

The WITNESS

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A COPY

SEPTEMBER 28, 1944



SHATTUCK SCHOOL
AT FARIBAULT HAS
BEAUTIFUL CHAPEL

CHURCH IN POST-WAR WORLD

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, 11 A.M. and 4 P.M.
Daily Services: 8:30 Holy Communion;
12:10 Noonday Services.
Thursday: 11 Holy Communion.

THE CHURCH OF THE ASCENSION
Fifth Avenue and Tenth Street, New York
The Rev. Donald B. Aldrich, D.D., Rector
(On leave: Chaplains Corps, U. S. Navy)
The Rev. Vincent L. Bennett
Associate Rector in Charge
Sundays: 8 and 11 A.M.
Daily: 8 Communion; 5:30 Vespers.
Tuesday through Friday.
This church is open day and night.

ST. PAUL'S CATHEDRAL
Buffalo, New York
Shelton Square
The Very Rev. Edward R. Welles,
M.A., Dean
Sunday Services: 8 and 11 A.M.
Daily: 12:05 Noon—Holy Communion.
Tuesday: 7:30 A.M.—Holy Communion.
Wednesday 11 A.M.—Holy Communion.

THE WITNESS

For Christ and His Church

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VOL. XXVIII NO. 7

CLERGY NOTES

BROWN, THOMAS L., has been made rector
of St. John's, Newport, R. I.

CARROLL, NEWTON L., rector of St.
Luke's, Denver, becomes rector of St. Michael
and All Angels', Portland, Ore., October 1st.

GRAHAM, WILLIAM H., was ordained priest
on Sept. 10 at St. Paul's, Toledo, O., by
Bishop Beverley Tucker. Mr. Graham is the
rector of St. Paul's.

HUMPHREYS, OTHO F., rector of Holy
Trinity, West Orange, N. J., died on Sept.
13 at his summer home at Mantoloking, N. J.,
in his eightieth year.

KELLERMAN, ROBERT M., formerly rector
of Trinity, Bellaire, O., is now the rector of
Nelson County Parish, Arrington, Va.

KELSEY, ARTHUR C., has accepted the
rectorship of St. John's, Franklin, Pa.

LANDON, HAROLD R. was ordained priest
on Sept. 10 at St. Thomas', Port Clinton,
O., by Bishop Beverley Tucker. Mr. Landon
is rector of St. Thomas'.

MILLS, LAWRENCE, assistant at Grace
Church, Providence, R. I., has been made as-
sistant of Trinity, Princeton, N. J., where he
will work chiefly with students under the
direction of the rector, the Rev. Arthur L.
Kinsolving.

PATEMAN, H. THOMAS, was instituted
rector of St. Stephen's, Steubenville, O., on
Sept. 3 by the Ven. B. B. Comer Lile, acting
for the Bishop of Ohio.

PRICE, ALFRED W., rector of St. Stephen's,
Philadelphia, has been elected national chap-
lain of the Military Order of the Purple
Heart.

WHITEMARSH, HAROLD C., assistant at
St. Bartholomew's, New York, becomes
rector of St. James', Woonsocket, R. I.,
October 1st.

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.

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

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

TRINITY CATHEDRAL
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 Paysant, 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.

Church Cooperates With Agency Aiding Soviet People

Inter-Faith Committee Is Now Furthering Campaign for Kits That Go to the Families

By Lois Remmers

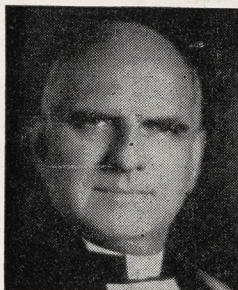
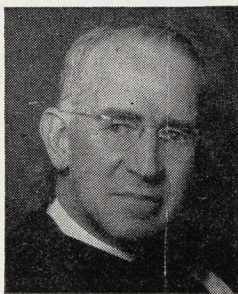
New York:—The other day I visited Russian War Relief's huge, hectic, busy New York office—I saw in rapid-fire action the organization about which I had heard and read for months. Amidst the clipped staccato of scores of typewriters and the shrill buzz of telephones, I talked to the men and women engaged in this vital work—the task of supplying our Soviet allies with some measure of comfort and alleviation. I glanced through RWR's many informative leaflets, I looked at the photographs on the walls—pictures of the Soviet Union in peace and in war. Pictures of prosperous collective farms, of teeming cities, of museums, libraries, schools, public health centers, churches. Pictures of a virile, lusty, hybrid people, in appearance and national and racial origins amazingly like Americans. Then by contrast, pictures of unbelievable pillage and waste—tragic destruction of the fruits of a maturing democracy at the hands of those greatest enemies of democracy, the Nazi-fascists.

"The Nazis pillage and steal without any qualms of conscience, as though they were stripping not live people but gooseberry bushes." So charged Ilya Ehrenburg, after the noted Soviet journalist had accompanied advance Red Army detachments driving out the German forces from one plundered village after another. The plunder was highly organized; as one war prisoner told an American reporter, the German soldiers went to the Russian front considering themselves to be "simply thorough and conscientious employees of a great enterprise called the Eastern campaign." These "conscientious and thorough employees" stole from one small recaptured district alone, according to an official

Soviet commission, 2439 fur coats; 5477 pairs of felt boots; 11,000 yards of cloth; 3,208 wool scarves; 3299 sets of men's underclothing; 815 sets of children's underwear. And German looting extended far beyond the usual house to house confiscations. The Nazis did not hesitate to invade the sanctity of the Church for the seizure of clothing. Metropolitan Nikolai of Kiev and Galicia reported: "Residents of Sy-

shivering people half-naked into the street."

Another technique was the seizure of clothing from passing civilians whom the Germans considered "too well dressed." Dr. Darya Vyshkovetskaya, a physician who remained in the Crimean city of Kerch during the German occupation, reported: "Removing caps from men's heads, the Nazis would try them on with mocking laughter. Then saying, 'Gut, Gut,' they would walk off with their spoils. Anyone resisting the robbers would be shot on the spot." Old women in the recently liberated areas complain bitterly that the Germans even stole the shrouds they had prepared, according to ancient custom, for their burial. Russian children were just as brutally robbed. Youngsters going about in tattered



Among Episcopalians who are leaders in Russian War Relief are Bishop Gilbert of New York, chairman of the inter-faith committee; the Rev. Gardiner M. Day of Cambridge and Bishop Stevens of Los Angeles

shevka told me that after the Germans had seized the town, the German commandant and a member of the newly formed municipal administration summoned the congregation and addressed them. "You are at liberty to worship freely," the churchgoers were told. Before long the Nazis showed what their solemn assurances meant in practice. On the very next religious holiday, when the worshippers came to the church dressed, according to Russian tradition, in their best clothing, the commandant had the church surrounded by troops. When they left the church after the service, the believers were robbed on the spot. The fascist soldiers took away their overcoats, woolen shawls, fur caps, felt boots and mittens, and drove the

rubbers tied to their bare feet with string are a common sight in the Soviet Union, reported Rowena Meyer, an American teacher, upon her return to the United States a few months ago. "I saw pathetic youngsters going about Moscow without shoes or stockings during those bitter winters when the city was under German siege. Even today Russian civilians cannot buy any clothing because the country's cloth and leather machines are all-out for war. In the totally ruined areas which the Russians have won back, it isn't a question of style or beauty but literally of covering nakedness."

