

The WITNESS

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September 14, 1944



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(story on page five)

A CHAPLAIN WRITES HOME

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.

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SEPTEMBER 14, 1944
VOL. XXVIII NO. 5

CLERGY NOTES

BLACKBURN, LAWRENCE H., rector of
St. Anne's, Lowell, Mass., has been elected
chaplain of the American Legion of Mass-
achusetts.

BURNHAM, Bradford H., formerly rector of
St. John's, Beverly Farms, Mass., is now the
rector of St. John's, Troy, N. Y.

CATON, JOHN C., formerly at Corn Creek,
Martin, S. C., is now a chaplain in the
army.

GRAHAM, HOLT, assistant chaplain at Co-
lumbia University, has accepted a position on
the faculty of the Seabury-Western Sem-
inary.

HASSINGER, H. H., rector of St. Peter's,
Geneva, N. Y., has accepted a position on
the faculty of the Seabury-Western Seminary.

HARRIS, EDWARD B., rector of the Good
Shepherd, Washington, D. C., has accepted
the rectorship of Grace Church, Willoughby
and St. Hubert's, Kirkland Hills, Ohio.

LAWRENCE, A. S., for nearly 24 years the
rector at Chapel Hill, N. C., has resigned
because of ill health and is retiring from the
active ministry. The Rev. E. E. Gribbin,
student chaplain at the University of North
Carolina, is in charge of the parish until a
new rector is called.

LAYLOR, LEON N., rector of Grace Church,
Alexandria, Va., has accepted a call to be
Canon of Trinity Cathedral, Newark, N. J.

LILE, B. B. COMER, archdeacon of Ohio,
has accepted the rectorship of Christ Church,
Alexandria, Va.

MARTIN, RICHARD B., formerly rector of
St. Augustine's, Wedgefield, S. C., and the
Good Shepherd, Sumter, is now rector of
Grace Church, Norfolk, Va.

WEBB, W. ROBERT, assistant at Christ
Church, Nashville, Tenn., has been appointed
rector of Holy Trinity, Juneau, Alaska, ef-
fective November 1 on the retirement of
the Rev. Charles E. Rice.

WICKER, N. E. JR., was recently installed
by Bishop Clingman as the dean of Christ
Church Cathedral, Louisville, Ky. He suc-
ceeds Elwood L. Haines, now Bishop of Iowa.

WICKHAM, F. MARSHALL, formerly cur-
ate of St. Mark's, Glendale, Calif., is now
associate rector of St. Francis, San Fran-
cisco.

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.

Chaplain Charges Unfairness In Merchant Marine

*Statement Gives His Reasons for Resigning
And Later He Answers Replies of Officials*

By Lois Remmers

New York:—On May 11, 1944, Lt. H. W. Van Delinder, until that date a chaplain in the U. S. Maritime Service, resigned his post. Mr. Van Delinder, a Presbyterian, was stationed at the Merchant Marine cadet basic school, San Mateo, California. In his formal resignation, he states that it was "in protest of the religious discrimination against Protestants made more and more evident in the chaplain corps of the Merchant Marine." If the evidence put forth by the former chaplain in justification of his resignation is accurate, his story would seem to substantiate the contentions made by the four Missouri clergymen (WITNESS, July 27) who charged that "the Roman Catholic Church is using every modern mechanism—publicity, political pressure, and aggressive missionary techniques—to forward the cause of Roman Catholicism" in the armed forces.

In his resignation, Mr. Van Delinder maintains that at his base at San Mateo, a disproportionately large number of Roman Catholic chaplains had been appointed—more than 50% to minister to a corps in which only approximately 25% of the cadets were Roman Catholics. He charges further that Roman Catholic chaplains were maneuvered into key positions at the major Merchant Marine bases, and that these chaplains have at frequent intervals attacked and tried in various ways to interfere with the work of Protestant chaplains. He states that the Roman Catholic chaplains have demanded, and enforced their demand, that the terminology of the Roman Catholic Church take precedence over the terminology of the service—specifically, that all Protestants address Roman Catholic chaplains as "Father." Mr. Van Delinder

maintains that the Roman Catholic chaplains demanded rights for themselves which are not granted to Protestant chaplains, such as requiring Protestant cadet-midshipmen to visit Roman Catholic chaplains when no Protestant chaplain is available, but protesting if Roman Catholic cadet-midshipmen visit a Protestant chaplain when no Roman Catholic chaplain is available. He charges that Catholic chaplains have demanded the right of ministering to all, while protesting the same right for Prot-

estant chaplains; that these same chaplains have objected to daily religious services for Protestants when Mass is held daily for Roman Catholics. Mr. Van Delinder's final charge is that the Merchant Marine's chaplain corps makes clear its policy of discrimination by continuing to hold in office a senior chaplain who has consistently attacked and interfered with the Protestant work; who has insisted that 50% of the Merchant Marine is Roman Catholic when it is only approximately 25%, and who has denounced the Protestant clergy and chaplains as illiterate, in spite of the fact that all chaplains are required to have a college degree and seminary training.

With reference to Mr. Van Delinder's resignation, Telfair Knight, assistant deputy administrator for training, of the war shipping administration training organization, and



Overseas soldiers receive the Holy Communion before entering battle

Admiral Emory S. Land addressed letters to members of Congress. They stated that they had made a thorough investigation of the religious situation, and that they had found Mr. Van Delinder's charges to be largely false. They maintained that in no case had the rights of any cadet-midshipman to worship as he pleased been infringed, that both Protestant and Catholic services have been held at the school every morning, that attendance at religious services of any nature has not been compulsory, and that at no time has any Protestant been required to consult with a Catholic chaplain. They upheld Mr. Van Delinder's charges that approximately 50% of the chaplains at Merchant Marine stations are Roman Catholic, however. They substantiated also his claim that the senior chaplain at San Mateo, who is no longer there, insisted that the Catholic cadet-midshipmen consult only with the Catholic chaplain. Mr. Knight's and Admiral Land's final conclusion, however, was that the resignation was a result of personality conflict between Mr. Van Delinder and the senior chaplain, and that most of the former's claims were without foundation.

Having received copies of Admiral Land's and Mr. Knight's letters, Mr. Van Delinder replied with further facts to uphold his original contentions. He maintained that until February 1, 1944, considerably more than 50% of the Maritime Service's chaplains were Roman Catholic, and that this number had been reduced to 50%, where it remains, only after a protest from Van Delinder to the general commission of army and navy chaplains last November. He charged that originally all senior chaplains at cadet training schools had been Catholic, that at present all are, and that two out of three have always been. He stated that Chaplain Leo Madden, senior chaplain of the corps, had ordered him to address all Roman Catholic chaplains as "Father," and that the same senior chaplain had ordered that Roman Catholic midshipmen were not to consult with Mr. Van Delinder when he was the only chaplain at San Mateo. He said that senior chaplain Madden had ordered that all Protestants must be addressed by a Catholic chaplain before interviewing the Protestant chaplain; that Madden had tried to have Mr. Van Delinder transferred out of the cadet corps and subordinated to a Roman Catholic chaplain in order that a Ro-

(Continued on page 18)

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PACIFIC ISLE NATIVES ATTEND SERVICES

By Corporal HENRY H. CLEMENTS, of Bayville, Long Island, N. Y., a Marine Corps Combat Photographer, as told to Marine Corporal James W. Thacker, Jr., of Staunton, Va.

Russell Islands:—Although chaplains serving with United States forces have many and varied duties in administering to the needs of personnel of their respective units, they still find time to give spiritual comfort to civilian populations of areas where such forces are located. In the South Pacific, where most of such work was carried on principally by foreign missionaries whose activities

the island can see long lines of natives streaming into the chapel from the many outlying villages. Most of them are dressed alike—a sun-bleached cloth wrapped around them in skirt fashion. They seldom wear shoes. Upon entering the chapel, they display the utmost reverence for the Holy Spirit and appear very thankful to be able again to enjoy the right to worship. Very quietly they go to their seats, utter a short prayer, and sit down. Many years before the war started, missionaries had spread the gospel among them. In this case, it is the Episcopal service which the natives follow.

