

The WITNESS

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MARCH 1, 1945

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HENRY S. COFFIN
PLEADS FOR WIDER
UNITY IN CHURCH

(story on page three)



ARTICLE BY CHARLES D. KEAN

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 4:30 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: 11 A.M.—Holy Communion.
12:05 Noon—Lenten Preaching Service.
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. 28

CLERGY NOTES

ANTHONY, KENNETH H., recently ordained deacon, is now the assistant at St. John's, Roanoke, Va.

BEEKMAN, GERARDUS, of New York City has been appointed an army chaplain.

ELLIOTT, H. MURRAY, formerly rector of St. Barnabas, Berlin, N. H. is now minister in charge of St. Anne's, Revere, and St. Paul's, Beachmont, Mass.

FOUST, ROSCOE T., dean of the cathedral, Bethlehem, Pa., has accepted the rectorship of the Epiphany, New York City.

GRAHAM, LOYAL Y., chaplain with the rank of major has been separated from the army. He is the rector at Stratford, Conn.

GUILEY, H. AUGUSTUS, formerly rector at Guthrie, Okla., has accepted the rectorship of St. Matthew's, Enid, Okla.

MARMION, C. GRESHAM, rector at Port Arthur, Texas, has accepted the rectorship of the Incarnation, Dallas, Texas.

SHIRLEY, JOHN G., of Beckley, W. Va., has been appointed an army chaplain.

SMITH, WILLIAM D., retired clergyman of the diocese of Virginia, died on February 6th.

SNOXELL, WILLIAM E., formerly a teacher at Lenox School, Lenox, Mass., is now teaching at St. Mark's, Southborough, Mass.

STONE, W. OWINGS, formerly rector of St. Mary's, Baltimore, Md., has accepted the rectorship of St. John's, Barrington, R. I. effective April 8th.

TUCKER, F. BLAND, rector of St. John's, Georgetown, diocese of Washington, has accepted the rectorship of Christ Church, Savannah, Ga. effective after Easter.

VALENTINE, F. F., graduate of Virginia Seminary, was ordained deacon on Feb. 10th by Bishop Roberts of Shanghai, acting for Bishop Hart, at St. Paul's, Chester, Pa. The candidate is in charge of St. Alban's, Brookthorpe Hills, Pa.

WARREN, W. T., graduate of Virginia Seminary, was ordained deacon on Feb. 10th by Bishop Roberts of Shanghai, acting for Bishop Hart, at St. Paul's, Chester, Pa. Mr. Warren is doing graduate work at G.T.S. and assisting at Grace Church, New York.

WHISTON, CHARLES F. of Ashfield, Mass., has accepted a position as assistant professor at the Church Divinity School of the Pacific.

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 Communion, Tuesday and Thursday, 9 A.M. Holy Communion, Wednesday, 7 and 11 A.M. Noonday Service, daily except Monday 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 Saturdays.
Holy Communion, 12 noon Wednesdays, 8 A.M. Thursdays, Holy Days, 11:15 A.M. Fridays, 8 P.M. Evening Prayer and Instruction.
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 Communion and Sermon.
8 P.M. Evensong and Sermon.
Weekday Services
Tuesday 7:30 A.M. Holy Communion.
Wednesdays 10:00 A.M. Holy Communion.
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 Communion 10 A.M.

GRACE CHURCH
105 Main Street, Orange, New Jersey
Lane W. Barton, Rector
SUNDAYS
11 A.M.—Church School.
8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month).
7 P.M.—Young People's Fellowship.
THURSDAYS
9:30 A.M.—Holy Communion.

The Rev. Henry Sloane Coffin Pleads for Unity

*He Declares That Protestant Churches Have
Stressed Liberty Without Thought of Unity*

By Henry S. Coffin

President of Union Seminary

New York:—At a public hearing in this city some weeks ago the question came up, why certain individuals had received no attention. A social worker remarked: "Oh, they are only P.P.P.s." In this day, when so many governmental and other organizations are called by initials, some of us were puzzling what P.P.P.s were. When the social worker was asked, the reply came: Poor powerless Protestants.

If we have become that, it is our own fault. For one reason, Protestants have lost an adequate feeling of what is theirs in the Church—the universal Church of which their particular communions are branches.

A month ago there was published the autobiography of an eloquent minister, the late Dr. William L. Sullivan. Born the child of Irish immigrants, educated for the priesthood of the Roman Catholic Church, becoming a Paulist father and a theological teacher, he found his mind cribb'd, cabin'd and confin'd in the dogmas of the Church, and he left it to become finally, a Protestant minister. In this fascinating autobiography is a description of what his Church means to a Roman Catholic youth:

"The Church is his aristocracy and his romantic love, the household where he mingles with the holiest of all the ages, children, like himself, of a mother solicitous and majestic, nurse of saints yet mindful of her sinners and keeping in her heart memories incomparable, as far back as the age of martyrs and the missions of the apostles. When she takes him in her embrace, he ceases to be a casual atom of humanity; he becomes an heir of the ages, a citizen in the commonwealth of God; his name thenceforward is entered in the vastest brotherhood ever known on earth, and written through this

august mediation in the book of life above. The Church has saved civilization and will save him, for her mission is to save. . . . For the mind she has light, for the heart, tenderness, for the imagination, magnificence; for the soul, sanctity, for death, consolation and an immortality of beatitude. Where is any likeness to her to be found?"

We might modify an expression or two, but the Church means and should mean all that to the loyal Protestant. It is a defect of our teaching that we fail to inculcate such feelings in our young people.

And a principal reason for our failure is due to the divided plight of Protestant Christendom. We admire the superb organization of our Roman Catholic brethren. Are we so stupid and impotent that we cannot today reorganize our forces? We have the delicate problem of combining liberty within unity. We want a sufficiently unified overhead organization to do three things:

1. Supply us with a sense of solidarity under one name.
2. Provide a common witness to the basic Christian truths about God, Christ, man and his life here and hereafter, which we hold in common.
3. Compact us in a common front for such practical purposes as we are facing.

Let me, however, for a moment stress the common witness to our convictions about God and life. A Harvard philosopher, Professor Ralph Barton Perry, has just given us a profound book entitled *Puritanism and Democracy*. His thesis is that underlying our American institutions and way of life are two spiritual bases. One of them is the partially Christian philosophy of the enlightenment which came through John Locke, Benjamin Franklin and

Thomas Jefferson, and minds of that type. The other is the distinctively Christian heritage through Puritanism, which handed down the basic convictions of the Christian faith as they were held throughout the centuries, then purified by the Reformation, and then further sharpened and pointed by the Puritan group. He is at pains to point out that one does not find our democracy where you do not find this spiritual foundation.

Let me sum up what that spiritual foundation is:

Faith in the capacities of the common man. Our Protestant faith stresses the Biblical conviction that every man has direct and immediate access to God, and that all Christians are priests to minister for God to their fellowmen. There is the dignity and high calling of the plain man and woman in Christ.

Faith in the self-evidencing power of truth. Protestantism put a Bible in every man's hand and said: "Read and make up your own mind. You are directly responsible to Almighty God for your opinions and for your conduct." And Protestantism has stood for freedom to think and to teach the truth as God discloses it to every man's conscience.

Faith that this seemingly apathetic universe, what Thomas Hardy called "this nonchalant universe" is on the side of the nation and the society which tries to embody human brotherhood, because its maker is the

NOTICE PLEASE

* * *

All mail is to be addressed to
THE WITNESS
135 Liberty Street
New York 6, N. Y.