True, the onslaught has been halted. The promise of Teheran is being realized, and the armies of the United Nations work solidly together

towards the destruction of the common enemy. The Soviet Union is freed from the crushing grip of German occupation armies. But this fact faces us: every mile of Soviet soil regained by the Red Army liberates more and more Russian people who need immediate assistance. Likewise, with each new advance, more Russians are returning from eastern evacuation points to their shattered homes. They, too, need help. Soviet industry is unable to shoulder this burden in the midst of war, because the Red Army has demanded more yardage than even the USSR, one of the world's leading cotton producers, can provide. So critical is the shortage today that the uniforms of wounded and dead Red Army men have had to be salvaged and dry cleaned for new army recruits. The Soviet people obviously need the help of their American allies, and it is for this purpose that Russian War Relief exists.

RWR shipped nearly nine million pounds of clothing, blankets and textiles to the Russian people in 1943, shipments valued at \$9,626,150. Some of this was new clothing purchased out of Russian War Relief's allocation from the National War Fund, but the great bulk was directly contributed by the American people as a gesture of sympathy and friendship. Out of their own wardrobes, these people shared 8,146,514 pounds of clothing with the people of war-torn Russia. And it wasn't worn-out clothing by any means, but all types and sizes of good wearable apparel which could be spared for this cause. These eight million odd pounds of contributed clothing were conservatively valued at \$6,854,733. Russian boats calling at American ports picked up the clothing as soon as it reached the docks, and carried it back to the Soviet Union without charge to Russian War Relief, further proof both of the value of this clothing to the Russian people and their desperate need of it. And the Soviet people have responded to American generosity with gratitude and appreciation.

To facilitate procurement of the American people's contributions, Russian War Relief has organized a kit campaign, supplying empty cartons to all who request them, and establishing local RWR committees in communities throughout the country. A list of contents for the kits has been worked out by Russian War Relief in consultation with the Soviet Red Cross. Each kit must contain the specified articles — no more, no

less. To obtain the kits, and a list of materials to go in them, go to your local RWR committee, or in the absence of such a committee, order empty kits direct from Russian War Relief, Inc., 11 East 35th St., New York 16, N. Y.

Of special interest to church people is the Russian War Relief inter-faith committee, headed by Ralph W. Sockman, Bishop Charles K. Gilbert, a WITNESS editor, and Isabel Goldstein. The purpose of this committee

also WITNESS editors; Bishop William Scarlett, of the diocese of Missouri; Bishop W. Bertrand Stevens, of the diocese of Los Angeles; and Bishop Henry St. George Tucker, Presiding Bishop. Among the denominations which are cooperating to the fullest extent with RWR's inter-faith committee are the Northern Baptists, the Methodists, the Reformed Church, the Christian Scientists, the Presbyterians, the Unitarians, and the Episcopalians.



The Rev. Almon Pepper, national secretary of Social service, heads the drive in the Episcopal Church for clothing for destitute peoples of liberated Europe.

is to coordinate and consolidate the activity of American Church groups in Russian War Relief's program, and some of its outstanding members are: Henry Sloane Coffin, president of Union Theological Seminary, New York; John C. Bennett, also of Union Seminary; William F. Cochran, an Episcopalian and officer of the CLID; Harry Emerson Fosdick; Bishop Henry W. Hobson of Southern Ohio; Rev. Francis J. McConnell, Methodist Bishop; Rev. A. Clayton Powell; Howard Chandler Robbins, and Miss Vida Scudder,

MORE CHAPLAINS NEEDED

Boston, Mass.: — Army and navy commission reports urgent need for 35 additional men to serve as navy chaplains. During the month of August, three Episcopal clergymen were appointed navy chaplains, and at present there are seven Episcopalians serving as chaplains at the training school recently removed from Harvard University to Fort Devens, Mass.

THE WITNESS — September 28, 1944

English Church of the Future Plans Use of Films

Archbishop of Canterbury Establishes Film Commission to Cover Church-Film Relations

By Peter Burnup

London:—Cutting across J. Arthur Rank's long established Religious Films, Ltd., investigatory work in the religious field now being carried on by the British film institute and similar bodies, the Church of England announces a bold film plan. At the instance of the Archbishop of Canterbury, it has set up a commission known as the Church of England's films commission, which, it is proposed, shall cover the whole field of the inter-relation of church and motion picture.

The Archbishop, Dr. William Temple, has long been regarded as a leader among the Church's progressives; has often made eloquent plea for a more considered, enlightened approach by ecclesiastical authority to the changing ways of secular life; has himself confessed to a liking for the film. Recently, the Archbishop asked the old-established, slightly evangelical Society for Promoting Christian Knowledge to examine the questions of how best to stimulate the production of films designed to teach the Christian faith and of promoting the fullest use of the screen in the Church's work.

The newly formed commission is a direct consequence of that request. It announces an ambitious program of action embracing not only research, but the production and distribution of films. On the research side, the commission proposes to make intensive inquiry into:

(a) The production and use of religious films generally.

(b) The use of documentary and other secular films in programs designed with a religious purpose.

(c) The film strip and film slide.

The commission has already set up an information bureau, a booking agency and a viewing panel. It will form a film library, as soon as possible; will arrange for conferences and lectures for the clergy, teachers and students; will have advice and suggestions available to would-be producers of religious subjects.

The commission's inquiry bureau will: "Collect and distribute information about religious films likely to be of service to the Church of

England; make available technical information, including expert advice on the choice and care of cinematograph equipment as well as problems of installation; issue classified lists of selected religious and secular films, together with pamphlets, to advise the clergy, teachers and others in the use of films in churches, schools and elsewhere; maintain contacts with the motion picture industry and the press, and in general undertake public relation."

The film booking agency will arrange for the hire of suitable films

service. No official information is to hand on the financing of the plan, or of the recruitment of the technical help necessary in its implementation. But discussions already have taken place with the appropriate authorities of what is known as the Church's board of central finance, the body formed some years ago to coordinate the diverse income of the Church and control its administration.

But the disclosure of the commission's intentions has evoked vast interest in what is known on this side as non-theatrical motion picture circles, wherein considerable activity is afoot. Experiments have been in quiet progress throughout the period of the war; dramatic results have been achieved in the utilization of the motion picture in a dozen propaganda forms. In certain exhibitor circles there is a feeling of apprehension that the Church's latest essay in disseminating its own gospels



It is children like these, being cared for in a day nursery in the Soviet Union, that are aided by Americans who contribute to Russian War Relief.

from all sources, will suggest programs and will advise on special needs. The viewing panel will approve films selected to form the Church of England film library; and will review films submitted for viewing. It is proposed to arrange for distribution of films through the many already existing S.P.C.K. shops in London and throughout the provinces, and to afford facilities in local areas for demonstrating cinematograph equipment. Suggestions are made, too, that the services of the commission ultimately will be made available to the Church overseas.

Thus the outline of Dr. Temple's plan of harnessing screen to sacred

may impinge on the industry's prerogatives and revenues. Sporadically, protests are made by exhibitors that some enterprising cleric, installing a portable projector in his mission hall and showing films to his people, draws income away from the orthodox theatre.

It is fair to say that the narrow sectarian view is not shared by responsible leaders of the industry; certainly that the present effort, coming as it does with the benisons of the Episcopal bench, and, by inference, with those of responsible persons belonging to other denominations, will be welcomed.

There has been a similar development in the use of films by Churches

in the United States, with the National Church of the Episcopal Church already having one prepared to use with the canvass this fall. It is called *We Too Receive* and it was given a preview on September 13 in New York.

