by the Balfour Declaration of World War I, with the legal approval of 52 nations, including the U. S.

## Full Employment

**New York** (RNS):—Full employment achieved under the pressure of total war must be maintained under a peacetime economy in the post-war world, the Federal Council of Churches asserted in its annual Labor Sunday message. "A Christian society is under sacred obligation so to organize itself that everyone willing and able to work may be guaranteed some meaningful occupation," the Church body emphasized. It cited as a major problem of social justice facing America today, that

# THE WAR WILL END —ONE DAY

When it does, when perspectives are restored and we take our bearings, will America be—"slave or free"?

When the war ends will the basic freedoms and spiritual ideals that have made America great and good still exist, or will they have been destroyed?

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Shall medicine be socialized? If present trends continue it will be! Shall freedom of the press, free enterprise, free speech—etc., perish? Shall Labor lose all the fruits of their long struggle, as they did in nations where stateism is further advanced? Shall man lose his individual sacredness and become a mere pawn of the pagan state which, totalitarian, demands all of him—body, mind and soul? Shall constitutional government vanish States rights? The democratic process? or shall these be part of post-war America? If your answer is yes, then what are you doing to help? If you are a minister you have a very special responsibility to thwart pagan stateism!

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THE WITNESS — August 24, 1944



of planning adequately for the re-absorption of millions of returning soldiers into industry at a time of "terrific adjustments incident to a return to peace time production." Labor and management were urged to cooperate wholeheartedly in a vast program for both world and domestic peace and prosperity, with the warning that any tendency toward a "narrow isolationism or economic imperialism" on the part of industrial leadership would constitute a betrayal of our fighting men and would contribute to World War III. "Our American industrial system, with its mutual dependence on capital and labor, will hold the respect of society to the degree that it can succeed in adapting its program to the demands of a world economy," declared the statement.

### Nazi Prisoners

New York (RNS):—Warning that German prisoners of war in this country "may return to Germany the most ardent and effective Nazis of them all," the magazine *Christianity and Crisis* urges that the re-education of these prisoners begin at once. The publication, which is edited by such churchmen as Dr. Reinhold Niebuhr, Dr. Henry P. Van Dusen, Dr. Henry Smith Leiper, and Dr. John A. Mackay, proposes that the majority of prisoners be encouraged to learn the facts about the democratic world and the meaning of democracy "without any compulsory indoctrination, without any high pressure propaganda." It urges also that the fanatical Nazis among the prisoners be segregated rather than the anti-Nazis as at present. "There are over 130,000 German prisoners here now and the number will doubtless be greatly increased in the next few months," the paper says. "To send them back to Germany better fed and in better physical and nervous health than most of their countrymen, but unchanged in their minds—with perhaps less openness of mind than other Germans because they will have been spared the most shattering experiences of the last stage of the war—would be a colossal blunder. At present there is no serious effort to re-educate these Germans. They are allowed to spread within the prison camps their own Nazi philosophy but they are not exposed to a constructive interpretation of life in democratic terms. They are allowed to have some books about American history and culture if they desire them and to read American magazines but there is no systematic effort to pro-



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vide literature or instruction on social issues which are necessarily controversial." The paper points out that there is a committee of American writers and educators, including several prominent churchmen, which is prepared to take advantage of any opportunity provided by the government to aid those German prisoners who desire to participate in such a process of education.

### Negro Elected

*Los Angeles, Calif.* (RNS):—Dr. Hampton Hawes, a Negro, has been elected moderator of the California synod of the Presbyterian Church in the U.S.A. Dr. Hawes has for the last 31 years been pastor of Westminster Church in Los Angeles.

### Condemns Strike

*New York* (RNS):—The Philadelphia transportation strike will be "a blessing in disguise" if it arouses civic, educational, and religious leaders to mobilize against the "sheer and unashamed race prejudice" which caused the walk out, *America*, national Catholic weekly, declares in a leading editorial. The editorial states that "among the 6,000 striking employees, and even on the committee that defiantly speaks for them are a considerable proportion of Catholic men, who are apparently completely ignorant of the severe reprobation their own faith has placed upon such motivation and such conduct." The full threat of the Philadelphia outbreak, the weekly says, lies in the "alarming indication" it offers of what will occur when the pressure of wartime employment "is no longer able to exercise even the semblance of any kind of restraint. . . . If this has taken place in the green wood, what will occur in the dry?" it asks. "Hitler will be able to congratulate himself on having won an ideological victory, even if his war of material conquest has failed. For American-made racism has won out, when it is allowed to separate an American citizen from the job to which he is entitled."

