

The WITNESS

**10¢
A COPY**



DECEMBER 7, 1944

**BISHOP G. B. OXNAM
THE NEW PRESIDENT
OF FEDERAL COUNCIL**

(See pages three and seven)

THE PERIL OF MODERNISM

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, 8 (also 9:15 Holy Days, and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer (Sung).

GRACE CHURCH, NEW YORK
Broadway at 10th St.
Rev. Louis W. Pitt, D.D., Rector
Daily: 12:30 except Mondays and Saturdays.
Sundays: 8 and 11 A.M. and 8 P.M.
Thursdays and Holy Days: Holy Communion 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 Communion, 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
8:00 a.m. Holy Communion.
9:30 a.m. Church School.
11:00 a.m. Morning Service and Sermon.
4:30 p.m. Victory Service.
Wed., 7:45 a.m., Thurs., 12 noon Holy Communion.

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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DECEMBER 7, 1944
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CLERGY NOTES

BURT, JOHN H., formerly of Christ Church
Cathedral, Saint Louis, is now a chaplain in
the navy.
CARROLL, NEWTON, formerly rector of St.
Luke's, Denver, Colo., is now the rector of
St. Michael and All Angels', Portland, Ore.
CHATER, EDWARD W., formerly rector at
Winsted, Conn., is now the rector of Trinity,
Fayetteville, N. Y.
CORRIGAN, DANIEL, formerly chaplain at
the University of Wisconsin, has accepted the
rectorship of Grace and St. Peter's,
Baltimore.
DAVENPORT, STEVEN R., assistant at St.
Paul's Memorial Church, Charlottesville, Va.,
will become priest-in-charge of St. Stephen's
Mission, Oakridge, Tenn., on January 1.
DEVLIN, T. P., rector of St. Mary's, El Do-
rado, Ark., and priest-in-charge of St. John's,
Camden, will become rector of Trinity
Church, Pine Bluff, on January 1.
DUNN, ROBERT C., formerly rector at
Homer, N. Y. is now the rector of St.
John's, Canandaigua, N. Y.
HILL, A. SHRADY, formerly assistant minis-
ter of St. Andrew's Church, Ann Arbor, was
recently advanced to the priesthood by
Bishop Frank W. Creighton.
JACOBY, ROBERT L., formerly rector of
Christ Church, Binghamton, N. Y., is now
the assistant at St. Luke's, Evanston, Ill.
KEW CLINTON J., was ordained deacon by
Bishop Wroth of Erie in St. Clement's
Church, Greenville, Pa. He is now in charge
of St. Clement's and the Church of the
Epiphany, Grove City.
LOSEE, F. VERNON, formerly in charge of
churches at Tarentum and Freeport, Pa. is
now the rector of St. George's, Passaic, N. J.
and in charge of Grace Chapel, East Ruther-
ford.
MARTIN, ROBERT D., curate at Christ
Church, West Haven, Conn., was ordained
priest by Bishop Budlong on Nov. 2.
MENARD, VICTOR A., formerly of the dioc-
ese of Long Island, is now the rector of
St. Saviour's, Old Greenwich, Conn.
PORTEUS, MORGAN, formerly curate at
Trinity, Torrington, Conn., is now the rector
of St. Peter's, Cheshire, Conn.
WILSON, CHARLES C., rector of Trinity,
Kirkville, Mo., has accepted a call to be
director of Grace Hill House and rector of
Grace Church, St. Louis.

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
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Sundays 8:30, 11 and 4:30.
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.

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Methodist Bishop G. B. Oxnam Elected Council Head

*Samuel M. Cavert and Others Urge a United
Protestantism to Deal with Public Issues*

By W. B. Spofford

Pittsburgh:—Bishop G. Bromley Oxnam of the Methodist Church was elected 13th president of the Federal Council of Churches on November 30th at the biennial meeting held here November 28th-30th. The meeting also elected as vice-president President Benjamin E. Mays of Moreland College, Atlanta. He is the first Negro to hold the office.

Bishop Oxnam succeeds Presiding Bishop Henry St. George Tucker of the Episcopal Church. He is regarded as a liberal; has been an outspoken friend of organized labor; a crusader for a new post-war world order; is a champion of all minority groups. He has been chairman of the Council's advisory committee and a member of the important committee on a just and durable peace. He is secretary of the council of bishops of the Methodist Church; was formerly Bishop of the Boston area, being transferred to the New York area only recently when he succeeded another outstanding progressive Churchman, Bishop Francis McConnell who recently retired. Bishop Oxnam has also served as special mediator in labor disputes for the national war labor board.

Vice-President Benjamin Mays is well known as an author, educator and leader of youth. He is a member of the world committee of the YMCA and the Federal Council's commission on a just and durable peace.

A highlight of the meeting was the report of the Rev. Samuel McCrea Cavert, general secretary of the Council, in which he lauded Roman Catholicism "as one of the great historic types of Christianity" but asserted that "a clear distinction must be made between the faith and piety of Roman Catholics and the political power which the hierarchy

seeks to exert for its own institutional ends. Toward the latter we must manifest a resolute opposition. We can never acquiesce in the clericalism which has become all too familiar in the history of the countries in which the Roman Catholic Church has controlled the affairs of the state. By 'clericalism' we mean the organized effort of the hierarchy to achieve political power by secular means for purposes of social domination. Against this policy we must take an uncompromising stand."

Mr. Cavert went on to say that relations with Roman Catholicism "are subjected to greatest strain at the present time" in the field of religious liberty. "The Roman Catholic Church believes, of course, in religious freedom but it is a freedom decidedly different from that to which we are committed. The Roman conception is really limited to freedom for the Church as over the political power; it does not include freedom from ecclesiastical power. Rome can be very insistent, none more so, on freedom for religion in a country where the obstacle to freedom is the state. Her reaction is quite otherwise in a country like Spain or Peru where the issue is freedom for minority groups of Christians as over against a dominant ecclesiastical institution claiming to be the sole and absolute custodian of the whole body of Christian faith and morals. The whole subject is one to which this Council and the missionary agencies must dedicate serious effort during the coming years."

He pleaded for greater Protestant-mindedness and greater Christian unity among Churches, pointing out that Churches could hardly call for a cooperative political order "if we

cannot show an effective pattern for it in the Churches"; nor can the Churches have any decisive influence in overcoming racial tensions that threaten disaster "if we cannot illustrate interracial fellowship in the Church itself."

Cavert predicted that "the increasing activity of government in relation to the whole life of the people will probably last during the years of post-war adjustments" and stated that the Council is now developing a plan for a bureau in Washington to serve as "a sort of watch-tower from which to observe new developments and to keep the Churches informed at an early enough date to make it possible for them to act effectively."

He also dealt courageously with Church-labor relations; with the part the Churches must play in establishment of a just and lasting peace, and on the subject of race relations said that Churches "have in the past accepted too uncritically the pattern of the secular world" and declared that we must develop "the full meaning of a fellowship in Christ that transcends all racial divisions."