ELEANOR RILEY ON NEW JOB

New Haven:—Mrs. Eleanor S. Riley, widow of the late Lester L. Riley, for a number of years the rector at Douglaston, Long Island, has accepted a position as director of religious education at Trinity Church here. She has been connected with Chatham Hall since the death of her husband. The rector of Trinity is the Rev. Lawson Willard.

CHURCH PREPARED FOR V-DAY

New York:—Episcopal Church plans for observance of the day when Germany gives up the war have been completed. The first step was the recording of an electrical transcription for use on nationwide radio networks, the recording containing a prayer by the Presiding Bishop, a short address by Bishop Hart of Pennsylvania, and music by a double quartette of male voices. Orders have been received from many parts of the country, indicating that the transcription will be broadcast by a considerable number of radio stations. In addition, a brief prayer service entitled "Vision After Victory" has been printed for churchwide distribution. It contains prayers, thanksgivings, a litany, an act of penitence, an act of dedication, and a number of optional prayers referring to various situations arising from the war.

PRESIDENT SUPPORTS CHURCH PRESS

Fort Wayne, Ind.:—Designation of October as Protestant press month "will serve to remind Americans of the significant part played by religion in our way of life," President Franklin D. Roosevelt has written Homer W. King, chairman of the associated Church press committee in charge of the observance. "In this period of earth-shaking struggle," the President said, "when the forces of hatred and aggression in the world have sought to deny and crush all spiritual values, it is peculiarly fitting for America to reaffirm those religious concepts that have made us strong in soul as a nation. America, since the days of Jamestown and

Plymouth Rock, has rested upon the firm cornerstone of personal liberty and personal freedom of worship. In these twin freedoms lie the sources of everything we hold dear. From them have come freedom of the press, tolerance toward others in the right to worship God as they choose, justice toward racial minorities, and all of the other precious heritages that have blessed America as a nation. I am glad indeed," Mr. Roosevelt concluded, "to welcome the advent of Protestant press month."

COLLEGE STUDENTS TO AID EUROPE

New York (RNS):—American college and university students will be asked to contribute \$500,000 for a program of student relief in Europe and China, and among refugee students in the United States, it was decided at a meeting here of the world student service fund. In the interests of the fund, eight young women will visit 700 American colleges and universities this fall and winter, and approximately one-third of relief funds raised in this way will be spent in each of three areas. Aid to students in China will consist of work relief projects and direct food or clothing grants. In Europe and America, books will be furnished to enable university students in prisoners-of-war camps to continue studies. Scholarship grants will be provided to refugee students in American and Swiss universities.

NEW ORDER SEEN FOR CANADA

London, Ont. (RNS):—An economic order, consisting of partly state-controlled and partly privately-owned property, was predicted for Canada in future years by Gordon Sisco of Toronto at the 11th general council of the United Church of Canada here. Presenting the report of the commission on church, nation, and world order, of which he is secretary, Dr. Sisco declared that international relationships were emphasized in the report because relations with other countries "must be right" before domestic problems are solved. He warned that if Canada adopted isolationism as an international policy it might lead to another world war. Receiving the report unanimously, the council approved the commission's recommendation that it be sent to all members of the dominion and provincial governments, churches, and other bodies for study.

WORK FOR BETTER RACE RELATIONS

Trenton, N. J.:—Six specific proposals for improving Negro-white relations in five New Jersey towns were formulated here at an interracial clinic attended by religious leaders of the Protestant, Catholic, and Jewish churches and by representatives of private social service and municipal government agencies. The recommendations which will be submitted to the various agencies represented were: Establishment of strong interracial committees encompassing religious, social, and civic leaders to deal with Negro-white



The Rev. G. Napier Smith, rector of Grace Church, Buffalo, has added another task to his many duties and now is doing volunteer work one night a week at Millard Fillmore Hospital, Buffalo. Hospital attaches say he is one of the best volunteers on the staff.

relations as community problems. Establishment of a permanent federal Fair Employment Practices Committee, and a similar state committee. More housing facilities for Negroes through the removal of restrictions against renting and sale of houses to Negroes, and the erection of more public housing projects. Greater participation of church, social, and civic agencies to widen leisure time and cultural opportunities for Negro citizens. More attention by educators to the training of young Negro people for skilled and clerical occupations, and the improvement of methods of democratic education in the public schools. Canon Smith of the Diocese of New Jersey was a member of the fact finding committee.

EDITORIALS

The Post-War World

WE ARE happy to present in this number and the one to follow articles on the Church's Opportunity in the Post-War World. We are proud to offer it as our very own even though actually it was an address that Dean Sidney E. Sweet of Christ Church Cathedral, St. Louis, gave at a recent commencement of the Episcopal Theological School. Earlier in the summer WITNESS editors discussed what subject should be dealt with in the series of articles this paper customarily offers each fall. Though we did not know at the time of Dean Sweet's address we chose for our theme the same one he selected in addressing these theological students.

We have divided our series into two parts. The first six will be on the Returned Soldier; his spiritual and psychological needs by Otis Rice, chaplain of St. Luke's Hospital, New York; the adjustments that must be made after being away from his war-bride so long will be done by Janet Fowler Nelson, an authority who is now with the United Service Organizations. Clemens Kolb, chaplain at the University of Pennsylvania, will write on the adjustments the soldiers must make who return to college. Family and community adjustments will be written by Theodore Savage, the stated clerk of the New York Presbytery. Joseph F. Fletcher of the Episcopal Theological Seminary faculty will write on economic adjustments, while Rollin Fairbanks, chaplain at Massachusetts General Hospital, will tell us about the disabled soldier.

The second part of the series will be on the general theme of the Demobilized Community. Elmore McKee, rector of St. George's, New York, will write on meeting moral let-down; Racial tensions will be dealt with by David Hunter, rector at Mattapan, Mass.; Foster Wood, director of the home and family division of the Federal Council of Churches will write on rebuilding the home; there will be one on community recreational needs, the author to be announced, while the Church in rural America will be dealt with by Dagan Butt, dean of the DuBose School.

We hope we may be pardoned if we seem to be turning an editorial into an advertisement by soliciting the help of the clergy—and others—in getting these important articles before the people of our parishes. As Dean Sweet says, "The Church will either speak with greater clarity in the post-war world or find itself discredited in the eyes of the multitudes." THE WITNESS is to speak clearly, through these chosen writers, just as the Dean of St. Louis speaks clearly in the article in this number and the one to follow next week. But it is for you, clergy and laity alike, to extend the range of their voices. We hope you will. The announcement on page thirteen suggests the methods.

"QUOTES"

AT PRESENT victory dawns on the horizon. We feel in the hearts of the peoples who united to assure the triumph of right and liberty, a tremendous aspiration towards a better future. For if so many men and women in a free world voluntarily suffered, fought and worked; if so many good and brave soldiers died without murmur; if so many towns and villages were offered in sacrifice for our common salvation, it would not be tolerable, it would not even be possible that from so much death, sacrifice and ruin a greater and better humanity would not emerge.

—GEN. CHARLES DE GAULLE

More on Funerals

WE HAVE had things to say from time to time about the way undertakers deal in a high-handed manner with the clergy in arranging funerals. Part of the difficulty of course is that too many of the clergy are chicken-livered in dealing with these gentlemen. Not so was the Rev. S. A. Temple Jr., the rector of the Mediator in New York. He was called upon the other morning by a woman who informed him that he was to take a burial service in an undertakers chapel. During the discussion he was further informed that the announcement that he was to conduct the service had already been in the newspapers. Feeling strongly on the subject of funerals he dismissed the caller and sat himself down to compose a letter to the headman of the undertaking establishment.

