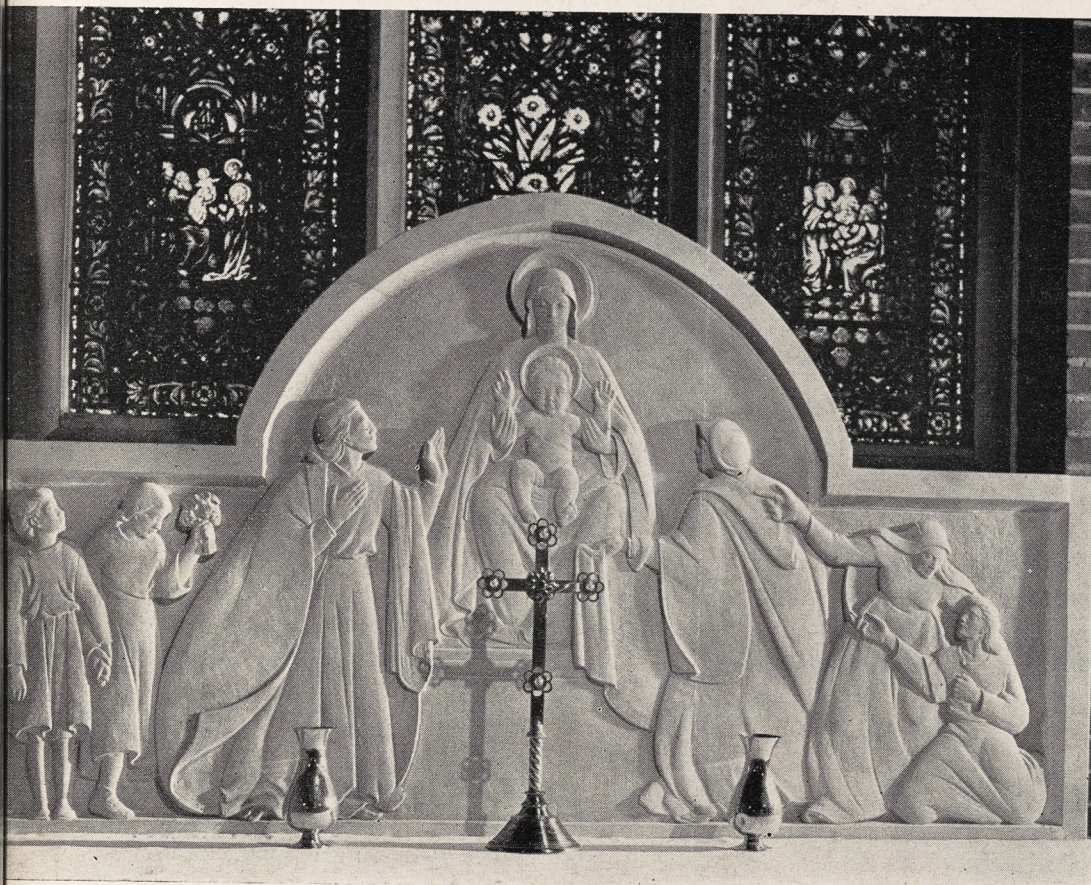


# The WITNESS

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SEPTEMBER 7, 1944



REREDOS IN CHAPEL  
OF ST. MARY'S HALL  
AT FAIRBAULT . . .

(story on page four)

## CHRISTIAN REALISM AND GERMANY



## 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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VOL. XXVIII NO. 4

## Creative Thinking on the Creed with a Confirmation Class

By the  
Rev. William Grime, M.A.  
St. Paul's Church, Great Neck, N.Y.

Foreword  
by  
Dr. Adelaide Teague Case

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## 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**  
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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  
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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**  
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SUNDAYS  
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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.  
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(Near the Public Gardens)  
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*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.



## Witness Editor Takes Course In General Hospital

*Serves as Orderly During First Two Weeks  
And Learns by Doing the Many Menial Tasks*

By Lane Barton

Boston:—"Too many doctors bury their mistakes." The speaker was Dr. James Howard Means, chief of the medical service at the Massachusetts General Hospital and junior warden of Christ (Old North) Church. He was speaking to us about the importance of post mortems (autopsies). His remarks however had a double meaning for those of us who were attending the summer school sponsored by the institute of pastoral care because too many ministers remain unaware of their mistakes.

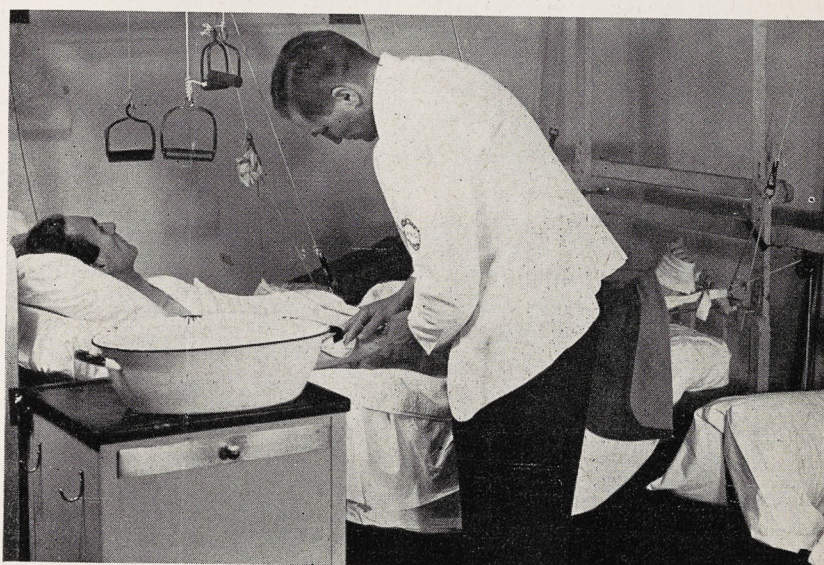
The discipline of recording one's pastoral work, plus the added discipline of submitting such reports for evaluation and criticism, constitutes one of the most invigorating and helpful experiences I ever had in the ministry. When one enrolls in this unique six weeks course in pas-

toral care one certainly sticks his neck out. Occasionally, I was told, some one of the group can't take it and leaves before the course is completed, usually against advice. Ordinarily however such men are eliminated at the beginning while applications are under scrutiny.

Having just finished my six weeks it is probably too soon to attempt a

General Hospital, teaching center of the Harvard Medical School. While the institute of pastoral care plans to develop other training centers, MGH, as it is known to its alumni, will probably remain the focal point. For more than ten years students and clergy have been receiving clinical training at this hospital, due largely to the vision, courage and generosity of the late Dr. Richard C. Cabot. All of us who studied there this summer were deeply impressed with the cordial reception that was shown us as we entered into the amazing life of this great institution.

A second aspect of the summer experience is the splendid Christian fellowship that evolves whenever ministers of varying denominational backgrounds unite in developing a more



*The Rev. Lane Barton, WITNESS editor and rector of Grace Church, Orange, serves as an orderly during first part of his course at Massachusetts General Hospital*

### Please Notice

\* \* \*

From this date all mail is to be addressed to

THE WITNESS  
135 Liberty Street  
New York 6, N. Y.

Due to war conditions we have had difficulty in securing and cutting stencils. The subscription office has therefore been moved to New York to insure better service to readers. New subscriptions and renewals are therefore to be sent to the address above, even though the Publication office remains in Chicago.