The chaplain officiating is fol-



Natives of the Russell Islands receive Holy Communion from an Episcopal navy chaplain

have been greatly curtailed, chaplains serving with army, navy and marine units conduct services and preach the word of God to natives who would otherwise be deprived of religious comfort.

The situation on an island in the Russell group of the Solomons, well illustrates such activity. Under the direction of a navy chaplain attached to a marine unit, the natives themselves have erected a chapel for their own use. Constructed of logs and bamboo, and with thatched roof, the building itself is one of the finest examples of native art to be found in the area. Joints are notched, pegged and even secured with vines. Any Sunday morning around 9:45 visitors to this part of

lowed to the altar by a native altar boy dressed in somewhat the same fashion as his fellow worshippers, his only other article of clothing being a white shirt.

The service gets under way and the natives, though they but slightly understand the English language, follow the chaplain in prayer. The natives always know when it is time for a hymn, however, and are led by one of their own group. A very close harmony prevails during all the singing.

Only indications of modern conveniences in or around the chapel are the electric lights which have been installed by servicemen on the island.

THE WITNESS — September 14, 1944

Training School Is to Open With a Fine Faculty

*General Seminary Professors Give Courses
At St. Faith's House to Reopen Next Month*

By Vincent Glover

New York:—The New York Training School for Deaconesses and Other Church Workers, which will re-open on October 4th, has announced that plans have been completed and a faculty engaged for the coming year. As in years past, members of the faculty of the General Theological Seminary will teach certain important courses. The warden of the school, the Rev. Charles N. Shepard, formerly professor of Hebrew in the Seminary and sub-dean, will give the courses in the Old Testament. The Rev. Norman Pittenger, tutor in the Seminary, will take the New Testament courses and the course in theology. Other outstanding faculty members are the Rev. Thomas A. Sparks, canon pastor of the Cathedral of St. John the Divine, who will teach Church history; the Rev. Gerardus Beekman, head of the department of religious education of the diocese of New York, who will give the courses in that field; Mrs. Claude L. Pickens, Jr., for many years in the Missionary District of Hankow, China, working there with her husband, Canon Pickens, who will teach missions and missionary education; and Miss Daphne Hughes, executive secretary of the youth consultation service, Church Mission of Help, diocese of Newark, who will take the courses in Christian social service and sociology. Visiting lecturers who are specialists in their several fields will speak on other topics related to the regular courses and to Church work in general.

The School is re-opening under the direction of the executive committee of the national conference of deaconesses, with the cooperation of the trustees of the School. Bishop Manning of New York is president of the board of trustees. The plans of the executive committee for raising the necessary additional funds, made with the advice of experts in such work, are meeting with encouraging success. Among those who have made pledges and contributions are the deaconesses themselves, both those who are active and those who have retired, and the alumnae of the School, both deaconesses and other

Church workers, who are rallying to the support of the undertaking. Interest in furthering the financial part of the re-opening is great and widespread among Church people in general.

Inquiries from prospective students are coming in every mail. The fact that forty positions requiring women workers who are trained are vacant and asking for immediate applicants has inspired young women to see the opportunities for skilled Christian service. Bishops and rectors are hailing with satisfaction the news that the New York Training School for Deaconesses and Other Church Workers is re-opening, for the very practical reason that there is an acute shortage of trained Church workers both lay and in the deaconess order.

Among the fields of work in which graduates of the School are actively engaged at the present time may be mentioned the following: domestic and foreign missions; parish visiting; religious education, both diocesan and parochial; teaching in Church boarding schools and institutions; city missions; hospitals; set-

tlements and Church organizations. The requests for graduates of the School to fill such positions have at all times far exceeded the numbers available. This is particularly pronounced at the present time.

The School has during almost the whole of its history of over fifty years been under the leadership of deaconesses in that they have been at the head of the School. This policy continues. The new head of the School is Deaconess Ruth Johnson. She is a graduate of the Hartford School of Religious Education with the degree Bachelor of Religious Education, and an alumna of the New York Training School for Deaconesses. Deaconess Johnson comes to St. Faith's from five years of successful experience on the staff of the Philadelphia City Mission. A new chapter in a notable history is beginning.

MR. MOORE IS OUT A FEW DOLLARS

Laramie, Wyo.: — Mr. Percy Moore, executive secretary of the Episcopal Actors Guild is out \$25. A gentleman who said his name was Phillip Moore called upon him the other day. He told a very plausible story of the need for cash for travel and presented the secretary with a little note with "Box 17, Laramie, Wyoming" in long-hand at the top and signed "Hamlin Zeigler, Bishop." Previously a man giving his name as Francis Kerin called upon the rector of Trinity, Toledo, Ohio. He likewise presented a note, in the same handwriting. It was addressed "Dear Rev. Williams" and was signed "Winifred Hamlin Zeigler." Mr. MacColl handled this situation by referring the man to the Travelers Aid. He ducked. Bishop Ziegler says his name is "Ziegler," not "Zeigler"; that he does not address a brother clergyman as "Dear Rev. Williams," and that anyhow he isn't writing begging notes for anyone. So if the plausible gentleman turns up grab the phone and call the cops.

NATIONAL COUNCIL APPOINTMENT

New York:—The Rev. Clarence W. Jones, rector of the Church of the Holy Cross, Troy, N. Y., has been appointed a field officer of the National Council. His field is the first and second provinces. He has held various offices in the diocese of Albany, including the chairmanship of social service, promotion and forward in service.

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.

For Men and Women of the Armed Forces

Clip and mail with your letters.

"In this time of our spiritual testing as a nation, it is good that we should strengthen our religious ties and reinforce the quality of our religious education," declares President Franklin D. Roosevelt in a letter endorsing religious education week, to be held Sept. 24 to Oct. 1. "Our young men have exemplified upon a score of battlefields the religious background of our culture," the president writes. "They have found in prayer and in battlefield services before crude altars the renewal of their spirit which enables them to carry on. Without supreme devotion to our religious beliefs, without devotion of faith in the cause for which we battle against the forces of evil, we could not have borne these burdens. It is therefore peculiarly fitting that there should be nationwide observance of the fourteenth annual religious education week. The children whom you will summon to the fine and uplifting principles of religion will be called upon to live in the world we are creating. If they follow in the firm path of truth which we strive to walk upon, we will be confident of the ultimate victory to which we are dedicated—peace and good will for all men everywhere." . . . Because of activities as foreign affairs advisor to Gov. Thomas E. Dewey, G.O.P. nominee for president, John Foster Dulles will probably resign as chairman of the commission on a just and durable peace within the next few weeks. Dulles, New York corporation lawyer, has headed commission since its creation early in 1942 by Federal Council of Churches—he's been mentioned as probable secretary of state if G.O.P. is victorious in November. . . . Leaders of national religious bodies representing Protestant, Catholic, and Jewish churches appeared at Senate hearings in Washington August 30 to urge continuation of Fair Employment Practices Committee. Women were also represented at hearings, when delegates from United Council of Church Women and National Council of Jewish Women appeared. . . . Speaking of women, investigation by Women's Advisory Housing Council of cross section of British women revealed that older women put places of worship third in list of necessities for post-war communities, with transportation and schools heading list. Younger women put churches fourth, and while most women recognized need for religion in their lives, many expressed dissatisfaction with church services as now conducted. . . . Five-point program for improving race relations was adopted at a joint session of Durham, N. C. Ministers Association and Durham Ministers Alliance (Negro). Cooperating clergymen have appointed committees and are attempting to rally local newspapers and radio stations in supporting and publicizing joint movement of the ministers. . . . Appointment of Mineo Katagiri, Japanese-American, as interim pastor of a Westlake, O. church, was announced recently by church officials. Mr. Katagiri declared he accepted call with the hope of developing racial understanding.