"I have always understood that the minister was the one who conducted the service, not the lackey who came to say appropriate words at the place and time set by a mortician. In the Prayer Book there is the definite instruction that the burial service is to be conducted only in the church or at the grave. Many of our ministers may not follow this law but I do and therefore hold burial services only in an Episcopal Church. For people who really believe their faith the most important fact of it is the resurrection of the dead. Therefore if there is any service which can be held nowhere

else than Christ's Church it is the service for one whom we hope shall share in the resurrection. If eternal life is included in the one all-inclusive cost paid the undertaker, then the funeral home is the place for the service. If eternal life is only through Christ and His Church then the Prayer Book is entirely correct in requiring that this service be held in the Church. I write so strongly about this matter because the person who came this morning explained that she couldn't have it in the church because you would charge extra. If it is actually a fact that by using the weapon of extra cost you are influencing people to use your chapel and depriving them of their right of a burial from their church then you and I are opponents. If on the other hand you are willing to have the service in the church and cooperate with us and our parishioners then I will be most willing to cooper-

ate with you as I do with all undertakers who realize that burial is still a church service."

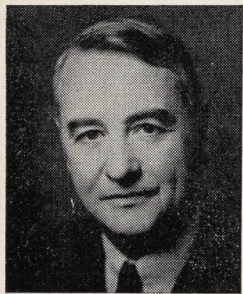
We were curious to know how the undertaker reacted to this letter. Being a good business man it was prompt, cordial and conciliatory. Mr. Temple had a caller the day his letter was received. He was assured that there was no extra charge made for bringing a body to the church for burial and that the mortuary establishment really preferred to have the service in a church. A strong letter brought quick understanding. Similar action on the part of more clergy doubtless would have its good effect, though Mr. Temple reminds us that in that part of the country where the mortuary racket has gone to such extremes that even weddings and baptisms are held in the "chapels of the cult of the dead" united action will be necessary to end the evil.

The Church's Opportunity

by Sidney E. Sweet

Dean of Christ Church Cathedral,
St. Louis

THERE is much agreement at the present moment in regard to the importance of religion, and there are many who are deeply concerned that religion shall play a greater part in the post-war world because they see in religion the most powerful factor in maintaining any kind of program for peace. But naturally there will be varying concepts of the responsibility of the Church in the post-war world. I shall present a point of view which is probably colored to a large degree by my own



personal interests and attitudes, realizing that others who start from a different position and who have had other experiences will probably come to different conclusions.

It seems to me that in the post-war world, first of all, the Church needs to be more courageous in providing leadership and pointing out the kind of changes in our society which are in harmony with the spirit of Christ. Of course there are some people who do not want any changes. They speak of the "good old days" and the "golden age" of the past. As a matter of fact, there never has been any golden age, and there never were any good old days which were satisfactory to the great mass of people in our world. If one listens to some of the

conversations of the present, he might think that we had good old days within the last twenty-five years. In reality, after the last World War we had a slight depression, then what might be called a big boom, a lot of noise, some people making a great deal of money, many others without proper food, clothing, or shelter—the forgotten men. Then came the big depression, the real depression. Banks failed, business leaders in despair begged the government for some kind of assistance. There were long bread lines, half-clothed children going from door to door trying to sell articles which nobody wanted and few could buy, ex-soldiers peddling apples on the street corners, and called "Apple Annies." And out of this depression we came into this war. Surely that was no golden age, and there is no desire on the part of most of us to have it repeated, though there is danger that we may continue going around in cycles, which is only a more refined way of saying "running around in circles." The fact is that the Church ought to pass moral and spiritual judgment upon our social order and give courageous leadership so that not only will changes be made, but those changes will be in the right direction. My contacts with the service men, chaplains, and those whom Dr. Nash used to refer to as "the men on the street," lead me to believe that they want the Church to give this kind of leadership, and that the visible Church will probably become the Church invisible unless it has the daring to be out

in front. This challenge to the Church in the post-war world is graphically expressed in a poem by Don Blanding:

"What did you see, Soldier, what did you see at war?

I saw such glory and horror as I've never seen before.

I saw men's hearts burned naked in red crucibles of pain.

I saw such godlike courage as I'll never see again.

What did you think, Soldier? What did you think at war?

I thought, how strange we have not learned from wars that raged before,

*Except new ways of killing, new multiples of pain.
Is all the blood that men have shed but blood shed in vain?*

What did you learn, Soldier? What did you learn at war?

I learned that we must learn sometime what was not learned before,

That victories won on battlefields are victories won in vain

Unless in peace we kill the germs that breed new wars again.

What did you pray, Soldier? What did you pray at war?

I prayed that we might do the thing we have not done before;

That we might mobilize for peace . . . not mobilize in vain,

Lest Christ and man be forced to climb stark Calvary again."

Second, the Church in the post-war world must be more definitely and actively concerned with human welfare and dedicated to the freedom of all men from want. Probably there is no normal man who derives any satisfaction from the physical sufferings of another. All of us would be glad if it were possible for every man everywhere to have his fair share of the good things which the world so abundantly produces. I believe someone said not long ago that in his opinion we are not fighting that every Hottentot may have a bottle of milk. But even the man who made that statement would probably give a bottle of milk to the Hottentot child if he saw it slowly starving to death, in pain and agony. Some of us think that in a very real sense we are fighting that every Hottentot may have a bottle of milk. We don't expect that result to be immediately achieved, but we must have hope of some great good being wrested from this terrible world war or we could not in any sense support it. To stop the aggression of the strong against the weak, to prevent an ideology based on the theory that might makes right and that there is a superior

race chosen by God to enslave or destroy other races, to bring about some larger degree of justice and world organization which will enable the peoples of the earth to live more decently and comfortably—these hopes and ideals are needed to bring men, even of our limited civilization, to fight a total war.

WHEN the Church comes out four-square on the side of freedom from want and insists on full employment with reasonable compensation, it is certainly adopting the position of the Master whom we profess to follow. It is interesting that the prayer for daily bread was placed by Jesus in the Lord's Prayer between the petitions for the coming of the Kingdom of God and forgiveness for our trespasses. In Dr. Tittle's helpful book on the Lord's Prayer, he emphasizes the fact that while there has been some disagreement among soldiers about the meaning of the word translated "daily," there is no disagreement about the word "bread." All are agreed that Jesus referred not to spiritual but to physical bread, and that He took bread, this common article of food, to symbolize all of the necessities of life. He therefore told us to pray not only that we as individuals might have those things essential for our own physical welfare, but that we and our fellowmen everywhere might have them. And I don't see how anybody can possibly pray this answer if he is hoarding and trying to secure for himself such a disproportionate amount of the goods of this world that others cannot have their share, or if he is giving approval to industrial and economic practices which result in some having a super-abundance while others are in want, or if he objects to paying taxes which might provide for those who, because of some economic breakdown are unable to secure the things necessary for healthful living, or if he is aiding and abetting the national and racial injustices and prejudices which make it impossible for many even in our own land to find work or to provide for their families. Jesus said, "The Sabbath was made for man, not man for the Sabbath," and I think He would also have said that industry is made for man, not man for industry. And the Christian Church must insist more emphatically that the purpose of industry is not primarily profit but the supply of human needs. There are a lot of things about the industrial system in our country which are not Christian. When industry, because it is not profitable to stockholders, shuts down and men are discharged until millions are unemployed, losing their self-respect, developing a sense of failure, thinking themselves of no use in the world, there is something wrong which needs to be changed. Hitler came into power partly because the poverty and unemployment in Germany made it easy for him. He knew that by

means of a vast re-armament program he could put people to work. We have done the same thing. We could have done it in time of peace at much less cost, but we did not have the will, we would not pay the price.