New subscriptions, renewals and changes of address are to be sent to the above office. Due to the difficulty of securing and cutting stencils it now requires from three to four weeks to put through an address change. We will therefore appreciate it if you do not ask for an address change unless it is to be permanent or for an extended period. Also in asking for an address change please make the request personally by letter or postal, giving both your old and new address.

father of all men, black, yellow, white, and wills them to live together and share together His gifts for body and soul with justice and in fellowship.

That spiritual basis for American democracy is our particular contribution. Without it we should not have had our American institutions and manner of life to start with. Without it, it is questionable whether our American institutions and life can survive in vigor. They will be like cut flowers doomed to fade and perish.

Our weakness is very largely our own fault. We have stressed liberty without unity. The result is that we can be spoken of as P.P.P.s. This Protestant Council is a sane, practical and urgently needed means of solidifying our miscellaneous and scattered forces for our common tasks. It has in it the promise of enabling us to accomplish those tasks much more effectively and—incidentally, a most valuable by-product—of welding us together into a genuine fellowship in faith and purpose.

UNION SERVICE IN CHAPEL

London (by wireless): — Bishop Neville V. Gorton of Coventry gave the use of the private chapel in his home for a joint service of Anglican and Free Church members recently. They represented the governing board of the Christian service center which has been proposed in the scheme for rebuilding Coventry cathedral and the service was patterned after the kind suggested for the permanent chapel of unity which will be incorporated into the cathedral.

RECTOR'S SON KILLED

Chicago:—The Rev. Dudley Stark, rector of St. Chrysostom's, Chicago, has received word that his son has been killed on the European front.

BOY SCOUT FLETCHER WAS LATE

Newark: — The Rev. Joseph F. Fletcher was scheduled to be the headliner at a conference of clergy and laymen of the diocese of New Jersey, speaking on returning service men. But as the train pulled into Newark the Assistant-Professor-of-Practical-Theology-and-Social-Studies-and-Director-of-Clinical-Courses at the Episcopal Theological School noticed an elderly woman who was having difficulty in getting off the

train with her luggage. Seeing the chance for his good-deed-a-day the professor came to her rescue. But doors banged shut, the train moved on, and the lecturer ended up in Trenton. Grabbing the first train back he arrived at the diocesan house for his talk just as everyone was ready to leave. He got in a few words but question period was cut off since the busy and popular Joe had to rush off for another engagement. Bishop Ludlow and the Rev. Harold R. Onderdonk had some practical experience ad-libbing until the speaker arrived.

LARGE CLASS IS PRESENTED

New York:—A class of 142 persons was presented to Bishop Gilbert by the Rev. John H. Johnson, rector of St. Martin's. The service marked the 17th anniversary of the founding of the church and during that time 2300 people have been confirmed. Mr. Johnson is to contribute to our Lenten series in a forthcoming number on God and Race.

PROTESTANT LEADERS ARRESTED

Geneva (by wireless): — Bishop Samuel Osusky, popular and widely-respected Lutheran Church leader of Slovakia, and an outspoken foe of Naziism, has been arrested at his home in Bratislava, and nothing further has been heard of his whereabouts. Several pastors and Protestant teachers were also taken into custody as the puppet government of Msgr. Joseph Tiso intensified its attacks on the Lutheran Church and accused it of not conforming to the demands of the Slovak state. All leading Protestant journals have been suppressed, among them the *Sentinel of Zion*, edited by the Rev. Ludevit Sensel, who has been arrested on several occasions.

BIBLICAL DRAMA ON RADIO

Jersey City:—The Ven. John T. Ledger, rector of Saint Paul's Church, has obtained from England a copy of Dorothy Sayres Biblical dramatizations for the "wireless." It contains a good one of the last supper. Archdeacon Ledger has a group of men he calls "The Legion of Honor." When he told them of his wish to present a radio dramatization of the last supper in the Church on Maundy Thursday evening, he met with a 100% favorable response, 21 men and one woman volunteering to take parts. The reason is that they

do not have to appear before anyone, will not have to put on costumes, and do not have to memorize parts. The cast will enact their parts in the parish house before a microphone and the congregation will hear it over amplifiers in the church. Sacred music will be used at intervals to break the strain of one hour's listening to a radio drama. If the congregation receives it well on Maundy Thursday, Archdeacon Ledger promises to present one every month in the belief that there is more spiritual meat in one of these presentations than in a number of sermons. And he has the pledged support of his men.



We always like to run in this sort of a picture about this time of year just to warm you up a bit. It is Bishop Everett Jones of West Texas and his successor at St. Mark's, San Antonio, the Rev. Thomas Wright

MRS. KARL BLOCK DIES

San Francisco:—Mrs. Karl Block, wife of the bishop of California, died on February 15 in her 58th year. Her son, Capt. Karl M. Block of the air forces, who returned recently from 100 missions overseas during which he received the distinguished flying cross, was on an emergency leave at her bedside.

CHURCH AND SOLDIERS DISCUSSED

New York:—The Woman's Auxiliaries of Manhattan are joining with Grace Church on March 12th for a service at which President-elect Henry Pit Van Dusen of Union Seminary will speak on the discovery of the Church by men in the services in the Pacific.

Francis Sayre Thinks Church Neglects Education

Declares That Service Men Are Interested In Religion but Not Differences of Sects

By J. Clemens Kolb

Chaplain at University of Pennsylvania

Philadelphia:—"Every clergyman should have in his possession public law 16 and public law 346," declared George A. MacFarland, professor of accounting in the Wharton School of the University of Pennsylvania, chairman of the advisory council for veterans at the university and coordinator with the veterans' administration, at the midwinter conference of the corporation for Christian work in educational institutions, diocese of Pennsylvania, held at the Church of the Mediator, Philadelphia. "Even the veterans don't know their rights. It is true that they are told about public law 16, concerning the rehabilitation of veterans, and public law 346, better known as the G.I. bill of rights; but they are told at the time when they are being discharged from the service and they are thinking about getting home, or getting a job, or getting married, and it goes in one ear and out the other. Every clergyman should be in a position to advise and guide the veterans in his parish as soon as they come home."

Mr. MacFarland pointed out further that testing centers were being set up all over the country to which returned veterans may go to discover their aptitudes and abilities and to help them in the problem of reorientation to civilian life. "A veteran doesn't want to be made a hero; he doesn't want to be pampered; and he doesn't want to be pumped," he continued. "He wants to be treated as a human being. Friendly thoughtfulness is what they want." As a bad example of our attitude toward the returned veterans he cited the case of two soldiers waiting for a table in a restaurant. "One of the veterans was minus a leg. A gushy young woman stopped, looked at him and said, 'Oh my, you have lost a leg.' The veteran looked down and remarked, 'Darned if I haven't.' 'Did you lose it on the battlefield?' she asked. 'No,' he replied, 'I was trying to get into a taxi and someone slammed the door.' Don't

ask the returned soldier too much about his experiences. Let him tell you what he wants to tell you, if and when he tells you at all."