The Rev. Mark A. Dawber, secretary of the Home Missions Council, in an address on the second day of

Christmas Gift

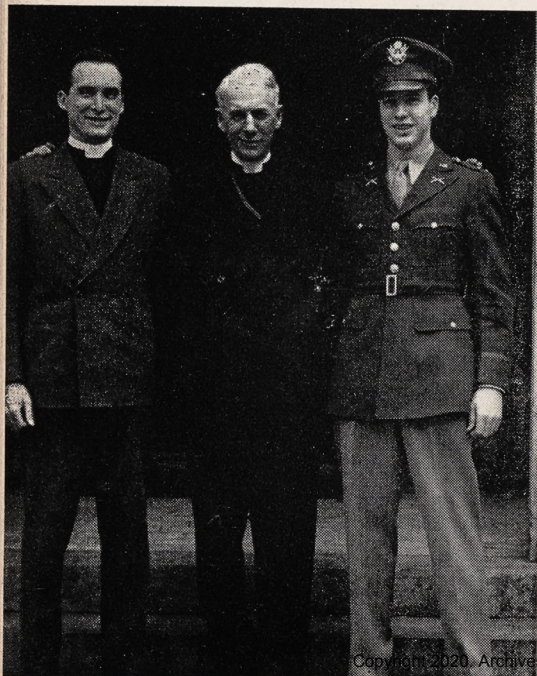
★ Christmas Gift Subscription Cards are being inserted in THE WITNESS in the numbers before Christmas. We believe that many readers will wish to give subscriptions to their friends. A single gift subscription is \$3 a year, with each additional gift subscription but \$2. We call attention to the fact that this is less than half the subscription price of any other national Church weekly. With each gift we will mail to the Recipient a *Christian* Christmas Card announcing the gift with your name as donor. The cards inserted in THE WITNESS have spaces for three names and addresses. If you wish to enter gift subscriptions for more than that number print the names and addresses on a separate paper and mail in an envelope to our New York office, 135 Liberty Street, New York 6, N. Y. An Acceptable Gift to the Recipient: A Convenient Gift for the Donor. Kindly act promptly.

the convention, likewise had things to say about Roman Catholicism, declaring that it "is influencing public affairs and the community pattern in a much more vital and deliberate way than Protestantism" and said that Protestantism had to unite its forces "to make a single impact upon public opinion." Meeting the argument that the task of the Church is to make individual converts, Mr. Dawber said that it was not enough to pluck a few brands from the burning "but we should be equally, if not more, concerned to put out the fire." He then listed areas of life where he thought the Church should concern itself: economic justice, race relations, education, health, social service, politics. "The Christian Church," he said in concluding his address, "must not only reveal to the world its high ideals for human life and society but it must throw the light and weight of its moral judgment on all that contradicts and frustrates its gospel."

CHURCH WORKERS MEET

Jacksonville, Fla.: — The provincial conference of Church workers among colored people in the province of Sewanee recently met here in St. Philip's Church. The Rev. D. B. Leatherbury, rector of St. Mark's, welcomed the conference on behalf of Bishop Frank A. Juhan. The Rev. George A. Fisher, rector of the Church of our Merciful Saviour, Louisville, Ky., preached the sermon.

Bishop Juhan of Florida shows justifiable pride in this photo recently taken with his two sons, one a clergyman and the other an army officer



RUSSIAN CHURCH TO ELECT

Moscow (By Wireless): — Georgi G. Karpov, chairman of the Soviet council on affairs of the Greek Orthodox Church, announced that a new patriarch of the Orthodox Church will be elected at an all-Russia Church council which will probably convene late in January. The Patriarchate has been vacant since the death last May of Sergius. Metropolitan Alexei of Leningrad and Novgorod has been acting patriarch.

URGES HOUSES FOR WAR WORKERS

Detroit: — The Mobilize for Brotherhood Program recently took action against Dearborn's Black Legion, anti-Christian, anti-democratic attitude on adequate federal housing for war workers. Claude Williams preached on religion, the vehicle for fascism. Church, labor, and fraternal groups were represented.

SAN DIEGO PARISH CELEBRATES

San Diego: — St. Paul's Church, mother parish of San Diego county, recently celebrated its 75th anniversary, with Bishop Stevens preaching the sermon. \$26,000 in United States war bonds was presented by Canon C. Rankin Barnes, rector, for the new church building fund and the publication of a parish history.

CATHOLIC STUDENTS SUPPORT RAINEY

Austin, Texas: — Among Protestant, Catholic, and Jewish groups supporting the reinstatement of Dr. Homer Price Rainey, ousted president of the University of Texas, is the Newman Club, student organization of which the Rev. Thomas F. Tierney is director. "I drove the first delegation of students to interview Governor Coke Stevenson after Dr. Rainey had been dismissed in an un-Christian and ungentlemanly manner, without trial or hearing," said Mr. Tierney. "The Catholic students of the university want Dr. Rainey back. We have so informed him and have a letter of appreciation for our support from him."

ORGANIZED LABOR AIDS CHAPLAINS

Baltimore: — The industrial union of marine and shipbuilding workers of America (CIO) is setting up

committees in the Baltimore area to participate in the raising of \$50,000 nationally to be contributed to the chaplain's fund in five veterans' hospitals in and around the port of New York. The main feature of the national effort will be a benefit performance, entitled salute to the wounded in Madison Square Garden, New York, on January 9. Locally the IUMSWA-CIO is asking each worker to contribute \$1.

CONFERENCE HELD ON PEACE

Baltimore: — Lillian Smith, author of the novel, "Strange Fruit," made the opening address before the Institute of international relations at its three-day conference here. The institute conducted 11 sessions, under the auspices of the American Friends Service Committee of Philadelphia and the Baltimore peace center. Others sharing the platform with Miss Smith included Kermit Eby, assistant director of research and education for the CIO and A. Philip Randolph, international president of the Brotherhood of Sleeping Car Porters (AFL). The theme of the conference was next steps toward world community.

DANISH CLERGYMAN IS KILLED

Stockholm (By Wireless): — A young Danish clergyman, Pastor Egon Johansen, has been killed at his home in Husum, Copenhagen, under "mysterious circumstances." One report states that he was assassinated by Gestapo men. The killing has aroused a wave of indignation throughout Denmark. Pastor Johansen was secretary of the Danish Israel Mission.

PROTESTANTISM HIT IN MEXICO

Mexico City: — A campaign to counteract "Protestant propaganda" has been announced by Roman Catholic Archbishop Luis M. Martinez of Mexico. Catholic organizations, it was announced, will organize study groups and lectures and distribute books and pamphlets "to counter-check the present Protestant propaganda in Mexico which is being made with great resources and powerful organizations." Participants in the campaign, Archbishop Martinez declared should "limit themselves to condemn misguidance" and be guided by the spirit of charity toward "our brothers who are outside the Catholic Church."

The Federal Council Approves Dumbarton Oaks Plan

*J. F. Dulles States That It Is Framework
For Continuing Collaboration of Nations*

By Lila Rosenblum

Pittsburgh:—The 300 delegates to the biennial meeting of the Federal Council of Churches voted approval of the Dumbarton Oaks peace proposals. The vote was taken following an address by John Foster Dulles, chairman of the Council's commission on a just and durable peace, who declared that while the proposals had defects they were nevertheless "the framework for continuing collaboration of the United Nations and, in due course, neutral and enemy nations." He urged Church leaders to "disengage themselves from the current controversy about force and devote themselves to developing those phases of the Dumbarton Oaks proposals which can really give vitality to world organization."

"We recognize," said the commission's statement, "that the transition from international anarchy to complete constitutional world order, cannot occur at a single step; it was thus expected to be that any presently practicable plan should fall short of what will be required for lasting peace."

"The organization proposed has many of the characteristics of a military alliance of a few great powers. Certain provisions seem to envisage a division of the world into regional spheres of influence dominated by one or another of the Great Powers. Reliance is placed primarily on force unrelated to any explicitly agreed upon principles of justice."

"Further, the proposed organization should be more adequately endowed with curative functions needed to deal with the causes of war and with creative functions needed to draw the nations together in fellowship."

"With all of these defects, the proposals do, however, have the great merit of providing for a continuing and virtually constant consultation of representatives of the great powers and of selected lesser powers under conditions which will subject what is done to the moral judgment of mankind."

"If the proposals envisage much

that partakes of a military alliance at least that military alliance is to be put into a setting which will permit public opinion to influence its evolution toward a more adequate general organization. That will, above all, require an alert and enlightened attitude by the peoples of the world."

"We believe that the proposed organization can be developed into one that will commend itself to the Christian conscience."

Mr. Dulles said that while he subscribed to the Dumbarton Oaks proposals he believed the effectiveness of the projected world security organization was jeopardized by overemphasis on the need of force to safeguard peace and by failure to recognize the primary importance of setting up "world-accepted definitions of right and wrong conduct."