### Church and Labor

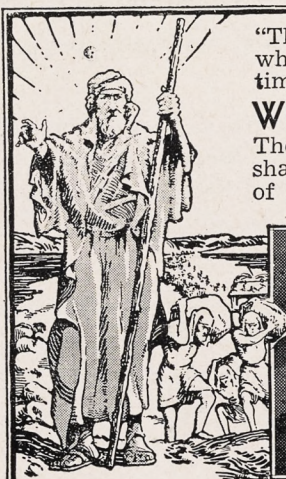
*Madison, Wis.* (RNS):—The Church and organized labor have a common meeting ground in that both believe in "the dignity of human personality," three clergymen agreed in a forum broadcast over station WHA here. The speakers were the Rev. Paul J. Folino of the United Church of South Chicago, the Rev. William Sullivan, Baptist, of Bridgeport,

Conn., and the Rev. Benson Fisher, Seneca, Ill., field workers for the Episcopal committee on war industry areas. Although Christianity was founded by working men, the Church for 17 centuries emphasized individual salvation and paid no attention to economics or social problems, Mr. Folino asserted, and, "only in the last 50 years has it awakened to its responsibilities for teaching the social gospel. The Church has all too often supported largely the propertied interests of the Church and identified itself with capitalists," he said. "It has made little effort to understand and interpret labor to the people. We must come to a greater realization of our social responsibility and pay attention to meat on the table as well as pie in the sky." To promote cooperation between Church and labor, the speakers suggested meetings of union leaders and ministers, studies of industrial problems by Church groups, and education of Church members and workers on the common aims of Church and labor. "We must remember that organized labor has been a bulwark against Fascism and for religious freedom," E. E. Schwartztrauber, director of the Uni-

versity of Wisconsin's industrial relations institute, said. "The first thing Hitler did was to eliminate labor unions."

### Defends Labor

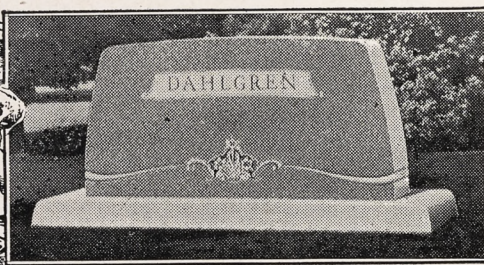
*Grand Rapids, Mich.* (RNS):—Correction of anti-labor bias that may exist among service men because of the extremist actions of some unions was urged upon delegates to the general council of Congregational Christian Churches here. "There may be among them," the document drawn up by Prof. John C. Bennett of Union Theological Seminary in New York stated, "men who have been given a strongly anti-labor bias because of the way in which some unions and labor leaders have acted. They may not have been told that labor has been put in a very unfair position because effort to increase its share of the national wealth has been made to seem unpatriotic at a time when profiteering has been silently accepted or condoned." The statement warned, however, that "the people stand to lose what they are fighting for if the trend within the labor unions is not in the direction of increasing democracy."



"That this may be a sign among you, that when your children ask their fathers in time to come, saying

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a laxative that is *satisfactory* in  
action, *thorough* in results. *Ques.*  
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as directed.

page eighteen

## Student Work

Cambridge, Mass.: — What the  
Church will do for college students  
after the war was discussed by Dean  
Washburn, head of the army and  
navy commission, the Rev. G. L.  
Cadigan of Salem and Chaplain C.  
F. Hall of Tufts College at a recent  
conference held here. There were  
43 rectors and vestrymen present.  
The principal speaker was Chaplain  
C. Leslie Glenn who is now serving  
on a battleship. He stresses the fact  
that parishes need to participate  
more fully in the work. The chap-  
lain at Harvard, the Rev. Frederic  
B. Kellogg, stated that there will be  
more students in colleges after the  
war than ever before and that many  
of them will be men who have had  
a "taste of the realities of life and  
will therefore be more concerned  
with religion." A laymen's commit-  
tee is being organized in Boston to  
further the work.

The Society for College Work has  
also just issued a booklet written by  
Prof. Sherman E. Johnson of the  
Episcopal Theological Seminary. It  
is addressed to men in the service  
and presents the challenge of the  
ministry as a life work.