Mr. MacFarland was followed by Chaplain Francis B. Sayre. According to Chaplain Sayre, the Church faces three problems. The first, Christian education. "I picked 117 enlisted men at random from my ship," he said. "They were of all denominations and none. What surprised me was the high average of religious education—8.2 years—a much higher total than I ever expected. In spite of this high general average of Sunday school education their ignorance was abysmal. Less than half of them could make any distinction between the Old Testament and the New. We picked some of the commonest books of the Bible and all but a very few thought that Romans was in the Old Testament, probably because it sounded old. Only 47 out of 117 could give the names of four of Jesus' disciples. When it came to some of the terms like incarnation hardly anybody knew what they meant. And our grading was extremely lenient. Anything that could possibly be construed as being correct was given credit. Something has to be done about religious education. As it is at present, it is almost a total flop." He suggested that it must be made a part of secular education and also that Church schools even of different denominations should combine in order that the children might have both the advantage of numbers and also adequately trained teachers.

Secondly, denominationalism. The veteran is confused because of the different claims of different churches, the superstructure of the faith so to speak. He is interested in religion of a very simple sort. He wants to know about God and he wants to know about Christ but he is not interested in the differences of faith of sect and sect. When he comes back from the war if he finds the fundamentals of the faith stressed

he will come in and be the best vestryman we have; if they are not, he will leave and never come back.

"In the navy, furthermore," said Chaplain Sayre, "the chaplain occupies a peculiar position. He really is the spokesman for the men, the only one who can go to the commanding officer and tell him what the men really want and think and feel. The clergy must again become the spokesmen of the people and not just a small privileged class but the workmen—the spokesman of the employee to the employer." He suggested that churches, based as they are now on geographical lines, are out of date, that just as we have chaplains in colleges regardless of nearby churches so we should have chaplains in industry. For the

CHANCELLOR



The chancellor of Honolulu is Arthur G. Smith, a distinguished attorney who has long been active in the affairs of the district

Church must be where the men are and must be at the center of their lives, and not off in the periphery.

The third problem is morals. "Preach to men about how little they really know of Christian standards," he said. "Preach to them about the seventh commandment and they come up to you and say, 'But chaplain I am not married. Why can't I do as I please?' The Church has a tremendous task ahead," he concluded, "and the future of the Church lies in its ability to meet critical problems of education, denominationalism and morals that are facing it today."

INTER RACIAL MEETING IN LOUISVILLE

Louisville: — White, Negro and Japanese-American leaders joined forces here on February 9th for a city-wide, inter-racial inter-denominational forum. It was sponsored by the council of churches and the young people's commission of the city. It was largely attended by both white and colored, with many Episcopalians present, particularly young people and several of the clergy. Most of the discussion at the start was by older colored people, until an elderly Negro suggested that opportunity should be given to the white folks to say something. He also said it was supposed to be a young people's meeting and how about the older folks keeping quiet so they could learn something.

An aftermath of the meeting was a supper on February 11th, sponsored by the young people of St. Mark's Church, attended by both races, at which the speaker was the Rev. T. S. Ledbetter, the pastor of a Negro Congregational Church.

FINLAND ALSO LOOKS TO MOSCOW

Stockholm (by wireless):—Christian forces in Finland are seeking to reestablish their former international relations and are making overtures of friendship to Christians in the Soviet Union. The Evangelical Lutheran is the state Church in the country and more than 95 per cent of the population is Lutheran.

SAM SHOEMAKER ON RADIO

New York:—The Rev. Samuel M. Shoemaker, for twenty years the rector of Calvary, New York, and a leader for many years of the Buchmanite movement, is to start a series of Wednesday morning broadcasts over the blue network. The series starts on March 7th and will continue for four months.

URGES ATTENDANCE DURING LENT

North Plainfield, N. J.:—The Rev. R. B. Gribbon, rector of the Church of the Holy Cross, thinks that commuters ought to go to church during Lent. So he has New York parishes send him announcements of their weekday services which he announces each Sunday. "Few communicants are zealous enough to attend services in their own parishes when they have to catch trains at eight. But they might take time out at noon for the purpose." Good idea.

ARCHBISHOP WARNS OF MATERIALISM

Paris (by wireless): — Urging Frenchmen to unite for victory and "real justice," Archbishop Suhard of Paris, warned in a Lenten pastoral letter that "basic reforms" must not be sought in either communism or "excessive capitalism." The letter advocated "stable personal and family property and certain means of production necessary to human beings," but sanctioned community ownership "where this is in the interest of the general good." Cardinal Suhard cited Papal pronouncements against communism and excessive capitalism, naming their common fault materialism.

best way to do that is to put ourselves in other people's shoes." The kind of postwar world we have will largely depend on youth's present attitude toward neighbors of different races and creeds, she said, and urged the young people to help break down intolerance by thinking of people as individuals and "not as great lumps of people."

THEOPHILUS DELEGATION SEES UNION

Moscow (by wireless): — "There is every reason to hope for a complete reconciliation between the Russian Orthodox Church in America and the Moscow Patriarchate," Religious News Service was informed



We like to give a plug to the hard-working laity whenever the occasion presents itself. So we give you Paul Terry at the organ of the cathedral in Wilmington, Delaware, where he has served as organist for over fifteen years

MRS. ROOSEVELT PLEADS TOLERANCE

Washington:—For the first time in her varied and busy career, Mrs. Franklin D. Roosevelt has spoken from a church pulpit. The occasion was a religious youth meeting in the National City Christian Church here, at which she told 1,400 young people of several races and creeds, that "Peace is a stake for which you play day by day. You just don't wrap it up at the end of a war and say we have peace. We must learn to work as hard to maintain peace as we do to win wars."

The first lady admonished, "We must find a way to bridge the differences between peoples, and the

here by representatives of the autonomous American Church headed by Metropolitan Theophilus. The two delegates representing the portion of the American Church in schism since the Russian revolution are impressed by the "evident absence of canonical or dogmatical differences between believers here and in America, and foresee ever-closer collaboration and contact, especially after the war." Conversations with the newly-enthroned Patriarch Alexei are continuing "in the most cordial atmosphere." On leaving Moscow to return to the U.S. by plane by way of Alaska and San Francisco, a spokesman stated that the "results of the mission were favorable."

EDITORIALS

East Is East and West Is West

THE oldest schism, that between east and west, seems to be showing strong signs of renewed activity. On the one hand Rome has been busy trying to line up such countries as Spain, Portugal, Eire, French Canada, Italy, South America and certain elements in the United States. This combination cannot be said actually to have backed the present war effort but rather has been reactionary and even fascist. On the other hand Moscow, which has become the modern Constantinople, has succeeded in attaching to itself most of the Balkans, the Baltic states and large progressive elements in various other countries. There the dominant characteristic has been an all out prosecution of the war together with a strong trend toward collectivism. This whole issue has been high lighted by the recent meeting of the Orthodox Churches in Moscow where it was proposed by Metropolitan Benjamin of the United States that a World Federation of Orthodox Churches be formed.

Thus are religion and politics being worked together with somewhat common tendencies. Just as the faithful in Portugal look to the Vatican to defend the maintenance of their corporative state so the faithful in Czechoslovakia expect Moscow to keep an eye on their peoples government. Socialism and Orthodoxy versus Capitalism and Catholicism.

The question is at once raised what about the World Council of Churches and there is much cause for us to look seriously at our position in this whole alignment. At the present time the World Council is not much more than a paper organization, set up by a few leaders at the head of the Churches. This is partly due to its coming into existence shortly before the War; partly due to the heterogenous nature of Protestantism. However, great hopes lie in the future of the World Council in the growing unanimity in doctrine concerning Christ and the Church, but its social and political future is still a question mark. In both doctrine and social action much may come

from a close relationship between the Council and Orthodox Christianity. In this alignment Rome's rigid dogmatic system will be faced not by a negative, undogmatic federation but by a positive, orthodox Christendom, alive to the world's real problems. A bad idea of the Church can be triumphed over only by a good idea of the Church in equally positive and dogmatic terms.