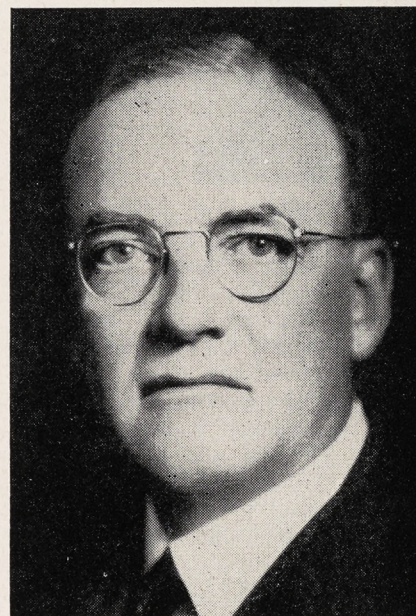
"The great obstacle to world order," Mr. Dulles asserted, "is the lack of any universal moral judgment about national conduct. We cannot expect that until national groups have worked together in peace. Men harmonize and clarify their views about good and bad conduct when they are associated in common tasks. Victory in war is such a task, but there is so far no counterpart in peace."

"It is that which we would supply and it is that which our Six Pillars of Peace (issued two years ago by the council) makes primary. We want world organization to bring the nations together to work for stable economic and monetary conditions; to make autonomy the genuine goal of colonial administration and to assure to individuals everywhere spiritual and intellectual liberty."

The commission of 25 men and women, representing nine denominations which has been studying the whole question of the relation of the Church to war gave approval to the military struggle against the Axis but warned that war generally is "a crucifixion of both man and God."

"A majority of our members be-

lieve," the 25,000-word report stated, "that Christian duty today is more adequately conceived by those Christians who voluntarily support the military campaign of the United Nations against the Axis powers. They are clearly aware that successful military action by itself can at best serve the subordinate end of breaking the present military and political dominance of the Axis governments in their own and occupied lands. The larger ends sought, in terms of justice, freedom, human understanding, and cooperation, require measures other than military force. Yet it seems to a majority of the commission that these ends



John Foster Dulles addresses Council meeting after which approval is voted to the Dumbarton Oaks Proposals

cannot, in the actual world situation, be hopefully pursued without the use of military force until full victory is achieved."

A minority of the commission held that resistance to the Axis powers should be limited to non-military action and declared that "those Christians are judging more accurately the meaning of Christian duty who in time of peace preach the renunciation of war, and in wartime follow the way of conscientious objection."

The majority report asserted that all nations have responsibility for the situation which produced the war, but that "though all were involved in sin, their ways of sinning were not identical in the sight of God, we believe, nor in their port for the common life of men. In the actual course of events, dominance by the Axis powers would

have fastened upon their own peoples and upon conquered lands a reign of tyranny and terror full of danger to humane living everywhere. Resistance to such rule, whether by armed force or by more peaceful means, became imperative."

WHAT KIND OF PEACE FOR GERMANY

New York:—Representatives of the organizations that are affiliated with the United Christian Council for Democracy, with the Church



Dr. Tillich

League for Industrial Democracy representing the Episcopal Church, are to hold a conference the afternoon of December 12th to discuss what kind of a peace should be given Germany. Among the leaders will be Professor Paul Tillich of Union Seminary and Reinhold Schairer of the United States committee on education for reconstruction. The meeting will be held in the parish house of Grace Church, New York, and will open at two o'clock. Those interested in attending are asked to notify the CLID, 155 Washington St., New York 6, N. Y.

PARISH TO HAVE NEW CHURCH

New Orleans:—Bishop Clinton S. Quin of Texas addressed a victory rally at St. Andrew's church here. The rally marked the inauguration of the last lap of the building campaign of St. Andrew's and completion of the plans for a new church building. Other speakers included: Bishop John Long Jackson of Louisiana; R. H. Colcock, chairman of the building committee; J. A. M. Wilson, chairman of the trustees; Dr. E. L. King, senior warden; Mrs. S. W. Tate; and the Rev. Girault M. Jones, rector.

PARISH AIDS SICK

Baltimore:—As a memorial to Mrs. Ellen L. Hall, the Memorial Episcopal Church has established a service which makes available to residents of the Mount Royal district supplies for the care of the sick. A maintenance fund of \$100 was given the church, and the Women's Auxiliary is contributing \$25

annually for purchase of replacements in case of loss or damage. The Rev. Boyd R. Howarth, rector, said contribution of supplies would be welcomed. Mr. Howarth also serves as a volunteer orderly at Church Home and Hospital. During the past summer, Bishop Powell entered the hospital for a minor operation, and was amazed to find one of his own priests answering his call.

LOSE HABIT OF WORSHIP

Albany:—Bishop G. Ashton Oldham of Albany declared here on his return from an official visit to England that while there is "general widespread interest in religion" in England, many Britishers have "lost the habit of worship" because of wartime conditions. Keen interest in religion among American troops was reported by the Bishop, who said that all services are well attended, and that chaplains are frequently consulted on problems of a personal nature. He revealed that he was one of the last persons to visit the late Archbishop of Canterbury before his sudden death, and that he had opportunity to discuss with him a number of mutual problems of the Protestant Episcopal Church and the Church of England. Bishop Oldham's report will be submitted to the Presiding Bishop and will not be made public.

A Letter

★ Just at press time we received a long awaited airmail from Kimber Den, acknowledging receipt of the last \$1,000 sent to him by readers of THE WITNESS and members of the CLID. "Please kindly convey our deepest gratitude and appreciation to all for their thoughtful kindness. I am really at a loss for words to tell you how deeply I appreciate this. Without this help I do not see how we could go on at this critical period. Prices have skyrocketed to an astronomical figure. We need now \$15 U. S. dollars to feed a child for a month whereas that amount would feed a child for a year but a short time ago."

This letter is dated June 15 . . . since that time prices have still further skyrocketed in China. It is our hope to send Kimber Den at Christmas time for his work with children orphaned by the war another \$1,000, which will mean, at present exchange, approximately \$80,000 in Chinese money. If you wish to help . . . say in feeding one child for a month . . . send your donation at once. Make checks, "Treasurer, CLID" and mail to CLID, 155 Washington Street, New York 6, N. Y. We will give you all of Kimber Den's letter in our next issue.

MADE CHAPLAIN'S ASSISTANT

London, Ont.:—The Church of England in Canada has, for the first time, named a woman, Lt. Madeline Hawkins of the women's army corps, as chaplain's assistant. She will serve Capt. J. S. Neff, chaplain at the corps' basic training center at Kitchener, Ont. Another woman chaplain's assistant, it is announced, will also be named in the Ottawa district.

CHANCELLOR



Theodore Eli Hopkins, chancellor of the diocese of Vermont, is a grandson of the first bishop of the diocese, John Henry Hopkins. Lawyer of Burlington, he has served both in the house of representatives and the senate of the state, was state's attorney for a number of years and is at present city attorney of Burlington.

CHURCH INSTITUTIONS ARE AIDED

New Orleans:—Two Episcopal institutions are to receive grants from the city treasury in 1945, according to the proposed budget for the coming year. The children's home, which now operates only a comparatively small receiving home, is to receive \$452. The Children's Home now places its wards in foster families throughout Louisiana. Eandit Normal & Industrial School, for Negro boys and girls, one of the American Church Institute schools, is to receive \$1,077. Both institutions also receive annual grants from the New Orleans community chest, and New Orleans joint welfare fund.

