

The WITNESS

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SEPTEMBER 21, 1944

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WORLDLY FOLKS QUESTION
CHIMNEY SWEEPS BEFORE
OLD CHRIST CHURCH

(See page four)

SOUTH LOOKS AT RACE PROBLEM

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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VOL. XXVII

NO. 6

CLERGY NOTES

GILFILLAN, PERRY M., formerly rector of
St. Philip's and St. Stephen's, Detroit, is now
the rector of St. Mark's, Waterloo, Iowa, and
in charge of St. Luke's, Cedar Falls.

HOSKIN, WALTER E., deacon-in-charge of
St. Thomas' Church, Berea, Ohio, was or-
dained priest by Bishop Beverley D. Tucker
in Trinity Cathedral, Cleveland, on Septem-
ber 6th.

LUDTKE, FREDERICK T., a graduate of
Nashotah, became the assistant of St. James',
Milwaukee, on September 16th.

NITCHIE, FRANCIS R., is now the presi-
dent of the standing committee of the diocese
of Vermont. Address: Box 266, Northfield,
Vt.

NOCE, SISTO J., in charge at Farrell, Pa.,
is to be in charge of St. Anne's, El Paso,
Texas, effective January, 1945.

PARKER, ALBERT R., in charge of St.
Andrew's, Framingham, Mass., is to retire
from the active ministry, effective October
1st.

PATTERSON, GEORGE S., assistant at St.
Paul's, Milwaukee, for several years became
the rector of the parish on September 1st.

PLATTENBURG, Stanley, formerly rector of
St. James', Columbus, Ohio, is now the rector
of Trinity, Utica, N. Y.

SPEARS, ROBERT JR., formerly assistant at
Olean, N. Y., is now the rector of St. Paul's,
Mayville, N. Y.

WHITMORE, HOLMES, retired on September
1 after serving St. Paul's, Milwaukee, for
thirty-four years.

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.

The Obstacles to Cooperation Discussed by Scholars

*The Antagonisms Between Groups and Races
Are in Large Part Rooted in Economic Fear*

By F. Ernest Johnson

Research Director of Federal Council

New York (RNS): — "Nothing is more erroneous or misleading than to suppose that cooperation among Americans, and indeed among the people of the world, is inherently impossible" was the conviction expressed in a statement issued at the conclusion of the conference of science, philosophy, and religion at Columbia University here.

"We are a divided people," the statement declared, "not because there are differences among us; it is rather that we emphasize the significance of the differences because we are a divided people. If the differences in pigmentation which are supposed to account for so much hatred among us were through some miracle to disappear," it continued, "we should surely find other reasons for discriminating against large groups of the nation. This is because discrimination exists not in its objects but the people who feel it."

The Conference stressed that antagonisms between groups are in large part rooted in fear—perhaps mostly economic fear—that keeps competing groups apprehensively watching each other. Thus what appears to be fundamental hostility due to skin color may be fear of displacement on the job.

Ominous words were spoken about impending conflict between Negroes and whites when industrial reconversion gets underway. Yet impressive examples were given of industrial situations in which goodwill and practical realism have made it possible for white and Negro workers to work side by side, making their contribution to the war effort without the color issue arising at all.

It was pointed out that Brazil has no race problem, and that the absence of race friction in Russia is

not a new phenomenon but goes back into pre-revolution days.

The idea was advanced by a scholar who might be called religiously "neutral" that the Catholic tradition as well as the legal concepts which prevailed in Spain and Portugal influenced Latin-American culture in the direction of interracial goodwill by giving the Negro the status, not of a chattel, but of a person. Oriental members of the conference emphasized the cleavage between east and west, although a Chinese scholar insisted that it is exaggerated. It was also suggested that the cleavage between the Soviet Union and the west is the most significant in the world today.

The conference frankly recognized the growth of tension and conflict. But the uses of conflict, the possible contribution of pressure groups to social growth, and the vast potentialities of education were highlighted in the discussions.

Considerable attention was given to the difficulty of communicating ideas and achieving understanding because words carry different meanings to different people, because of "mind-sets" and prejudices, and because sharp conflict of interest keeps people from even desiring to come together. Sometimes, it was said, the first result of "getting together" is to sharpen conflict. Cooperative effort, a project to be done that cuts across group boundaries, seems to be worth more than the hours of preaching about overcoming differences and more than scientific data fed to people whose aversions are below the rational level and therefore do not yield to reason.

It was impressively shown however that biology, anthropology, sociology and psychology have now

given an "underpinning" to the moral aspirations of mankind and science is thus on the side of goodwill. At the same time there seemed to be agreement that the ethical "commandments" on which all the great religions agree give us the basic charter for a spiritual commonwealth that will exalt man to man.



F. Ernest Johnson is the research director of the Federal Council of Churches and a professor at Columbia University

MEN FOR MINISTRY ARE SOUGHT

New York:—In accordance with action taken by the National Council in April, the Presiding Bishop has appointed a committee on the post-war ministry, with Bishop Tucker as chairman. The committee has been set up to keep in touch with service men who are thinking of going into the Christian ministry, and to place before suitable service men the claims of the ministry as a vocation. Contacts are made with Chaplains in the armed services, and already some of the chaplains have responded with names of men whom they regard as good future material. The committee corresponds regularly with such men, and sends them literature to aid their consideration of the ministry as their post-war vocation.

THE PICTURE ON THE COVER

New York:—The picture on the cover is the famous one by Svinin in the Metropolitan Museum of Art. It is called *Worldly Folks Questioning Chimney Sweeps Before Christ Church, Philadelphia*. Those familiar with the historic church will recognize it in the background of the picture.

MISSISSIPPI CLERGY HAVE MEETING

Vicksburg, Miss.:—"Free enterprise has been a myth since Columbus started with borrowed money for unknown destination." . . . Anti-Semitism is a snake to be crushed." . . . "The spiritual needs of the Negro are the same, except for environmental differences, as those of other races and the Episcopal Church is missing a major opportunity in Negro work." . . . "The Holy Spirit works through the Church but is not confined to it." Such statements were in the report of the findings committee at the conference of the clergy of Mississippi, meeting at All Saints College. The report, prepared by E. L. Malone, A. B. Keeling, a Negro, Robert Allen and Charles G. Hamilton, caused but one serious debate. That came over the free enterprise statement with a minority standing for government non-interference. The conference was aware of the rising fascism in the south which is using the race issue as a smoke screen and was almost unanimous in opposing it. Bishop Duncan Gray, summarizing the conference, found in it evidence that there is room in the Church for every viewpoint for those who are loyal to its history.

LABOR SERVICE IN DETROIT

Detroit:—In organized labor one finds "the true significance of the word 'brother' that has been lost by an over-sophisticated, middle-class Church," said the Rev. Joseph Fletcher of the faculty of the Episcopal Theological School at a service for labor held in St. Paul's Cathedral. He also charged the press with misrepresenting organized labor and cited the recent transit strike in Philadelphia as an example. Another speaker at the service, conducted by Dean Kirk O'Ferrall, was John Ramsay, Presbyterian, who is now public relations representative of the CIO. He said that "unfor-

tunately I find a lot of leaders that are not in the Church. The rank and file as a whole are in the Church. Great numbers want to be but during the economic depression they did not feel at home there and that is why we have so many store-front churches today." He said that he became active in labor unions because "what I learned in church made me feel some responsibility for conditions in our times."