In regard to vacation address changes, due to the stencil difficulty, we urge you to arrange to have someone forward the paper from your permanent address. If this is not convenient send a postal giving your vacation address and we will mail an extra copy during the period you are away. Permanent address changes should of course be sent to the New York office, and please give the old as well as the new address.

very objective evaluation of the experience. Nevertheless certain aspects of it deserve to be known and more of our clergy should take advantage of this post-graduate training. To begin with the location is particularly fortunate. I shall refrain from telling of the cultural advantages of Boston (despite its anti-Semitism); the Esplanade concerts. Union oyster house, Durgin and Park's tavern and other places for fun and good food. By location I mean the historic Massachusetts

helpful pastoral ministry. At least ten different communions were represented as well as thirteen states and Canada. In the travail of jettisoning bad pastoral habits and acquiring new useful ones we drew closer together, the resulting fellowship finding spiritual expression in our daily devotions in the hospital chapel.

A third factor is the inspiring leadership not only from the hospital staff but particularly of the director, the Rev. Rollin J. Fairbanks, and his two assistants, there as teach-



ing fellows, the Rev. George Ossman, rector of the Monumental Church (Episcopal) of Richmond, Va., and the Rev. Alexander Winston, pastor of the Unitarian Church at Jamaica Plain, Mass. All of these men were responsible for special study projects.

Probably the most important aspect of the entire experience is the one already mentioned—the submitting of one's pastoral work for criticism. Selected patients are assigned to each clergyman who then makes a series of pastoral calls. These are carefully recorded in direct discourse style and then submitted for evaluation. The purpose of this clinical training is not only to develop a skilled ministry to the sick but also to learn how to minister to all people in times of emotional and spiritual crisis. Of course such criticism as one must undergo is seldom pleasant to the clerical ego but gradually a new humility is forced upon one under the firm but kind guidance of the director and his assistants.

During the first two weeks there is a program for the ministers of half-time volunteer orderly service. This enables a clergyman to know hospital routine; to become acquainted with patients largely on a basis of service; to develop emotional control when confronted with unpleasant situations and finally to acquire the humility which only menial tasks can give.

We have all returned to our parishes—to North Carolina, Virginia, Arizona, Missouri, North Dakota, New Jersey, Canada. We have returned wiser, more cautious, more determined and more humble parsons, resolved to provide better pastoral care to those to whom we are privileged to minister.

## CLOTHING FOR SUFFERERS IN EUROPE

*New York (RNS):*—Fifteen million pounds of new and used clothing, to be distributed in the liberated countries of Europe, has been set as the goal of a nation-wide campaign by Protestant and Catholic churches and Jewish synagogues during the week of Sept. 24. Sponsored by the church committee on overseas relief and reconstruction, the war relief services of the national Catholic welfare conference, and the national council of Jewish women, the project was inspired by a recent appeal from Herbert H. Lehman, director general of the United Nations Relief

and Rehabilitation Administration. In calling for action by local churches, the UNRRA stated that a large supply of wearing apparel which can be sent to any liberated country where the need is great is now being sought, with particular emphasis on infant's garments, bedding, and clothing. UNRRA urges that informal interfaith committees be set up to facilitate publicity, local transportation, and shipment of clothing, but recommends that the actual solicitation be carried on by each local church, parish, and synagogue.

## WANTS CHURCHES AS MEMORIALS

*London (Wireless to RNS):*—Preservation of a number of London's bombed churches in their ruined state to serve as war memorials has been advocated by a group of distinguished Britons here, including Lady Allen of Hurtwood, Sir Kenneth Clark, director of the National Gallery, Lord Keynes, banker, and Julian Huxley and T. S. Elliott, authors. Work on the selected ruins, they suggested, should be confined to the minimum essentials to preserve the churches from further decay, and should be beautified by surrounding them with lawns, flower beds, trees, etc. During the summer months, the ruined churches could be the site for open-air services. The group also recommended that each of the churches selected should act as a specific memorial to a different branch of the military services, such as the RAF, the Merchant marine, the navy, etc., with the names of fallen service men and women inscribed on the walls. It was felt that in the city of London, one church at least should be set aside as a memorial to the thousands of civilian Londoners who died during Germany's air raids on England.

## BEAUTIFUL REREDOS AT ST. MARY'S

*Faribault, Minn.:*—Pictured on the cover is the sculptured reredos recently installed in the Bishop Whipple Chapel at St. Mary's Hall. It is the work of Marion Sanford, a sculptor of note among the younger artists of today. Twice awarded a Guggenheim Fellowship, her work is recognized by leading critics and art institutes of the country. While her chief interest is ecclesiastical sculpture she has also done notable portraits in relief and in the round. The

Pennsylvania Academy of Fine Arts purchased her *Harvest* for its permanent collection and she is represented in Brook Green Gardens and other private collections. She has been awarded the Anna Hyatt Huntington prize for *Diana* and the Watrous Gold Medal for *De Profundis*. St. Mary's Hall, one of our leading Church schools for girls, is proud to have the work of such a distinguished artist in its historic chapel.

## ANTI-SEMITISM SUBJECT OF CONFERENCE

*Cambridge, Mass.:*—A two-day conference on the problem of anti-Semitism is being sponsored by the Good Neighbor Association of Dorchester, Mattapan and Hyde Park at the Allen Recreation Center, Revere, on September 6th and 7th. The conference, arranged by the Rev. David Hunter, rector of the Church of the



*The chapel is the center of life at St. Mary's Hall, Burlington, New Jersey*

Holy Spirit, Mattapan, will consider the history of anti-Semitism and will discuss proposed remedies for the community problem. Speakers on the program include the Rev. F. Hastings Smyth, superior of the Society of the Catholic Commonwealth; the Rev. Joseph F. Fletcher and the Rev. Richard S. Emrich, professors of the Episcopal Theological School; Rabbi Joshua Loth Liebman of Temple Israel, Boston; Dr. Arthur J. Riley, professor of St. John's Seminary, Brighton; Dr. Henry A. Atkinson, general secretary of the Church Peace Union; Mr. Clarence Chatto, director of curriculum of the Springfield public schools and Dr. Daniel L. Marsh, president of Boston University.

THE WITNESS — September 7, 1944



# War Activities Are Stressed At St. Mary's Hall

*New Jersey Diocesan Girl's School Carries  
On the Great Traditions of Bishop Doane*

**By Rebecca H. Morton**

**Burlington, N. J.:**—Community and war activities are stressed these war days at St. Mary's Hall, school for girls of the diocese of New Jersey. From the opening in the fall until Christmas there is a Red Cross shop where the students carry on the usual activities of the Red Cross; money is collected through the sale of war bonds and stamps; money and materials are collected for the Needlework Guild; scrap books, holiday menu cards and posters are made for the soldiers at Fort Dix. All of this war work is directed by a community and war service committee composed of students.

Through more than a century, which has now seen five wars, St. Mary's Hall today continues the purpose of its founder, Bishop George Washington Doane, in providing students with sound academic training of a distinctly Christian character. To the discriminating parent, who is concerned with traditions and standards which have a deepening value and meaning in a rapidly changing world, St. Mary's Hall makes a strong appeal.

Visitors who come to the Hall invariably comment upon the warm friendliness and gracious hospitality which pervades the school. This atmosphere is a part of that intangible quality of life which, like the mantle of Elijah, falls alike upon the members of the school as well as the visitor from the rich enduring heritage created by generations of devoted faculty and students. A committee of educators visited the school last spring and "observed ample and favorable evidence of religious influence. Indeed, this phase of the school life stands out as one of the stronger points lending flavour and purpose to St. Mary's, and distinguishing it from many other good schools."