One wonders what will happen in the days to come, especially when he reads that a director of the committee for economic development, speaking to the investment bankers' association at a meeting in New York said, "Full employment would be incompatible with the free enterprise system which carries with it the right to a normal float of unemployed." And a pamphlet called *Jobs in Peace Time* published by the national association of manufacturers echoed the sentiment in these words: "Furthermore, if I dare say so, I don't believe it is even socially desirable to have jobs for every man and woman who may want a job."

When peace returns Christian people must realize that no matter what the cost, we must not let the manhood of our brothers be destroyed, that it is better for all to be rationed and heavily taxed according to our ability to pay, than for part slowly to starve. Some people seem to think they must be careful not to eliminate poverty lest they seem to prove Jesus mistaken when He said, "The poor ye have always with you." They might do better to think more about some other things Jesus said, like, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," and "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you," and "Thou shalt love thy neighbor as

thyself." There is no sound reason why poverty should not be abolished. And when the Christian Church becomes Christian enough so that men mean more than profits and machines, and we are willing to share with others, even if it lowers our own standard of living, it will be abolished. The Church has paid dearly many times and in many places because it has not been sufficiently concerned about the material welfare of men. And the Church will either speak with greater clarity in the post-war world on this subject, or find itself discredited in the eyes of the multitudes. In his autobiography Dr. William S. Rainsford expressed this idea vividly when he wrote:

"The business of the Christian Church is to lead men on and up. If she persists in saying that religion only (in its narrow sense) is her business, men of sense and sympathy will leave her; or, if they do not leave, will occupy themselves less and less with what she is or claims to be. This is what with half an eye anyone can see is happening to her today. To her, children are brought for baptism; men and women kneel to be married; and when death comes, crowds who have rarely visited her courts are present to express their respectful regard for the bereaved. . . . She gracefully and fittingly blesses life's beginning, and most eloquently would solace those facing its inevitable close. And there her chief function for these multitudes ends. Their names appear on some Church roll, *but in no real sense are they of her.*"

Editor's Note: A Second article by Dean Sweet will follow in the next number. See editorial.

Crime--Freedom Unlimited

by J. Edgar Hoover

Director of Federal Bureau
of Investigation

ONE of man's most treasured possessions is his power of self determination, his freedom to choose a course of action, to do or not to do as he pleases. That faculty, together with his intellect, distinguishes him from the animal, gives him a dignity that reflects the Divine nature. Man is jealous of that prerogative to life, liberty and the pursuit of happiness, and should it be challenged or abridged, he will fight to protect it, as he is fighting now in every corner of the earth against a totalitarian philosophy that would enslave him.

It is strange, then, that by his own abuse of freedom man sometimes seeks to destroy it. True freedom can exist only when it is limited — limited by

the rights of other men and by the laws that define and protect those rights. When a man refuses to respect those limitations, when he refuses to observe the laws laid down by God and by man, he becomes a criminal — an enemy to all his neighbors.

Experience has demonstrated that fear of punishment alone is not an effective deterrent against crime. There are always those who believe themselves above the law, or who fatuously pride themselves upon an ability to escape the consequences imposed by society upon the transgressor. Frequently, by the time their lawless activity becomes sufficiently serious to merit punishment,

they have lost all sense of moral responsibility, all realization of their obligations to their God, their country and their fellow men. The prevention of crime can never be achieved by the mere enforcement of law; by treating the symptom rather than the cause. Amputation of a gangrenous limb is necessary, but not nearly so salutary as the prevention of infection.

The experiences of these wartime years in America have shocked us all into a realization that there is a growing infection in our society. Almost daily the ranks of those who have lost their respect for true freedom grow, and frequently the new recruits are drawn from our most vital possession — youth. During 1943, age 18 predominated among all persons arrested, according to fingerprint records received in the FBI from all parts of the nation. Arrests of 17-year-old boys increased 27.7 per cent, and of 16-year-old boys 61 per cent during the period. For the past two calendar years arrests of girls under 21 years of age have increased 130.4 per cent.

These cold facts have stirred the nation to its very core. On every side intelligent citizens are planning and acting to remove the causes of this shocking increase in lawlessness among our young people. It is obvious that the immediate causes are many, and thus the remedies applied must be varied and must reach all the maladjustments that have helped to produce an era of juvenile crime. Improved facilities for recreation, intelligent administration of juvenile courts, increased guidance for children whose families have been weakened by the war — all of these things are necessary and good. But they are not enough.

All the activities of civic organizations and all the efforts of law enforcement to curtail crime and to create conditions in which crime will not find nourishment will avail nothing, so long as the boy or girl, man or woman has no impelling motive for living in accordance with the law of God and the law of man. Since they have the power to do as they please, they are likely to forget their responsibilities, unless they have a *reason* for observing them.

Too often we are prone to forget that man is more than a machine, a bundle of nerves and muscle that will react automatically to physical stimuli. We may analyze the conditions that breed crime and strive to eliminate or alter them. To do so is an obligation of civilized society. But it is not the only obligation, because *conditions* alone cannot produce strong citizens and great men. Our problem is not merely that of the gardner, who needs to look only to the condition of the soil and the absence of deleterious insects and plants. We are dealing with men, men who think and choose

freely their own course of life, and who have the power to rise above conditions or to rot in spite of them.

But our cause is not without hope; we can prevent crime and produce a noble citizenry. The answer lies in religious education. Religion reaches a part of man where sociology is ineffectual; it reaches his motives, his reasons for pursuing a way of life. In the last analysis, religion is the recognition of man's dependence upon a superior Being and his obligation to observe a higher Law. Hitler is wrong precisely because he refuses to recognize that Being and observe that Law. Like Julius Caesar, he has taken unto himself the attributes of divinity. The young criminals who are falling into lawlessness and immorality are closer to the philosophy of Hitler and of Caesar than to the will of God.

We must, then engender in our youth a sense of moral responsibility founded in religion, a religion that is not merely a method of worship, but a religion that embodies a creed and a code as well. The young boy and girl must believe in those truths upon which our freedom rests, and they must have respect for the laws which must exist to preserve it.

The obligation to supply religious education to our youth rests largely with the parents and the churches of the land. It is an obligation to provide a way of life, a motive power that will impel the young men and women of America to choose the good instead of the bad in every department of their lives. To accomplish that, it is obviously necessary that they know what is good and bad, not for just a moment, not in the light of a temporary pleasure, but in the eternal order.

The duty that lies on the shoulder of every par-

THE SANCTUARY

ALMIGHTY GOD, because men and women like ourselves out of their need of Thee do pray today around the world, lift Thou up the whole body of humanity's life. Wherever in temple or mosque, synagogue or church, any sincere soul seeks Thee, do Thou reach down and lift. Especially we beseech Thee to make us Christians more like unto our Master. Oh, baptise us anew with the spirit of our Founder, touch us again with the contagion of His loveliness. Send forth men and women into statesmanship to do there what Christ would have done; send out men and women into family life to be there what Christ would have been, that the whole world may be bound by golden chains about Thy feet. Amen.

Rev. Carel J. Hulsewé, B.D.