Cathedral of St. John the Divine. Bishop Manning preached. The service was attended by many officials of the United Nations and by the representatives of many organizations. The royal marine band led the procession into the cathedral, followed by details from the royal air force, the British navy, the British merchant seamen and the midshipmen's school of the United States navy.



Peter and Suzanne are the children of the Rev. and Mrs. Harold L. Hutton of St. Paul's Church, Pawtucket, Rhode Island

WESTERN NEW YORK CLERGY MEET

Niagara Falls:—The clergy of Western New York held a conference at the DeVaux School on September 6-7 with the principal addresses given by the Rev. Don Frank Fenn of Baltimore. It was followed by a similar conference for laymen. Bishop Davis presided at both conferences.

SERVICE FOR VICTORY OF BRITAIN

New York:—At the request of the Archbishop of Canterbury a service of thanksgiving for victory in the battle of Britain was held at the

SERGIUS BULGAKOFF IS DEAD

Geneva (Wireless to RNS):—The death in Paris of Sergius Bulgakoff, noted Russian Orthodox theologian, has been reported here. A leader in the Orthodox Institute in Paris, he wrote many theological works. His death is considered a great loss to the ecumenical movement and especially to the Faith and Order Movement in which he took an active part. He was a visitor to our General Convention that met in Atlantic City and was a speaker at one of the forums sponsored by the Church League for Industrial Democracy.

THE WITNESS — September 21, 1944

The Germans Must Be Punished Says Dr. Karl Barth

Noted Theologian Declares They Conducted Struggle Against God and Must Now Suffer

By Religious News Service

Geneva (By Wireless)—The German people are "in God's hands" and must face the consequences of their guilt, Dr. Karl Barth, internationally known Swiss theologian, declared here in a message which attempts to define the tasks confronting the Church at the end of the war, especially regarding the German people. Dr. Barth said the German people had "failed so terribly" because it had conducted a "struggle against God" and thus "placed itself in the wrong on the human plane." The German people, he asserted, must now "undergo the bitter experience that God, who forgives sins, does not allow Himself to be mocked, and that human insolence is not able to shake the throne of mercy. It must learn this meaning of the present experience, and meet the gracious God whom it wished to reject, but who does not allow himself to be rejected."

While insisting that Christians must recognize the guilt of the German people, he warned that they must not bear grudges after the "restitution and severe punishment" which will accompany Germany's defeat. "When German military might is made harmless, it is not for us to judge again when God has already passed judgment," he stated. "It will be those who have been unreliable during the past years who will betray themselves in the future by not getting over their grudges."

The one-time professor in Bonn University, Germany, who was expelled in 1935 for refusing to take an oath of loyalty to Hitler, counseled that "Christians should not talk too quickly or too glibly about the common and equal guilt of all, but should recognize real distinctions in the realm of responsibilities and their inevitable consequences." Stating that these distinctions cannot be blotted out "simply by a general pardoning and forgiving," he stressed, however, that "this must not prevent the Church from believing and professing that He who governs the world is a gracious God, who forgives sins."

"Amid present day happenings," Dr. Barth said, "it is the responsibility of the Christian Church to see that the word in which the deepest truth of the kingdom of God and Jesus Christ is set forth should not be suppressed, but clearly stated. That word is the forgiveness of sins. . . ."

"The German people are in God's hand, in the severe hand of a gracious God. After having had to resist them, we must take our stand on this certainty. That is what we will have to say to the Germans when we can talk with them again. We shall be unable to take their responsibility and its bitter consequences away from them. We will have to ask them not to try to disown that responsibility, nor avoid its consequences."

LENINGRAD CHURCHES AID ARMY

Moscow (Wireless to RNS):—In the three year period ending June 30 churches in Leningrad collected 8,672,500 rubles for the state defense fund to supply planes, tanks and other equipment to the Red Army, it was reported Sept. 12 by the Journal of the Moscow Patriarchate. In addition aid donated for wounded soldiers amounted to 2,356,600 rubles. During the first six months of this year more than 2,000,000 rubles were collected by churches of the Novosibirsk diocese. A special message was sent to Joseph Stalin informing him of these efforts. In reply Stalin asked that "you convey to the clergy who collected gifts for Red Army fighters and for aid to their families my greetings and gratitude and those of the Red Army."

MISSIONARIES RETURN FROM CHINA

Los Angeles:—Dr. and Mrs. Logan Roots, their three children, and Sister Elizabeth of Central China College have arrived here from China. All are in excellent health.

Worshippers leaving a famous church in Berlin in 1937 during the days when many churches were effectively resisting the Nazi. They are among the millions that Karl Barth says must pay consequences for "the struggle against God"



For Men and Women of the Armed Forces

Clip and mail with your letters.

The question of whether or not the Church should participate in political activities is being debated hot and heavy in a lot of places these days. In Hungary, Bishop Zoltan Turozzi of the Evangelical Lutheran Church, says it should. Points out that to exclude Church members from political life deprives the nation of the views of a considerable part of its population, and says that churches must preach what is valid for today. . . . On the same subject, Dr. Liston Pope of Yale Divinity School told conference of science, philosophy, and religion at Columbia University that "if organized religion would exercise significant influence on society it must learn to deal with pressures and pressure groups." Says religious institutions must partially transcend all pressure groups, but must "recognize their responsibility in the issues that arise between contending social factions and implement their principles of justice by giving condemnation or support to particular groups and policies in concrete situations". . . . United Council of Church Women protests vigorously the racial discrimination practiced in the Senate office building and Senate building cafeterias in Washington. Mrs. Emory Ross, assistant secretary of the council, charges in a message to President Roosevelt that a party of women, which included a Negro, was denied service at both places when group was in Washington to plug for permanent FEPC. Says: "We have all built those buildings . . . to serve in carrying out the justice and freedom promised to all citizens by the Constitution of the U. S. That freedom must not be denied within their very walls". . . . Dr. J. L. Horace tells national Baptist convention in Dallas that Jim Crow walls must come down. Says he discovered from personal tour of ten army camps that "Negro soldiers in the uniform of Uncle Sam are treated generally worse in being subjected to discriminatory and humiliating segregation than are Nazi prisoners whom they are assigned to guard." . . . Soviet high command awards Father Julian Losiewski of Tykocin, Poland, the Red Army medal "for military achievements." Seems that long before arrival of liberating Red Army, Father Losiewski asked his parishioners to watch where Germans were laying mines; when Red Army approached, Father Losiewski forwarned them, and a dam, bridge, and many important buildings were saved. . . . Journal of the Moscow Patriarchate reports that in three year period ending June 30, churches in Leningrad collected 8,672,500 rubles for state fund to supply Red Army with military equipment. Also donated 2,356,000 rubles for aid to wounded soldiers. In acknowledgment of these efforts, Joseph Stalin asked that "you convey to the clergy who collected gifts for Red Army fighters and for aid to their families my greeting and gratitude and those of the Red Army."

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CHURCHMEN TO HOLD PEACE CONFERENCE

New York (RNS):—Methods of making the Church an important factor in achieving world order will be discussed by a special commission of 25 prominent churchmen named by the Federal Council of Churches' commission on a just and durable peace. Devoting itself to the peace strategy of the churches, the commission will attempt to define aspects of the Christian faith relative to the problems of peace. The commission will seek to establish the place of the churches in influencing public opinion, and the methods that appropriately may be used by churches in this respect. A second study commission is being formed to appraise the international situation and such developments as the Dumbarton Oaks, Teharan, Moscow, Cairo, and other conferences in the light of the churchmen's approach to a peace based on spiritual principles. Both groups will complete their work by December 15.