The chapel is the center of all aspects of the religious life of the school. The students do not readily forget the significance of the morning service, the beauty of Evensong at five o'clock on Sunday afternoons, the Christian Mystery, the occasional baptisms, the confirmations, the impressive solemnity of the for-

mal opening of the school in the autumn, the commencements with their awards of diplomas by the Bishop at the chancel rail. No one is unaffected by the spirit which these experiences and what they have come to symbolize, create. The chapel is the one changeless struc-

The girls themselves feel the strength and pull of the academic work. Small and informal classes give ample opportunity for questions and discussion on the day's assignment. Difficulties and particular weaknesses are soon brought to light and individual help given at the moment that it is most needed and advantageous.

Music at St. Mary's is an integral part of its life and is continuous throughout the twelve-year program. All boarding students receive instruction in the music for the choral services; the entire student body makes up the choir. Students of the upper school also have a glee club



*Coffee with Miss Florence Newbold, headmistress, is one of the many things St. Mary's girls look forward to. A good fast game of soft ball is another*

ture in which changing generations of students, whatever their denominations, may always meet and feel at home.

The academic standards of the school are high. It is an accredited member of the Middle States Association of Colleges and Secondary Schools, as well as the department of education of the state of New Jersey.

of about twenty-five members. Programs are given in exchange with neighboring schools as well as in connection with occasions at St. Mary's; frequently, such an evening of music is combined with dancing.

Art and dramatics also form a vital part of the school's program. Originality in art is prized above

*(Continued on page six)*



# The WITNESS

For Christ and His Church  
For Men and Women of the  
Armed Forces

Clip and mail with your letters.

*Christianity and Crisis*, church magazine, warns that German prisoners of war in this country "may return to Germany the most ardent and effective Nazis of them all," unless preventive measures are adopted. Publication proposes that the majority of prisoners be encouraged to learn the facts about the democratic world and the meaning of democracy, without high-pressure propaganda, and that the fanatical Nazis among the prisoners be segregated rather than the anti-Nazis as at present. . . . Vice-president Henry Wallace will speak at international religion-labor conference in Pittsburgh, Oct. 10 and 11. Basis of discussion to be results of "action ballots" sent to religious and labor leaders throughout U. S., to determine how far they are willing to go in "common effort to save all our people from want and fear." Questions asked on ballot require yes and no answers to such issues as labor's right to bargain collectively, to engage in political action; the right of the church and labor to be heard at the peace table, etc. . . . Mrs. Kathleen Bliss, associate editor of *Christian News Letter*, says pattern of society in India is set by religion. States that Christian Church must educate Indians away from narrow Moslem and Hindu conception of family, but must first inspire Indian population's trust in Christian Church by making good the promise of political freedom. . . . Catholic Central Verein of America declares that nations responsible for "the rape of their neighbors' lands" should be "held to make just amends for the havoc and destruction wrought by them." . . . Orthodox priests in the USSR are now free to carry on proselytizing work both in churches and outside, according to Georgi Grigorievich Karpov, head of Soviet council on Greek Orthodox Church affairs. Maintains that the Church, "being a private, non-profit society, has all the rights possessed by every private society in the Soviet Union." When asked about the role of the Church in post-war reconstruction, Soviet executive replied: "At present we are mainly concerned with the role of the Church in achieving victory. The other question seems somewhat distant." . . . Western Unitarian Conference meeting at Lake Geneva, Wis., August 13-20, passed resolution accusing Spiritual Mobilization Inc. of trying to brand as "pagan stateism" the attempts that have been made to remedy the evils of unemployment and depression "which brought us to the verge of a revolution of desperation in 1930-32." Unitarians ask two questions: Why does this organization advertise in Gerald B. Winrod's *The Defender*, and from whom does the money come, since organization does not solicit funds from clergymen or churches participating in its program. Some suspect tie-up with G.O.P. national committee. . . . Dwight J. Bradley, Congregational clergyman, announces formation of religious non-partisan committee for re-election of President Roosevelt. Says committee will support democratic policies and candidates irrespective of party affiliation, and will oppose reactionary candidates on same basis.

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(Continued from page five)

technique, vitality above form; instruction is given to encourage talent, not to discourage spontaneity. Dramatics in the first half of the year take the form of class plays; in the second semester, it is in the hands of the dramatic club which is composed of students who have demonstrated their dramatic ability in class plays.

In addition to the regular college preparatory work, a thorough grounding in the fundamental skills of shorthand and typing, as well as simple routine office procedures, is given to those girls who elect these classes. This work has been of invaluable help to the older students who find themselves helping in Red Cross centers or as hospital aides during vacation periods.

Apart from the all-important school work, however, activities are a vital part of every organization, educational and social. Each girl in the Upper school at St. Mary's chooses one of the four major committees as a channel through which she may work to make her own unique contribution to the happiness and well being of the entire school. These major committees are:

Religious activities committee, which undertakes the work of an altar guild, under faculty guidance; takes part in conferences at the school and at neighboring centers; suggests speakers and programs for school meetings; acts as ushers for the various chapel services; and in general act as aides when called upon by the headmistress or the chaplain.

The social committee sponsored a variety of programs during the past year for the entertainment of the student body; among the lectures have been talks on current events, various literary and scientific subjects; dramatic reading of *Jamie*, historical biographical sketches, an evening of dramatic monologues. There were evenings of piano, harp and violin music. The committee acted as hostesses for several dances with the nearby boys' schools and some returned soldiers from Fort Dix.

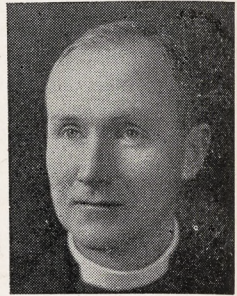
The library committee, which rendered valuable assistance to the librarian in the charging and discharging of books; assisted with the collection of visual aid materials; there lettering and reclassifying of books; and helped to maintain quiet during library hours.

Space prevents saying much about the lower school beyond the fact

that these little girls from the ages of eight to twelve, live in a separate wing of the building under the direction of a wise and capable house-mother.

## CHAPLAIN GLENN WITH PRESIDENT

*San Francisco*:—Chaplain C. Leslie Glenn arrived here last week after completing a cruise through the Pacific with President Roosevelt. As an Episcopal chaplain he was appointed for special duty with the President on this trip. He reported that Mr. Roosevelt attended services regularly and made his



communion in his rooms aboard ship. Another chaplain to arrive here was Francis B. Sayre Jr. (see WITNESS cover for June 22) after many months of duty on the rehabilitated ship *San Francisco*. After a vacation in Massachusetts he plans to return to shore duty. Still a third chaplain in San Francisco recently was Lt. George Bean, transferred from Hawthorne, Nevada, to an assignment at sea. Mrs. Betty Lee Cleveland Bean, his wife, has returned to her home in Cincinnati for the duration.

## PLANS BEING MADE FOR CONFERENCE

*New York (RNS)*:—With the European phase of the war drawing to a close, church leaders are tentatively planning to meet in Stockholm, Sweden, as soon as the military operations on the continent cease, to arrange for the first assembly of the World Council of Churches. The session in Stockholm will consist of not more than 50 churchmen from various parts of the world with about six delegates from the U. S. and Canada, and it is considered likely that the U. S. will be chosen as the site for the first world assembly. The latter will be held well after both the European and Pacific struggles end, and travel is again possible from all corners of the world. To date, 86 denominations in 29 countries have voted to join the council, the first assembly of which will discuss the task of the Christian Church in the world scene.