THE WITNESS — December 7, 1944

EDITORIALS

Voice of Protestantism

THE CALL for a united Protestantism which was sounded at the biennial meeting of the Federal Council of Churches, meeting last week in Pittsburgh, was more than timely. Nothing more concerns the people of the world today than a peace so rooted in justice among men and nations that it will endure. The beginning for such a peace was made at Dumbarton Oaks, with our state department then calling upon citizens, individually and collectively, to offer their comments and criticisms. As we pointed out last week the

Roman Church was able, because of its totalitarian nature, to speak promptly and, as one would expect in the light of the present world situation, negatively. The hierarchy, now as always, seeks its own institutional ends and the pronouncement of November 18th made it clear that its support is to be had only at a price. There is little gained in decrying this. After all the hierarchy merely responded to an invitation and spoke as anyone, familiar with the history of the Vatican in the realm of politics, would expect it to speak. The answer is to be found in Protestantism so uniting its forces that it too may speak promptly and authoritatively through democratic action. The Federal Council provides the set-up, and the only set-up until that far-off day when organic union is achieved, for the majority of

American Christians to express themselves unitedly and therefore effectively on all public questions and we are delighted that it did so speak on the Dumbarton Oaks proposals.

That the executive leadership of the Council is in able hands was made manifest last week. Mr. Cavert in a most able address dealt with the issues of peace, race relations, labor, as a true Christian progressive. He also called for mutual understanding, fellowship and cooperation not only between Protestant and Orthodox Churches but with Rome as well, pointing to the heartening example of such cooperation during the past biennium in the promulgation of a platform, jointly signed by leaders of all Churches, which set forth principles

of international order and justice for the post-war world.

That his forward-looking outlook will not only be supported but further stimulated by the incoming president may be taken for granted, for Bishop Oxnam is a progressive whose courage has been tested on more than one occasion. Mr. Cavert told the delegates that the Protestant Church had been crowded "into such a narrow section of the community pattern that a great part of the population has little or no impression of its full significance for human life." However true this may be of the

past, it was made clear at Pittsburgh that it can be corrected. And it will be corrected if we support the Federal Council to the hilt, thus making it the united voice of American Protestantism.

Biblical Economics

THE Bible does not teach either socialism or communism, of course, but it certainly has a leaning that way. Not only did the early Christians in Jerusalem "have all things common," sharing in a kind of community chest, and those who wished to do so pooling the proceeds of the sale of their property; but all along, from the primitive stage of Israel's life reflected in the oldest parts of the Old Testament, there was a constant emphasis upon sharing the good things of nature and of human wealth. Extreme prosperity, as among the early Greeks, was thought to

tempt men to defy God. Great wealth next door to utter poverty was something monstrous and defiling; it alienated God and outraged man. The prophets looked for a time when there should be neither poverty nor riches . . . and for this condition of things the Psalmists ardently prayed. Even the Law took for granted the common possession of property, at least by the family, the clan, the tribe. If land became alienated or encumbered, if it was mortgaged or burdened with debt, or was sold outright, along came the Year of Jubilee, every fifty years, and restored it to the family to whom it had been traditionally allotted. If a man got so deep in debt he could not pay, along came the Sabbatical Year, every seven, wiped the slate

"QUOTES"

THE ultimate issues with which we have to do are moral and spiritual and our social and economic and political problems can be finally solved only on a religious basis. We must train our children and youth in the Christian understanding of human life and destiny. We must faithfully proclaim the word of God revealed to us in Jesus Christ. We must sound a clear note of Christian decision and commitment. We must build mature Christian character, sensitive to social need and dedicated to making of human life what God means it to be.

—Samuel M. Cavert
General Secretary of the
Federal Council of Churches

clean, and he could start out afresh. These provisions prevented a permanent upset in the agricultural and social economy of Israel. Interest was forbidden. No Israelite could own another as a slave. And so on. People say the economics and politics of the New Testament will not work (of course the experiment has never been tried); but it is certainly true that the economics of ancient Israel, which the New Testament presupposes, worked for several hundred years. It did not produce a nation of fabulous wealth . . . like Egypt, for example; but the Hebrews did not wish to be fabulously wealthy, but to live quietly under their

own vines and fig-trees, at peace with the world and in obedience to God . . . the most pacific nation, almost the only pacific nation, in the ancient world, until goaded to warfare in self-defense.

Some readers may find this view rather unfamiliar. There are two or three books that may be cited, for further reading. Orello Cone, *Rich and Poor in the New Testament* (Macmillan) is still worth reading. Sir Josiah Stamp, *Christianity and Economics* (Macmillan); E. Tallmadge Root, *The Bible Economy of Plenty* (Harper); and Frederick C. Grant, *The Economic Background of the Gospels* (Oxford) ought also to be read.

The Peril of Modernism

by Frederick C. Grant

Chairman of the Editorial Board

TWO very striking books have appeared within recent years on the subject of the study of the Bible, two books which ought to be even more widely read than they are at present. One is *The Peril of Modernizing Jesus* by Professor Henry Cadbury of Harvard University (Macmillan); the other is *The Study of the Bible* by Dean (now Vice President) Colwell of the University of Chicago (U. of C. Press). It is often assumed that modernism is a theory which



leaves both the Bible and the Christian tradition far behind. But these two authors are talking about the kind of modernism that forces present-day ideas upon scripture and compels the Biblical writers to give us back our own thoughts, views and even prejudices. Considering the amount of casual, not to say careless, reading of the Bible, it is not surprising that this should be a fairly common way of treating the sacred book. For one thing, the way in which the Bible is usually printed really encourages this "modernizing" method. It is printed double-column like a catalog, and then the paragraphs are chopped up into "verses" and these are all numbered serially. To make confusion worse confounded a lot of little numerals or letters are then scattered through the text, referring to the marginal references which burden the page and make it as unattractive as possible for the average reader. The Bible is thus left at the mercy of people who have some special

interest or pet scheme or theory for which they wish to find support in the Bible.

The right way to study the Bible is *first of all to read it as you would any other book*. Try to understand each writing as it was understood by those who first read it, and by those who wrote it. In other words, get at the historical meaning; do not be content with some neat modern explanation that would have been unheard of or perhaps unthinkable at the time the book was written. A good illustration of this is the study of the Sermon on the Mount. Thirty years ago people assumed that the Sermon on the Mount was a kind of program for Utopia. In fact, ninety years ago, Sir John Seeley described it as "Christ's legislation." It is perfectly clear now that those ideas were modern, and that the interpretation of the Sermon on the Mount along those lines was a modernizing interpretation. But today we have just as serious a problem, even more serious. There are those who maintain that the Sermon on the Mount was not meant to be put in practice at all, but was Christ's way of showing people how helpless they were; faced with the pure will of God, as set forth by Jesus, a man can only cry out, "God have mercy on me, a sinner." The idea is that Jesus was trying to force men to realize their need of divine grace. Now the answer to this is quite clear. Any such interpretation would have been utterly unthinkable in the Judaism of the first century, especially among a group of simple minded Galilean Jews. The similar teaching which we find in other ancient Jewish books (i.e. non-Christian Jewish) was certainly meant to be put in practice, and was not meant to

compel men to rely upon divine grace without making any effort of their own.

Another piece of modernizing is the popular present-day interpretation which assumes that Jesus was a kind of ethical philosopher who was setting forth great principles for the guidance of the nations. Therefore his sayings, "resist not evil" and "give to him that asketh thee" and "love your enemies," were meant for the guidance of nations as well as of individuals. Certainly if they apply to individuals they must apply to nations and races, since, as Kant held, ethical principles are universal. But, on the contrary, every situation assumed in the Sermon on the Mount is taken from village or rural life. There is nothing about kings and courts or the administration of justice. It is ridiculous to describe Jesus as an ethical philosopher. To begin with there were no ethical philosophers in ancient Galilee or Judea, none to compare with Aristotle or Theophrastus or Epictetus. In the next place, what would a company of Galilean villagers and farmers have made out of an ethical philosopher? No, the Sermon on the Mount addresses itself to the life of simple people, living under the conditions of the village and the countryside in ancient Galilee. Here are principles, it is true, which apply on the large scale as well as on the small; but you don't make them any clearer or more compelling by simply lifting them out of their context and turning them loose in a whole new world of facts and relations. The moral effect of non-resistance to an aggressor in a village where everyone knows everyone else, is one thing; but the moral effect of a nation's yielding to the pressure of a tyrant, a conqueror or an aggressive neighbor, is something entirely different.