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TACKLE YOUTH PROBLEM IN CALIFORNIA

By WESLEY A. HEVERMALE, *Recorder at Santa Ana.*

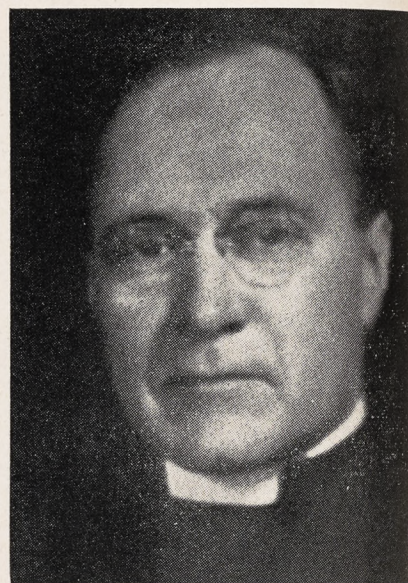
Santa Ana, Calif.:—Southern California has its peculiar race problems. Mexican "nationals" imported by government arrangement in the labor shortage for citrus crops and others are usually well-mannered, devout Roman Catholics. American born Mexican youths give more concern in the heavily populated Mexican areas. What is the cause? Jurists and social workers think at times there is a frustrated desire to be accepted socially by other Americans. One form is the peculiar dress of American born Mexicans (and others of course) known as "zoot suits." These for the boys. The girls wear a wild and peculiar coiffure with a coat so buttoned up as to appear to be the only garment worn except shoes.

Santa Ana, county seat of Orange County, has one solution, not for the garb, but for the things for which it has become a symbol. This is the growing institution known as the "Youth Age Canteen." An Episcopalian, Mrs. Edward Vincent, is on the board of directors of this incorporated organization. This was formed to comply with legal requirements, and the youths direct the voting of the adult board. The latter exists only because the "stockholders" are minors legally. In a rented hall, renovated and painted by kids all in their teens are featured open house, dances, soft drinks, current magazines, juke boxes, and a general club atmosphere. An ex-coach, beloved and respected, is the major-domo and on duty on the open evenings, twice weekly.

A "zoot suiter" Mexican boy is considered a symbol of the juvenile delinquent by the Teen Agers themselves. They are barred from entrance as well as the girls in apparently scanty attire peculiar to the type. This is a youth policy gained from experience. The sanction against the symbol is enforced by the youths in the light of their own experiences and the history of the fad with its associations. However, one Mexican lad was admitted in such attire when he explained his only pants were those he wore and of the "zoot" variety. Very quietly he spent the evening, an odd man. At the close he had executed a laughable poster against the "type" and the clothes. It remains at the entrance with its own pungent wit

against admitting such. Needless to say the lad has suddenly acquired a more truly "American" garb since, and practices what he preaches on his posters. A truly talented and remarkable artist was discovered in him.

His garb had been the symbol of the "pachuco"—a designation of the type. "Pachucos" are Mexican rowdies here in America (by local appraisal) who have real and sometimes desperate crimes to their credit. Their offences are of the gang variety, assault, even murder. The name derives from a Mexican city of that name where no law of any



Bishop Dandridge of Tennessee is to lead a conference of Massachusetts laymen over this weekend

kind is admitted as binding on that community's populace.

Santa Ana business men, churches, including the Episcopal parish, and individuals finance the enterprise of this Teen Age Canteen. It is a local antidote for "pachucos." These citizens believe it pays big dividends. There are negligible dues and slight profits from soft drinks.

A firm policy of the youths and their board of adults is that any youth admitted to the public schools, Mexican, Negro, or white shall not be excluded from their Canteen, provided no "un-American" symbols, especially the "zoot suit," are displayed. There is an ample time of guest privilege. Then, habitual users of the youth rendezvous are expected to pay the fifty cent dues for six months, no hardship as found to date. And they come by the hundreds!

THE WITNESS — September 14, 1944

EDITORIALS

Maintain Religious Democracy

IS THE civilization of the United States to remain predominantly Protestant? This is the question which is raised by the experience of many chaplains in the armed services who have reported the disadvantages under which they labor as Protestants in comparison with the closely-knit and effective organization of the Roman Catholic Church. (See page three.) In asking for more articulate support and better co-operation from the Churches on the home front, they are asking that we recognize the real implications of a serious problem. They are not asking Episcopalians to debate the meaning of words.

The distinction between Protestantism and Catholicism in relation to American civilization is the difference between recognizing the freedom of the human spirit as the basis for democracy, on the one hand, and of putting one's faith in an omniscient ecclesiastical institution on the other. It is only secondarily a question of differing religious creeds and the meaning of tolerance. One is casting no aspersions at Roman Catholics as individuals to bear in mind the many official statements which have emphasized that its concept of the good society involves recognition of the Roman Catholic Church as the official spiritual institution of the whole body politic.

Episcopalians recognize that they have both a Protestant and a Catholic heritage, and they may prefer one aspect as against the other. Whatever the Catholic tradition of the Episcopal Church, however, it does not include, nor favor political Catholicism. As far as the relations of the Church and state in America are concerned, and as far as the liberty of conscience of the individual citizen is concerned, Episcopalians are Protestants. They refuse to bless Mussolinis and Francos and Perons on the grounds that these individuals appear to support Catholicism. Therefore, the problem raised by certain Episcopalians as to whether our Church is Protestant or Catholic in its ministrations to the men in service seems to be beside the point.

Chaplains report that the Roman Catholic organization, standing squarely behind its clergy in the services, is able to get them favored assignments and special consideration in these assignments. Well-known individual Protestants may be able to get the same treatment, but the average Protestant chaplain does not. Furthermore, in the official army and navy films released, which depict religious activity in the services, Roman Catholics appear to be getting a great deal more publicity. For instance, in a recent newsreel, a shot

showing a Protestant chaplain officiating at the funeral of Brigadier General Theodore Roosevelt, was followed by one showing some thirty Roman Catholic chaplains consecrating a graveyard. The latter was not only the more spectacular picture, but depicted Roman Catholic activity by itself and not as incidental to something else.

These things by themselves are perhaps not too important, but they are indications of a serious problem. It is not a question of expressing resentment at the better assignments and better publicity which the Roman Catholics receive. It is that Protestantism is letting an opportunity go by default. With millions of young men in the services, and more millions of interested relatives watching the news, the impression is created that the Roman Catholic Church

is performing a more effective pastoral job than the Protestant chaplains are. Of course, the latter does not follow, but many people act as if it did. Without an effective co-operative Protestant support, our men are at a disadvantage, and that holds for Episcopalians just as much as for Presbyterians, Methodists and Baptists. Whatever we may think of ourselves, the army and navy regard us as Protestants and treat us accordingly.

The way the Protestant Churches, with the Episcopal Church taking part, meet this problem will have its effect upon the nature of American civilization in years to come. Is the United States to continue its tradition of religious democracy?

"QUOTES"

THE time has come and is long overdue when we must face spiritual realities and have the humility to acknowledge that we have not yet begun to live the way of God. It is not enough that we should make plans for a better economic order, a more just distribution of wealth and work. These things have to be done but they are not radical enough by themselves. They must issue as the result of an acknowledgement of the sovereignty of God, and unless a spiritual revolution comes first no plan of social reconstruction will have any stability or permanence.