THE WITNESS — September 7, 1944



## The Fall Articles

FOR MANY YEARS it has been the custom of this news-magazine to feature a series of articles with the opening of the fall season and again in Lent. With victories on all fronts there is a tendency on the part of some to consider the war as good as won. We do not share this optimism and do not want to do anything which will contribute to the relaxing of the war effort. Nevertheless the war is over for a great many men who have fought. They are being mustered out, some smashed in body, others in mind. They are the concern of us all, particularly of the churches. THE WITNESS therefore will start presently a series of articles on *The Church's Opportunity in the Post-War World*. The first five articles will deal with the returned soldier: his spiritual and psychological needs; the war marriage; family and community adjustments; economic adjustments; the disabled soldier. These articles will be followed by a second series on the demobilized community: moral let-down; racial tensions; recreational needs; rebuilding the home; rural America. The complete list of those who are to contribute we are not as yet ready to announce but among them will be the Rev. Otis Rice, chaplain of St. Luke's Hospital, New York; the Rev. Theodore F. Savage, executive secretary of the New York Presbytery; the Rev. Joseph F. Fletcher of the Episcopal Theological School; the Rev. Elmore McKee, rector of St. George's, New York; the Rev. David Hunter, rector at Mattapan, Massachusetts; the Rev. L. Foster Wood, secretary of the Federal Council's commission on marriage and the home and the Rev. E. Dargan Butt, head of the DuBose School who is an authority on rural work. Announcements will be sent soon to all of the clergy with the hope that many will wish to order bundles to use with discussion groups. It is even likely that many will order bundles without waiting for our announcement. If you are one of these kindly send a postal to our New York office, 135 Liberty Street, New York 6, giving the number wanted. We will then start the bundle with the issue featuring the first of the series.

## Where We Stand

BACKFIRE for August 10th printed a letter by a layman expressing his regret that at a recent Church conference Negroes associated in hotels and restaurants with the white boys and girls. He declared that the "Lord God Almighty never intended any such state of affairs" for "if He had He would have made them all of one color." The letter brought an answer from the Rev. Gilbert A. Runkel Jr., rector of St. Paul's, Flint, Michigan, which we print here since it states our own editorial position.

### "QUOTES"

CHURCH people desire social and international security in the post-war days and governments will be moved in the right direction only as public opinion warrants. Church people must be awake and forceful in making their opinions known. Social service in the post-war world will demand a minimum income on a national basis for all the exigencies of life, infancy, sickness, unemployment and old age. While some are in operation now, they are on a provincial basis and given rather as a charity and not as a right. Christian people should be behind every intelligent effort to secure in the long run a universal league or association of nations.

CANON W. W. JUDD, *Social Service Secretary of the Anglican Church in Canada*

"I doubt very much whether God consulted the gentleman from North Carolina concerning the color scheme which seemed best to suit the purposes of His creation. And I'm almost certain that God didn't tell your correspondent that he should frown on the state of affairs resulting from the fact that prejudices have broken down to the extent that at least some people now recognize that God 'hath made of one blood all nations for to dwell on the face of the earth.'

"If he wishes to contend that Negroes should be banned from associating with whites because they should not be recognized as qualified citizens, let him do so. But let him remember, in so doing, that he is opposed by a nation which states that they are qualified citizens and that they cannot legally be denied their rights to 'life, liberty and the pursuit of happiness' because of the color of their skin.

"If he should contend that his 'deep regret' results from the fact that the 'Lord God Almighty never intended any such state of affairs' as comradeship between peoples of different color, let him do so in the knowledge that the Church has opposed him from the earliest times. 'For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free. . . . There is neither Jew nor Greek, there is neither bond or free, there is neither male nor female: for ye are all one in Christ Jesus.'

"If the gentleman takes the one position he stands in opposition to the constitution of the nation. If he takes the other position he stands in opposition to Christian teaching. There is also the position of ill-founded, untenable prejudice."



# Christian Realism and Germany

by Karl G. Kumm

*A Chaplain Serving Overseas*

YOU might be surprised to realize how much some of our men who have been fighting the Germans for the past 17 months ever since February 16th, 1943, when we first met Rommel's beglorified Pantser at Kasserine Pass, how much I say, these men think of the post-war settlement in Germany. I think all of them would begin by begging our Christian folk back home to be realists. Don't suppose for a moment that war cannot re-occur with Germany; it most certainly can if we commit the mistakes we made last time. What then were some of the mistakes that we made last time? I do not ask that others should agree with me, but I do think it will reward us to think about these things and do our part, small as it may be, to help on towards a realistic understanding of them.

Firstly then, I hope we will be complete realists in handling German militarism. This is a long-standing and professional problem. It is not a problem merely of politics, it goes deeper. No government, democratic, socialist, communist or liberal in Germany can act or has acted in the past forty years independently of the military class. We wonder if our people will be content to make a peace with some political party which may take the place of Nazism, but leave the real threat, namely the threat of the military cast, behind the scenes untouched. To do so would be to repeat our first mistake of 1918-25 all over again. What we will probably have is on the one hand prostration and chaos in Germany, and on the other hand the claim that only those who have wielded the power of the army can save a revolution and prevent chaos and anarchy. We are afraid that in an effort to stave off revolution in Germany, a lot of well-intentioned people will call for a compromise with militarism. Such a compromise might avoid revolution but it would not avoid the keeping of the very people who launched three successive wars on our modern world in power. The real point may be that nothing short of a revolution could possibly clean out the established military cast, and that to temporize with them merely invites a repetition of what happened in 1914 and 1934-39. I do not think that Christian people will wish to face this dilemma. They will still to a large degree, remain suspicious of Communism, they will fear the ill effects of what they do not know, more than the

continuance of a regime which they may again be misled into believing that they can trust, or at least enforce to do our will. But can we enforce a peace on Germany indefinitely? The answer is obviously in the negative. Either we must find a movement in Germany itself which we can trust, or we shall remain indefinitely sitting on the lid of revolution on the one side or on the other of the revival of the old militarism.

To punish Hitler and his gang is not enough. That must be done, obviously, but that in itself will by no means guarantee a repentant or cooperative Germany. I believe that revolution will come in Germany and I hope that we do nothing to stop it, but rather deliberately undertake to cultivate its leaders, to deal with them in justice and to do all that we can to further this revolution and help it to be a complete break with their past. In a word, I am not interested in making peace with any revamped military set-up whatever, I am not interested in saving anybody's neck who deserves to be punished, I do not desire us to meet with compromise or repression that very thing in which alone may rest our hope of a resumption of honest relationships with the German people. If a revolution comes, perhaps that is the only possible purgative that can work. Maybe we ought to welcome and accept it rather than fear and repress it. Are we big enough for that?

OUR second mistake was leniency. After all, a sound student of history will tell you that the disarmament of Germany was not enforced. It should have been. Moreover reparations were only exacted in terms of money and economic repression. Obviously the Germans learned nothing but hatred and bitterness from that lesson. I do not think that we should permit the German army to be mustered out when this war is over. I do not favor returning men who have learned violence and plunder, organized military aggression, and whose acts have been sanctioned entirely by expediency and military orders, en masse to civilian life. No, these men must learn a new way of living before they are fit to return to citizenship in a trustworthy world. I therefore earnestly hope that we shall disarm the German army, demote all officers in that army who belong to the military cast, and then set them two tasks to do. First to actually rebuild with their own hands where they



have destroyed; secondly to studying and learning the contemporary lessons of history. The cost of the war, the destruction wrought by the war, the casualties of the war, the terrible effects of lying propaganda must be impressed upon the conscience of their own people.

I suggest that in Russia, Norway, Denmark, Holland, Switzerland, Greece, and Belgium they should begin these tasks. Let them not feel that they are being exploited by the powerful people, but are rather paying back to the innocent the wrong Hitler has led them to do. The Germans are not unintelligent, that is the one facet of the picture, the other is that in these nations, notably in Denmark, Holland and Switzerland, the public conscience has reached one of its highest points anywhere in Europe. It is true that these people hate and fear the Germans, yet from them the Germans have nothing to fear. Hence the lessons should be learned there, for nowhere else could they be learned so effectively.