As we watch the course of the issues between Rome and Moscow from the social as well as the religious point of view we will increasingly see the need for the World Council to throw its fortunes with the orthodoxy of Moscow and thereby reach true effectiveness in social action.

"QUOTES"

LIVE your life while you have it. Life is a splendid gift. There is nothing small in it. For the greatest things grow by God's law out of the smallest. But to live your life you must discipline it. You must not fritter it away in "fair purpose, erring act, inconstant will," but must make your thoughts, your words, your acts, all work to the same end, and that end not self but God. That is what we call character.

—Florence Nightingale.

Yesterday and Today

IT IS the fashion for older people, especially in war time, to wag their heads and cluck over the present generation, and its hasty, ill-advised marriages. We have had the opportunity to watch hundreds of young people start life together; some very young, some youthful, and some more mature. Far from being alarmed, we have been impressed to see how well matched and purposeful these couples are, and to note that while they are supremely happy in their new estate, they are still mindful of the responsibilities of married

life. Practically all have passed through a normal courtship; many of them have "kept company" since school days. Nowadays, with so many girls in business and professions, most young people are more practical and capable starting a home together, and winning their way than the young folks of grandma's time. We think all this apprehension one hears about dangers ahead is utterly silly.

Life was different in the good old days. Young men either went into business with father, or he helped them to find a job. Girls belonged at home, and there led sheltered lives, chaperoned and shielded from contact with, or knowledge of the world in general, and men in particular. Matches were largely arranged by fond parents with young

men who were thought to have brilliant prospects. It was believed that young girls permitted to make their own plans would marry beneath their station, or that their loveliness and marriageability would be lessened by the slightest realization of the serious facts of life. A boy who called on a girl a few times, however decorously, was apt to be asked his intentions.

Today many outworn conventions have been scrapped. In a world where boys and girls play, study, and work together these canons have no bearing on their life. Both sides know the score, yet they are none the less ready for matrimony. The bloom is not off the peach because girls are free to choose their values, their way of living, and their sweethearts. It is true that business girls have less time to learn domestic arts before marriage, but business training makes for quick learning. What is more important is that young people today, with a better understanding of human relations and the biological urge, are better fitted to choose a mate than most of their elders.

The Series for Lent

God and Economics

By

CHARLES D. KEAN

Rector of Grace Church, Kirkwood, Missouri

ECONOMICS is the field of man's relationship to physical nature and it includes all the processes derived from that relationship. Man is dependent upon physical nature as the ultimate, if not always



the immediate source of food, clothing, shelter, light and heat and all those other things that people regard as necessary perquisites in adequate living. Economic activity includes the means by which the material of physical nature is obtained, refined, processed, distributed, exchanged and consumed. While in a technical

civilization these processes have become highly elaborated and have had joined to them certain abstract processes—such as money and credit—nevertheless the fundamental basis of all economics is man's relationship to physical nature, whence he derives the raw material for maintaining life.

Economic activity has always involved social institutions. Anthropologists, such as the late Professor Malinowski of Yale, do not believe there was ever a period when man engaged in economic

enterprise even of the most primitive sort as a sole agent. On the other hand Professor Malinowski and others believe that the social institution has always anteceded economic enterprise, which is not to say that the development of new technical skills does not lead to the development of new institutions. The important fact is that economic activity even when confined to relatively simple enterprises of the manufacture and use of primitive implements, before the development of problems of distribution and exchange, has always been a social process. Therefore, economic activity is never and can never be found in pure form; but rather it is always coupled with political activity. In other words, man's relationship to physical nature always involves his relationship to human nature.

It is because economic activity has always involved a tension between men, as well as between man and nature, that it becomes a serious religious consideration. Even if there could be such a thing as pure economics, completely sundered from politics, it would still present a religious problem because it would present a strain to the human spirit. As matters stand, however, economics presents a double strain. Man in this world is not only in the position of wrestling with nature in order to force it to yield him a living, but he is also in the position of struggling with his fellow men at the same time. In a sense man always lives at the expense of his fellow-man but he is always in the position of struggling to increase any advantage he may have or to acquire such an advantage if he does not have it.

The problems of injustice and exploitation are rooted in the very nature of political economy. To the extent that a civilization has advanced technically, it has become not only more efficient in production, distribution and exchange; it has also elaborated necessarily its institutional machinery so that not only the economics but also the politics have become more complex. It does not require a very elaborate institution to provide the setting for the economic activity of the primitive tribe. It requires however a very elaborate institution with intricate patterns of human relationship to provide the setting for modern finance, industry and international trade. With the elaboration of the social institutions added scope has been given for injustice and exploitation.

The words, injustice and exploitation, have moral connotations. They imply the possibility of an equitable standard of human relations in the political and economic fields. These words have definite religious associations, but they are also rooted deeply in the history of civilization. Men have discovered over and over again in experience

throughout history that while they need, use and abuse the institutions they create for economic ends at the same time no institution has ever satisfied them fully. It is obvious that people find varying degrees of satisfaction in the same institution depending upon how adequately it appears to serve them. It is not so obvious but it is equally true that the dissatisfaction men find in political and economic systems raises problems not only of personal convenience but also of moral value. It might be said that man's concepts of moral worth grow partly out of his frustrations in trying to live within the institutions he has evolved. As long as he is not frustrated he does not tend to ask questions about fitness, but when he is frustrated he tends not only to question the institutions themselves but also raise points of general validity—or moral law. Institutions likewise seek to justify themselves morally particularly when under criticism.

Since the earliest days men have tried to correlate their social institutions with their understandings of moral law. Every now and then a tolerable synthesis seems to have been achieved, at least to the extent that a sufficiently influential part of society is sold on it. But even the best synthesis is rendered obsolete before long by the change of events and frustration which never disappeared entirely becomes again a predominant issue. For example feudalism might be said to have represented such a tolerable synthesis granted its inadequacies and injustices in the eleventh century; and capitalism likewise in the nineteenth century. The relation of religion to economics like the relation of religion to every other aspect of man's life has its basis in man's experience of the limitations of moral law in concrete institutional situations.

THE Christian Church has always recognized that man's economic activity involved religious problems. The traditional way of dealing with the issue from the days of Saint Thomas Aquinas through the Malvern Manifesto has been to set forth a proposition. The first paragraph in the forward in service pamphlet on *God and Economics* in the series on *The Doctrine of God* is a good example of this approach. "God is the creator and sustainer of the world. He is above it and beyond it, yet nearer than hands and feet. He sustains it. Every breath we take, every beat of our hearts is there because God supports and directs us. Since he made the world everything in it is his: the rocks, the trees, the animals, men and all that has to do with men (except sin) are his. We did not make the world; God made it. The world is his. The earth is the Lord's. America is the Lord's. We are the Lord's." From such a premise,

men's obligations and responsibilities toward his fellow-men in both economics and politics are deduced logically.

Approaching the problem of economics from the premise that God created the world has its definite value for the man of faith. As a basis to appeal to a non-Christian world it is not convincing. When men accept the proposition as a philosophical account of the origin of the universe, it becomes a mythological description of a first cause, but it does not motivate them generally to do anything. The old joke of the farmer's reply to the minister, "You should have seen this garden when God had it all by himself," is a healthy, normal reaction. To describe the universe as God's is meaningless unless man has discovered his own relationship to God.

