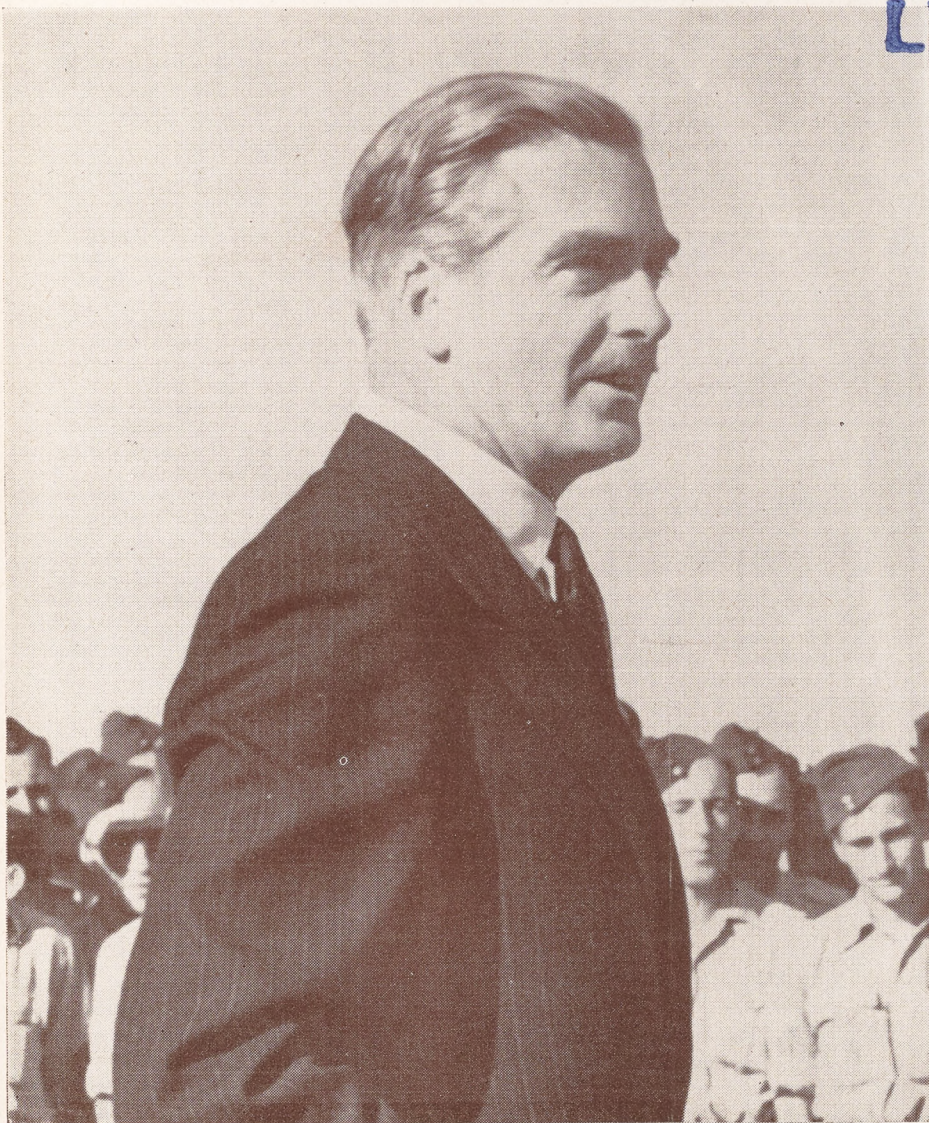


The WITNESS

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MAY 3, 1945



MR. ANTHONY EDEN
HEADS DELEGATES
OF GREAT BRITAIN

UNITED NATIONS CONFERENCE

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. Paul 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
The Rev. Vincent L. Bennett
Associate Rector
Sundays: 8 and 11 A.M.
Daily: 8 Communion; 5:30 Vespers.
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
Daily: 12:05 noon—Holy Communion
Tuesday: 7:30 A.M.—Holy Communion
Wednesday 11:00 A.M.—Holy Communion

The WITNESS For Christ and His Church

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MAY 3, 1945
VOL. XXVIII No. 37

CLERGY NOTES

BARNES C. RANKIN, San Diego, Cal., recently gave his annual lectures on pastoral care to the entire student body of the Church Divinity School of the Pacific.

BUTLER, FRANK M., was recently ordained deacon at the Cathedral of St. John the Divine, New York, by Bishop R. E. Campbell, acting for the Bishop of New York. He is in charge of the Ascension, West Park, and Holy Trinity, Highland, N. Y.

COX, FOSTER N., was ordained deacon by Bishop Darst on April 11th at St. Anne's, Jacksonville, Fla., where the candidate is a curate.

FORTUNE, JAMES R., was ordained priest at Durham, N.C. on April 12 by Bishop Penick. He is minister to the deaf in the diocese.