WHAT then is the Sermon on the Mount? It is a selection from the tradition of Jesus' sayings, grouped about certain themes that were of great importance in the early Syrian Church, say toward the end of the first century. There are four other major discourses in the gospel of Matthew; but this is the most important of them and sets forth the whole substance of Jesus' teaching about the Kingdom of God and the new righteousness, God's justice which men are to seek above everything else (Matt. 6:33). The sermon is thus a compilation of sayings. It describes the character of the true member of God's Kingdom in the Beatitudes. It presents the teaching of Jesus as the fulfillment and completion of the Old Testament law, and illustrates this by several examples. It deals with the practices of religion, prayer, fasting, and almsgiving. Finally it gives a summary of our Lord's teaching on trust in God and love for one's fellow-man, including even one's enemies. The Sermon concludes with the parable of the two house-

builders, which is a clear statement of the indispensable requirement of honesty and sincerity in the religious life. To put it briefly, the Sermon on the Mount is a summary of Jesus' teaching in terms of the everyday practice of religion as presented by the teachers of the early Palestinian and Syrian Churches. They were Christian Jews for the most part, but the outlook of the Sermon on the Mount is not Jewish, or Jewish Christian, but universal.

As the first principle of Bible study is to understand each book as it was originally understood, and each saying or discourse as it was originally uttered, so the second step is to find *those principles of permanent application which the Bible contains*. Often enough they have to be detached from their original setting or first application. Many a writer of the Bible wrote, or spoke, more wisely than he knew, and indeed spoke over the heads of his contemporaries to all ages and generations. What the Bible says about prayer, about humility, about unselfishness, about concern for others, about the integrity of family life, about the duties of children to parents and of parents to children, about seeking the welfare of one's country, all these are principles of permanent significance. The Bible lays bare the eternal granite that supports and underlies the very structure of our world. Under the flowing contours of soft hills and waving forests lie these unyielding, firm, unalterable truths and principles of human life as God intended it to be, as in fact God created man to live it. The Bible makes all this clear; and the person who ignores it is simply bumping his head against a stone wall. He is trying to live, not immorally, but without moral convictions or principles in a world that belongs to a moral God; and he is bound to find life rather tough going, the longer, the tougher.

In the third place, the careful student of the Bible will discover that there is a *genuine unity of divine revelation*. Under all its diversity, "in many parts and in different manners," spoken by and addressed to men of different ages, races, cultural backgrounds and mental equipment, there is nevertheless a progressive revelation running through the whole, and also a progressive interpretation, as time marches on. The crude and the primitive are left behind. The cruel and barbarous are ruled out. God is recognized even more clearly in all his everlasting divine splendor, as the God of justice and of love, "the high and lofty one that inhabiteth eternity, who also dwells with him that is humble and contrite in heart." Supremely, he is revealed, or rather reveals himself, in Jesus, our Lord; his most glorious epiphany is the Cross and what followed after. And so the Bible speaks to us, not as a book, or a collection of books, as an ancient "literature of religion," but as the very voice of God speaking to our souls; not to the

ancient Hebrews only, or to the Jews, or to the early Christians, but to all the ages and races of men.

FOR FURTHER READING

I have been asked to jot down the titles of a few books on the modern study of the Bible, and it occurs to me that I may as well use the same list that I drew up the other day for someone who is going to make available a number of modern theological books for chaplains in the army and navy. J. Bewer, *The Literature of the Old Testament* (Columbia University Press); E. F. Scott, *The Literature of the New Testament* (Columbia University Press); John Knox, *The Man Christ Jesus* (Willett

Clark); M. Goguel, *The Life of Jesus* (Macmillan); C. C. McCown, *The Search for the Real Jesus* (Scribners); A. D. Nock, *St. Paul* (Harpers); A. Deissmann, *Paul* (Doran); C. H. Dodd, *Parables of the Kingdom* (Scribner's); James Moffat, *Jesus Christ the Same* (Abingdon); H. H. Rowley, *The Relevance of the Bible* (Macmillan).

To this list I would also add M. Dibelius, *The Sermon on the Mount* (Scribners), and also Hans Windisch, *Der Sinn der Bergpredigt*, for readers who understand German. This is one of the best books on the Sermon on the Mount; it is being translated by a friend of mine, but the translation will probably not appear until after the war.

Meeting Moral Let-Down

by Elmore M. McKee

Rector of St. George's, New York

EVERYONE seems to believe there will be moral let-down *after* the war. This prediction bears scrutiny. Does it imply there has been a moral pick up *during* the war? Yes; and in some respects there has been. Many people have worked harder, led more disciplined lives, welcomed sacrifices, discovered how to bear pain and loss creatively. There has surely been a moral advance during the war.



Of course, the opposite is also true. Millions are dead; and we have done our share

of ruthless killing. It is not only the nation's enemy that has killed ruthlessly; though it was at his bidding that such a nightmare of horrors as the massacre at Lublin was enacted. And then there has been the slow erosion of moral principle and spiritual sensitiveness on all sides except where the defenses against it were spiritually deep and powerful. This has been evidenced in spectacular fashion in the acknowledged decline in sexual standards. But in spite of the entries on the debit side there still remain, as we have seen, certain entries on the credit side of human experience in war-time.

Why then do people say there will be moral let-down as soon as destruction ceases? For one reason because it was so last time. Some of us remember vividly the cynicism after 1918 and the drifting. John Buchan said that in England following the last war the returned men were victims

of "accidie" or boredom, and the lads coming out of school sought "soft options." We know how such moods laid the groundwork of indifference that gave the dictators their chance. Another reason for expecting moral let-down at this moment lies in the fact that moral erosion has come to the soul as a result of the steady use of force, force, force. And again, war means tension, fever, a fast pace. And there is a limit to what we can take. There must come reaction. Back of all these justifiable predictions of moral letdown lies the fear that when crisis ends the heroic response of the crisis period will also end. What a terrible fear that is! Is it sound? Does it really take world tragedy to call out our moral powers?

Let us look at these powers as they are released among us by war. Surely there has been something more in them than determination to end the aggressors' menace. If that were our sole determination, then, when Hitler and company are out of the way, our powers will cease to be released. And when the horse of war is no longer needed and has been put out to pasture (which means when the tanks have gone into inactivity and obsolescence) then will we have no steed to ride? What *shall* we do?

But there was something more within our war-time process than simply an answer to a menace. For many at least the power was not that of self-defense against a menacing enemy. The power lay in the struggle for an ideal; in the dream of a new world. The horse of war was only a means to an end.

The end remains. If we hold on to the end

as the central fact in war, then the end is never more clear than when the destruction ceases and for the first time in long and terrible years we have the chance to put all our energies into creation. Let destruction be destroyed; as creation takes place. If this happens then watch the moral pick-up when the war ceases. The way to avoid moral let down is to understand the destructive effect on us all of the steady use of force and, as prisoners who greet their escape from confining bars, to welcome the arrival of the day of creation.

To do this, we shall first need to achieve a clear sense of what the essence of the creative task is. I would suggest that we think of *our task as that of making the twentieth century the Century of the Person*, that is, a century where man as person, and not man as object or tool or means, is always central in our thought and action; as distinct from the materialistic designation, which it has deserved in the past, namely, that of the Century of the Individual. Let us build the century of the person; testing every personal relationship and group and national practice by whether or not it merits a place in a century where such an ideal prevails.

THERE is a great difference between an individual and a person. An individual is expert in conjugating the verbs *to experience* and *to use* and in using the noun *thing*. We experience and use waterpower to generate the thing-force, electricity. But heaven help us if we merely experience and use people. Persons, as distinct from individuals, graduate from experiencing and using the thing-world as they become expert in conjugating the verbs *to meet* and *to relate* and in using the noun *relationship*. You and I do not want to be experienced; we want to be met. We are not things; we are relations. Relationship is the essence of what it means to be a person.