If we keep an army in Germany indefinitely, it necessitates (1) A costly policy of policing, and (2) a sort of post-war political government pro tem. The problems of relief, of enforcing justice, of rebuilding the broken economics system, will all be dumped in our lap. We will have to pay for it. I therefore believe that the way to keep Germany disarmed, the obvious, the most direct, the most effective, is *not* to permit the German personnel in their army to go back to Germany until they have learned a very salutary lesson. If you keep the German army out of Germany you do two things: Firstly, you automatically prevent any military coup d'etat, secondly you make them learn the lesson that you cannot go out and destroy your world and then go home and forget about it until next time. I think this probationary period should last at least three years, and the lessons in democracy can best be learned among those people who are *not* war makers, and who *have* suffered the most as the result of it.

**I** ALSO suggest that to those Germans who have best learned their lessons of the cost of destruction should be given the first opportunity of returning to Germany to assist in the reconstruction of their home land. The real point is that up to this past year, war has been all beer and skittles to the German G. I. It was adventure, the chance to visit and exploit people in France, in Italy, in the Balkans and North Africa. In a word, until Germany bogged down in Russia, everything went their way. They will again blame the fortune of war which finally resulted in their defeat, rather than the *fact* of war, for their post-war sufferings. They always have. I was in Germany in 1937—I assure you that this is so. We

dare not let a great mass of fellow human beings go back to a key industrial state in Central Europe convinced a second time that it was failure in tactics and power that cost them their defeat. No, it is not failure in tactics or power, it is the stern fact that in war, no matter how brilliantly you fight, *nobody wins*.

Of course, one is well aware that the hard-headed business man, the average American, who wants to return to security, to unlimited markets, and a pre-World War I world, will call these propositions visionary and ridiculous. For Christians to welcome a revolution in Germany, and advocate an army going to school will sound like the height of folly. But this I do know, that change cannot be stopped in our world, and when great evil has been done nothing less than a radical change can undo it. I have an idea the change will come whether we like it or not. I also know that until you clear out the prejudice and power-thinking in the average German soldier's mind, you will not have anything constructive to work with.

## The Living Liturgy

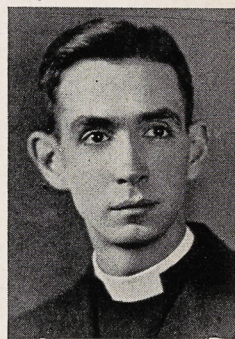
By MASSEY H. SHEPHERD, JR.

Professor at Episcopal Theological School

### ANTE-COMMUNION I: ITS HISTORY

**F**ROM time to time one meets with the mistaken notion that the Protestant Reformers were lacking in a due regard for the importance and place of Holy Communion in the scheme of Christian worship. The truth is, that with the notable exception of Zwingli all of them tried to foster at least a weekly observance of the Eucharist as a "communion" of all Christians, a practice which they clearly saw was founded upon the custom of the apostolic Church. None of them, however, had much success with their ideals; for the medieval abandonment of frequent communion by the laity and the substitution at Mass of adoration for reception of the consecrated host were too long and deep-seated a custom to be quickly or easily corrected.

Now the Reformers were good enough theologians to know that a sacrament is not only a symbol of a divine and invisible Reality, but also an instrument or means of grace. Thus they under-





stood that sacraments are to be revered for what they are and represent, and to be used for what they are intended to give. They were therefore unwilling to employ them as symbols only and not also as instruments. All would have agreed with the Thirty-Nine Articles: "The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them." For this reason they did not favor the medieval over-emphasis upon the adoration and worship of the Real Presence of Christ signified under the symbols of bread and wine to the exclusion of emphasis upon the imparting of this grace to Christ's Mystical Body, the company of the faithful, through the act of eating and drinking in 'holy communion.' As a consequence they did not consider it right to celebrate the Holy Communion if no members of the faithful were disposed to receive it.

Since, as we have said, few of the faithful were so disposed to receive so frequently as once a week, the Eucharistic liturgies of the Reformers were all adjusted to the situation, with the result that the Sunday services in Protestantism became ordinarily, to all intents and purposes, what was commonly called in the Middle Ages, a "dry mass," i.e., the Eucharistic liturgy without Offertory (of bread and wine), Consecration or Communion. In other words, it was Ante-Communion with sermon, general prayers and a blessing. Such a service still obtains in large bodies of Lutheranism; in Sweden it is even called "High Mass." Presbyterian scholars have lately shown that the present Sunday service in their tradition is directly descended from such a Eucharistic liturgy of Calvin's time. Anglicanism followed the same usage, combining Ante-Communion with Morning Prayer (and the Litany); indeed, it is so required in the Church of England, by rubrics which go back to the Reformation. These rubrics state that "there shall be no Communion, except four (or three at the least) communicate with the Priest," and, if there is no Communion on Sundays and Holy-days, the Communion service is to be said to the end of the Prayer for Christ's Church militant here in earth together with one or more Collects and the Blessing. (In such case, of course, there is no offering of bread and wine, and the English Prayer for the Church makes no reference to it.)

Until the revision of 1928 our American Prayer Book had a similar requirement of Ante-Communion to be said on Sundays and Holy-days "though there be no Sermon or Communion." Since 1928 it is optional. But there is this interesting difference from the English use; namely, our American form of Ante-Communion concludes with the Blessing at the end of the Gospel lesson. This peculiarity dates from our first American Prayer Book of 1789. How did this come about?

Certainly, it was not due to any superior liturgical scholarship on the part of our Episcopalian Founding Fathers, that they hit upon a form of "mass of the catechumens" reminiscent of primitive Christianity. No, it was the result of the common practice at that time (continued until quite recently) of saying Morning Prayer, Litany and Ante-Communion all together on Sunday Morning. The Creed was said at Morning Prayer, the intercessions were taken care of by the Litany, and there were no offerings, because the Church was supported by pew rentals and occasional subscriptions. Hence there was no need to go beyond the Gospel lesson in the Ante-Communion. When the custom became general of celebrating the Communion at an early service, the whole Ante-Communion was dropped from the "main service," and with it the Litany, thus leaving Morning Prayer as the staple diet of worship for many of the flock. One gathers a general impression that Ante-Communion is now tending to disappear, except for an occasional use in Lent or for parishes where a deacon is in charge. Is it any longer of use or value? Next time—we shall see.

## New Books

\*\*\*Indispensable

\*\*Good

\*Fair

\*\*\*BEYOND THE NIGHT. By Elmore M. McKee. Scribner's. \$2.50.

Here is the perspective we need in trying to meet and evaluate these days. The author not only comprehends the profound problems with which the world is confronted but he has a thorough and sympathetic understanding of men who grope for a solution. The result is realistic idealism that is uncompromising and heartening. If one approaches this book expecting the usual skin-deep homiletical platitudes he will be pleasantly disappointed. It is sermonizing that bites deep. Rare are the religious writers that succeed as Elmore McKee does in connecting up a vital personal faith in God with the harsh exigencies of every-day living and social issues.

The note of the book is one of high hope; hope founded on sound reason. Victory over disillusionment, hatred, circumstances, evil and death are some of the chapter headings. Old truths are presented vigorously in refreshingly new mental images; the text is never for an instant dull. To be recommended unqualifiedly to the baffled layman; the parson will find much grist for his mill here. Fine liberal thinking from one who knows what it is all about.

—J. H. T.