NATIONAL COUNCIL DOING WELL

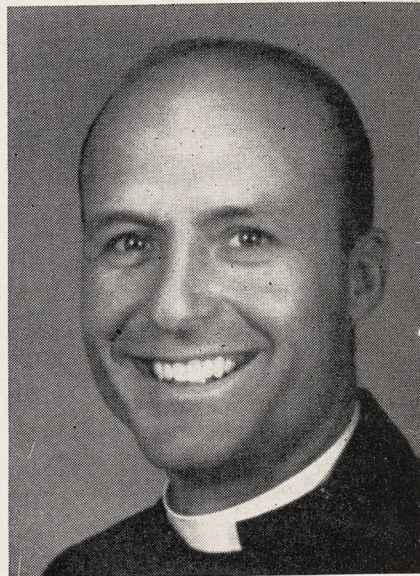
New York:—Lewis B. Franklin, treasurer of the National Council, reported on September 5th that "allowing one month for collections and remittance, the amount paid to September 1st was 110% of the amount due. Eighty dioceses and districts out of 98 are in the 100% column."

MILWAUKEE RECTOR TELLS OF EXPERIENCES

Milwaukee:—The Rev. Holmes Whitmore retired on September 1st as rector of St. Paul's Church here, which he has served as rector for 34 years. Civic and Church leaders joined with several hundred members of the parish for a dinner in his honor on September 7th. He has had a notable career both as a Church and civic leader. He was on committees that organized the first Boy Scout troops and the first Red Cross chapters in this city. Always an advocate of Church unity he helped found the Council of Churches in the county which he served as president. He was also president of the Council of Social Agencies and of the Family Welfare Association for several terms. In 1931 Dr. Whitmore was near death with a leg infection which required amputation to save his life. "That didn't keep me down long," he said with a chuckle at the dinner. "I came back in a hurry."

CHURCH COUNCILS NON-ESSENTIAL

New York:—Our National Council is non-essential if you take the ruling of the War Manpower Commission. They have ruled that all national and international Church agencies are only "collateral" and "supervisory" and consequently not essential. The executive committee of the Federal Council of Churches has requested that these agencies be placed on the essential list.



This genial looking parson is the Rev. Clarence R. Haden Jr., the rector of St. Paul's in New Orleans

RED ARMY HONORS A PRIEST

Moscow (Wireless to RNS):—With the entire population of the town crowding the public square as spectators, Father Julian Losiewski of Tykocin, Poland, was awarded the Red Army Medal "for military achievements" by representatives of the Soviet High Command on the Eastern Front. The citation accompanying the award revealed that long before the arrival of the liberating Red Army, Father Losiewski began to ask his parishioners to watch where the Germans were laying mines, so when the Russians arrived they could be forwarned. Almost every parishioner responded to the priest's request, and when the Red Army approached, Father Losiewski waited outside the town and informed sappers where the mines were located. As a result, it was possible to save the dam, bridge, and important buildings at Tykocin.

THE WITNESS — September 21, 1944

EDITORIALS

No Racial Exclusiveness

ON SEVERAL occasions in the past this paper has devoted a number almost exclusively to the Negro. In all of these we tried to make our position clear on what is generally called "The Race Problem." This position is that the gospel we profess proclaims equality of all men before God and the abundant life for all on equal terms. It is time to translate these principles into political, economic and cultural fact. The abolition of racial exclusiveness is a Christian aim. The road to that goal is through continuous instruction of youth in the meaning of equality of rights for all races; the outlawing of any restriction of rights or establishment of privileges because of race or nationality; the provision of the equal economic opportunity that enables cultural development for all.

We believe further that the abolition of racial exclusiveness is absolutely essential if the aims of the United Nations are to be achieved abroad and if we are to avoid riots and perhaps civil strife at home. Certainly there would be few to deny that all through our war effort there runs another conflict, endangering our success and menacing our future. It is the discrimination of white man against Negro — and Christian against Jew also — in training camps, factories, shipyards, railroads and in legislative halls where the advocates of white supremacy raise their fanatical cries. This discrimination at home merges into the worldwide question of white supremacy. Wendell Willkie brought it back with him from the Far East as did also Henry Wallace. And Pearl Buck joined these two statesmen in issuing the warning that "the main barrier between east and west today is that the white man is not willing to give up his superiority and the colored man is no longer willing to endure his inferiority."

All of which is by way of introducing the article in this number by Mrs. Francis O. Clarkson. When an issue of *THE WITNESS* devoted to the Negro appeared some time ago she wrote us an interesting letter criticising certain statements in it. We

therefore asked her to write an article setting forth her own point of view. Mrs. Clarkson is known to us as a devout Church woman who has worked hard and long not only *for* Negroes but *with* Negroes. We honor her for the good she has done. We respect her for the opinions she holds. We even accept her charge that we of the north must be more patient with those of the south who are trying to do a long-time job, though in so doing we would remind her and others, particularly in the south, that it has never been our claim that there is less discrimination there than in the north

—discrimination of a different sort perhaps, but still discrimination. That we also disagree with Mrs. Clarkson in many respects we have again tried to make clear in this editorial: equality of opportunity for all or no peace for the world. That, we believe, is the decision of God working in history.

Profits or Welfare?

EVIDENTLY there are two theories of what constitutes prosperity, one is profit and the other welfare. These opposing views underlie the debate over the war surplus of manufactured goods. One well-known eastern mayor proposes that the army and navy cutlery should be destroyed — as if there were not plenty of families in the United States who could use more knives, forks and spoons! It sounds like the old stupid folly of suggesting prosperity by keeping up prices, whether people can pay them or not. Plow under the cotton, kill the suckling pigs, even if thousands of people are hungry and ill-clad! The trouble is not that "theorists" get hold of the government from time to time, but that men without imagination, men who cannot think of human welfare except in terms of money — cash! — blunder and bungle along and propose silly solutions of economic problems.

But suppose the cutlery factories are left without enough peace time orders? (They have had plenty during the war!). Then let them make something else — just as you do in wartime. Convert! There is nothing sacred about machines. After all

"QUOTES"

TO TRY and have a democracy at home and domination abroad after this war will write finis to our experiment. We will have another world war in twenty-five years. We will be hated overnight if we try to dominate the world. We are going to have a new world for everybody or a new world war for everybody. When God faded out of the mind of Europe then men could not stand the emptiness. They turned to the half-gods, the dictators. Fascism and Nazism. If God is forgotten by us then we too will turn to the half-gods. If we have freedom and equality for all then we will have a true democracy, but if we mean freedom and equality for some then we will perish.

—E. STANLEY JONES.

this terrific strain of war production, since 1941, why not give away, or sell cheaply (not through fly-by-night corporations and middlemen) the surplus materials that have been accumulated and can be used for peacetime purposes?

At the end of the Civil War General Grant told the southern cavalymen to keep their horses. They would need them for the fall plowing. Why must millions of tons of everything, from tractors to

shoes, be kept off the market after the war is over in order to keep prices up and the consequent margin of profit for manufacturers and producers?

From the religious point of view to destroy food or apparel or utensils or tools needed for human beings is sin, whether they are the fruits of nature or the products of human toil. Natural wealth means not the money of the few, but the welfare of all.