—Dean R. S. K. Seeley
*St. George's Cathedral
Kingston.*

A Chaplain Writes Home

by George F. Tittmann

Overseas Chaplain in United States Navy

HERE is a word from this theatre about one chaplain's ideas on the subject of the Christian religion in wartime. I've had some occasion to watch men before, through and after battle crisis; to hear and feel their general sentiments and outlooks, in some cases rather intimately. One of my conclusions is that there is nothing more happening in the souls of men now, than any solid understanding of the Christian view of man would lead one to expect.

There is definitely an upsurge of religious feeling. It is probably true that "there are no atheists in foxholes." But that prim statement really says very little. People who avoid black cats, talk about "my number's up," and camouflage their rebellious faith by the old, easy quips of sophomoric intellectualism are "religious." Everyone has his faith. It may be thoughtless, unconscious or in revolt, but a sense of dependence on invisible forces is there, and that is religious. So, to repeat that foxhole bromide and rejoice over such signs of faith seem to me evidences of a lack of understanding of that basic realism with which Christianity faces the realm of spirit: "religion" can be evil as well as good. The sense of the supernatural is neuter; it can lead to the God we see in Jesus, but it can also lead to the god who drapes his horns with a flag and sheathes his cloven feet in sandals of utter self-interest. When we have freed a person from the stigma of "atheist," in other words, we have done literally nothing at all,—except, perhaps to show ignorance. The Evil One himself is not an atheist.

Part of this religious feeling, too, is a kind of fatalism. Fatalism can give peace of mind before crisis—or appear to give it. It is a hollow staff to lean upon, however, and collapses completely when he who was once so resigned to his fate is hovering before death with a bullet through his belly. Also, fatalism does not seem to be able to grow up. The man who personally feels secure by believing "When my time's up, it's up" has no enthusiasm for a better world, and little concern for people outside his immediate group. But even this fatalism is "religion," and is supposed to be part of the revival of faith in this war's children.

Then there is the "God-Is-My-Co-Pilot," "God-Will-Take-Care-of-You" religion. Every day we hear of another expression of this awakening faith,

and it is a beautiful and moving thing indeed. Men who had just moved to the other side of the ship when the torpedo hit; men whose foxhole was bracketed but not hit by mortar fire; men who definitely *know* that their lives were spared by the hand of God—these men stand out from among the mass and there is something vibrant about their conviction. But prayers which begin "My Father . . ." are only partly true. This is the religion of the child whose guardian angel watches over him in sleep. It is enthusiasm added to wishful thinking added to subliminal hungers of the soul,—but it is quite self-centered. "I first—then God who looks after me." (Never mind Bill who is dead, or the hundreds of thousands of Bills whom, evidently, God did not hear in their agony.) "I was saved. It was God who did it." (Why? Why you and not Bill? What have you been, or done, that it should have been you and not Bill? And what are you going to do henceforth about it?) "Religion means everything to me now." And so it goes. This is also part of the religious revival in the armed forces.

Now I do not mean to be cynical about such "religion," because I believe God honors any first step in His direction. I also know that none of us escapes self. Sainthood is not "self-less-ness" but the self—very much there and intact—redeemed to a new center of reference in God's will. So, we of all "religions" join before God in worship whose forms are not just religious, but Christian. We gather together in Christian creed and common prayer and sacrament with their ground-beat of sin, costing sacrifice of God and man, redemption and the revelation of God's mysteries in Christ,—and there is a unity in our worship that penetrates our limited and separative understandings. I have no patience with cynicism. But in this matter there must be no false hopes.

MY CONCLUSIONS are a prediction and a hope: (1); I believe that a greatly increased number of men will return with a far greater respect for religion and all references, public and private, to God, prayer and the supernatural. But they are going to be baffled by the Church—not just because of her failings, either. They are going to be ill-at-ease with the idea of the Church, its presence and message and claims, precisely because the Church is *Christian* and not just religious.

They will not have much difficulty with denominations and preachers that put the stress on rescuing individuals from the paradoxes and frustrations of this world. Whenever they hear about heavenly protection, health-through-prayer, consolations without challenge, and salvation without costly penitence, they will recognize something akin to their own vivid experiences. It is the kind of religion that they have most appreciated at the fronts. But what they have gained from their war experiences will not, I fear, of itself give impetus to a Christian revival. This might be the raw material for profound Christian experience, but there will be nothing automatic in its development, and the Church has in it almost as much to fear as to cherish.

(2); The hope is a Church *socially* alive—alive on those obvious planes of human society where ordinary people can see its witness and understand that it *is* at work. Men may be looking to the Church with greater curiosity, and even sympathy, than ever; but if they ought not to be deceitfully enticed with a watered down pandering to their beginners' experience, they must then be captivated by the sight of a Christianity that is undeniably at work in the world. They will respond, I believe, if they see the Church walking with humanity instead of respectability; facing the compromises involved in actually doing the job of leadership in our political order, instead of taking refuge in distance idealism; welcoming whatever is necessary for more general economic equality, regardless of cost to itself in terms of money security and worldly prestige. When they know the Church as a persistent worker against the fundamental economic causes of our unequal society, they will be drawn, beginning on a level that is basically true, to a deepening discipleship of the Lord Christ within the blessed fellowship of His faithful.

THE SANCTUARY

CHRIST AND SPAIN

"... only a handful of Catholics in New York and London and Paris . . . presumed to call themselves "liberal" and to suggest that the wealthy and proud Church of Spain was not the perfect representative of the humble and lowly Carpenter of Nazareth. To Franco and his partisans these Catholics were merely another sort of Reds, another device of the Devil to produce confusion among God's elect. The Devil was so diabolically clever that not even the Church, not even Heaven Itself was safe against his wiles. Who but the Devil could have contrived it that God, when He came to earth and took the form of a man, should have behaved and talked so much like a Red?

—UPTON SINCLAIR, *Wide Is the Gate*, The Viking Press, 1943.

Conducted by W. M. Weber.

Talking It Over

By

W. B. SPOFFORD

THE LATE Samuel Hart, dean of Berkeley, custodian of the Prayer Book and secretary of the House of Bishops, was a man who never said no. Whoever came to his door for food got it. In handing out cash he was more cautious. However it got around among the panhandlers, through their grapevine, that he was an easy touch with a good story. The one most frequently used was for the long-faced beggar to tell of his dying mother in Boston or some other place—"I do so want to see her before she dies." So Sammy would put on his funny hat and trudge to the railroad station with the bum and buy him a ticket. This happened a number of times before the station agent wised him up by informing him that a few minutes after they parted the beggar returned to redeem his ticket for cash. I never did know whether the good Dean was an innocent sucker or just one of those rare Christians whose heart so overflowed for all mankind, including bums and thieves, that he never counted the cost. I do know that one day in class he said that only one man had ever returned to repay what he had borrowed and he came back a short time after to ask for a loan twice the amount. I told the story once to a cynical banker friend and he said: "The bum would have made a good business man. Most of them pay their debts only to maintain their credit so they can borrow more."



ALL of which came to mind on receiving a pamphlet called *Rogues* by Canon T. P. Stevens of Southwark, sent to me at his request by Subscriber Arthur Keble Bowes of Waukegan, Illinois. It is interesting and exciting reading, telling of the rogues in London who make a good living by making suckers of the clergy. He says there are over two hundred men and twenty women in that city who carry on this trade and do mighty well at it. A news item elsewhere is proof, if needed, that they do not all live in England. There is the seafarer on leave who wants ten shillings to replace the ticket he has lost so he can go to Portsmouth to see his dear mother. The next day at the women's meeting one generally finds that most of

the ladies have lent a similar sum to the "ex-choir boy."

Repentant sinners is another classification. Canon Stevens tells of one who has been operating for five years. He first calls by 'phone for an interview. "Promise me this," he says before hanging up, "if you are not able to help me promise not to turn me over to the police." He arrives at the rectory in due course and relates his horrible past. He has now determined to go straight if he can but get a fresh start. He then tells the story of the rabbi who did give him away and of what he did to him when he came out of prison. Then he asks for five pounds. If he does not get it he pretends to lose his temper. "You are the kind who compels a man to go on with his old life." Either fear or a soft brain usually lands the victim.