Conducted by W. M. Weber.

ent and every clergyman in America is a sacred and a serious one. It is not merely an opportunity for philanthropy or humanitarian good works. It is rather a solemn obligation to preserve freedom and justice for the world, by moulding the youth of America in accordance with the Divine plan. That duty is not an admonition or a counsel, it is God's will, and if it is faithfully discharged America will survive and prosper. If it is ignored, we can never hope for the true freedom for which our sons and brothers and husbands are giving the final measure of love on the battlegrounds of the earth.

The Hymnal Presents

A HYMN OF RESIGNATION

RICHARD BAXTER'S hymn *Lord it belongs not to my care whether I live or die* is so well and

so favorably known that it is surprising to find no reference to it in *The Hymnal* previous to the revision of 1940. It is a cento from a long poem of Baxter published in 1681 and entitled, *The Covenant and Confidence of Faith*, to which the author appended the note: "This



Covenant, my dear wife, in her former sickness, subscribed with a cheerful will." The Hymnal of 1940 contains a shorter cento of three verses from this poem.

*Christ leads me through no darker rooms
Than he went through before;
And he that to God's kingdom comes
Must enter by this door.*

*Come, Lord, when grace hath made me meet
Thy blessed face to see;
For if thy work on earth be sweet,
What will thy glory be?*

*My knowledge of that life is small,
The eye of faith is dim;
But 'tis enough that Christ knows all,
And I shall be with him."*

This hymn, written by a chaplain in the army of Oliver Cromwell, is well fitted for use in war time, and especially when casualty lists come in indicating the cost of victory in terms of life. Richard Baxter wrote "Resignation" when confronted

with the will of God, but showed none when contending against evil. When he was on trial before George Jeffreys, the infamous "hanging judge" whose judicial murders have left his name a by-word, Jeffreys said to him, "Richard, I see the rogue in thy face." His spirited reply was, "I had not known before that my face is a mirror." Judge Jeffreys sentenced him to two years' imprisonment on a charge of sedition founded upon his *Paraphrase of the New Testament*. But during his imprisonment and in spite of ill health he continued the writings which were to give him so high a place in English literature of the seventeenth century.

Anglicans and Presbyterians have an equal claim to Baxter. He was Curate of Kidderminster, and King's Chaplain, before the Act of Uniformity drove him out of the Established Church and he became a non-conformist minister.

—HOWARD CHANDLER ROBBINS.

New Books

***Indispensable

**Good

*Fair

****WHAT A MAN CAN BELIEVE.** By James D. Smart. Westminster Press. \$2.00.

This is a remarkably able book by a young Presbyterian minister in Peterborough, Ontario. He is convinced that the intellectual weakness of the Church is due to the decline in the biblical view of God and man, which has been on the increase ever since the time of Schleiermacher. The Bible views man as a creature alienated and estranged from God, not as a semi-divine being capable of saving himself and creating a world in his own likeness. Most laymen—perhaps most clergymen—are not aware of the real situation; they only see its effects, especially when they are written large in the social, economic, and political events of the times. But there is a vague restiveness in many Christian minds. People are aware that something is wrong somewhere, and that something needs to be done about it. What Dr. Smart does in this book is to state in simple, compelling language the great doctrines of the Bible. He writes in terms that the ordinary person can understand and appreciate. What he says about the biblical doctrine of the Church as Catholic, about the Church as a Mission, and what he says about the false idolatry of the private conscience, substituted for the divine revelation of human duty—all these passages deserve extended quotation. It is a book for every clergyman to read and to circulate among the educated laity.

—F.C.G.

Marine Chaplain Pays Tribute To Pacific Missions

Teaching of the Natives Has Borne Fruit Which Has Proved Great Value in Islands

Edited by W. B. Spofford.

Washington:—Officers and men of the navy and marine corps on duty at Majuro Atoll, Marshall Islands, never cease to wonder at the day-to-day application natives of this South Pacific island make to the principles of Christianity taught them by their missionaries. These lessons have borne fruit which has proved of real value in promoting understanding, according to Chaplain George P. LaBarre, who visits the island frequently at the request of his commanding officer to attend to the spiritual needs of its inhabitants.

Chaplain LaBarre, Greenfield, Mass., in a letter to the chaplain's division, says that the doctor, dentist, civil-affairs officer, and all others who have anything to do with the natives there have only the highest praise for these "fine Christian people."

A portion of Chaplain LaBarre's letter is as follows: "The atoll commander found the natives friendly and helpful. In turn, he has been very thoughtful of their welfare. As ordinary staple supplies had long been cut off from the island, no time was lost in setting up a store. Cloth, sugar, flour, and rice were put on sale. Hand industries were encouraged and soon the people were well able to supply their simple needs by the sale of their products. A doctor was sent down. He has established a fine little hospital and has begun the training of six young nurses. A Japanese-educated native doctor is working with our doctor and with the navy supplied drugs and instruments, will be well able to continue the work when the doctor and corpsmen are withdrawn. The dentist, sent there by the navy, stayed in the village for two weeks working on the people's teeth.

"The C. O. requested me, as atoll Chaplain, to go out to the village and hold services as often as seemed advisable. I have gone out about once a week, holding mid-week services when I go. The people come to services dressed up in their Sunday best. They bring their Bibles and hymn books if they have any and enter the large, bare building that is the church. The men sit on the floor on

one side; the women, on the floor on the other side. The service is mostly a song service, because the people are great singers and enjoy having a small organ to accompany them."

Chaplain LaBarre speaks to the congregation through a native interpreter, Lazarus, a church elder, highly respected in the village. Lazarus, so badly crippled that he cannot walk, has been teaching the children since the Japanese took off the American Board of Foreign Missions (Congregationalist) teacher charged with that duty.

Frequently, the Chaplain writes, the services may go on for several hours, with the people still begging for more. Elders read the Bible responsively with the congregation and lead in prayers in the native tongue. On one visit to the island the Chap-

lain was asked to officiate at a quintuple wedding. He experienced considerable difficulty giving marriage instructions and questioning couples to determine if they fulfilled canonical requirements, but these were finally met and the five ceremonies were performed at one time. Following the brief ceremonies which were attended by natives and Navy and Marine Corps officers and men, the people showered the Chaplain with gifts of weaving and handwork. "Since I could not refuse," Chaplain LaBarre wrote, "I accepted with many expressions of thanks. Then back in camp, after I had distributed these gifts to souvenir-hungry Marines, they retaliated by giving a fund to the church. They got a big kick out of knowing they were contributing to a mission church out here in the middle of the Pacific."

The Chaplain characterizes these people as a very pious, devout, intelligent and extremely friendly folk. They positively refuse to work on Sunday and honesty is simply taken for granted. "The Protestant missionaries," he wrote, "have obviously done an excellent job here, and they obviously had a fine people to work

The Church's Opportunity in the Post-War World

A Series of Twelve Articles

See the Editorial on Page Seven

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with. The American Board employed a teacher for the children and therefore everyone learned to read their language, and to read music."

Church and Labor

Detroit, Mich.:—A religion and labor fellowship, which will provide a meeting ground for members of both groups to promote amity and understanding, was organized at the central YMCA here by a group of churchmen and labor representatives called together by the labor committee of the Detroit council of churches. Their action followed talks by Dr. Joseph Fletcher, director of the graduate school of applied religion at the Episcopal Theological Seminary, and John Ramsay, public relations representative of the United Steel Workers, CIO, who described the benefits achieved through a similar fellowship in Columbus, Ohio. The motion that such a fellowship be started here was made by William P. Lovett, executive secretary of the Detroit Citizen's League, and director of the public affairs department of the church council, who declared "there is no place in America that needs it more. Organized labor here does not know the church, and this city is filled with ministers, churches, and laymen who are completely ignorant and in the dark when they talk about labor."