South Looks at Race Problems

by Mrs. Francis O. Clarkson

*Churchwoman of Charlotte,
North Carolina*

LET me say in the beginning that I am no authority on the racial problem. I am simply speaking as one who lives where the population is about equally divided between Negroes and whites, and who has watched with interest the developing inter-relationships between the two races, sometimes with pride and joy in the increasing friendliness and ability to work together and sometimes with grave concern over the ill will and bitterness too often exhibited on both sides.

This article is to be no record of the achievements of the Negro in the south, these can be found in accounts of various agencies, inter-racial commissions, etc., open to all who are interested. My excuse for writing is that there is so much misunderstanding and consequent ill will evident between Christians in the north who are interested in the Negro's development and Christians in the south who are likewise interested, that between them a great harm is being done the cause for which they are both working. If I can make a little clearer the viewpoint of the southerner and at the same time try to understand, or at least be sympathetic with, the viewpoint of the northerner, I shall have done something.

The inter-racial situation in the south is quite different from that in other sections of the country. We must recognize this in the beginning. We all, I believe, are willing to admit that the background of any problem must play an important part in its solution and cannot be ignored. The background of relationships between these two races of peoples in my section is entirely different from that in the rest of the country. Less than a hundred years ago the Negroes of the south were absolute slaves. They were not free people who had been subjected temporarily by war or some such method, but so far

as this section of the world was concerned they were known only as a slave race, already in bondage when they were brought into the south and sold to the white man. For generations they remained in slavery, regarded by the white man as an inferior race of beings incapable of any real development other than physical. Even those who treated their slaves with consideration and kindness and even those few who freed them, held this same view. And, of course, there were many who regarded them almost as animals and treated them accordingly. We can scarcely comprehend how Christian people could hold fellow human beings in such regard, but we must remember that inherited attitudes are hard to change and that many things which we countenance today will not be tolerated tomorrow.

Then came the sudden freeing of this people who had been known only in slavery, and to add to the transitional readjustments difficult enough in themselves, there was the impoverishment of the white man, his political enslavement in many instances where he was disfranchised, and then the placing of the Negro in political authority over him. And so came a period when strife was all the more bitter because it had to be hidden, and smoldering ill will burst into hatred from time to time. Then began to develop the jealousy and fear of the lower income whites who saw in these freed Negroes a threat to their jobs. Tensions grew as difficult situations multiplied.

But even in those days of terrific struggle there were some who saw the capabilities of these black people and began the slow process of developing a real people out of a slave race. There were New Englanders who came down and gave their lives to the education of the Negroes, bringing with them

the interest and financial help of those at home. Little schools began, and soon colleges and training centers. There were also southern leaders, men who even as slave owners, had felt a real responsibility, who now faced the problem of helping in these adjustments and who saw the possibility of such a development of the Negro that he might take his place and make his contribution in the life of the south.

IT IS interesting to notice in looking back how the work for Negroes has developed. At first everything was planned and done by the white man for the Negro. Then as he began to become educated, he began to plan some himself, and we find men of the type of Booker T. Washington giving their lives to the realization of the vision for their race. Then came the day when these leaders, white and black, both working for the same cause, came together and a mutual confidence and desire for real cooperation was evident. And so was born the great inter-racial movement in the south — a recognition of the abilities and the good will of both races and a realization that only in planning and working together can a real and permanent adjustment be made.

THE SANCTUARY

A PRAYER FOR V-DAY

ALmighty God, our Heavenly Father, we offer unto Thee, humble and hearty thanks for the victory with which Thou hast blest the cause of freedom and for once more guiding our feet into the way of peace. In this hour of triumph keep us humble and fully mindful of our dependence upon Thee, remembering that Thou alone canst enable us to secure through this victory in war a just and durable peace.

Grant that in our treatment of our enemies we may put aside hatred and resentment, and under Thy guidance follow the path of justice.

For all the nations of the world we pray that Thou wilt guide them into the way of justice and truth and establish among them that peace which is the fruit of righteousness, that they may become the Kingdom of our Lord and Saviour, Jesus Christ.

We remember before Thee, Heavenly Father, those who have given up their lives in the struggle to uphold the right of all men to freedom. Grant unto them, O Lord, joy and peace and greater opportunities of service in the new life to which Thou has called them. Stir up in us who survive here on earth the will to dedicate ourselves with equal devotion to the task of winning a peace worthy of their sacrifice and in conformity with Thy righteous and loving purpose. All of which we ask in the Name of Jesus Christ our Lord and Saviour. Amen.

—By the Presiding Bishop

Conducted by W. M. Weber.

All of this has been very slow and I must in honesty admit that there are still a great many today who would like to see the Negro virtually a slave. There are others who are indifferent and so long as they can pass by on the other side do not concern themselves. But there are some who have caught the vision of the two races working together for their common good, and this number is growing and its influence is being felt. By this I do not mean the building of social equality in the sense of sharing the so-called social pleasures, I do not know that that will ever come in the south. If it does, it is so far in the distant future that I cannot see it, but I am thinking of social equality in the broad sense of the word, each having his place in our society, an equal opportunity to develop in all of these ways in which man should grow.

If I may, I shall refer simply to some of the progress made recently in my own community, a town of about 100,000 population and of course the only place I have observed at first hand.

In the past two years, the community chest has broadened its field of Negro work, not just because a few leaders saw the need but also because there was a growing feeling on the part of contributors at large that more chest money should go to Negro work. The Negro YMCA which had been a very small volunteer group now has a full time Negro executive and is working out a real boys' program. The Negro YWCA has been in existence for a number of years with a general secretary who is one of the most respected women, white or black, in our community. A year ago she was given a full time Negro girl secretary to handle the growing program of girls' work. Both of these agencies have boards of their own race which run them and which meet from time to time with the inter-racial committees of the white agencies to discuss general policies. In addition to these, recently a Negro Boy Scout executive has been secured to lead Negro troops.

Then, about two years ago, there was begun in a very simple but amazing fashion by a young Negro girl, a little kindergarten for the children living around whose mothers were gone all day in domestic service. She sought financial assistance from some of her white friends and now it has become a real day nursery, a member agency of the community chest.

These are indications of the growing acceptance of responsibility by both races. There are various bits of work being done by the churches. Perhaps the most significant is Bethlehem House, a Negro community center established about two years ago, the property given by a devoted white woman of

the Methodist Church. It is run by an inter-racial board.

Space does not permit me to tell of the progress made in the Negro public schools, of the growth of Negro parks, the more decent housing conditions. These are all far from what they should be, but the direction is uphill and we can actually see the progress. Better still, we have caught the vision of what should be and are trying to build toward it.

Economically, the Negro's position which was already improving, has been given an impetus by the war conditions, resulting from increased employment, etc. We hope that he will not drop back to the low wage level of the past years, and we do not believe that he will.

Politically, the Negro vote in our city is growing. Its growth is welcomed by many of the white people because it has been gradual and is largely the result of education and not of demagogic methods. We do not have Negroes on the city council nor on the school board, but that time is coming. And I hope that when it does arrive it will be because all of us see the justice of their representation and not because of the pressure of hard feelings and hatred.