The chief curses of man, such as prostitution, slavery, sweatshops, economic exploitation, racial discrimination, nationalism and wars, are caused by man's readiness to treat his fellowman as a thing, rather than as a person. In various ways we use people as means to ends, instead of treating them as ends in themselves. We line them up, give them orders, deny them the democratic processes. We brand some as untouchables; and others as undesirables or inferiors within the family of nations. This is denying relationship; and denying relationship is to treat men not as persons but as objects or things.

As John Macmurray believes, (and as he has been supported during all the war years in the British Christian Newsletter) the crucial issue of our times is that we shall learn to distinguish between our relations as persons to things and our relations as persons to persons.

When we carve out a letter-opener from a Japanese shin-bone; when we say with Andre Lebord, "we have discovered there are no good Germans"; when we plan, in defiance of all psychological laws of relationships, let alone the ways of spirit which transcend the laws, to rule Germany and Japan for a quarter century or more; when we consign the Negro to segregation; when we refuse consultation on basic needs and issues to industrial "workers"; when we assume that the "little peoples" must always be under the control of the "big ones"; we are thwarting the evolution of the Century of the Person and perpetuating the causes of war between individuals and between individualistic nations who refuse to grow up. And it is not only in meeting the large social issues such as those mentioned above that we are challenged to practice the high doctrine of persons. We are to do it also in the daily round of home and school and friendship and the other simple daily contacts of our neighborhoods. If we practise the doctrine of the person there is no room for moral let-down. There comes an end to loose living, to the glorification of possessions and to callous indifference to the lessons of history.

Second, we shall make sure that *Armistice Day becomes an occasion of high dedication to our creative task*. There is evidence that public officials as well as business leaders intend to discourage hilarity and to encourage dedication. The Church will face a supreme opportunity on that day. I rejoice that the Presiding Bishop has already had prepared a service and other prayer materials for this purpose. The spirit of penitence, forgiveness, brotherliness, solidarity and dedication to the task of maximum mobilization of all creative forces everywhere must be established, realized and given control on Armistice Day. This may be difficult; for the pressure to punish and the desire for rest and relaxation will be great. But if such a spirit can be made to prevail at deep levels of prayer then the years to come will be richly benefitted by such a good start, whereas if such a spirit does not prevail, the reconstruction era will get off to a very bad start.

Third, the chief source of power for the creative task will be *the Church which must become the little world (or microcosm) wherein the doctrine of the person is convincingly practiced within the large world (or macrocosm)*. Rooted in the sacrament of the altar, which celebrates God's concern for persons and God's reconciliation of person to person through the power of His own incarnate love, the Church will so order its life as a working democracy where persons come first, and as a center for prophetic teaching of the doctrine of the centrality of persons under God, that the

world cannot fail to feel the force of its contagion. This means that the Church's salaries and investments, its pensions and insurance programs, its democratized and widely distributed financial support together with similar distribution of responsibility for life and work will prove that persons are first.

The war has been fought in the name of persons; in the name of that freedom, justice and brotherhood which flow forth from commitment to a doctrine of persons. But not enough can be done to keep faith with the doctrine while the fighting lasts. The great opportunity will come when the fighting ceases. There will be no moral let-down if we will all go to work to build the Century of the Person.

NEXT WEEK: In the series on the Church's Opportunity in the Post-War World: an article by Rollin Fairbanks on War Marriages.

New Books

***Indispensable

**Good

*Fair

****THE FAITH AND FIRE WITHIN US:** (An American Credo). By Elizabeth Jackson. University of Minnesota Press. \$2.

A timely book—showing by way of many quotations from the Bible, from prose and poetry (ancient and modern), the long, growing tradition of democracy Americans have inherited. The quotations are sprinkled like stars throughout the book and their glory is reflected in Miss Jackson's crystal clear writing. Her interpretation of the faith and fire within us is hopeful and inspiring. Objectively she views both the baser and nobler sides of our national character, but feels that it is American to believe that right will triumph, and that we will gird up our loins to see that it does.

The last chapter, bearing the same title as the book, gives the author's suggestion for an American creed. "A faith in the possible goodness of men; a faith in the goodness of the individual life as part of a good whole; a faith in the ultimate triumph of justice and right—even in an age of many faiths and many heresies, these three beliefs stand out. No Athanasian creed to be sure, but a pretty firm foundation for a country's life."

The Faith and Fire Within Us is commended to believing Americans and recommended to the doubters and sceptics.

—G. V. B.

****Revivalism in America: Its Origin, Growth and Decline.** W. W. Sweet. Scribner's. 1944. \$2.00.

A lucid and balanced sketch of the story of revivalism from colonial days to the present, by one of the leading historians of American Christi-

anity. The book is well arranged and the text is frequently illuminated by pointed citations from the sources, many of them from sermons. The contribution of revivalism in America has often been underestimated and Dr. Sweet is at pains to show how much the development of democracy, of higher education and of reform movements owe to the Awakenings. Particularly interesting is the fact that the abolition movement found its largest support in New England among Baptists and Methodists and not among Congregationalists and Unitarians. Furthermore, he warns against over-emphasis on the excesses of revivalism. Much of the routing work of the revivalist preachers was both more enduring and less spectacular than is frequently imagined.

Dr. Sweet throws light on the successive revivals by placing them in their contemporary settings, and pointing out how such factors as immigration, the Westward Movement and the development of cities were responsible for their rise.

While the author does not deal with the deeper psychological and cultural problems involved in the subject, he has provided some future writer with sound and illuminating guideposts for such a study.

—C.C.R.

****MUST MEN HATE?** By Sigmund Livingston. Harper. \$2.50.

This is a very able refutation of the repeated libels which have been circulated against the Jews, followed by a study of Jewish contributions to civilization, the differences between Judaism and Christianity, and a very interesting list of 700 Jews who have made notable contributions to modern civilization. It is a kind of *Who's Who* and includes not only literary men, scientists, philosophers, playwrights and composers, but also some engineers and inventors. Then there is a list of Jews in our armed forces who have received official awards, up to the time of publication. This list alone ought to be answer enough to one of the worst of the current slanders, the one that circulates even in respectable dining rooms, about the first man to buy four tires.

—F. C. G.

****RELIGIOUS LIBERTY IN LATIN AMERICA.** By George P. Howard. Westminster. \$2.00.

This book tells of the working of clerical fascism not only in Latin America but within our own state department. This is a book every loyal American citizen will want to read, as well as every believer in genuine religious liberty. The author was born in South America; lived in that hemisphere for many years. He is to be congratulated for the well documented, timely and temperate treatment of an important religious issue.

—L. W. B.

THE WITNESS — December 7, 1944

Bishop McKinstry Asks Support For Peace Proposals

*Declares in a Broadcast Nation Is United
In Demand That United States Play a Part*

Edited by Lila Rosenblum

Wilmington, Del.:—"The Church must eagerly face and solve the race problem; the problems between labor and industry; class and class," said Bishop Arthur R. McKinstry in a broadcast to every church in the diocese of Delaware, delivered from the Cathedral of St. John here, on the opening of the annual every member canvass. "In our recent national political campaign," the Bishop continued, "there was one thing made clear which should cause every Christian heart to rejoice—the conviction on the part of all that there must be an effective international plan for peace." In discussing the concept of international organization, he declared, "It does not thwart the individual purpose of the nation, but unites all nations in the cause of common humanity. It is no divisive creed. It can embrace the most diverse plans and governments. I say these things can be accomplished."

Discuss Religion

Los Angeles:—An Institute on religion and contemporary civilization, sponsored by the interfaith religious conference of the University of California, brought to the campus a distinguished group of scholars and writers to consider the role of religion in modern life. Dr. William Ernest Hocking, professor of philosophy at Harvard, spoke on religion and the international order; Dr. Arthur H. Compton, professor of physics at the University of Chicago, on the scientific view of man; Alfred Noyes, poet and author, on religion and the arts; and Dr. Ellsworth Faris, professor emeritus of the University of Chicago, on the contribution of religion to the social order.