To Restore Churches

Moscow (Wireless to RNS):—Post-war Germany will race a heavy financial reckoning for churches destroyed or damaged in occupied parts of the USSR, according to reports from the Journal of the Moscow Patriarchate. Detailed estimates

of church losses are being prepared for the Soviet commission set up to investigate German atrocities. Archbishop A. A. Archangelski reports from the Crimea that in Simferopol and other places priests participated actively in resisting the Nazis, responding to a patriotic summons issued by the late Patriarch Sergius. Many priests and parishioners who contributed to the Russian defense fund or resisted German occupation in any way were rounded up and shot for their efforts.

Tension in College

New York:—Tensions between civilian and returned military students at colleges and universities are already creating problems that campus pastors must help to desolve, the national commission of university work was told at a conference here. Dr. Gould Wickey, general secretary of the commission, reported that these tensions are also apparent between military students and faculty, and civilian and returned military faculty members. There is evidence, he said, of increased emphasis on material values and questioning of moral and spiritual values in the minds of both civilian and returned military students. Both groups, he added, reveal a greater militarism, and a mutual impatience with educational "folderol." A more effective ministry to students, Dr. Wickey said, must include personal counsel-

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 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.

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Church in Fight

Stockholm (Wireless to RNS):—The Church in occupied Denmark, in joining with the people as a front-line fighting Church against Nazism, has cast off its isolationism and will have an enhanced position after the war, the Rev. Poul Borchsenius, Danish Lutheran pastor, declared here. The militant attitude of the Danish Church, the pastor pointed out is due to two factors: a new solidarity of Church and people, and the realization that in fascism both Church and state confront a challenge to their existence. "In the past," he said, "the weakness of the Danish Church has been its isolationism . . . the great masses of the people never knew the Church's message. The war, however, has brought an end to this. Meanwhile, in trying to outline the position of the post-war Church, one viewpoint seems fundamental. The Church

cannot become a political party, or join in a detailed program for the solution of post-war problems. The Church, by its nature, must stand above politics. But it can be socially disposed. It can stamp out all social injustice as a sin. It can demonstrate the principles of freedom, truth, and right for which Church and people are fighting side by side today."

Revival of Judasism

Moscow (Wireless to RNS):—Jewish religious life in the Soviet Union shows signs of widespread revival. Although certain basic problems persist in relation to the state, many points of conflict have already been settled. Samuel Solomonovich Chobrutsky, chairman of the Moscow Jewish community, announced that plans are under way to resume publication of Jewish religious texts and to reopen synagogues in liberated areas. Questions expected to arise in the near future, he said, include the religious training of Jewish children and the establishment of a central training college for rabbinical students. There are at present in Moscow, Mr. Chobrutsky said, four large synagogues, headed by Rabbis Solomon, Shleifer, Grande,

Lewin, and Kesselberg. "More synagogues are opening all the time in the liberated regions," he added, "although their condition is very lamentable and most rabbis in these areas were murdered. Many were saved when the Soviet government evacuated hundreds of thousands of Jews from the border areas just before the German invasion." He revealed that despite wartime difficulties, religious Jews have been assisted by Soviet authorities in the observance of ritualistic customs. During Passover, he said, the government met the needs of Jews by issuing matzoh ration cards, and in certain places provided wheat flour so that the Jewish community might bake its own matzohs.

Urge Votes

New York (RNS):—Asserting that "failure to exercise the franchise is a persistent evil in American life and a serious drag on the democratic process," the executive committee of the Federal Council of Churches urges church members to vote "intelligently, conscientiously, in the interest of the nation as a whole, and in the light of its responsibility to the world." The resolution pointed out that while increasing numbers of

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voters have participated in presidential elections since 1924, a careful study revealed that in 1940 less than two-thirds of the qualified voters cast their ballots. To vote, the committee said, is the "primary duty of Christian citizenship."

Suppress Hate

Milwaukee, Wis. (RNS):— Considerable support and some opposition was expressed at a hearing conducted here on a proposed municipal ordinance to ban printing or distribution of any material "exposing any religious or racial group to hatred, ridicule, contempt or obloquy, unless the name and address of the sponsors are shown." A fine of up to \$500 and imprisonment up to six months would be provided for violating the measure, which was proposed by police chief Joseph T. Kluchesky. Although agreeing with the proposed ordinance's intent, the advisability of such a measure was questioned by the Rev. Frank M. Sheldon, Congregationalist minister, who said it "may well be the beginning of something more serious that will result in curtailment of our liberty and freedom. I have no use for anyone who writes anonymously," he said, "but there have been times in history when anonymity was required to break the power of powerful groups." Expressing doubt that anyone "could figure out what constitutes stirring up religious or racial hatred, ridicule, contempt or obloquy," Mr. Sheldon contented that "we already have sufficient laws to cover slander and libel."

No Equality

London, Ont. (RNS):— An attempt by the foreign missions committee of the United Church of Canada to censure action of the federal government at Ottawa for undertaking to curb the rights of Canadian-born Japanese met with the official disapproval of the general council here. The committee's resolution condemning "all individual or group actions and all legislation which discriminates against any persons or groups on the grounds of race or color" as "unChristian and undemocratic" failed to carry by a vote of 85 to 71. Strong support for the resolution was given by Dr. Leslie Kilborn of the West China Union University, who claimed that "you might as well stop sending missions overseas if you are going to allow racial prejudice to grow as it is growing in Canada." The Rev.

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G. E. Botts, a returned missionary from Japan, insisted that the Council "should fearlessly proclaim the equality of all men in the sight of God, regardless of color or race. In the coming election," he added, "men may make appeal to keep Canada white. We should speak our minds as Christians. No political party dares to flout the United Church."

Plan Great Service

Sampson, N. Y.:— About 8,000 bluejackets of this naval training center will join with their comrades in the armed services all over the world and with civilians on the home front in the observance of World Communion Sunday on Oct. 1, according to plans now being prepared. Sampson's navy men and women will attend a mammoth communion service in one of the center's drill halls. Similar services will be held on the same day throughout the United States and in foreign countries.

Thirty-five clergymen, many of them from churches in this area, will assist in administering at a double

communion rail. Among the clergy attending will be the Rev. William Barrows Pugh, stated clerk of the General Assembly of the Presbyterian Church, and the Rev. Frederick Fagley, chairman of the national committee of the general council for army and navy chaplains of the Congregational Christian Churches of America.

Captain William W. Edel, (ChC) USN, senior chaplain, will deliver the communion meditation. Music will be furnished by a choir of 500 bluejackets and WAVES. About a dozen Protestant chaplains attached to Sampson also will participate. Arrangements are being made to broadcast the service.

Great Minds

New York:— Or it might be headed "Whose Copying Whom?" Anyhow the educational committee of St. George's Church is to have a series of forums along the lines of the fall series of articles in THE WITNESS with several of the same people involved. Their subject is The Christian's Responsibility for Social Reconstruction while our series is The Church's Opportunity in the Post-War World. They lead off on January 10th with Otis Rice. We also lead off with Otis Rice—apparently a good leadoff man for any team. The next week they have Foster Wood of the staff of the Federal Council of Churches. We have him too. And of course they have Rector Elmore McKee, as do we. Mrs. Henry Hill Pierce, the chairman of the St. George's committee, says that anyone interested in these weekly forums will be quite welcome. They start Wednesday, January 10 at 8 p.m. and conclude February 7th.