## Furthering Goodwill

Miami, Fla. (RNS):—Calling for  
goodwill between religions and  
races, and an end to hatreds and big-  
otry. Mayor Leonard K. Thomson  
of Miami unveiled and dedicated a  
huge billboard for American unity  
in the heart of the downtown busi-  
ness district here before a large  
crowd of whites and Negroes. The  
ceremony followed a parade to the  
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THE WITNESS — August 24, 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.

MRS. CHARLES BENNETT

Churchwoman of Middletown, N. J.

The July 31 issue of *Time* quoted Governor Bricker as saying: "Truman—that's his name, isn't it? I never can remember his name." It seems to me if Governor Bricker has difficulty in remembering Senator Truman's name he must know very little about the war effort and the Truman committee. The Governor needs grooming before November 7th.

\* \* \*

THE REV. DONALD C. ELLWOOD  
Rector at Avon, New York

I want to thank you for the fine work you are doing with *THE WITNESS* and particularly for the two numbers on Church architecture. The article dealing with the constructive criticism of Clif Stanley and Frank Sant in regard to the Church's work among the armed forces was also timely. I know, as they said, that the army and navy commission is doing a remarkable job but we are living in extraordinary times and if the commission's work can be improved let it be done. The Roman Catholic Church is not losing many tricks in Western New York and we should be just as energetic and alert in our evangelical work.

\* \* \*

THE REV. JOHN DE FOREST PETTUS  
Rector at Santa Barbara, Calif.

From time to time there are suggestions that the date of Easter shall be fixed, perhaps as the second Sunday in April. It is a suggestion which appeals to orderly minds who feel that the continually moving date is a source of confusion. If all truth were static, this might well be so, but the moving date of Easter is both a symbol and an instrument of the living tradition of the Church. And it might be noted in passing that it is also in keeping with nature, wherein we see Spring coming variously early and late.

We as Episcopalians should have a particular interest in seeing the preservation of the traditional Easter festival, because we can see in our Prayer Book how the shuttle of moving festivals interwoven with fixed festivals weaves a wondrously patterned background for current events. Some would call it coincidence, but Christians must recognize the hand of God in the concatenation of ideas provided when the collect for a fixed festival and the collect for a movable festival are so united as to be fired by current events. For instance, during the dark days of the first world war, Good Friday coincided with an English festival known as Lady Day. In the trenches this struck fire with Studdert-Kennedy and gave rise to his poem "Good Friday Fell on Lady Day." A more recent example came up in this Parish where it is the custom to have a British service on the Sunday nearest Empire Day (May 24th). It happened that in 1942, just after the United Nations came into being, Empire Day fell on Whitsunday. The service quite naturally became a United Nations Service which illuminated for many the experience of Pentecost.

In the same manner, the Saints' Day collects are paired each year with the collects

for a different Sunday after Trinity, and very frequently the combination has a message for the experience of the moment in an individual's life. Examples of this sort might be multiplied in the experience of every thoughtful churchman. It is part of the marvellously living quality of the Prayer Book. It is possible only where you have a moving shuttle intertwining these days in ever new combinations. God has created here an instrument through which he may speak to those who will hear. It is not something to be turned lightly aside.

\* \* \*

THE REV. CHARLES LEWIS BIGGS  
Carlsbad, New Mexico

I cannot think that the doctrine of the presence of Jesus Christ in the Holy Communion is important. Instead why not teach that each communicant does three things when he comes to the Holy Communion: 1. Remembers Jesus Christ—His living of course rather than His dying. 2. Offers himself, soul and body, to God in consecration and reconsecration. 3. Declares his solidarity with the blessed company of all faithful people right-round the world, without respect to race, nation or tradition. This done I believe the doctrine of the presence will take care of itself.

\* \* \*

THE REV. F. S. EASTMAN  
West Stockbridge, Mass.

A woman at a convocation in Nebraska obtained a pamphlet on *Coming to the Holy Communion* and asked where copies could be obtained. This frequently happens about our four page leaflets on the Church and her teachings. We will send copies to anyone desiring them if they will send their address on a card, addressing me as the secretary of St. Philip's Society. MRS. LAURA D. FLOWER

Churchwoman of New Haven, Conn.

Because of my appreciation and gratitude for the many, fine, scholarly and interesting articles I always find in *THE WITNESS*, I am enclosing \$5 for which please send ten copies for ten weeks to some chaplain.

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