THE WITNESS — September 7, 1944



# Cannon 15 Needs To Be Revised

by Thomas O. Moehle

Rector at Ponca City, Oklahoma

THE purpose of Church canons, whether general or diocesan, is to regulate and facilitate the administration of the Church's business. When a canon in operation fails of this purpose, it needs to be revised. Section 1 of canon 15 as it now stands is a notorious failure. From a practical point of view it is not only ineffective but, experience proves, quite inoperable. Part of its uselessness is due, unquestionably, to many clergymen's lack of interest in trying to employ it; part, to ignorance on the part of laymen of the fact that the Church has anything to say about their relationship to particular parishes or congregations. But some of the charge must be laid against the provisions of the canon and against its terminology. That the present first section needs revision, can be revised, and must be revised to make it effectual, and that its revision on lines suggested below would result in great benefits to the Church as well as to Churchmembers, is fast becoming an article of faith with the author of this article.

The loss of members in these times of massive population shifts is the loudest and most universal lament of every denomination in the land. But, as with the weather, nobody seems to be doing very much about it. For our Church to revise her canonical procedures with regard to membership transference most certainly won't eliminate all of the groaning from our camp, but it is certain that such a step must be taken to start a movement in the right direction. Nothing else can be done legitimately until that step is taken.

The editors of THE WITNESS have permitted me to express some of my views upon this subject in preceding articles. That encouragement, plus the still increasing difficulties of the Church in this matter, gives me temerity now to submit for discussion a suggested substitute for Section 1 of Canon 15.

## CANON 15

### Of Regulations Respecting the Laity

Sec. 1(a). (The definitions previously published in my article in THE WITNESS for August 10th.)

Sec. 1(b). The canonical residence of a Churchmember shall be the parish or congregation in which his or her domicile is established; excepting that the

bishop or other ecclesiastical authority of the diocese or missionary district in which such churchmember's domicile is established may, upon written application of the said churchmember, grant permission in writing for the said churchmember to be enrolled elsewhere within the jurisdiction, or within another diocese or missionary district if the bishop or other ecclesiastical authority thereof gives written consent, and if the ministers or other parochial authorities consent in writing, as hereinafter provided, respectively to release and to accept the said churchmember.

Sec. 2(a). It shall be the duty of the minister or one of the wardens of the parish or congregation from which a churchmember not under canonical censure has removed to another cure to transmit to the minister or one of the wardens of the parish or congregation to which such churchmember has removed a certificate stating that the said churchmember is a duly enrolled and registered communicant or baptized member of the parish or congregation whence he or she has removed and commending him or her to the spiritual cure and pastoral ministrations of the minister of the parish or congregation to which the certificate is issued, and the minister or one of the wardens of the parish or congregation receiving the certificate, having satisfied himself that the said churchmember has established his or her residence within the cure, shall enroll the said churchmember as a communicant or baptized member of the parish or congregation and shall notify the minister or one of the wardens of the parish or congregation issuing the certificate of the enrollment, and upon receipt of such notification the minister or one of the wardens of the parish or congregation whence such churchmember has re-



moved shall record the completion of the transfer.

Sec. 2(b). It shall be the duty of the minister or one of the wardens of every parish or congregation learning of the temporary removal of any member of the parish or congregation to another parish or congregation to transmit to the minister or one of the wardens of the parish or congregation to which such churchmember has temporarily removed a letter advising him that the said churchmember is enrolled as a communicant or baptized member of the parish or congregation issuing such letter-of-advice and is not without authorization to be enrolled elsewhere, commending him or her to the pastoral ministrations of the minister of the parish or congregation to which such letter-of-advice is issued during such time as such churchmember remains temporarily resident therein.

The remaining sections of the present canon, so far as the interest of this article is concerned, do not need to be revised.

## Signifying Nothing

By

GORDON C. GRAHAM

### A YOUTH LITANY

**F**ROM all young people over 40.

From fun, fellowship and familiarity.  
From singing while we eat.



From youth leaders and those who are good with young people.

From all heartiness, huskiness and athletic religion.

From treating the young as if they weren't people.

From youth rallies, special services, junior congregations, and all other divisive devices between generations.

From all old people under 14.

\* \* \*

How nice it will be when travelling gets back to what it used to be, to what many people like to call

page twelve

normal! Plenty of room in the trains and much solicitous service. Nowadays everybody has money with which to go places, like on a vacation, or to visit their folks, or just to get out of the big city. But it simply can't go on this way. Notions like full employment may be all right for war time but it won't seem much like peace if people are going to be everywhere!

\* \* \*

Despite a hot weather desire to avoid controversial topics and pursue a Keep-Cool-with-Coolidge sort of policy I find that I am taken to task for introducing political issues. But I don't introduce political issues. They walk right in themselves. They walk right in everywhere and in this way are something like religion. What my critics really meant is they did not like the particular political allusions but they did not say that so I will skip it. There is, however, a big movement on these days and it is called history in which objective events keep on happening and changing whether we like them or not. If we the people don't learn to see them, know them, use them and seek to control them, then we shall quickly find not only that we have escaped from politics but from everything else that makes life worth living.

\* \* \*

Here, Bill, take a look at this which is on the other side from that which you so well depicted. It comes from the opposite corner of the continent:

Miracles!

Healings!

Blessings!

GREAT DIVINE HEALING SERVICE

Sunday 2:30

Hear DR. BEBE H. PATTEN "PAGING GOD"

(Prayer for the sick)

Sunday 7:30

"A TREE GROWS IN OAKLAND"

An Evangelistic Service You'll Never Forget!

Choir Girls . . . Harps . . . . . Crow . . . . . Songs

7000 seats

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This is all for the summer but no amen—which brings me back to my own initial crusade of omitting this word at the end of hymns. The only excuse for it is that the average choir sings so fast and so mechanically turning out verse after verse in breathless succession that otherwise there would be nothing to indicate that the end had come. We could use some dignity and ease in our hymnody and slow down and broaden the conclusion with a feeling of finality. It would help in making our worship meaningful and real. True or false?

THE WITNESS — September 7, 1944



# Clergy Are Being Organized For Fall Election

*Former Secretary of Social Action Group  
Urges Clergy to Rally to the President*

**By Lois Remmers**

*New York (RNS):*—Formation of the religious associates of the national citizens political action committee, to enlist church leaders of all faiths in the coming election campaign, was announced here by Dwight J. Bradley, former director of the Congressional Council for Social Action and now a member of the CIO's political action committee. Bradley, who had previously announced that 15,000 clergymen were being circularized with a series of five letters between now and election day on behalf of President Roosevelt's re-election, said the religious associates would be launched early in September. The Associates, he said, will urge voters to register and vote in the forthcoming election, to vote intelligently and progressively, to vote for those who will support their presidential candidate, and to vote for "a century of the common man."

"We want the voters to vote as they would have voted in November, 1864, when Abraham Lincoln was candidate for re-election in the midst of war," Dr. Bradley asked. Asked to what extent these objectives were the concern of religious leaders, he replied that "to work for human brotherhood is religion. To act in behalf of human brotherhood is religious common sense." Bradley added that the religious associates would "represent unofficially the progressive, democratic ideals and convictions of religious men and women of America." It will support progressive democratic policies and candidates, he said, irrespective of party affiliations, and will oppose "reactionary" candidates no matter what party sponsors them. "The issues of the coming election," he declared, "are as critical as those which voters faced in the summer and fall of 1864 when Lincoln was running for a second term. "If this were merely a political decision, no spiritual guide would feel himself concerned. Its outcome will be felt for generations in the United Nations as well as in the United States; will be felt in each home and family in the whole world. Some day our successors will either praise or blame

us for our attitude toward the crisis of our time and toward the chief American figure in this crisis."