There is a definite connection between God and economics that needs to be presented to this confused and war-torn world but it cannot be presented on the basis of a philosophical premise that is easy to accept but which does not necessarily lead to any feeling of personal or social responsibility. The connection is more vital when the economic problem is approached from the opposite direction.

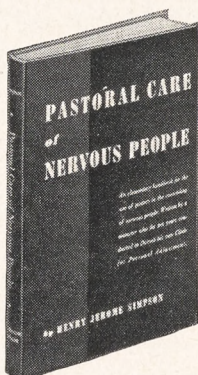
The field of political economy is the field in which man comes into concrete contact with frustration and despair. The tension between man and nature is overarched by the tension between man and his fellow-man. The tension results in wars and depressions, with their destructive effects upon social institutions and their torment of the spirits of individuals. Man whose innate tendency is to assert the autonomy of himself as an individual, or of his group, even though he may intellectually subscribe to a theory that God made the universe, expresses this desire for autonomy—either individual or collective—most concretely in his economic and political relationships. And it is precisely in these relationships that his assertion of autonomy is most obviously vulnerable.

A non-Christian world is not searching for the Christian interpretation of its problem nor does it desire the Christian answer. It will always try to save itself and will achieve a relative success in doing so. The history of civilization is the history of what that relative success means—the survival of the race of man through continual wars and depressions, each one tending to be more serious than its predecessors. There is no reason why this history will not continue to follow the same pattern indefinitely. Man's answer to the problem is to maintain old and familiar social institutions even more desperately when they are threatened or to devise new ones. A non-Christian world always

(Continued on page 12)

PASTORAL CARE ON

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St. Peter's Episcopal Church, Detroit, Michigan



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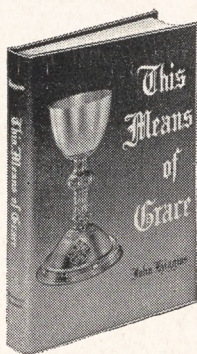
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Dean of Ontario, Provost of Trinity College

DEDICATED TO THE MEMBERS OF THE ROYAL AIR FORCE. This is the Canadian Lenten Book for 1945. The Foreword is by The Most Rev. Derwyn T. Owen, D.D., Primate of All Canada.

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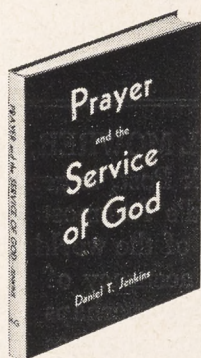
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Why Go To Church?

By

DAVID K. MONTGOMERY

Rector, St. Peter's Church,
Morristown, N. J.

A Book for Laymen. Why go to Church is a perennial topic and the Reverend David K. Montgomery has written a very enlightening book on this topic. We go to church but for one reason—to Worship. "To worship means to give the best you have, and the best you are, to the best you know."

Many people, says the author, lack reality in their church-going and the reason is that the Holy Spirit has not penetrated their lives. You will find this book modern in the sense that it discusses men and women of today—their relationship to one another and their relationship to God. Price, \$2.25



(Continued from page 9)

believes that the correct system will end the problem, forgetting that, while man cannot live in history without social institutions, the institutions themselves are part of the problem with which he is confronted because no institution is safe from being used for purposes of individual and group aggrandizement.

The connection between God and economics becomes relevant only when man's despair is utilized to bring him into relationship with God and his economic enterprise can be shown to be among the concrete causes for his despair. This does not mean that Christian man—man who has discovered his dependence upon God—will have more adequate political and economic insights than non-Christian man. It means rather that Christian man has a new and different relationship to the problem. To the extent that he desires to use the traditional phrasing of the God-and-economics premise it makes sense.

As long as history continues men will be wrestling with nature and with their fellow-men in the elaboration of economic and political processes. Even the most adequate system of organization soon becomes obsolete as technology advances forcing new relationships upon a world that has not really adjusted to its previous situation. Christian man recognizes that this area of tension which is of the very stuff of history is among the most concrete occasions in which to discover continually his own sinfulness and need for redemption. This does not mean that he can evade attempting to solve the political and economic problem of his age in terms of specifics. Rather to the very extent that he has a Christian faith he will be driven by the urgency to face immediate problems as intelligently and completely as possible. But he will not equate his provisional solutions which are the only solutions he can make with the Kingdom of God. Rather he will recognize that "the earth is the Lord's," particularly in the sense of the statement in Acts—"It is not for you to know the times or the seasons, which the Father hath put in his own power."

The fact that man in history is necessarily involved in economic and political enterprises—without them he dies—means that he is inevitably involved in situations that strain his spirit, in which he will continually arrogate autonomy to himself, to his group and to his nation. Therefore Christian man discovers in the very inevitability of political and economic life the basis of his dependence upon God because their problems drive him to despair. When he thinks of the contemporary world of war and the unsolved issues that lie ahead he will face these problems as resolutely as he can knowing

that he himself is part of the difficulty. On this basis he can accept the traditional premise and take seriously the moral obligations and responsibilities deduced from them.

QUESTIONS FOR DISCUSSION

1. How would you define economics?
2. Has it ever been possible for an individual to engage in economic activity alone?
3. Why must religion be concerned with economics?
4. Do you think that our present economic society is immoral?
5. What are some of the causes of tensions in American life? In international life?
6. Is it true of you personally that the difficulty of economic problems make you more dependent on God?

Talking It Over

By

W. B. SPOFFORD

EDGAR ANSEL MOWRER, now a columnist for the New York Post, is generally recognized as one of the world's foremost journalists. He has been in all parts of the world and is distinguished not only for the accuracy of his reporting but perhaps even more for his analyses of the news he presents. The other day he had a piece examining the speech made at Christmas by the Pope which was hailed as proof that the Vatican is now a champion of the democratic cause.



Mowrer however went to the record and came up with some telling facts:—that the Pope supported fascism against the liberal Italian monarchy; that he suppressed the Catholic democratic Partito Popolare to please Mussolini (for which he received the restoration of temporal power for the Vatican and also a bunch of cash). He then told of reporting from Berlin where he "watched with fascinated horror the democratic Catholic Center Party slowly abate its resistance to the Nazis, with Msgr. Kaas, its titular head, slowly yielding to arguments from Rome until the final capitulation to Hitler which opened the door to Germany's attack on the human race." In Spain, where Mowrer witnessed the rise of Franco, he reports that Spanish clergy told him of the pressure they had "from above" to support fascism; again in France, where he was stationed

in 1940, he says that the hierarchy was not only visibly but avowedly anti-republican.

He ends by asking a number of questions which he says would help the non-Catholic to make up his mind whether the Pope really did mean what he said at Christmas time. "Would the American Catholics, if they became a majority, permit us dissenting minorities the full exercise of all the rights which the Catholic minority enjoys now? Would they oppose with their lives any attempt to suppress American democracy, meaning majority rule through democratic process—as the Italian Partito Popolare and the German Center Party did not?"

AS FAR as I know no official of the Roman Catholic Church in this country or elsewhere has seen fit to answer these questions. Of course we all know devout Catholics who would and do give a ringing and a fighting "yes" to both these questions. But anyone who has taken a look at Rome in Mexico, Spain, Quebec and elsewhere where it is the majority would have to agree with Mowrer, and incidentally with the editorial in this number of THE WITNESS, that the hierarchy "cannot be said actually to have backed the present war effort but rather has been reactionary and even fascist."