IN ALL of this development I believe that the progress which has been permanent has been for the most part built by good will. Indeed the building of this good will itself has been the greatest achievement. It has been a very gradual process with much patience on both sides, and that is why we count its cost so great and why we fear its destruction. Human relationships at best are intangible, fragile affairs, the work of years in this realm can be destroyed in a few moments. That is why we southerners ask for "safe" Negro leaders, not meaning those who do nothing, but those who are willing to tread lightly, to go slowly that they may have time to see both sides of these questions, to hold in abeyance their own justifiable impatience not because they are compromising their ideals but because they are facing conditions realistically and are willing to go slowly that they may build permanently.

And so may I close by asking your understanding and sympathy and your patience with those of us in the south, white and black, who are trying to build better race relations. At times we move so slowly that to you I am sure we seem to stand still. But good will cannot be forced nor can it be rushed. We are trying to build public opinion and we have many obstacles to overcome. One of our chief causes of concern is the demagogue, ready to rise at a moment's notice flying his banner of "white supremacy." Sometimes with the best intentions and most innocently you from other

sections play right into his hand. That is why at times we seem to you, I am sure, very rude in rebuffing your offers of help and advice. It is only that we fear the tension already tight will be snapped by a few words innocently but thoughtlessly spoken. There are many adjustments which I personally should like to see come to pass immediately, but I know that they will take years, they are the things to which we shall have to win public opinion. It's a long, hard road ahead of us to final complete inter-racial adjustment and good will, but I am willing to travel it with all the patience and sympathy of which I am capable, because I believe that the goal is worth every effort and because I know that it can be finally achieved by God's grace and man's work.

Talking It Over

By

W. B. SPOFFORD

THE rector of Grace Church, Manchester, N. H., Bradford Young, is a man I love and respect. He is also a man with whom I differ. In *Backfire* (Sept. 7) he jumped on us because he feels we are not fair to the Roman Catholic Church. I hope that since writing it he has read that long piece in *Life* by William Bullitt, which virtually advocates a war against the Soviet Union by the United States and Great Britain, which he claims is the point of view of high officials of the Vatican. Brad now writes us another letter in which he advocates a negotiated peace and says that we must love the Nazis.



He has read, I presume, about the Nazi death factories at Lublin and elsewhere. That story was given to the world by the Russians so I presume there are those in America who yell "war propaganda," even when our own Mr. Hull says that it is true. So I will tell him another story about the Nazis whom he says we must love. This one is from Cardinal Gerlier, the highest ranking Roman Catholic in France, and was told to Ed Johnson of the Field publications in a private interview which was attended also by Mrs. Jane Masters Chaumont who formerly lived in St. Louis, and she later testified to the accuracy of the Cardinal's words.

THE WITNESS — September 21, 1944

After first relating some horror stories which he had received second-hand, the Cardinal said: "Those things I know to be true, but now I will tell you what I have seen with my own eyes. On one of the last days before the Germans left Saint-Genis-Laval there were 100 to 110 persons imprisoned in a house. They were locked inside and then machine guns were fired into the house. There were several women among them and I believe there was also one priest, but of that I am not able to say of my own knowledge. After the machine-gunning the house was set afire and all who tried to escape were shot down. Then dynamite was thrown into the burning house and the house and all in it were blown up. I was present when they took out the corpses. I should not say corpses. There were hands and pieces of bodies but every trace of identity was destroyed. I have never seen such a horrible spectacle. Those who examined the pieces of bodies found traces of nails that seemed to have been driven into the bodies. But again I don't wish to say because I did not witness that being done."

Johnson asked the Cardinal if France could forgive and forget what her people had suffered. "There should be forgiveness because that is the law of Christ," replied the Cardinal. "But always we should take measures that such things should not happen again."

Not, my dear Brad, by sitting down at a table with the murderers of Lublin, Saint-Genis-Laval, and countless other places throughout Europe. First unconditional surrender and then "always we should take measures that such things should not happen again."

And if the opinion of perhaps the world's foremost Protestant theologian is needed to strengthen that of the French Cardinal, you have it on page five this week: "Christians should not talk too quickly or too glibly about the common and equal guilt of all but should recognize real distinctions in the realm of responsibilities and their inevitable consequences."

New Books

***Indispensable

**Good

*Fair

****Christianity and Classical Culture.** By Charles Norris Cochrane. Oxford University Press, New York, 1944. \$5.00.

Reinhold Niebuhr has well described this book as a "profound analysis of the inadequacies of the classical mind in coming to terms with the unique realities of history, in contrast to nature or rea-

son." While Cochrane writes as an historian, he is not an "impartial" historian of the type which pretends to an impossible "disinterestedness." He has convictions — Christian convictions — and therefore his work is all the more valuable to Christian readers. It might be regarded as a study of the difference between Cicero's *De officiis* and Augustine's *De civitate dei*, though it is presented as a study of the history of thought in this period. Reviewers have criticized it for dwelling too exclusively in the world of ideas, for history is after all made by men; and it should be supplemented by such books as Nock's *Conversion* or Labriolle's *La reaction païenne*. In its special field, however, it is a superb piece of work, and even parsimonious clergy will find it a rewarding investment. Many sermons can be preached from every chapter.

—R.M.G.

The Hymnal Presents

HYMN OF THE SAVIOUR

THE *Hymn of the Saviour*, appended to *The Tutor*, by St. Clement of Alexandria, is one of the earliest known Christian hymns. It is a succession of epithets of Christ, some of them Scriptural and some of Clement's own invention. The latter although poetical are occasionally bizarre, so that paraphrase rather than translation is called for. A twentieth century congregation could scarcely be expected to address its praise to Christ in such phrases of Clement as "Bridle of colts untamed," or "Wing of unwandering birds." The paraphrase used in *The Church Hymnary* was written by Dr. MacGill and begins, "Lead, holy Shepherd, lead us." The paraphrase used in previous editions of the *Episcopal Hymnal* was written by Dr. Henry M. Dexter and begins, "Shepherd of tender youth." The following paraphrase was written by Dr. F. Bland Tucker for the *Hymnal of 1940*.



Master of eager youth,
Controlling, guiding,
Lifting our hearts to truth,
New power providing;
Shepherd of innocence,
Thou art our confidence;
To thee, our sure Defence,
We bring our praises.

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*Thou art our mighty Lord,
Our strength in sadness,
The Father's conquering Word,
True source of gladness;
Thy Name we glorify,
O Jesus, throned on high,
Who gav'st thyself to die
For man's salvation.*

*Good Shepherd of thy sheep,
Thine own defending,
In love thy children keep
To life unending.
Thou art thyself the Way:
Lead us then day by day
In thine own steps, we pray,
O Lord most holy.*

The hymn contains a fourth stanza ending "Let word and life acclaim Our Lord and Saviour." Titus Flavius Clemens (Clement of Alexandria, c. 170-c. 220) was one of the fathers of the early Eastern Church whose extant works are still of great importance to students of Christian doctrine.

—HOWARD CHANDLER ROBBINS

The Living Liturgy

By MASSEY H. SHEPHERD, JR.
Professor at Episcopal Theological School

A SUMMER'S DREAM

THE laity may be interested to know that the clergy are addicted to modest nightmares. They are liable to attack any night of the week, but the Sunday afternoon nap is the moment of least resistance. These marauders of clerical sleep love church services and like to pose as Masters of Ceremonies. Their aim is to prevent their subject from finding the proper psalm for the day. Or, if the curé succeeds in overcoming that obstacle, and the second blockade set up at the second lesson, they are sure to stop him cold when he tries to find the Collect. He is lucky who does no worse than read the one for St. Matthias when he knows all the time he ought to be reading the one for the Thirteenth Sunday after Trinity. Occasionally, these triflers play a more flamboyant role. Dean Ladd described one of this kind in his *Prayer Book Interleaves* (called "Profanity in Church"). By



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all means read it, if you have not done so. His experience gives me an excuse for relating one of mine — for the truth of which I am ready to vouch with my honor.