## Job for Wallace

*Detroit, Mich. (RNS):*—A campaign to have retiring Vice-President Henry Wallace named as secretary of state "whichever political party wins the coming election" has been opened by the People's Institute of Applied Religion, an interdenominational, interracial group of ministers and laymen. Unanimous endorsement of Wallace for the main post in the cabinet was voted by more than 500 delegates and visitors of both colors who attended the recent People's Congress of Applied Religion held by the institute here. "We believe that Mr. Wallace bases his inspired statesmanship upon the social teachings of Jesus and the prophets," said the Rev. Claude Williams, director of the institute. "If he were secretary of state, his domestic and foreign policies would be governed by his desire for justice and righteousness on the earth."

## Refresher Courses

*Cambridge, Mass.:*—Plans for the post-war education of candidates for the ministry are now being set in motion by the administration of the Episcopal Theological School. Letters have been sent to all chaplains stating that the school will probably offer refresher courses in such subjects as contemporary religious thought, recent developments in Bible study, pastoral theology and social work and the Church and the community.

Such courses, it is felt, will help to make the transition to civilian life easier for the men who have been serving the armed forces as chaplains during the war-years. Likewise, there is some discussion of adding a former chaplain to the school staff to act as tutor, director of studies, pastor, leader of retreats and agent in helping ex-chaplains to find their civilian poses. The letter also asks the chaplains for names of men whom they have met during their service experience who show promise and are interested in entering the ministry.

## Student Speakers

*Cambridge, Mass.:*—Students at the Episcopal Theological School have formed a speakers bureau as part of their social action program for the present year. Plans for the bureau call for voluntary speaking before youth groups, educational groups and similar church associations throughout the diocese of Massachusetts on subjects such as Christianity and race relations, Christianity and democracy and Christianity and the post-war world. The program is under the direction of John Porter, senior-chairman of the school social action committee.

## Youth Conference

*Boston, Mass.:*—The annual conference sponsored by the diocesan department of youth drew 175 young people to St. Mark's School, Southborough, Sept. 1-4, for a series of courses on the general theme of Christian brotherhood. The Rev. Robert Hatch, chairman of the department and rector of St. John's Church, Arlington, led the sessions on Brotherhood of the Church. The Rev. David Hunter of the Church of the Holy Spirit, Mattapan, and the Rev. Charles F. Hall, Grace Church, Medford, led courses on Brotherhood of races and God and the nations.

## The Order for a Memorial of One Who Has Died in the Service of Our Country

Compiled by John W. Suter  
Custodian of the Book of Common Prayer

### Missions Demand Unity

By V. S. AZARIAH

THE BISHOP OF DORNAKAL

These new leaflets are \$2 for 100. Single copies, 5c

**THE WITNESS**

135 Liberty Street

New York 6, N. Y.



## Dean's Son Killed

*Spokane, Wash.*:—First Lieutenant Charles R. McAllister, son of Dean and Mrs. Charles E. McAllister, was killed in action on Guam on the first day of the invasion. A letter received from him shortly after the telegram announcing his death, stated he had never been in better physical condition. Death occurred when he and a fellow officer charged a machine gun nest. He was buried in the Marine cemetery at Guam.

## Inter-Race Committee

*Miami, Fla. (RNS)*:—An interracial committee of local leaders has been organized to improve and adjust relations between white and colored groups in Greater Miami. Preston B. Bird, Dade county commission chairman, was also elected chairman of the committee, which is composed of six white and six colored leaders of the community. The new committee will devote its efforts to the solution of housing, health, and recreational problems. First objectives will be a county health department survey of conditions in the Negro residential areas; establishment of bathing beaches and other recreational facilities for the colored people; a study of the zoning systems; and a long-range plan for adequate housing of Negroes. This move is expected to have an important influence throughout the south.

## Japanese Aided

*New York (RNS)*:—Local churches will be asked to assist this fall in the resettlement of 100 Japanese-American families now in relocation centers, according to the committee on resettlement of Japanese-Americans of the Federal Council of Churches, which is sponsoring the project in cooperation with the Protestant Church Commission for Japanese Service. While 30,000 Japanese-Americans have already left relocation centers, approximately 60,000 remain who are eligible to leave, George Rundquist, director of the Federal Council's committee, stated. The Protestant Church Commission will select 100 families who desire the aid of Protestant churches, and the committee on resettlement will endeavor to find local churches that are willing to assume responsibility for the resettlement of a family.

## To Release CO's

*Philadelphia (RNS)*:—Release of conscientious objectors in Civilian Public Service Camps may begin by

the end of this year, according to Friends Civilian Public Service, which is already obtaining data from its camps and units to determine the order of demobilization. Present plans are based on termination of the war in Europe within two or three months, and the defeat of Japan eight or nine months thereafter. "There can start now," Friends officials said, "what will never stop later—reform movements and new programs, inspired by CPS men in the fields of education, race relations, social service, rural life, prison work, conservation, industrial relations, Cooperatives, and the ministry."

## Wallace to Speak

*Pittsburgh, Pa. (RNS)*:—Vice-president Henry A. Wallace will be one of the principal speakers at an international religion-labor conference to be held Oct. 10 and 11. Results of a survey now being conducted by the National Religion and Labor Foundation will be the basis of discussion and action at the rally and at meetings to be held earlier in other cities. "Action ballots" are being sent to religious and labor leaders throughout the United States "with the hope that a large majority will help us by indicating what they have done, or are willing to do, in a common effort to save all our people from want and fear."

"We know that a major victory over want and fear can be won," the Foundation's preliminary announcement states. "Unprecedented production for war affords ample proof. We have the natural resources, and the machines, the inventive genius, and a people willing to work. The question is whether all the democratic forces can rally their strength suf-

## Summer Services

**ALL SAINTS' CHURCH**, Palo Alto, Stanford University, California. Waverley 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, Neb. 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.

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**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.

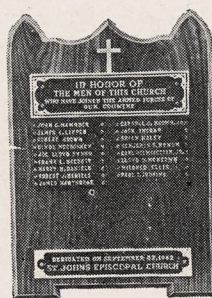
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ficiently to overcome opposition and capture the fruits of victory. It is because of our deep concern about the future that we are sending this ballot." Typical of many questions on the survey ballot were: "Will you, after the war, support the legal and ethical rights of labor (a) to bargain collectively; (b) to strike and picket; (c) to engage in political action? Will you call for the creation of local, state, and Federal planning boards through which plans can be made for full utilization of our natural resources and manpower: Will you support the Farm Security Administration and the extension of its service throughout all needy rural areas? Will you vigorously support the right of: (a) The churches to be heard at the peace table? (b) Labor to be represented at the peace table? Will you join a local fellowship of clergymen and labor representatives to get acquainted and to work on problems of mutual concern?"

#### Unitarians Accuse

Chicago:—The Western Unitarian Conference meeting at Lake Geneva, Wis., August 13-20, passed a resolution accusing Spiritual Mobilization Inc. of trying to brand as "pagan stateism" the attempts that have been made to remedy the evils of unemployment and depression "which brought us to the verge of a revolution of desperation in 1930-32." The Unitarians ask two questions: "Why does this organization advertise in Gerald B. Winrod's *The Defender*?" "Since this is a program of appeal to the churches why does it not solicit funds from the clergymen or churches which participate in its program? From whom does its money come?"