But there is more to it than this—and I am as concerned about this second part as I am with the first. On the day Mowrer's piece appeared, and on the same page, the owner and editor of the Post ran an editorial in which he bawled out his columnist for writing as he did. There was no answering the facts; no charge that Mowrer had wrongly interpreted the facts. It was simply that in the opinion of the editor the Catholic readers of the Post would feel that they had been insulted. And if you don't think this sacred-cow policy, established on most secular newspapers, is real just

go into a huddle sometime with some of your newspaper friends. Rome is powerful; Rome is organized; Rome boycotts. Every newspaper publisher knows it so the order goes down that nothing critical is to be said about the Roman Catholic Church. A former reporter of a big metropolitan daily told me, in discussing this article by Mowrer, that no reporter on that daily would think of writing anything critical of Rome. On the conservative papers it means your job. On the liberal New York Post it meant that a top columnist like Mowrer got publicly scolded by his boss. "Give people the light and they will find their own way" is the slogan of one national chain of newspapers. But no ray of light is turned on the power politics of the Roman Church and to that extent at least freedom of the press does not exist in these United States. And that, incidentally, is why the little papers—the independent weeklies including the religious press—can, if we do our jobs, be guardians of our American heritage.

New Books

***Excellent

**Good

*Fair

***Alfred Loisy, His Religious Significance.* By M. D. Petre, Cambridge University Press (New York, Macmillan). \$2.00.

The purpose of this little book is to bring out the genuinely religious point of view and thought of the great modernist. The author was for many years his personal friend and, though remaining a Roman Catholic, one who appreciated the problems Loisy faced and sympathized with his attitudes and attempted solutions of his problems.

Miss Petre insists that Loisy was really a deeply spiritual man and will eventually come into his own—some day it will be discovered that he contributed more to the future than to the present. The book contains a good account of the modernist movement and then a sketch of Loisy's critical views, theology, and philosophy. A final chapter sums up his significance.

It is difficult to see how under the conditions of the times the modernist movement could have succeeded. At the same time it is a great pity that it was completely condemned, with the result that Roman theology became more reactionary and impervious to Biblical criticism and to modern science than it was before the rise of modernism. It is one of the values of this little book that it helps us to understand the present by throwing light upon the immediate past.

—F. C. G.

THE SANCTUARY

conducted by W. M. Weber

WORLD ORDER

ALMIGHTY FATHER, of whom the whole family in heaven and on earth is named, we pray thee to guide the nations of the world to live as members of one family; inspire the peoples who have found in conflict the strength which comes from unity to preserve that unity in peace; and so to order the world in righteousness that all mankind may know the joy of fellowship in the service of thy kingdom, through Jesus Christ, our Lord. Amen.

—Archbishop Temple.

The Serbian Orthodox Church Also Turns to Moscow

Declares That the Conference of Orthodox Churches of Greatest Importance to World

Edited by Rita Ruben

Moscow (by wireless):—Soviet newspapers gave prominence to a lengthy statement issued in Belgrade by delegates of the Serbian Orthodox Church following their return from the Moscow conference of the general council of the Russian Orthodox Church. The delegation was headed by Metropolitan Josip of Skoplje, representing Patriarch Gavriilo, who is being held prisoner in Germany. The Serbs were particularly interested in religious life in Moscow, and every day during their stay visited churches, which they described as "richly appointed, full of light and provided with excellent choirs. These divine temples are bearing witness to the full religious liberty and happy conditions in which the Russian Church is functioning."

The statement declared the participation of all Orthodox Churches in the recent conference of the greatest importance not only for the Russian Church but for the whole Orthodox world. They extended their "heartfelt love toward the fraternal Soviet people and mother Russia, the great defender of the Slavs." (See Editorial, page seven)

Michigan Convocation

Detroit:—"The Church school today for a Christian world tomorrow" is the theme of a four-session institute for Church school teachers of churches of east side Detroit, held on the first four Monday evenings in Lent at St. Columba's Church. Bishop Frank Creighton will speak at the last session, March 12.

Speaks of China

Boston:—"Christianity has done little more than establish a good beachhead in China," said the Rev. Wynn C. Fairfield of the American board of commissioners for foreign missions, when addressing the seminar on Christianity and the postwar world, conducted by the diocesan school in the cathedral, Feb. 15. Dr. Fairfield pointed out that although not more than two million of China's 450 millions are Christian, one in ten of all university students is in

a Christian university. Christianity has favorable standing and influence among educated people, and among all of the people, because of their record of war service. He deemed it the responsibility of Christianity to render humanitarian service, not as bait to win souls but to give a genuine revelation of the spirit of Christ. He sees many complex problems facing China in the future. Among them he mentioned that of unifying the country for effective external security without becoming totalitarian internally; of how to finance industrial development without exploiting cheap labor for the benefit of the wealthy few, and of how to build a strong country without enough leaders with the requisite ideals of public service in any rank of public life.

Youth Leaders

Paris (by wireless):—Urgent need for training schools to prepare young people for evangelistic work in France was stressed at a seven-day session of religious youth leaders at St. Cloud, near Paris. Despite the acute lack of transportation, food

and heat, 50 persons attended the conference, including national secretaries of federated movements within the Protestant youth council, and members of the CIMADE, a combined committee for the care of evacuees. After years of isolation it provided the young people with their first opportunity to renew contacts with the outside world and speakers gave accounts of church developments in the United States, England, South America, and other places. Dr. W. A. Visser't Hooft, secretary of the World Council of Churches at Geneva, presented four lectures on the application of the Bible to the study of social and political problems. Two young communists discussed the party's program for France and in Soviet Russia.

Clergymen Decline

New York:—Information Service, weekly bulletin of the Federal Council of Churches, reported in its current issue that the number of clergymen in the U.S. declined from an all-time high of 148,848 in 1930 to 140,077 in 1940, a loss of 8,771. Quoting figures of the bureau of census, totals for 1910 were given as 117,333 and for 1920 as 125,483. It was also pointed out that the number of clergymen per 100,000 population was considerably less in 1940 than in 1910. The number of wom-

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en serving as clergymen has been increasing steadily the figures show rising from 1,787 in 1920 to 3,276 in 1930, and to 3,308 in 1940. "The total number of persons who consider themselves 'ministers' is larger than the number classified as 'clergymen,'" Information Service commented, "but figures for total number of ministers have not been gathered during recent years."

Rector Honored

San Antonio:—About 500 people called at the parish house of Christ Church on Sunday, Feb. 11, to honor the fifteenth anniversary of Rev. Samuel Orr Capers as rector of the Church. The congregation presented the minister and his wife with a pair of antique crystal mantel vases.

Meeting Canceled

New York:—The meeting of the National Council scheduled for April 24-26 will not be held. Presiding Bishop Tucker announced that on the advice of the officers of the council, the meeting could be omitted without undue interference with their work. The resolution was made in the spirit of cooperation with the ODT.

Russian Aid

Middlesboro, Ky.:—Every parish and mission in the diocese of Lexington has assumed its quota of one thousand kits for Russian War Relief. The fourth province has set itself a goal of fifty thousand kits.