It seems I had been asked to take the service on the first Sunday of the month, a hot summer month, at a church which I only remember to have been "fashionable." Assuming the service was at 11 o'clock, no one having informed me otherwise, I arrived a half-hour beforehand, only to find the church crowded to the doors (*sic*) ever since ten. On the way my bag with my vestments had disappeared. This circumstance plus my tardiness plus the heat sent the anxious ladies of the altar guild into a veritable paroxysm of reproach. (This proves, of course, whatever else, the fantastic nature of dreams. For altar guild ladies, of all God's children, are the most courteous and considerate, the most forbearing and loving towards the whims and failings of the clergy.) With further delay that seemed hours long they fitted me with some *Ersatz* garments gathered hither and yon; and the service finally began.

There was no trouble getting on with the service and finding the proper places in the large altar-book; but all the time my mind was turning over and over how I might shorten the service. It would be useless to omit anything. A conservative congregation such as this would not put up with ritual innovations. And if I omitted the sermon, most of them would feel cheated for their effort — at least, so I flattered myself. When the last phrase of the Creed died down, I knew I had to say something, at least apologize for my late arrival. So this is what I said:

"Good Christian people, you expect an apology from me. But I am not disposed to give any. Rather I think you owe me a debt of gratitude, for I have given you one of the rarest opportunities of your lives. Here you have all been gathered together in quietness before God's altar for over a half an hour, making together a silent preparation for this Holy Sacrament. It has been good for you to be here. Your rector has doubtless tried many times in the past to afford you such a wonderful period of meditation; but you have been indifferent to his appeals. Now you have had to do it, and you know deep in your hearts that it has been good for your souls. Never before have you come, as a Body, so well-prepared to offer yourselves a living, corporate sacrifice to your Redeemer. Let us praise and thank God for this half-hour of silent waiting before Him in His Temple. Amen. 'Lay not up for yourselves treasures upon earth. . . .'"

I awoke . . . "such stuff as dreams are made on!"

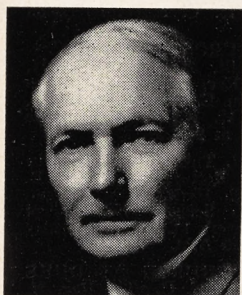
THE WITNESS — September 21, 1944

Founder of Negro Institute Dies in Virginia

*Patton Returned to Task after Retirement
And Was Hard at Work at Time of His Death*

Edited by W. B. Spofford

New York:—The Rev. Robert Williams Patton, founder and for many years executive head of the American Church Institute for Negroes, died at Charlottesville, Virginia, September 9. Presiding Bishop Tucker when informed, left



for Charlottesville to officiate at the funeral, held September 11. Dr. Patton was 75 years old, and is survived by Mrs. Patton and a daughter.

The retirement of Dr. Patton from active service was announced at the first joint session of the 1940 General Convention. He went to his home at Lindsay, Virginia, intending to spend his remaining years at home, following many years during which he traveled almost constantly. When the United States became engaged in the war, Dr. Patton was recalled from retirement, through the fact that the Rev. Cyril E. Bentley, his successor as director of the Institute, had been called to service as a navy chaplain. Since his return, Dr. Patton worked assiduously on behalf of the Institute schools up to the time of his death.

Dr. Patton was responsible for the development of the American Church Institute, and was recognized as a leader in the field of Negro education in the South.

Dr. Patton was born on his family plantation of 1000 acres at Lindsay, Va., less than four years after the peace of Appomattox. Most of the 1500 former slaves still lingered about Lindsay in his boyhood; so when he was ten years old, he organized a Sunday school for them. Since that time he has devoted his life to educating their descendants, and a host of others, and fitting them for useful service at the schools and other institutions sponsored by the American Church Institute.

The Patton family dates back to

the ancient regime of the South. John Mercer Patton, Dr. Patton's father, served in Congress with Henry Clay and John C. Calhoun. Later, the elder Patton was an officer on the staff of General Stonewall Jackson. He also served two terms as Governor of Virginia.

Dr. Patton was graduated from Randolph-Macon College in 1888, then studied law at the University of Virginia. Responding to the call of the ministry, he did not complete his law course, but entered the Virginia Theological Seminary and was graduated in 1895. His Doctor's degree was from the University of the South. He was rector of parishes in Virginia and Pennsylvania, and was provincial secretary of the Domestic and Foreign Missionary Society. He served as Chaplain of the Second Virginia Regiment in the Spanish-American War.

Dr. Patton took over the direction of the American Church Institute in 1914, and during his term of office the Institute grew, buildings were erected, teaching standards improved, curricula broadened, until the Institute group of educational institutions is generally recognized to be the most useful and productive Negro educational unit in the entire South.

Prior to 1919, Dr. Patton conceived the idea of a unified national Church program, and developed the basic plans of the nation-wide campaign starting in 1919. He traveled up and down the country, conducting preaching missions which culminated in the nation-wide campaign,

adding thousands to the Church's membership and increasing the annual contributions toward its work by approximately ten million dollars annually.

On another occasion, vacationing in Africa, Dr. Patton discovered that trading in Negro slaves was being done in Liberia. Single-handed he fought the evil until the governments of the United States and Great Britain took action that put an end to the traffic.

End Discrimination

Dallas, Texas (RNS):—"Negro soldiers are fighting loyally and superbly for democracy abroad, but are being denied it at home," Dr. J. L. Horace told the opening session of the annual session of the National Baptist convention here. "I told the Secretary of War face to face what I say to you," Dr. Horace, pastor of the Monumental Baptist Church of Chicago, said. "I told him that Jim Crow walls must come down; that Negro soldiers in the uniform of Uncle Sam are treated generally worse in being subjected to discriminatory and humiliating segregation than are Nazi prisoners whom they are assigned to guard. "This is true in matters of travel and equal accommodations on army posts. This racism I discovered from a personal tour of ten army camps."

Lublin Horrors

Lublin, Poland (Wireless to RNS):—How the Germans ravaged Lublin Catholic University, murdered its professors and instructors, and plundered its valuable library was told here by Father Joseph Kruszynski, rector of the University, who was held prisoner by the Germans for more than six months without any charges being preferred against him. Dr. Kruszynski disclosed that in 1939, during the middle examination sessions at the school, the Germans arrested all professors, many

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

Missions Demand Unity

By V. S. AZARIAH

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THE WITNESS

135 Liberty Street

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of whom are still in concentration camps. At the same time, the university library was raided by the Germans and 1,500 of the most valuable books were transported to Germany. The rest of the library, including priceless Polish volumes, was burned. "The Germans behaved in Poland," Dr. Kruszynski said, "neither like conquerors nor colonizers, but rather as executioners. Who but executioners and sadists could have conceived the monstrous joke played by the Germans at Cracow University? All the professors there," he continued, "were summoned to hear a lecture by a German professor on the subject, 'Hitlerism—Man's Real Life.' When the professors had assembled, a drunken storm trooper mounted the platform and delivered a disconnected diatribe. Then a detachment of soldiers marched into the hall and 118 professors were taken away. Among those who perished were such well-known figures as Rostworowski, professor of international law, and Krasovski, professor of history and literature." Dr. Kruszynski said that he himself had witnessed "terrible crimes. When confined in Lublin castle," he declared, "I saw Germans on Christmas Day lead some prisoners into the yard. They shot six, two of whom were priests, before my own eyes."