The director of Spiritual Mobilization, Inc. is the Rev. James W. Field, Jr., pastor of the First Congregational Church in Los Angeles. Its literature claims that it stands for "free pulpit, free enterprise, free speech, free assembly and free press." There are many who believe that the organization is closely identified with the Republican Party. The fact that an office was recently opened in the Roosevelt Hotel, New York, the headquarters of the Republican National Committee, added to the suspicion. It has not as yet been revealed how Spiritual Mobilization, Inc. is financed but it is known that clergymen, the only ones allowed to become members, are not asked to pay dues or make contributions.

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## More Money Needed

*Boston:*—Latest figure announced by the army and navy commission is \$328,177. That represents money received on this year's budget, and up to August 3. The total needed this year is \$440,000, and Bishop Henry K. Sherrill, commission chairman is urging that dioceses which have money received from parishes and individuals shall forward it to the Commission promptly, and that parishes which have not given their quota shall make it a matter of first importance at the earliest possible date.

## Demand Punishment

*St. Paul, Minn. (RNS):*—Nations responsible for the "rape of their neighbor's lands" should be "held to make just amends for the havoc and destruction wrought by them," the Catholic Central Verein of America declared in a resolution adopted at its annual convention here. Asserting that "nationalism and racialism, both results of false doctrines, went to lengths that shocked the none-too-moral sensibilities of our times," the statement continued: "Standing aghast, as they do, and viewing the ruins of a civilization that had filled their hearts with pride, the nations opposed to the aggressors demand punishment of the individuals responsible for the atrocities they caused to be perpetrated in the course of years wherever it was possible for them to exert their power."

## Assistant Secretary

*New York:*—The Rev. J. A. Seabrook, director of the South Dakota Children's Aid, has been appointed assistant secretary of social service of the National Council. Secretary Almon R. Pepper announces that his special responsibility will be institutions and agencies operated under Church auspices.

## Prisoners Aided

*Albany, N. Y. (RNS):*—Pioneering in a program to reintegrate into the church paroled Protestant prisoners from state penal and reformatory institutions, the New York state council of churches has achieved a considerable success since the project's modest beginnings three years ago. A 12-member committee on paroled prisoners, headed by the Rev. Harold Kaulfuss, rector of Christ Episcopal Church, Gloversville, N. Y., supervises the program, and all the Protestant denominations are supporting it. After clearing through the state council, the names of all

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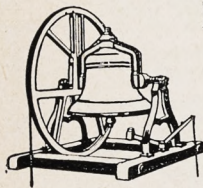
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page eighteen

parolees are sent to individual ministers in small communities, or to the secretary of local councils of churches in cities. The project, said Dr. W. T. Clemens, general secretary of the council, is one which "will help in the rehabilitation of the parolee, will put the Church's influence behind him, and will bring him back into the Church and decent living."

## Prisoners Ordained

**New York:**—Eight British prisoners of war interned in Germany have been ordained as ministers of the Church of England, according to word received here by the war prisoners aid of the YMCA with headquarters in Switzerland. It is believed that the ordinations were by an Anglican bishop of a non-beligerent country or by a neutral bishop of a Church which is in communion with the Church of England.

## Stress Politics

**Montreat, N. C. (RNS):**—The liberal arts college "must be aware of political issues; it must be stirred by the prospect of post-war unemployment; it has a stake in Negro slums, and in labor unions," J. Henry Cotton, president of McCormick Theological Seminary at Chicago, declared in an address here. Speaking before the annual meeting of the Presbyterian educational association of the south, Dr. Cotton labeled as "treason" the insistence of the liberal arts college that "liberal pursuits must not be contaminated by practical considerations." "Too frequently," he said, "classroom instruction prevents students from taking interest in what is going on about them. Students go forth from such instruction with no convictions to give them a sense of direction, without enthusiasms of any sort. In consequence, the leadership of labor unions, in politics, in manufacturers' groups, has fallen into the hands of unscrupulous men who do have enthusiasms, convictions, and a very clear purpose and who therein are unashamed."

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THE WITNESS — September 7, 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.

THE REV. BRADFORD YOUNG

Rector of Grace Church, Manchester, N.H.

I have read *The Converted Catholic Magazine* praised in your recent article and considering that its editors have been disappointed in their former hopes as Roman Catholic priests think that it is surprisingly free from the rancor and scurrility that often corrupt such periodicals. The pope has helped fascism in Spain and Italy. But he has denounced racism and national idolatry and resisted fascism in Germany where the Roman church has suffered with the Protestant. During this war he has not endorsed either side, but has seen the sins of both sides and tried to bring about a just and durable peace. It is a position that many Protestant churches may someday wish they had taken. It can be called pro-fascist only by those who feel that all those who do not share their degree of anti-fascism are therefore pro-fascist.

While we must speak the truth about our fellow Christians when we think them wrong, let us speak it in love, and be sure that it is the whole truth. The pope has just about the toughest job of any man alive. He needs our prayers as well as brickbats. Anti-catholic prejudice among Protestants can be, as Miss Remmers points out, as injurious as jimcrowism and anti-semitism, and it appeals to the worst forms of sinful pride and Phariseism in us.

ANSWER: The pope—and Bradford Young also—is for a negotiated peace. THE WITNESS is for the unconditional surrender of the Axis powers, agreed upon at Teheran.

\* \* \*

THE REV. CHARLES E. CRAIK, JR.  
Rector of Emmanuel, Louisville

Episcopal chaplains who refuse Holy Communion to soldiers who have not fasted nor made their confessions are not merely narrow, they are disloyal to their own Church, making requirements which the Episcopal Church does not make. They are setting up their own individual requirements. Even the priests who in their own parishes regard confirmation as a prerequisite to Holy Communion are violating the ordination vows in setting these other requirements in their own parishes, not to speak of the armed forces they are supposed to serve without discrimination.

One is reminded of an editorial in a Church paper which applied nasty names to the faithful women who made their communions at the Triennial at the late service, ostensibly after they had had their breakfast. Where in any formulary of the Episcopal Church is there any prohibition against receiving the Holy Communion after one has breakfasted or dined or even supped?

\* \* \*

THE REV. B. W. SAUNDERS  
Rector at Burlington, Wisconsin

Can you quote any regulations of the army or navy requiring chaplains to administer Holy Communion indiscriminately and without regard to confirmation or the lack of it? All chaplains are obliged to provide suitable general religious services

for all who desire to attend but there is not any requirement compelling any chaplain to violate either his own conscience or the laws of his own communion with respect to services for members or communicants thereof. If it is true that the army is taking over the direction of administration of the sacraments, overruling our own laws and rubrics, not to say our theology as well, it is more than time we knew all about it. And don't "mister" me. I happen not to share your official editorial submission to the Roman view that only their priests are entitled to the designation of Father, and, believe it or not, I am as truly a Catholic priest as any Roman can be.

\* \* \*

MR. CARL ESHELMAN

Layman of Kealahou, Hawaii

Your courageous stand on the fundamental issues of the day has been a great help to me. I am afraid at times I would have been tempted to leave the Episcopal Church. When I read THE WITNESS I take heart again.

\* \* \*

MR. RICHARD J. EXLEY

Warden, St. James Church,  
St. Paul, Minnesota

Mr. Fritchman recently asked in BACKFIRE for an example of a progressive Church. St. James is such a parish. Trade unionists are on the vestry. One woman's organization has been studying the interracial problem with emphasis on the community aspect; a second holds forums on national and international problems and our young people take part in conferences on "peace through understanding." Interdenominational activities are strongly emphasized by our rector, which Mr. Fritchman should have included as a characteristic of a progressive church. Colored clergy have conducted services; Colored young people have attended youth meetings; our women have gone to Negro churches for meetings and services; we have taken a position against anti-Semitism. We believe St. James is a truly progressive church.

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