Student Opinion

Montreal:—A sharp distinction between "religion" and "church attendance" was made in a survey conducted here among 718 representative high school students by the community council of the west end district of Notre Dame de Grace. To the question "do you feel that religion is a help to you personally?" 77 per cent answered "yes," but 61 per cent stated that Church attendance helped them very little or not

at all toward being a better person. Seventy-one per cent expressed a desire to "know more about religion." Students questioned ranged in age from 14 to 19, with most of them between 16 and 18. The district where the survey was made is mostly Protestant, with a sprinkling of Roman Catholics and Jews. The community council embraces all the faiths. Three things "chiefly wrong with the world" were given by the students as racial prejudice and discrimination, war, and selfishness and greed. A large number also listed religious intolerance, and nationalism.

Plans for Food

New York:—John Van Wie Bergamini, widely known church architect, lost the product of two years' work recently at Bilibud prison in the Philippines. These were the plans and blue prints for the Central China College at Wuchang. "The data are almost impossible to collect again," said Bergamini. "I made two sets of plans but the one which was left in China I'll certainly never see again." He offered a reward of all the tinned food in his possession to anyone returning the plans. It is probable that Mr. Bergamini has now been liberated by the Americans.

Praises Yalta

Moscow (by wireless):—Patriarch Alexei of the Russian Orthodox Church in a statement hailed the decisions of the Big Three conference at Yalta as a "shining expression of Christian yearning" and a step toward "a firm basis for peace throughout the world. "His message said, "A firm basis for peace throughout the world has been established. Peace on earth, for which the Church ceaselessly prays, is seen in a future not far distant. Crushed forever will be the scourge of the earth, German Fascism—crushed by the power of the valorous warriors of the United Nations and by the wisdom of our great Stalin and the

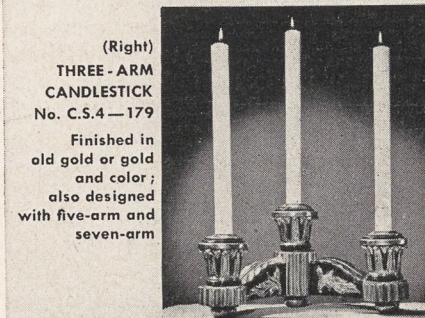
heads of the governments allied with us."

Exchange Students

London (By Wireless):—Plans for resumption of scholarships for continental theological students are progressing rapidly in England and Scotland, according to J. Hutchinson Cockburn, former moderator of the Church of Scotland who was recently named British secretary of the department of reconstruction and inter-church aid of the World Council of Churches. Cockburn said that a committee from Scottish divinity schools have been in conference with English divinity school representatives to bring ministerial candidates from the continent to Great Britain for study on scholarships.

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Notable Progress In Virginia

By S. B. Chilton

Virginia Correspondent

Richmond:—Eighteen of the thirty-five parishes and churches of the diocese of Virginia receiving aid from the diocesan missionary society in paying the salaries of their rectors have made notable progress toward self-support for 1945. The Chapel of St. Clement in Alexandria leads. Late in 1943 the diocese appointed the Rev. Darby W. Betts as missionary to organize a congregation in a new development in Alexandria and to build a church. His salary and house rent had to be paid in full by the diocese. On Easter Sunday the Chapel of St. Clement, built largely through money given by the diocese, opened its doors for its first service. In 1945 this chapel is entirely self-supporting and has accepted a small quota for the missionary work of the diocese and general Church. This is a notable achievement and one that has few parallels anywhere in the whole country.

Trinity Church, Arlington, where the Rev. A. C. Muller has been rector since 1942, continues to make outstanding progress. Three years ago this congregation was worshipping in a very inadequate building and could pay only \$750 toward its minister's salary. Since then the building has been remodeled and enlarged at a cost of over \$14,000. The parish is now paying \$2,500 toward the minister's salary and has accepted a quota of \$800 for the program of the diocese in addition to curtailing its indebtedness annually. Trinity has shown steady, well-rounded growth, building up its congregation, its missionary giving and self-support in a very satisfactory manner. In the rural area, Madison Parish in Loudoun County deserves special mention. In 1939 the diocese was contributing over \$1,200 per year toward its minister's support. Under the leadership of the present rector, the Rev. Paul E. Shultz, this amount has been gradually reduced until now the parish is entirely self-supporting. In the archdeaconry of the Blue Ridge the cure of the Rev. Dewey C. Loving has increased its giving toward his salary by \$200. Among the colored congregations the largest increase is at Meade Memorial Church, Alexandria where the Rev. A. Myron Cochran is rector. Other notable achievements were made by St. John's Church, West Point, Church of Our Saviour, Sandston, Grace Church,

Arlington, Grace, Stanardsville, Overwharton Parish, Stafford, Christ Church, Brandy, Christ Church, Luray, Varina Church, Varina, Meade Memorial Church, White Post, Trinity Church, Charlottesville, and the churches in the cure of the Rev. Thomas D. Brown.

In some cases the diocese made a saving in its appropriation of the entire amount of the increase made by the parish. In other cases, it was felt that an increased salary was urgent and so the diocese matched the parish in accomplishing this. The net saving to the diocese is approximately \$5,000 per year.

Liberated France Ruined

London:—A grim account of conditions in liberated France was given here by Roger C. Wilson, secretary of the British Quakers, who reported that destruction at Le Havre, Calais, and Boulogne was even worse than the havoc wrought by the blitz of Great Britain. "I was deeply impressed with the spiritual quality that is struggling for life in liberated France," Wilson said. "There is little reason for believing that the occupation and Vichy regimes were any less bad than our worst fears. An experience of this sort both debases and exalts the human spirit. To be free from the need to be cunning is liberation indeed, but to put off habits of cunning and to maintain a sense of achievement in an environment where all physical movement and creation are frustrated by lack of materials is difficult. What France needs badly is the sense that honest striving gets somewhere; in religious terms, that real worship gives men power to endure and live."

Costumes

London:—According to the *Scottish Guardian*, vestments may be costumes. Five new bishops raised to the Episcopal bench in wartime were confronted with the embarrassing problem: How were they to per-

form the rites attending their office without the necessary vestments in a time of clothing rationing? No garments could be obtained without coupons. A special application was made to the ministry of supply and sympathetically considered. But the authorities would take no risk. When the special issue of coupons arrived, each one was stamped, "For theatrical purposes only."

Nazi Prisoners

Stockholm (by wireless):—Twelve Lutheran clergymen are being held prisoners by the Nazis in German-occupied Denmark, and two others have been sent to concentration camps in Germany, according to latest information here. Most recently arrested were Pastors Magle of Toender, Melby of Birkeroed, and Julius Rasmussen of Hadsten. Pastor Riis Hoejgaard of Riise, was transferred to Kolding from Foeslev, where he was said to have exerted "too much influence" over other prisoners. Meanwhile, Danish refugee clergymen formerly connected with the Danish underground church press have started a newspaper here for fellow exiles. Known as the *Dansk Kirke* (Danish Church), the publication already has a circulation of 17,000.