An Anniversary

Chicago:—Bishop Edwin J. Randall, suffragan of Chicago, is to celebrate the fifth anniversary of his consecration on September 29th. He has invited the clergy and people of the diocese to his home for a reception that afternoon and evening.

Wanted At Once

Four priests for missionary work in Oklahoma.

Productive fields offer real opportunity in a developing state.

Physically strong men of experience, ability and good will required.

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Minimum requirement—three years service.

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A New Emphasis

Geneva (Wireless to RNS):—The German Evangelical Alliance has called upon the Evangelical Church in the Reich to free itself "from its too narrow subjection to past and dying forms." Discussing the tasks confronting the Church in the post-war period the Alliance voiced the conviction that "the bourgeois world is gone" and warned that "proclamation of the gospel will have to be made in greatly altered, sometimes completely changed social conditions."

Connecticut Meeting

New Haven, Conn.:—"The doctrine of God as an answer to the world's need" and "The meaning of the Church for the world's travail" will be the subjects of the addresses to be given by the Rev. W. N. Pittenger and the Rev. Massey H. Shepherd, Jr., respectively at the annual Connecticut clergy conference to be held at Trinity Church, New Haven, September 25th. Group meetings under appointed leaders for discussion will follow each of the addresses.

Enshrined in Beauty

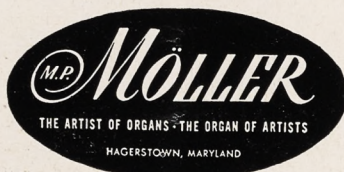
... In polished wood, carved by a master's hand to purity of line, exquisiteness of curve.

... In rounded pipes, fashioned by a craftsman-engineer for faithful reproduction, matched for perfect harmony.

... In vibrant tone, swelling with joy—hushed in wondering adoration.

... In a Möller—The Artist of Organs, The Organ of Artists.

The memory of a loved one, the well-wishing of a friend, the spirit of a benefactor live on and on ... enshrined in beauty.



BUY MORE WAR BONDS

Summer Services

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

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

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

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

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

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

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

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

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

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

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

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

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

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THE WITNESS — September 21, 1944

Women Delegates

London, Ont. (RNS): — Seventeen women were among the 286 clerical and lay delegates to the General Council of the United Church of Canada here. They included six missionaries from Central India, Trinidad, Africa, Honan, South China, and Korea. The British Columbia and Alberta Conferences each sent four women delegates, Hamilton two, and Toronto one. The eastern conferences had no women representatives.

Chaplain Returns

Cambridge, Mass.: — Chaplain Francis B. Sayre, who has served for nearly two years on a cruiser that took part in most of the major engagements in the Pacific theatre of war, preached in Christ Church, Cambridge on the evening of September 10, thus returning to the parish where he had served prior to enlistment. Chaplain Sayre is the son of the former Governor-General of the Philippine Islands and a grandson of the late President Wilson.

Protest Discrimination

New York (RNS): — Racial discrimination practiced in the Senate Office building cafeteria and the Senate building cafeteria in Washington has been vigorously protested by the United Council of Church Women in an appeal to President Roosevelt. Mrs. Emory Ross, assistant secretary of the council, charged that a party of women,

which included a Negro, was denied service at both cafeterias when the group was in Washington recently to testify at hearings before a Senate sub-committee on the establishment of a Permanent Fair Employment Practices Committee. "If you are to save our nation from civil war more horrible than the horrors that now engulf us," Mrs. Ross wrote the President, "you cannot permit conditions that give rise to such an incident to exist in our national buildings and in our national capital. We have all built those buildings," she added. "They are ours, ours who are Americans, no matter what the color of our skin. We have built them to serve in carrying out the justice and freedom promised to all citizens by the constitution of the United States. That freedom must not be denied within their very walls."

Church in Politics

Stockholm (Wireless to RNS): — Should or should not the Church participate in political activities? This is a question troubling Protestant religious leaders in Hungary today, as it probably troubles religious leaders all over the world. Bishop Zoltan Turozzi of the Evangelical Lutheran Church declared recently that politics always makes two demands on the Church, one for non-political Church, the other for a Church serving political aims. Both claims, he said, testify to the importance of the Church. Bishop Laszlo Ravasz of the Reformed



John, the beloved disciple, in Revelations, chapter 21, verses 19, 20, endeavors to express in human language the most transcendent spiritual beauty and permanence of the heavenly city—the everlasting city. He selected, singularly enough, to describe the foundations thereof, beautiful crystalline gems: Jasper, Sapphire, Chalcedony, Emerald, Sardonyx, Sardius, Chrysolite, Beryl, Topaz, Chrysoprasus, Jacinth, Amethyst, every one of which appears in the minute crystals of

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Church stressed the importance of preaching that "preserves purity, truth, and freedom." He cautioned that special care must be taken not to admit topical questions in the pulpit because it then becomes "easy to preach human falsifications instead of God's word." Bishop Turozzi, however, pointed out that those who desire a Church divorced from politics forget that the Church consists not only of clergymen but also of communicants, and that to exclude Church members from political life deprives the nation of the views of a considerable part of its population. "People forget," he said, "that God's word cannot be preached, even if topical subjects are avoided, without preaching what is valid for today." He warned that attempts to exclude the Church from political life would sooner or later give rise to anti-clericalism.

Seek Church Unity

London, Ont. (RNS):—Pledging itself to seek fellowship and co-operation with any and all branches of the Christian Church, the 11th general council of the United Church of Canada gave unanimous and enthusiastic approval to membership in the proposed Canadian Council

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* * *

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of Churches. Greetings of the Church of England in Ontario were brought by Archbishop S. A. Seager of Huron, who discussed reunion between the two bodies and congratulated the United Church on joining

the Canadian Council. The Rev. James Arnup of Toronto, elected as moderator of the general council, said in his acceptance speech: "I expected to die a Methodist, for I thought union would come only in time for my children. But since union, I have never thought in Methodist terms." Prior to the election, Dr. Selacter, retiring moderator, issued a plea for church unity as the preeminent need of Canadian Christianity. He termed Church unity a "gathering together of all the reformed churches into a diversified and cooperative union."

Urges Action

New York (RNS):—Criticizing arguments for non-participation of the Church in social struggles, Dr. Liston Pope of Yale Divinity School told the fifth conference of science, philosophy, and religion at Columbia University here that "if organized religion would exercise significant influence on society it must learn to deal with pressures and pressure groups." His criticism, Dr. Pope emphasized, was not intended to imply that religious organizations must become simply partisan in character. "There is profound truth in their profession of universalism, and

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it contains an indispensable social value," he observed. "Like government and like the schools," he said, "the institutions of religion must in some sense transcend all the pressure groups, teaching them all common principles and standards by which they must judge both themselves and their opponents, and in terms of which society may be held together." At the same time, Dr. Pope warned, religious groups "need to recognize their responsibility in the issues that arise between contending social factions and to implement their principles of justice by giving condemnation or support to particular groups and policies in concrete situations." To achieve this purpose, he said, religious organizations "must find ways of expressing their own collective life and prophetic traditions in the struggle between opposing interests." Dr. Pope suggested that religious organizations could probably act most effectively through intermediary organizations, such as social action committees empowered to act quickly and specifically. "It is difficult and dangerous to give blanket endorsement to any particular pressure group," he added. "The churches might agree with the National Association of Manufac-

turers on its opposition to conscription of manpower but disagree on its taxation program; they might agree with labor on the need for an annual wage but disagree with labor's restrictive policies on occasion." As a result, Dr. Pope said, it is important to establish agencies "which are highly flexible in character and able to make the influence of religion felt in successive moments as conditions and constellations of pressure groups change."