Austrian Church

Geneva (Wireless to RNS):—The Evangelical Church in Austria has been "purified" in recent years and its financial standing has never been

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so favorable. The process of purification began some years ago when numbers of pastors, who had given more attention to politics than to their vocation, left the Church and entered the service of the state. In addition, many so-called "believers in God," professing Nazi neo-pagan doctrines, have long ceased to be members. One reason for the improved financial status of the Church is that, because of wartime commod-

ity restrictions, many Austrian Church members are paying their dues more regularly than before. It is estimated that Church receipts have doubled since 1940. Relations between the Evangelical and Roman Catholic Churches are described as "very good." In Klagenfurt, for example, when the Evangelical Church was destroyed during an air raid, the Roman Catholic bishop at once put his church at the disposal of the

Protestants for services. A reciprocal gesture was made by Evangelicals in Vienna when a Roman Catholic congregation was "bombed out."

Honor Ghandi

New York (RNS):—Pulpit, press, and platform were urged to lead the nation in observance of Mahatma Ghandi's 75th birthday on October 2, and to offer India "a welcome in the family of free peoples," in a

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MESSAGES**

by Chaplain
ALVA J. BRASTED
(Colonel, Retired)



**27
CARTOONS**

by Corporal
EDGAR ALLEN, Jr.

THE AUTHOR

Colonel Alva J. Brasted, retired, was appointed an Army Chaplain March 3, 1913. During the first World War he served in France; later he spent four years in the Philippines. At present he is editor of *The Army and Navy Chaplain*, as well as Executive Secretary of the Chaplains' Association. Chaplain Brasted served as Chief of Chaplains from 1933 to 1937. He retired from active duty December 1, 1943.

THE CARTOONIST

Corporal Edgar Allen, Jr. is a native New Yorker—born in Brooklyn, January 19, 1916. He has been sketching people since he was first able to hold a pencil. Before entering the Army (Oct. 14, 1941) Corporal Allen was doing free-lance cartooning and contributed to various magazines throughout the country. At present he is continuing his cartoon work for Uncle Sam, in the Chaplains' Corps of the Army.

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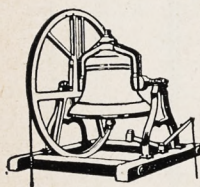
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statement issued here by Dr. E. Stanley Jones, missionary to India. "Mahatma Ghandi has his real significance, not in himself as a person, but in the cause with which he is identified — the cause of India's freedom," said Dr. Jones. "He is the embodiment of that cause. He it is who has awakened India to her depths, made her shed her fears, and stand upright upon her own feet, inwardly free." Dr. Jones predicted that in the years to come, when India shall have gained her freedom, "Ghandi will stand in relation to India as Washington stands to this nation—the father of his country." He suggested that ministers everywhere set aside Ghandi's birthday as a "day when gratitude to God may be expressed for our own freedom and prayer be offered that India may soon share that freedom."

Clergy Must Listen

Albany, N. Y.: — Clergymen can best serve returning service men by becoming good listeners, the Rev. Otis Rice, chaplain of St. Luke's Hospital, New York City, told a conference here of the Albany clergy. He stressed that in listening, clergymen should be sympathetic, but not over-zealous, letting the war veteran tell his story in his own way. The chaplain warned that some of the men who come back from the war will be hostile to their environment, show a tendency to be sadistic, or mentally depressed. The number of such men will be in the minority, he added, but will be "the greatest care and perhaps the greatest challenge to individual clergymen." The Church's role in reintegrating service men into civilian life was also discussed at the first annual laymen's conference here. The meeting was one of a series arranged by the Forward Movement of the Episcopal Church.

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THE WITNESS — September 28, 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. PHILIP L. SHUTT
Rector at Belvidere, Illinois

As a priest of the One, Holy, Catholic and Apostolic Church there is much I would disagree with in the article, "The Holy Catholic Church" written by the Rev. Bradford Young appearing in your June 8th number.

After reading the article it seems to me his arguments fall back finally upon his conception of ministerial authority. He would, at least by implication, equate it with that of his Protestant, denominational brethren. I cannot accept the thesis.

However, as that may be, until those who think as he does and those of us who differ can get together and agree on our authority so that the agreement is universally acceptable, it is useless to talk about reunion with any denomination whose members must receive our approaches with tongues in their cheeks!

I can agree with him about working with the ministers of a community in association and through union services, but of a non-sacramental character. I held a "Quiet Day" recently for the ministers of this community which is about 10,000 in population, in which seven of my brethren lead brief periods of prayer before my meditations. We all felt a closer relationship as Christian leaders. It is an approach that should be tried more often.

* * *

THE REV. THOMAS S. LOGAN
Rector St. Michael and All Angels, Philadelphia.

In reference to your editorial entitled Justice and Peace (WITNESS, Aug. 24) you were generous in passing out compliments to those who denounced the recent transit strike here and did something constructive towards ameliorating against the situation. To you I wish to pass along a compliment for the definite stand you are taking on the racial issue. It does the heart good to see the Church insisting that Christ be both preached and practised. Letters printed at the time of the strike in the newspapers betrayed a pitiable misconception of Negro life and hopes and contributions were a revelation. But to those who vainly search the columns daily for a favorable account of Negro life it was not surprising. It is because those who control our propaganda facilities are not contributing to the betterment of race relations that we find ourselves trying to live normal lives under abnormal conditions, and judging one another by false standards. Thanks to progressive publications such as THE WITNESS the world is well aware of the problems at hand. It is my sincere hope that other publications will take up this fight also against the formidable barriers of racial misunderstanding.

* * *

CPL. MILTON E. HUTCHINS
In an army hospital

I am back in the states again after a taste of combat duty over there and while at this recuperation center I came in contact with your publication as well as those of other denominations. I was amazed to

find while in Italy that the Italian people knew little if anything of the Protestant religion and those that did were the ones who had been to America or had relatives here who told them that there were other religions beside Roman Catholic. I came across an old Italian farmer once during a brief furlough in Milan who told me he was a Methodist Episcopal and that he and his family had to worship in secret because of the persecution of the Protestant denominations in Italy under the Fascist regime.

Our Protestant Chaplains did a marvelous bit of work in convincing the ignorant that we Protestants weren't children of satan and that we worshiped God the same as they did. I wondered as I came in contact with so many uninformed people, how many other countries in Europe had the same condition. Of course we all knew that such conditions existed in some of the South American countries.

My purpose in writing this letter is to beg your group to take immediate steps along with the other Protestant denominations, to see that when the peace is written once more, that a guarantee of the Freedom of Worship is made an important part of the newly formed governments in Europe and that the Church groups have no ties with any political organizations such as existed in Italy. I would further suggest that each denomination appropriate funds to build houses of worship in these war torn countries so that people who have lost faith can be led back to Jesus Christ, our Lord and Saviour.

* * *

GEORGE D. HARDMAN
Chaplain, U.S.N.R.

Clergy who have members of their parishes stationed at the naval operating base, Norfolk, Va. (this includes the naval training station), or at the naval air station, may wish to pass on to them that there is a daily service of Holy Communion at the N.O.B. David Adams Memorial Chapel. On Wednesday and Sunday it is held at 7 a.m.; other days at 6:20 a.m.

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