The Canon tells the story of several women swindlers. One, known as Lady Bountiful, is of genteel appearance with a charming manner. She is a woman of wealth who has just lost her son. She wants to do something big for the parish as a memorial and won't the vicar meet her solicitor to arrange things. Then, "dear me, I must have left my handbag on the train, and with all that important shopping to do too." More than one London parson has been taken for five pounds by this sweet swindler.

Then there is the gardener to Colonel So-and-So. His master told him to give all his boots and clothing, shrubs and garden produce to the parish where it can do some good. He must hire a lorry to deliver it. A pound is needed for hire. And you fellows who are enraptured by those of your own brand of Churchmanship will get a further warning from this fellow. He always takes a look in the parish church before calling to see whether it is high or low, and then bears down hard on that note in his talk with the vicar. A smart fellow, I'd say, who deserves to succeed.

CANON STEVENS gives other stories of individual swindlers, all amusing. But it is not alone individuals. There is the firm of photographers who are to open a branch in the neighborhood. An enlargement of a photo of the vicar for the display certainly would help business—and of course they will gladly present him with an enlargement for his cooperation. The enlargement eventually arrives. It is in a frame, with a fat bill for the frame. "The people concerned in this fraud," writes the Canon, "adopt a menacing attitude and often frighten their victims into paying large sums."

There is a fraudulent firm of publishers in London which seeks to flatter parsons into believing that the public is hankering for a book of their

sermons. Any parson vain enough to fall for it pays the bill. There is the biographical racket which is worked particularly among the bereaved—a biography "of your famous husband," which of course turns out to be a mimeographed and very inaccurate sketch, but you have signed on the dotted line. And of course "Who's Who Among the Clergy," familiar here in the States. Just fill out the form giving the details about yourself. No charge of course. But in signing it you actually are signing an order blank for a copy of the book at ten dollars.

What was the name of that notorious night club hostess who greeted her customers with, "Hello Sucker"? Canon Stevens shows that you don't have to go to a jip-joint to be one.

The Living Liturgy

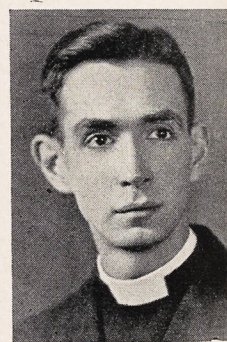
By MASSEY H. SHEPHERD, JR.

Professor at Episcopal Theological School

ANTE-COMMUNION II: ITS USE

LAST time we briefly surveyed the development of our service of Ante-Communion. Its story is interesting because it reflects in some measure the history of Christian worship since the Reformation. We noted how the revival of more frequent celebrations of the entire Communion service in recent times has led to the gradual disappearance of Ante-Communion; and we posited the question as to whether it is still of any value, except for the forlorn deacon who desires some alternative to Morning Prayer for his people.

There is indeed much advantage to be had from using Ante-Communion if we are alive to the possibilities of adaptation, combination and enrichment now allowed to us by our flexible rubrics. Essentially, Ante-Communion is a service of instruction in the Law and the Gospel. So its best possibilities for use lie in educational and evangelistic enterprises, in the Church School, in preaching missions, and gatherings for the promotion of various and sundry good causes. Ordinarily a sermon or instruction should follow it, explaining and expounding the lessons, especially the Gospel. The directness of preaching immediately after the Scripture is read has a real advantage in bringing the lessons home to the congregation before it has had a chance to forget them because of devotions



which intervene—as so often happens at “Morning Prayer and Sermon.”

Ante-Communion has the advantage of brevity and simplicity, too; at the same time it can be considerably lengthened, if desired, by adding other worship materials, adapted to the needs of the congregation. For religiously unsophisticated groups, such as children, for example, the content of Ante-Communion is less exacting and more obvious to the mind than is Morning Prayer. There are no canticles whose systems of pointing for the purpose of chanting seem to leave congregations indifferent or timid—one hardly knows which! Only plain, metrical hymns need to be used. But, of course, if the minister wants to teach people to sing psalms and canticles, Ante-Communion affords every opportunity as well as freedom of selection. One can be used as an introit, another as a gradual after the Epistle, etc. Intercessions and prayers suitable to the occasion are easily added, such as the use of the Litany before or after the office. If there is a sermon, one can use and adapt the Bidding Prayer at its close, or other devotions fitted to the spirit of the hour which the sermon has invoked. There are possibilities in the combination of Ante-Communion with other offices of the Prayer Book. Its use with the Penitential Office or the Offices of Instruction is fairly common. Some parishes use it with Holy Baptism—a custom

for which there is good ancient precedent. Combined with Morning Prayer, especially the shortened form (when Communion is to follow), it gives opportunity for an Old Testament lesson. And why not use it also with Confirmation? The second set of propers for Whitsunday would fit admirably such an occasion.

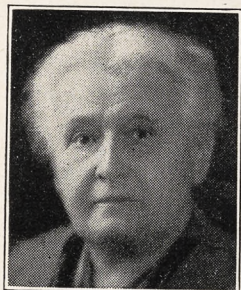
There are drawbacks, to be sure. Chief among them is the common lack of coordination of subject matter between Epistle and Gospel, particularly notorious during the Trinity season. Certainly a reworking of the Communion lectionary is the next major task of Prayer Book revision. I dare say that most bishops would be indulgent with a parish incumbent who desired to make reasonable adjustments to the needs of such simple, evangelistic uses of Ante-Communion as are outlined above. For instance, I once used the Epistle for Trinity II with the Gospel for Independence Day, for it gave me a good unity of theme for the message I wanted to deliver on July Fourth. The congregation was informed of the change, and there seemed to be no confusion. And another thing—we need not bother too much about the ceremonial side-stepping from Epistle to Gospel side. Nobody really knows why we do it anyway, and it is almost impossible to give it any symbolical meaning. Read the prayers from the *prie-dieu*, and the lessons from the lectern. It's more natural that way.

Brother Lawrence

by *Vida D. Scudder*

Contributing Editor of THE WITNESS

WE HAVE glanced at two great Christians, whose works are counted among the classics of Christendom: Francis de Sales, polished man of the world, master of courtesy in its last refinements, moral and social; and Blaise Pascal, tortured thinker who wrestled all night, like Jacob, with the dark angel of doubt, to find him in the morning the Angel of the Lord. These were sophisticated men. St. Francis had the delicate sophistication of manners which contact with cultured society can give; Pascal knew the



last word of the sophistication of the mind. Let us today turn with relief to the simplicity that is in Christ. Such was after all the aim and the achievement of both Francis

de Sales and Pascal; under intricacies whether of intellect or of behaviour, this is what both those men sought and found. But in Brother Lawrence we do not have to dwell on the quest, the effort, the process. He opens his heart to us; it is the Heart of the Child. “Unless ye become as little children, ye can not enter into the Kingdom of Heaven.”

That is why he is so widely loved: why the tiny book containing the record of his conversations, and some of his letters, is so cherished by many that it must rank as a Christian classic; it is why we too seek to draw near and learn from him. Brother Lawrence was neither a scholar nor a “gentleman.” He started out as a footman, and he said that he was “a great awkward fellow who broke everything.” He had been a common soldier too. Conversion comes in an interesting variety of ways; it came to him when he was looking at a leafless tree in mid-winter, and thought of the transforma-

tion awaiting that tree in spring. For such transformation, he yearned; and in 1666, four years after Pascal died, he became a lay brother among the barefooted, or Discalced, Carmelites in Paris.