Seek Liberty

New York (RNS):—A plea that Protestants in Latin America be given "equally of opportunity" with Roman Catholics to "profess our own religion according to the dictates of our own conscience" has been issued by the Latin American Union of Evangelical Youth in a statement addressed to "our fellow Christians" in the United States. "We wish the same liberty," the message declared, "which Roman Catholics enjoy in your country, where they are in the minority . . . we respect Roman Catholic people, especially those who are sincere, but as Christians, and therefore lovers of freedom of conscience, we can-

not accept the policy of the Roman Catholic Church which is opposed to such liberty." The Union represents Protestant youth organizations in Argentina, Uruguay, Mexico, Columbia, Chile, Cuba, and Puerto Rico. Recalling that the Union's central committee protested last year against the alleged campaign against Protestant missions in Latin America, the statement declares that "measures taken to restrict the sending of Protestant missionaries to these countries have not served in the least to strengthen the good neighbor policy." It further charges that the Roman Catholic Church "has been intensifying her attacks on Protestantism in the various countries of Latin America." The Union asserts that freedom of worship is in danger in some countries because it is "being more and more restricted, in spite of constitutional and legal provisions which definitely protect it." In one Latin American country, it is charged, Catholic religious instruction has been imposed upon the public schools; teachers and pupils are obliged to attend religious ceremonies of that Church; and conscripted men in the army are punished for not professing the Catholic religion.

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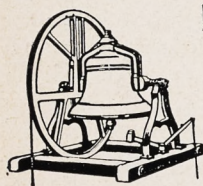
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page eighteen

Church and State

London (Wireless to RNS):—Asserting that popular support of the Church of England has been steadily declining, Lord Hinchinbrooke, conservative member of Parliament for South Dorset, declared in a speech at Hanley in Staffordshire that the time has arrived for "a great public debate" on the issue of separation of Church and state. "Either the state must identify itself completely with the Church and all bishops and clergy appointed and dismissed by a department of the government," Lord Hinchinbrooke said, "or else the state must cut itself off completely from the Church and the latter be given full self government with absolute control by churchgoers over appointments." He charged that leaders of the Anglican Church have failed in their duty for the past fifty years, and called for the dismissal of "incompetent men who won't fight for their faith and ideals."

Russian Orthodox

Stockholm (Wireless to RNS):—Possibility of the re-established Russian Orthodox Church abandoning its isolated position and aligning itself with the ecumenical Church movement was discussed here by Lutheran Bishop Gustav Aulen in an interview with Religious News Service. "If the Russian Church joins the ecumenical communion," Bishop Aulen declared, "the Church in Sweden, together with the Churches of other countries, will greet this development with great satisfaction. . . . There is much evidence pointing to the growing power of the Russian Church, and one may hope that its trials and sufferings have deepened the spiritual life of the Church and made it better able to solve the great problems it must face," the Swedish leader stated.

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THE WITNESS — September 21, 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. NERY SCOTT RUBEL
Rector at Glendora, California

Every once in a while in one of our Church periodicals I read a communication by some hypertensive cleric with the cliché—"if Rev. Soandso doesn't like the Episcopal Church why doesn't he get out of it?" This is usually by way of rebuttal that some clergyman believes that we should or should not alter the divorce canon or that we should or should not have reunion with the Presbyterians.

The power of the Episcopal church is its democracy. We dare express opinions without fear of being burned at the stake or cringing under the monarchistic rule of a single titular "fuhrer" who tells us what we must or must not say or think. The power of our Church is its true Catholicity which implies no single point of view, but many points of view. The more aspects of the Cross we can have the more complete and true will be our vision. We must continue to view it from high, low, middle, broad, far, and near views. That's one of the many things I like about our Church is its wholesome Catholicity. The moment we place an adjective before the word Catholic other than "Holy" we restrict its meaning. The moment we call ourselves "Anglican," "Greek," "Roman" or any other partitioning term we destroy the scope of Catholicity and the connotation of the word.

There are lots of things in the Church that will change with time. The Church must continue to grow and improve or it will die. That is why I protest irate phrases such as "if you don't like the Church get out of it"—simply because some one sees a chance to improve or modify certain things that are not part of the fundamental faith as contained in the Apostles' Creed. Usually the points in question are post 13th century in origin. The other day I offered what I thought was a just criticism of our present government in Washington, and the person to whom I was talking said, "If you don't like our country why don't you get out of it?" But I do love my Church and my country, and I hope we may retain the right to voice opinions through the press, the ballot, and in ordinary conversation.

THE REV. ROBERT THOMAS
Rector at Huntingdon, Penna.

I thoroughly agree with the position the Rev. Bradford Young takes in his letter in your September 7th issue. Your brief answer to his letter represents, I believe, rather cloudy Christian thinking. Why should the pope be expected to take sides in a war between nations? The Church's mission deals with eternal, not transient, facts. Christ commissioned His Church to minister to all humanity and to be concerned for all humanity. THE WITNESS, you say, "is for the unconditional surrender of the Axis powers. . . ." So, as an American, am I. I believe it may well be God's will that the Allied nations should force the Axis powers to surrender unconditionally. Doubtless the present combination of political power we call the United Nations is, and will become, an instrument of furthering God's will on earth.

But let us not go so far as to identify the United Nations with the Kingdom of God, nor make the aims of the Church synonymous with the aims of the Allies. Granted that the aims of the Axis are conspicuously evil. Yet the aims of the Allies are obviously less than wholly virtuous. With the latter aims the Holy Catholic Church, which is the voice of Christ, cannot identify herself. She was here long before the United Nations were, and she will be here long after they are gone. It is quite conceivable that God has "commissioned" the Allies to fight the Axis powers and destroy them. But we are sure of, and are bound by, the fact that God has commissioned His Church to fight and destroy only sin.

ANSWER: We did not, nor do now, identify the United Nations with the Kingdom of God, nor make the aims of the Church synonymous with the aims of the Allies. We agree with Mr. Thomas that the aims of the Axis are conspicuously evil and it is our opinion that the Church's fight to destroy sin requires it to support the leaders of the United Nations in their demands for unconditional surrender. The fact that the Allies are not wholly virtuous should not divert us from the job immediately at hand.

THE REV. CHARLES G. HAMILTON
Rector at Aberdeen, Miss.

It is unfortunate that in your account of the death of courageous Bishop Bratton you quoted from the eulogies of an editor who stands for everything Bishop Bratton fought. Said editor is now and has frequently been sued for the libelous language he uses; he has consistently insulted the Church on every social stand it has taken; he uses language that the Hearst press would not descend to; he has opposed every decent measure in the state; he is a mouthpiece for corporations; he is a Negro-hater and Negro-baiter who constantly tries to incite riots and wrote a scurrilous editorial charging Mrs. Roosevelt with murder and race riots; he is 100% Nazi of the Bourbon type and his slobbering is inexcusable in a Church paper.

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