Preaches in London

London (By Wireless):—Special Thanksgiving services were held in Westminster Cathedral for U. S. service men stationed in the London area. Ambassador John G. Winant read President Roosevelt's Thanksgiving proclamation, and Bishop Henry Wise Hobson of Cincinnati preached the sermon. Roman Catho-

lic soldiers attended a solemn high mass in Brompton Oratory at which the senior chaplain of the British Army, Msgr. Col. John Coughlin, preached. Services for Jewish members of the armed forces were held in West London Synagogue.



Bishop McKinstry of Delaware urges the United States to take its place in an international peace set-up

Church and Labor

Chicago:—Sixty-five divinity students, delegates to the national religion and labor foundation's seminary conference here, were presented to the CIO convention by President Philip Murray. Murray expressed the hope "that theological schools in the United States will stress cooperation with labor so that the clergy of tomorrow will join hands with all great forces that are fighting the battles of the common people for justice and peace." The seminary student's conference was held in conjunction with the CIO convention, and many CIO leaders met with the seminarians or visited their sessions. Plans formulated by the students included cooperation with labor groups in local and national campaigns during their period of seminary training, and the establishment of cooperative relations with the industrial and city

mission work of the various faiths and denominations. The students agreed to study problems of wages, working conditions, and collective bargaining affecting employees in their seminaries. They pledged "special concern for the economic, religious, and general social rights of minority groups." Among leaders at the various sessions were James Carey, secretary-treasurer of the CIO, John Ramsey, United Steelworkers' of America representative to organized religion, Dwight Bradley, head of the Religious Associates of NCPAC, Kermit Eby, assistant director of education of the CIO, the Rev. Richard Morford, secretary of the United Christian Council for Democracy and other Church leaders.

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Reach the Laity

Alabama: — Five centers in the diocese were visited by a team who presented the Church's program to special lay readers. The team included Bishop Carpenter, the Rev. Edgar Neff, the Rev. Marshall Seifert, and the Rev. G. Ralph Madson.

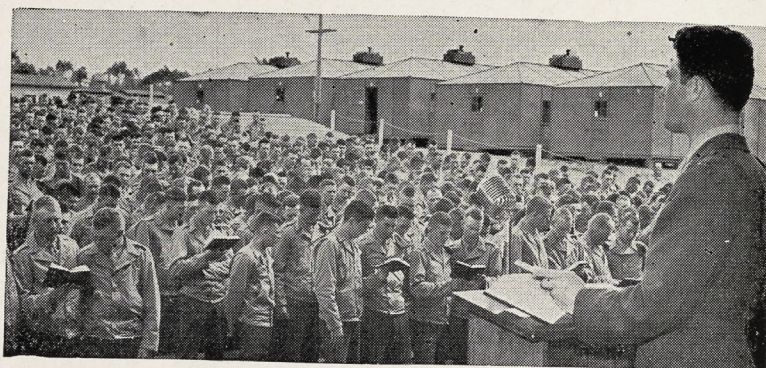
Call for Action

Detroit: — Pledging their individual support to the department of justice in any steps it might take to prosecute Gerald L. K. Smith and Elizabeth Dilling, now on trial for sedition, the Mobilize for Brotherhood Program held a special meeting, unanimously adopting a resolution calling upon religious leaders, labor leaders, civic and fraternal leaders to join with them in publicly denouncing the fascist-pair and urging the department to take action. The resolution declared that "the sponsoring of Elizabeth Dilling by the America First Political Party, her introduction by Gerald L. K. Smith and the contents of her speech indicate a coordinated program between these two conspirators; support the proposition that a fifth columnist spearhead is centering in Detroit; demonstrate the concentration of anti-democratic forces on the ideological, cultural, and economic levels; prove that a growing group of seditionists under the guise of religion and pseudo-patriotism is in the making."

"The one remaining hope of the Nazi fiends to defeat the gallant efforts of our soldiers, to change the complexion of the war away from the four freedoms, to defeat the peace, the resolution continued, "is the use of the crude, vicious, poisonous, dangerous weapons of red-baiting and anti-Semitism to separate the United Nations and to divide the democratic forces within the allied nations." The resolution called the

fascist-tactics of the notorious pair "more menacing to the war effort, the morale of our armed forces, to

world peace, to post-war unity and to democracy itself than would be enemy para-troopers."



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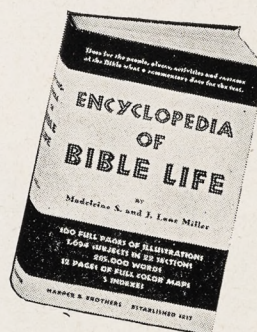


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San Diego:—Under the auspices of the fellowship of St. Luke, the Rev. John Gayner Banks opened two mission clinics in California. The general theme at both missions, St. James' Cathedral, Fresno, and St. Peter's, Oakland, was the cure of Jesus for the maladies of today. Mr. Banks, who has devoted himself to the ministry of healing, emphasized the closer partnership between religion, medicine, and psychology. He feels that by an intelligent use of sacraments help can be given to people afflicted with mental, nervous, and emotional disorders due to war-time conditions.

Progressive Bishop

Chicago:—Bishop Bernard J. Sheil backed the newest goal of organized labor, the guaranteed annual wage for all workers, including those in agriculture, at the CIO convention here. In support of his stand, Bishop Sheil quoted Pope Pius XI: "In the first place, the wage paid to the workingman must be sufficient for the support of himself and of his family. . . . Every effort must therefore be made that

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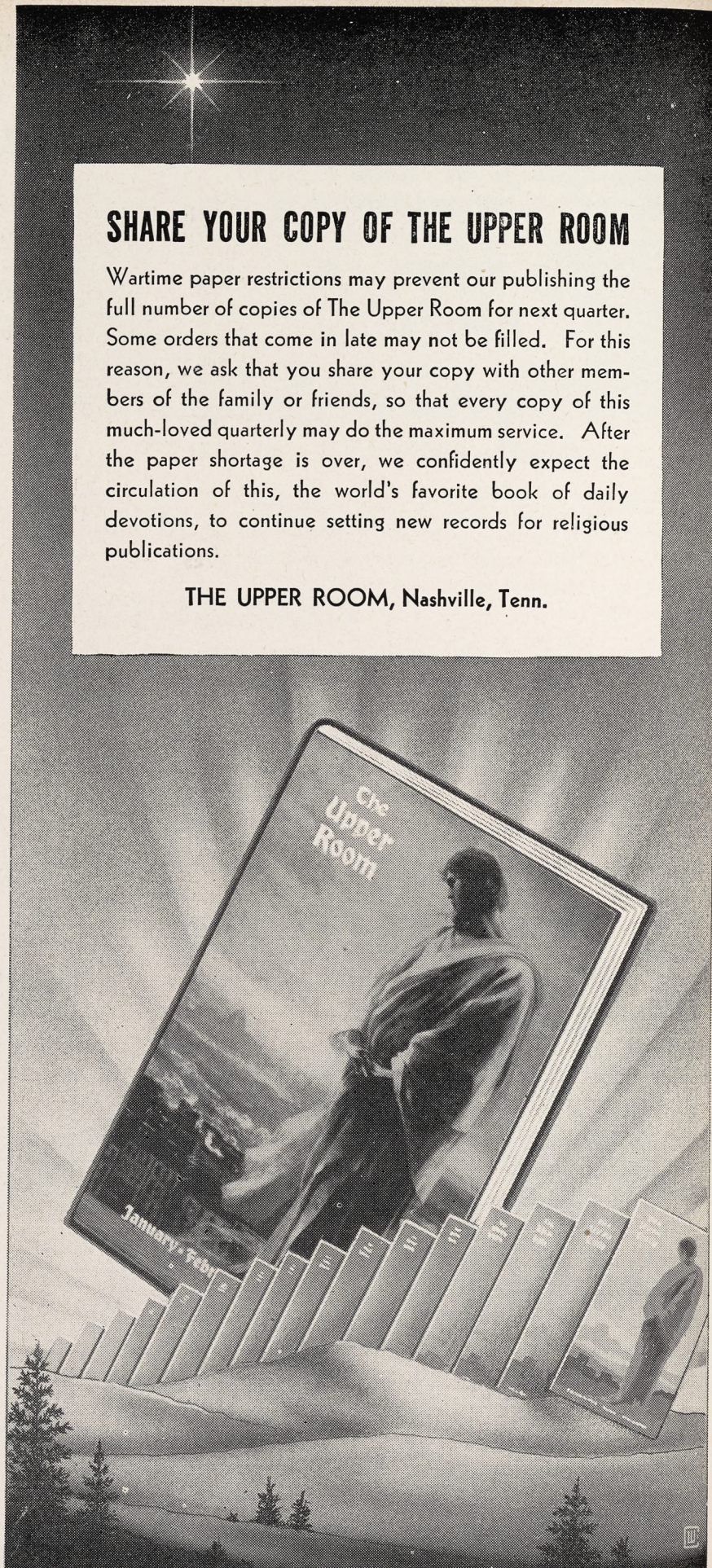
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fathers of families receive a wage sufficient to meet adequately ordinary domestic needs." Discussing racial discrimination, Bishop Sheil said: "By admitting Negroes into their membership on a basis of equality, unions can destroy economic injustice and beat down barriers of ill will and stupid opposition. Similarly, labor unions can help eradicate the cancer of anti-Semitism; a cancer which gnaws at the very vitals of American life." He urged revision of the Little Steel formula, explaining that it now puts an unfair burden on labor.