In 1663, what is known as "The Peace of the Church" had put a temporary end to the fierce and acrimonious theological struggle between the Jansenists of Port Royal whom Pascal so brilliantly defended, and the Jesuits. Theological controversies did not interest Brother Lawrence. He was busy in the kitchen, among his pots and pans; for lay brothers do the housework in monasteries. And he was above all occupied with the serene Practise of the Presence of God. He had too much to do to aim at that Presence much by the accredited ways usual in convents. He did not enjoy kitchen work, indeed he tells us that he had naturally a great aversion to it; but it was his job. So he scrubbed and he baked; and he went obediently off into Burgundy, to buy the wine for the community,—which was a very unwelcome task because he had no turn for business, and moreover he was lame, and could not get about the boat except by rolling himself over the casks. But he told the friend who reports him that "he said unto God that it was His business he was about, and that he afterward found it very well performed."

HE HAD no leisure for the long hours of formal prayer usual with the great mystics, which it depresses us much occupied modern folk a little to read about, or to attempt. He tried at first to meditate, but he found it was no use. "He had often passed his time appointed for prayer in rejecting wandering thoughts and in falling back into them" . . . a process not unfamiliar to a good many of us. So the habit of meditation "went off, in a manner he could give no account of," and he decided "that he could never regulate his devotion by certain methods as some do." He said that with him the set times of prayer were not different from other times; that he retired to pray according to the directions of his superior, but that "he did not want such retirement nor ask for it, because his greatest business did not divert him from God." . . . "He said that he was more united to God in his outward employments than when he left them for devotion and retirement." We may hesitate over that last sentence; but does not Brother Lawrence's attitude in the main suggest fulfilment of our highest and deepest aspirations?

We must not think that he reached this condition easily or that his serene habitual joy in the Divine Presence came naturally to him. He writes that he suffered much for ten years, while trying

to do what he was told, according to the careful analysis given him of the different stages of the life of grace,—concentrating his thought on death, judgment, hell, and his sins, and letting himself be "troubled in mind from a certain belief that he would be damned." But he pulled himself together. He decided, as a Franciscan writer had decided earlier, that if he were to be damned he would at least have the satisfaction of loving God in this present life: "Whatever becomes of me, whether I be lost or saved, I will always continue to act purely for the love of God." And after four years, he entered at last through faith into a state of "perfect liberty and continual joy." Not that he escaped worries. He warns us, as does every religious realist, not to mind "those drynesses or insensibilities and irksomeness in prayer by which God tries our love to Him." There can be as much self indulgence in demanding conscious sweetness in prayer as in anything else. Our duty centres in the direction of the will, which is far more in our control than either mind or heart. So he did not waste his time in morbid penitence; when he had grown careless he just "turned back again." Does he sound a bit too much at ease in Zion, when he says that after he had prayed for sinners, "knowing that God could remedy the mischief they did when He pleased, he gave himself no further trouble"? Anyway, that is better than getting so annoyed by the defects of other people that you pay less attention to your own.

To realize the constant sense Brother Lawrence achieved of the Holy Presence helps to harmonize one's inner discords. "You need not cry very loud, He is nearer to us than we are aware of," says he. Never was the habit of ejaculatory prayer more charmingly presented. Open to all of us, says he, is this "small but holy exercise." "No one will notice it, and nothing is easier than to repeat often in the day these little internal adorations." Few guides to the spiritual life stress as they might this possible continuous rhythm, the habit of which, once formed, brings as no other does an inward peace. "Those who have the gale of the Holy Spirit go forward even in sleep," says Brother Lawrence: "If the vessel of our souls is still tossed with winds and storms, let us awake the Lord, Who reposes in it, and He will quickly calm the sea."

We are mistaken if we think that this man was nearer to Martha than to Mary. Quite possibly he has a higher place in Dante's *Rose of the Blessed* than either St. Francis de Sales or Pascal. And I'm sure that as they look across and up at him they do not mind a bit.

Czech Roman Priest Calls For Cooperation With USSR

Security of Nation Requires That They Work With Russia Against Any Aggression

Edited by W. B. Spofford

*Moscow (Wireless to RNS):—*Czechoslovak Catholicism should collaborate with the Greek Orthodox, according to Msgr. Frentisek Hala, vice-chairman of the Czechoslovak state council in London, who is a member of a delegation of Czech leaders now here. He declared that "Russia has never threatened the Catholic Church abroad and surely will not. We are not afraid of the communists. They have proven during the past few hard years to be defenders of our nation along with all of us. Despite the fact that our ideologies are far apart we can work together. In the past Czech Catholics and communists worked in many an instant to improve living conditions for the workers. Czechoslovak Catholics agree that our country must work with Russia, while working with all the Allies. Russia is near to us. France is far and Britain and America still farther. Russia must be our defense against Germany in the future."

Lively Questions

*Asheville, N. C.:—*Lively topics were discussed at the recent meeting of the convocation of Asheville, each first presented in a paper, followed by discussion. Bishop Gribbin spoke on the Church and the Returning Service Man; the Rev. Walter S. Cain read a paper on the Church and the United Nations; the Rev. Frank A. Saylor tackled the knotty question as to whether or not Christians can prevent a third world war and if so, how; while the Rev. James P. Burke raised the question as to whether we must have another period like the twenties.

Archdeacon Leaves

*Cleveland:—*Bishop Beverley D. Tucker of Ohio announces with great regret the resignation of the Ven. B. B. Comer Lile as archdeacon of the diocese, effective October 15th. Archdeacon Lile has accepted a call to become rector of historic Christ Church, Alexandria, Virginia. He came to Ohio at Bishop Tucker's request on January 1st, 1939 and during a period of nearly six years has performed valuable service in

assisting the Bishop in the administration of the missions and aided parishes. He has also been executive secretary of the field department, examining chaplain and, for part of the time, secretary of the diocese. Archdeacon Lile has played an important part in the Cleveland Church Federation, serving as chairman of the commission on social action. He has won a warm place in the affection and admiration of the clergy and laity alike and his going will be a great loss to the diocese. He came to Ohio from the Church of the Ascension, Richmond, after graduating from the University of Virginia and Virginia Theological Seminary.

Conducts Quiet Day

*Fargo:—*The Rev. John Higgins, rector of Gethsemane, Minneapolis, led a quiet day for the clergy of North Dakota on September 13th.

Pacific Job Remains

*London (Wireless to RNS):—*The Archbishop of Canterbury, on England's national day of prayer, warned the country that when the war in Europe ends "our next duty will be to fulfill our obligations to our American and Chinese Allies" in the Pacific.

Michigan Meetings

*Detroit:—*The Rev. David Covell, chairman of the diocesan department of promotion, and the Rev. Clifford Samuelson, head of rural church work for the National Council, are the leaders at conferences of

clergy and laymen in the diocese of Michigan. Other speakers are the Rev. Howard V. Harper of Jackson, the Rev. Ernest E. Piper of Detroit, the Rev. James G. Widdifield of Detroit, the Rev. James F. McElroy of Grosse Isle and the Rev. Gordon Matthews, executive secretary of the diocese.

Lexington Conference

*Lexington, Ky.:—*The fall conference of the diocese of Lexington is to be directed by the Rev. C. Avery Mason of the staff of the National Council. It will be held at Christ Church on September 20th, opening with Holy Communion with Bishop Abbott as celebrant.

Money for Sewanee

*Sewanee, Tenn.:—*The University of the South has been named beneficiary for a bequest of \$200,000 under the will of Miss Sallie Henderson of New Orleans. Her brothers and family, of which she is the last of her generation, all have life-long connections with Sewanee. The gift is for the permanent endowment, the income to be used to supplement the salaries of professors. Miss Henderson also left \$10,000 to Bishop Jackson for the use of the diocese of Louisiana. After various other bequests the residuary goes to the medical school of Tulane University—estimated to be about \$700,000.