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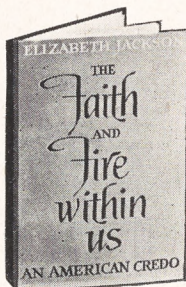
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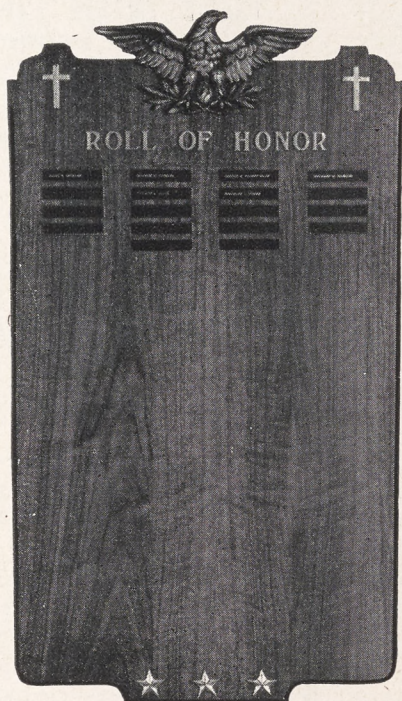
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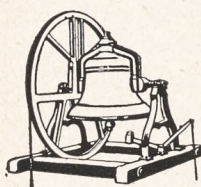
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Uniform Laws

Washington:—A joint resolution, proposing an amendment to the constitution relating to the establishment of uniform laws on marriage and divorce, has been introduced in Congress by Rep. Homer Ramey (R., Ohio) who declared he wanted to "drive a wedge into the practice of making marriage and divorce a joke." The great discrepancies in the separate state practices would be nullified by Ramey's proposal that Congress set certain basic requirements for marriage and divorce, that states could supplement with their own legislation, provided it conformed with the federal law. Congressman Ramey belongs to the Christian Science Church.

Thanks Soviets

Moscow (by wireless):—Patriarch Nicodemus of the Rumanian Orthodox Church has publicly expressed thanks to Soviet troops for their "kindness" and for measures "to safeguard Rumanian monasteries," according to a Bucharest radio broadcast reported in Moscow newspapers. The patriarch's statement was made in a letter to Lt. Gen. Vinogradov, vice chairman of the allied control commission.

Independent Action

Cincinnati:—A communication over the signature of the chancellor of the Roman Catholic archdiocese of Cincinnati, Msgr. John K. Mussio, and addressed to priests of this area, instructed that "Catholics should not participate in any public presentation with members of other faiths under the auspices of religion." The letter explained that interfaith action of a public character was forbidden by pontifical law, since the Catholic religion was "the only true faith" and such action might give the impression "that one religion is as good as another or that Catholics must strive with those of other faiths for a common denominator in religion." The chancellor reaffirmed Catholic good will—and said that social and civic organizations who strive to promote the acceptance of a personal omnipotent God and the supremacy of the moral law, can count on the co-operation of Catholic people in joint action.

AUTHOR'S ADDRESS

The address of the Rev. William E. Cox, the author of *THE HEART OF THE PRAYER BOOK*, is Southern Pines, N. C. This highly praised book can be purchased directly from the author at \$2.50 a copy.

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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.

WILLIAM B. SPOFFORD
Managing Editor of THE WITNESS

The so-called family prayer attributed to Archbishop Temple (WITNESS, Feb. 8) was not written by him. Neither did Mrs. Reinhold Niebuhr intend to submit it, as stated in that number. By some chance and mistake it was written on the back of a note from Mrs. Niebuhr accompanying a missing page of her article on Dr. Temple and never was intended for publication. It has also been pointed out to us that the limerick in the article by the Rev. Joseph F. Fletcher (Feb. 1) was also erroneously ascribed to the Archbishop. The author was the Rev. Ronald Preston, a friend both of the Archbishop and of Professor Niebuhr.

* * *

MR. P. A. MOORE
Layman of New York

Your account of the meeting of the House of Bishops listed Bishop Cameron Davis of Western New York among those bishops who has reached the age of seventy-two. I think I am correct in stating that he does not reach that age until this coming December.

ANSWER: Mr. Moore is correct and we apologize to Bishop Davis and our readers. We subtracted the year he was born, 1873, from 1945 and came out 72. We failed to take into consideration that there are twelve months in the year in which a person can be born. Sorry.

* * *

MR. R. I. CATLIN
Layman of Hartford, Conn.

After reading THE WITNESS for many years I am prompted to offer the following comments which can be printed in Backfire if you wish. The title Back-slaps would be more appropriate than Backfire. After reading the editorials in the February 8th number (on Henry Wallace and the National Service Act) I'd suggest THE WITNESS return to the editorials of Bishop Johnson which gave us some spiritual food to feed upon. Are there not enough divisions in Christ's Church already? The present editorial policy of THE WITNESS will in my judgment create further separations and bitterness. Let's remember the prayer of Jesus "that they may be one." I strive to be tolerant and broad-minded and to view the present problems as a Christian but after reviewing THE WITNESS each week I must confess I fail to get the spiritual uplift and guidance which I feel I should receive from a Church magazine.

I read Forward and the Upper Room every day and there is no comparison in the reaction I get from these and THE WITNESS. Accordingly if the present policy is to persist I think I shall be better off if you will terminate my subscription.

* * *

MR. CAREY E. HAIGLER
Layman of Birmingham, Ala.

The January 25th number of THE WITNESS is one of the most interesting issues of any magazine that it has been my pleasure to read recently. Thank you for it.

CARL F. SWARTZ
Layman of Erie, Pa.

I want to thank THE WITNESS for the very fine articles in the Labor number. I believe that articles such as those will help to bring the churches and labor organizations closer together, making for a better and truer democracy.

* * *

THE REV. F. K. HOWARD
Berkeley, California

Allow me to express my delight with your Temple number with the excellent tributes to the late Archbishop of Canterbury. While all of the articles were very good the one by Dr. Fletcher seemed to me to do justice both to the Dogma of the Drama and to its able exponent, William Temple. He certainly was a "central churchman" but no stand-patter for an exclusive Anglicanism, for his mind and activities extended out to the entire Christian fellowship. He might have been too liberal for certain types of Catholics and too catholic for certain kinds of liberals but he certainly appealed to every one endeavoring to keep "the unity of the faith in the bond of peace and in righteousness of life." He made one proud to be an Anglican as long as the Church remains divided.

* * *

THE REV. BRADFORD YOUNG
Rector of Grace Church, Manchester, N. H.

The plan of action for 1945-6 as presented to the House of Bishops reads very well. No doubt it will coordinate better the National Council, the diocese and parishes. But that will not help the parishes very much so long as the other non-Episcopal churches in the local community are not also united on the projects. The United Church appeal has shown what can be done in the way of newspaper and radio publicity locally as well as nationally when the churches work together at one time and in one place. Also the emergency clothing drive. These techniques of inter-church planning at denominational and Federal Council headquarters for inter-church promotion in the local community ought to be extended to youth Sundays, men's communions and evangelistic and social gospel emphases. Of course I am glad to be observing youth Sunday when Episcopal parishes in my diocese and nation are celebrating it. But I am sure it will be observed much more effectively when Baptists, Methodists, Congregationalists and Episcopalians in this city do it together. We all agree that the world can be won only by more united Christian action. Is headquarters uninterested or unable to promote such action where it will count most?

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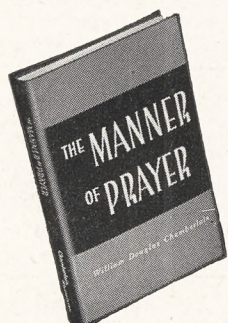


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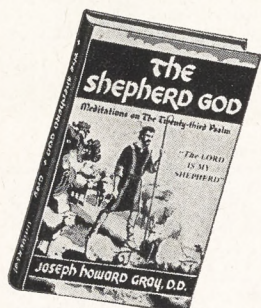
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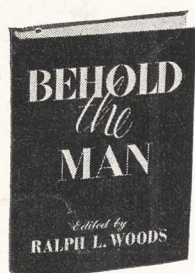
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