Denies Discrimination

New York: — Secretary of State Stettinius, in response to an inquiry from Willard Johnson, assistant to the president of the national conference of Christians and Jews, declared that state department action on passport applications for missionaries going to Latin America is "first of all guided by the fundamental principle of separation of Church and state which is inherent in the constitution and tradition of the United States." Answering Mr. Johnson's statement that Protestant leaders believe the state department is granting passports "to a much larger proportion of Catholic than Protestant applicants," Stettinius cited figures "to demonstrate that the department is not discriminating between the various sects and denominations in this matter." He said

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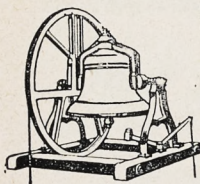
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page eighteen

that some American republics "have, primarily for reasons related to security problems arising from the war, established regulations prohibiting the entry of alien missionaries or clergymen." "Other considerations arising from the war," Stettinius concluded, "including the scarcity of travel facilities, have during the past few years further limited the opportunity of persons engaged in missionary work to travel freely to foreign countries. However, the department has applied the regulations covering the issuance of passports without discrimination on account of religious affiliation of the applicants."

Laymen Parade

Danielson, Conn.—This Connecticut town witnessed an unusual event when 700 church laymen marched with a band and sang hymns around Danielson Square. The parade was staged before the annual laymen's dinner under the auspices of the Windham county council of Churches. The Rev. William Abernathy of Washington, D. C., in an address on what laymen can do, stressed the importance of laymen's support of the minister in the church's program and service to the community. A number of Roman Catholics and Jews also attended.

Speaks on USSR

Boston—Methodist Bishop Lewis O. Hartman declared here at the first meeting of the interfaith group of the Massachusetts committee for Russian War Relief that there are 30,000 religious communities and 8,338 places of worship in the Soviet Union. The meeting was attended by Protestant, Catholic, and Jewish clergymen as well as leaders of the Greek and Russian Orthodox Church.



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THE WITNESS — December 7, 1944

BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

MISS JULIA C. SMITH
Churchwoman of Harrisburg, Pa.

It is always a great pleasure to renew my subscription and I hope it gives as much pleasure to the service club, for whom I subscribe, as the one I read at homes does to me. I have never seen any periodical that gives as much information in such short space, and among them the series by Miss Scudder is outstanding, making living personalities out of vaguely remembered names. Her recent article on Thomas Traherne interested me particularly because I have come on many fascinating quotations from his writings without ever finding out just who he was or that he was a member of the Church of England. Why is it that whenever in a sermon or devotional book one comes across the word "saints" it always turns out to be someone from the middle ages or the continental branch of the Church? Surely the Church of England, or even the good old PECUSA have produced saints and religious thinkers and we ought to hear more about them.

* * *

THE REV. THOMAS B. SMYTHE JR.
Rector of St. Stephen's, Blytheville, Ark.

There will always be those who do not agree on unessentials. And there will be those who disagree on how basic and agreed principles shall be put to work. But followers of Christ, one definition of Christians, must in the nature of the case agree on those principles of life and living as set forth in great detail by their Leader.

It is good for THE race that men disagree on embellishments and methods because men are different and diversity makes for greater creativeness. But disagreement with Christ and His truths of nation and race (for instance), is vile and hypocritical when it comes from the lips of His purported followers. He has shown plainly that there is but one race and nation—God's. This is but one of the truths which we flagrantly violate without recourse to the General Confession.

Quite frequently I disagree with your suggested method of meeting this or that specific problem, and even more frequently I do not like the way you phrase your opinions; but, never have I found you to be at variance with the Gospel. Keep up your work and let us disagree on methods—that is good for both of us. He who cancels a subscription because he disagrees with the editor is truly a spiritual ostrich!

* * *

MR. DON WILKERSON
Of Topeka, Kansas

I do not belong to the Episcopal Church although I attend rather often at Grace Cathedral here where I have obtained copies of THE WITNESS. I did not vote for Roosevelt or Dewey in the last election, thus for the first time in my life turning down Roosevelt not because of Sidney Hillman but because of Hannegan, Kelly, Hague, Flynn, Spellman. All of which is to clear the decks to tell you I like your stuff—your fifth freedom which is freedom from hypocrisy. And since a few of the folks, as noted in Backfire, do not like it and have stopped their

subscriptions, please replace one of these with mine. Also why not note that the Sidney Hillman attack is thinly coated anti-Semitism and also why not note the fact that women are the best customers for anti-Semitic peddlers. A real study of this I think would be surprising.

* * *

REV. E. LUCIEN MALONE
Rector at Clarksdale, Miss.

I want to commend THE WITNESS for the editorial on Reformed Catholic Church (Nov. 23). I think it most timely and exceptionally well done.

* * *

MR. E. T. LAWRENCE
Layman of Tillicum, Wash.

The letter of Deaconess Eleanor Sime (WITNESS, Nov. 9) in regard to Roman Catholic propaganda at least serves one useful purpose: it plainly shows the close affinity between the Roman Church and the so-called high Church Episcopalians. Personally I am inclined to believe with many others, that these high Churchmen are Romanists in disguise insidiously trying to corrupt our Church. Miss Sime states that the Episcopal Church is not Protestant. If she means the high Churchmen I entirely agree for if anyone will take the trouble to compare their practices with those of Roman Catholics they will see that they are identical. This state of affairs should not be tolerated and if the leaders of our Church did their duty they would see to it that these followers of Rome were put out and kept out. I never make a practice of criticizing bona fide Roman Catholics. They, like the rest of us, have a right to their own opinions. But I believe in calling a spade a spade and if we are going to be Episcopalians let us be genuine Episcopalians. On the other hand if the Roman Church has more appeal for us well and good but let's be honest about it.

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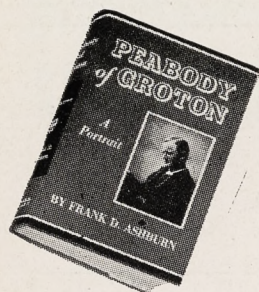
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