Collect Clothing

*New York:—*Church agencies are being urged to collect clothing for the victims of war by the secretary of social service, the Rev. Almon R. Pepper. He announces that the campaign is to be from September 24 to October 4, and that the objective is fifteen million pounds of clothing. The clothing will be distributed to the needy through the United National Relief and Rehabilitation Committee.

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.

Meets Japanese

New York:—Chaplain Frank L. Titus, major and assistant division chaplain, is believed to be the only chaplain of the Episcopal Church with our forces at Saipan. He writes to the National Council of meeting two communicants of the Japanese Church, whom he describes as "excellent young people who had attended our church school in Kyoto and were confirmed by Bishop Nichols. I believe this is the first time there has been direct contact by the Anglican Church with its communicants in Japan by a priest from the outside. They seemed overjoyed to meet me and they talked very freely."

Lectures in East

Berkeley, Calif.:—Dr. Pierson Parker, newly appointed assistant professor of Biblical literature and librarian at the Church Divinity School of the Pacific, is to be in residence at the Virginia and General Seminaries during the fall quarter, and will attend the meeting of the Society of Biblical Literature, of which he is president of the Pacific regional conference. Professor Parker for eight years has been minister of the North Congregational Church, Berkeley. He has been a special lecturer at both the Pacific School of Religion and the Church Divinity School of the Pacific.

What Women Want

London (Wireless to RNS): Investigation by the Women's Advisory Housing Council of a cross section of British women, as quoted in the Daily Mail's "Book of Britain's Post-war Homes," revealed that older women put places of worship third in the list of amenities considered essential to post-war communities. Transportation and schools headed the list. Younger women put places of worship fourth on the list, with maternity clinics first, health centers second, and play grounds and open

spaces third. Most of the women interviewed recognized the need for religion in their lives, but many expressed dissatisfaction with church services as now conducted. Investigators reported that in one wartime community the demand had been so great that a room in an estate manager's office was turned into a place of worship because the nearest church was some distance away.

Dulles to Resign

New York (RNS):—John Foster Dulles is expected to resign as chairman of the Commission on a Just and Durable Peace within the next few weeks because of the press of his activities as foreign affairs adviser to Governor Thomas E. Dewey, Republican nominee for president. Mr. Dulles, New York corporation lawyer, has headed the Commission since it was created by the Federal Council of Churches early in 1942, and was a leader in drawing up the Commission's widely-publicized *Six Pillars of Peace*, a statement of post-war principles. Mr. Dulles has been mentioned as probable Secretary of State if the Republican Party is victorious in November.

Fair Employment

New York (RNS):—Leaders of national religious bodies appeared at Senate hearings in Washington to urge continuation of the Fair Employment Practices Committee. Appearing on August 30th was the Rt. Rev. John A. Ryan of the National

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

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

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

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

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

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

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

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

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

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

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

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

THE CHURCH OF THE HOLY TRINITY, 316 East 88th Street, New York City. The Rev. James A. Paul, Vicar. Sundays: Holy Communion at 8 A.M. Morning Service at 11 A.M.

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

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

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

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Catholic Welfare Conference; G. Bromley Oxnam, Methodist Bishop of New York, representing the Federal Council of Churches; the Rev. Francis W. McTeek, of the Congregational Council for Social Action; Clarence E. Pickett of the American Friends Service Committee; and Rabbi J. X. Cohen of the Free Synagogue, New York City, representing the American Jewish Congress. Protestant and Jewish churchwomen were represented at the hearings on August 31, when Mrs. Emory Ross of the United Council of Church Women and Miss Helen Raebeck of the National Council of Jewish Women appeared.

Inter-Race Meetings

Durham, N. C. (RNS):—A five-point program for improving race relations was adopted at a joint session of the Durham Ministers Association and the Durham Ministers Alliance (Negro) here. The program for regular quarterly meetings of white and Negro ministers for the betterment of interracial affairs, appointment by the two associations of permanent committees on racial relations which will meet monthly, preaching by ministers of special sermons September 10 on the Christian principles of proper race relations, and efforts to obtain cooperation of local newspapers and radio stations in supporting and publicizing the joint movement of the ministers.

Called as Pastor

Cleveland, O. (RNS):—Appointment of Mineo Katagiri, Japanese-American, as interim pastor of Dover Congregational, Westlake, was announced recently by church officials, a move which they stated had been strongly urged by the young people of the congregation. Mr. Katagiri is a graduate of Union Theological Seminary, New York, and the University of Hawaii. Mr. Katagiri declared he accepted the call to the Dover church with the hope of developing racial understanding, and hopes to return eventually to Hawaii for ordination and a permanent pastorate.

Preparing a Bill

Moscow (Wireless to RNS):—The Soviet government is preparing a detailed bill to be presented to Germany for every destroyed and damaged church, and for stolen church property, it was revealed here by Georgi Grigorievich Karpov, head of the Soviet Council on Greek Or-

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thodox Church Affairs. The money, Mr. Karpov said, will be turned over to the churches. "The state commission on German atrocities is now collecting all the details in every formerly German-occupied region in order to present a bill to the Germans after the war," the Soviet official declared. "Every town, hamlet, and collective farm has its own committee carefully compiling figures on everything ruined, stolen, or seized. The state commission, which includes Metropolitan Nicholai of Kiev, has even created a special catalogue in which are set out the prices of thousands of items for which a bill will be presented. Meticulous care is taken to make an exact record."

Meanwhile, Mr. Karpov said, wherever churches have been wrecked by the enemy, the state is doing all it can to help local congregations by providing building material for new structures and by other possible means. Asked about churches now being returned to congregations in other parts of the Soviet Union, the official replied: "The churches that are being returned will have to be renovated, and, in fact, are being renovated at the expense of their own congregations. However, the state is doing everything it can to facilitate this task by furnishing lumber, bricks, cement, etc., at low state prices. This makes repair work very cheap and within the reach of even the poorest congregations. But we go further. Whenever the churches experience difficulty in getting plasterers, bricklayers, and other craftsmen, we, as a council, do whatever we can to make arrangements with the appropriate organizations."

Destroy Shrine

Moscow (Wireless to RNS):—Details of the German destruction of Syatogorsk Monastery and Uspenski Cathedral at Pushkinskiye Gory, formerly preserved as a museum in honor of Russia's greatest poet, Alexander Pushkin, have been revealed by the state commission on German atrocities. The commission reported that in March, 1943, long before the battle front approached Pushkinskiye Gory, the Germans began systematic destruction of Syatogorsk Monastery, which they were supposed to be protecting. According to the testimony of Father I. D. Dmitriev, the Germans twice blew up the monastery's main church, Uspenski Cathedral, built in the 16th Century by order of Ivan the Terrible. Walls which enclosed Push-

kin's grave near the Cathedral were wrecked by the second explosion, the cross was blown off the church dome, the bell tower collapsed, and its ancient 200-year-old bell was smashed to pieces. In addition, Nikolsk Church, the monks' cells, the guest house, and other structures within the monastery were totally destroyed by fire. Uspenski Cathedral, the commission said, was filled with piles of bricks, iron, smashed wood, and other rubble, its altar was heavily damaged, and all ikons were blasted out of place and thrown about in confusion. Many, including a large ikon of St. Peter, were riddled with bullet holes. Church property was ruined, and floors were littered with leaves torn out of prayer books and ancient, irreplaceable monastery documents.

Facing Their World

New York (RNS):—Studies in the relationship of Church women to major problems of the Church and the world order are being conducted by interdenominational councils in nine cities and two statewide areas, according to the united council of church women here. The project covers race and religious prejudice, the color problem, community wartime problems, plans for post-war domestic and foreign missions, economic foundations of world order from a Christian viewpoint, and plans for community ecumenical action. At least 600 local councils are expected to send delegates to the assembly to be held at Columbus, Ohio, Nov. 14-16.

Laymen to Meet

Southboro, Mass.:—Bishop Dandridge of Tennessee is to be the guest speaker at a laymen's conference to be held at St. Mark's School over this coming weekend. Others on the program are Bishop Sherrill; Byron T. Atwood of Salem and Everett Bowden of Lynn are to lead a discussion on successful every member canvass methods; the Rev. William Brewster, rector of St. Mark's is to speak on the Church Service League and Harold B. Hebbard is to address the men on the forward in service movement. The laymen's conference is to be preceded by a conference of the clergy.

Prayer Shrine

Dorchester, Mass.:—A prayer shrine was dedicated on September 10th at St. Mark's here at a service at which Bishop Sherrill instituted the Rev. Burdette Landsdowne as rector. He was formerly in charge of the Good Shepherd, Boston.

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Russian War Relief

Los Angeles:—The Rev. Wesley A. Havermale, rector at Santa Ana, reports that the Orange County committee for Russian War Relief, of which he is chairman, has gathered large amounts of clothing. A number of women of his parish have donated used fur coats which they have brought to the parish house of the Church of the Messiah, one of the receiving depots. He also says that tons of warm clothing are being shipped regularly on USSR ships from a Pacific coast port. Two of Mr. Havermale's best helpers are Mrs. Jascha Heifetz and Mrs. Ledia Strother who fought as a private in the Russian army of world war one. Many of the churches on the coast are also filling carton kits for households in the scorched earth sections of the Soviet Union and he states that news of this enterprise in THE WITNESS aroused interest in the effort. For your information our issue of next week will feature a news story on the national Russian War Relief set-up. Bishop Stevens serves on the executive committee of RWR in Southern California. Bishop Gilbert of New York is vice-chairman of the national religious committee.

Boys Damage Church

North Arlington, N. J.:—Two boys, six and seven years old, entered St. Paul's Church here after service last Sunday and set an example of unprincipled and apparently unmotivated mischief for a group of even younger children who looked on. They ripped hymn and prayer books and even warped out of shape a fifty-pound processional cross. Several of the on-looking children ran to the home of the rector, the Rev. John H. Sansom, but the damage had been done by the time he arrived. They knocked over the baptismal font; knocked over the wooden Prayer Book stand and kicked it to pieces. They ripped the cover off the lectern Bible and in some unexplained way bent one of the candlesticks on the altar. They also wrecked a board on which were the names of the forty boys of the parish who are in the service. The rector said that the two tiny children belonged to "typical, decent suburban families" and that there was no suspicion of religious bigotry involved. The families are not members of St. Paul's parish.

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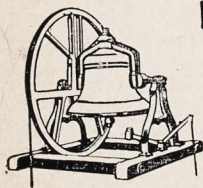
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page eighteen

CHAPLAIN CHARGES UNFAIRNESS

(Continued from page 4)

man Catholic might be senior chaplain at San Mateo.

Mr. Van Delinder stated that his commanding officer had instructed him to discontinue his daily services because of Roman Catholic protests, and that although the order was not enforced, Van Delinder was eventually replaced by a Roman Catholic, after which all Protestant services were discontinued, and two Catholic services were held daily. He related that when Protestant cadet-midshipmen gathered for a song service on a Sunday evening in June, after he had been replaced by a Roman Catholic, they found the piano locked; when they began singing without piano accompaniment, they were ordered by an officer to cease and disband. Christian Science services for which Mr. Van Delinder had arranged were stopped, and the 17-23 year old cadet-midshipmen involved were restricted to the base for three months with only one Sunday liberty.

Mr. Van Delinder closes with the statement that he believes that Protestant chaplains will be unable to do effective work unless the following changes are made in the chaplain corps: That the chaplains be appointed as in the army and navy, on the basis of the percentage which the religious group has in the nation at large; that chaplains be addressed as "chaplain"; that a senior chaplain be appointed for each group to see that the just demands of that group are met; that the senior chaplains at the various bases be more proportionately distributed among the various religious groups; and that a senior chaplain for the corps be appointed who will conduct his office without prejudice and religious bias. (See editorial, page seven.)

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THE WITNESS — September 14, 1944

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THE REV. ERNEST A. DEBORDENAVE
Chaplain serving overseas

I'd like to ask the WITNESS editors three questions and request that they make them the subject of an editorial meeting, with perhaps an editorial on them if the conference results in enough unanimity to issue one. One, do you think that force, at least in covert form, can be eliminated from international relations? Two, do you define peace as absence of armed conflict? If not how do you define it? Three, whatever your definition of peace, do you think a permanent peace can be obtained this side of the coming of the Kingdom of God in its fullness?

ANSWER: We certainly will discuss Chaplain Froggie deBordenave's questions at our next meeting and, if all goes well, we will make them the subject of an editorial. Meanwhile one editor gives his answers: One, certainly in the world today force cannot be eliminated from international relations. Two, peace is the entire world so ordered on a basis of justice and brotherhood that there is no occasion for armed conflict. Three is answered by two.

* * *

THE REV. RALPH MADSON
Rector at Dothan, Alabama

This parson disobeyed the stricture in the title and read Dr. Grant's good column for August 24, and wishes to protest against Dr. Bohanan's pronunciation of two words: "thoroughly" and "travail." Both, according to current dictionaries, are pronounced as written. Perhaps in Rock Creek parish the people have liked "threwly" and "travel," but most people ought to pronounce the words rightly, even in the course of a Prayer Book service.

And I would like to suggest to your Backfire correspondent, the Rev. Charles Lewis Biggs, that his thinking does not make the doctrine of the Presence of Jesus Christ in the Holy Communion unimportant, except, perhaps, for himself. His suggestions are good, as far as they go, but they apply only after a person has some understanding of the importance of the doctrine of the Presence. If the doctrine is really taught, not just talked about, his three suggestions follow very conveniently and have some real point.

It was a good idea to have the young people make their contributions to the youth edition (August 24).

* * *

OTIS F. JOHNSON

Layman of Corpus Christi, Texas

I was especially interested in the two numbers dealing with church architecture. A recent number had something to say regarding religious art objects in the home. I believe that an occasional article on liturgical art would serve to increase inter-

est as to the place which appropriate art plays in all real religions. One of our bishops said a few years ago that most people were familiar with "the beauty of holiness" but that too few were conscious of "the holiness of beauty." Ruskin wrote of the "Sermons in Stones" and surely it is true that beauty in a church adds its quiet but forceful amen to the sermon from the pulpit. The articles in the Church of the Future numbers (June 29 and July 27) showed us the promised land of better church architecture, but there were no guides as to how to reach it, no cloud of smoke by day or pillar of fire by night. It would help none to say "get a good architect" for that would only add another mystery as to what is a "good" architect. I wonder if the qualifications listed in Exodus 31 are any help or have they been out-moded along with much of our traditional architecture? I believe discussion of these matters would be enlightening.

* * *

THE REV. MILES W. RENEAR

Priest in charge at Neligh, Nebraska

The Rev. Charles Lewis Biggs writes (THE WITNESS, August 24th) that he "cannot think that the doctrine of the presence of Jesus Christ in the Holy Communion is important" and suggests that a communicant should remember our Lord—"His living of course rather than His dying," should offer himself to God, and should "declare his solidarity with Christians throughout the world."

On the basis of this approach may I suggest a new and more fitting way to come to God the Father. I cannot think that the doctrine that God is in Christ is important. Instead, why not teach that each Christian does three things when he turns to God: 1. Remembers God—His existence of course rather than His love. 2. Offers his soul and body to the Oversoul of the Universe. 3. Declares his oneness with all finite creatures, vertebrate and invertebrate, vegetable, animal, and mineral. This done, I believe the doctrine of God's redemptive love will take care of itself.

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