GOLDEN-HOWES, FREDERIC W., formerly locum tenens of Trinity, St. Augustine, Fla., is now the rector of St. Peter's, Fernandina, Fla.

GUENTHER, J. JARDEN, has been appointed director of publicity for the diocese of Pennsylvania and business manager of the diocesan magazine. He continues to serve as chairman of the Forward Movement and secretary of the department of Christian education.

HAMBLIN, JOHN F. JR., formerly curate at St. Peter's, Essex Fells, N. J., has been commissioned a lieutenant in the navy and is at the chaplains school at Williamsburg, Va.

JOHNSON, ROBERT L., was ordained priest on April 18th by Bishop Budlong at St. Andrew's Church, Hartford, Conn., where the candidate is in charge.

JOHNSON, WAYNE L., was ordained deacon on March 23rd at St. Mary's, Webster, S.D., by Bishop Roberts. He is to work in the district of South Dakota after completing his studies in June at Seabury-Western.

KAHL, ADOLPH W., formerly in charge of All Saints', Aliquippa, Pa., is now rector of Calvary, Camp Hill, Pa.

LYON-VAIDEN, ARTHUR, chaplain of Episcopal Academy, Philadelphia, has been chosen headmaster of Iolani School, Honolulu.

NASH, ARNOLD, in charge of St. Paul's, Oakland, Cal., was the lecturer in April at the College of Preachers, Washington, D.C.

ROSE, LYSNADER W., rector emeritus of the Nativity, Greenwood, Miss., died on March 26th.

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.

GETHSEMANE, MINNEAPOLIS
4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector.

Sundays: 8, 9 and 11 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

TRINITY CHURCH

Miami

Rev. G. Irvine Hiller, Rector

Sunday Services 8, 9:30, 11 A.M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean

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 Payzant, M.A.
Sunday Services: 8, 10:15, 11 A.M. and 4 P.M.
Class in "The Art of Living" Tuesdays at 11 A.M.

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton Randolph Williams
7:30 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
6 P.M.—Young People's Meetings.
Thursdays and Saints' Days—Holy 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.

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Firm Determination to Succeed Marks Nations Conference

Colorful Opening Meeting Silently Prays for Success of History Making Conference

By W. B. Spofford

San Francisco:—"No one of the large nations, no one of the small nations, can afford anything less than success in this endeavor. Each one of them knows too well what the consequences of failure would be. It is therefore with this strong bond of compelling mutual interest that this Conference of United Nations begins." Those words of Secretary of State Edward R. Stettinius Jr. in opening the Conference expresses the thought of everyone one runs into here—not only those with credentials enabling them to get past the many guards around the civic center, but also the people one meets casually in hotels and on the street.

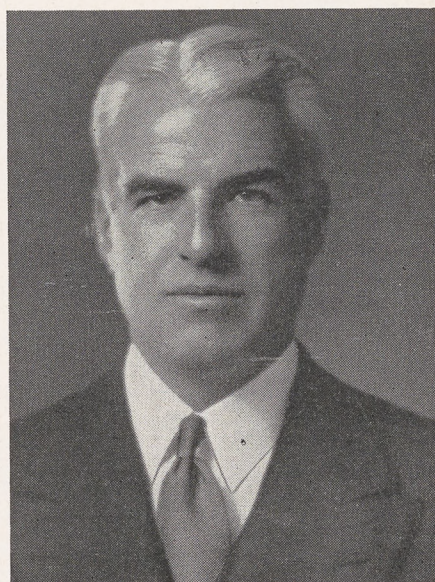
For me the most moving event at the great meeting that opened the conference was the minute of "silent meditation" that Mr. Stettinius called for as soon as his heavy gavel banged out three blows with the words, "The Conference of the United Nations is now in session." There were 6,000 people in the theatre, with fully a thousand standing uncomfortably. Yet one heard not even a cough. It was an impressive silence. Most undoubtedly prayed and in their prayers were joined by millions throughout the world—yes, hundreds of millions—who are aware that on the success of this Conference depends the fate of mankind for generations to come. As a clergyman naturally I asked myself, "Why did he not ask for a minute of prayer?" But the answer is obvious—every culture on the face of this earth is represented here. All could meditate. Some could not pray and Mr. Stettinius was not going to embarrass them. But whether it was prayer or meditation, that minute was religiously moving.

The session itself was impressive in its simplicity. A long line of flags—forty-six in all—on the stage.

That was all. And it was good staging on the part of someone that the flags of the Big Three were not centered, flanked by the lesser powers. The Stars and Stripes took a humble place near the end of the line, as did likewise the Union Jack and the Hammer and Sickle of the Soviet Union. It was symbolic of the sincere attempt being made to have this a United Nations Conference and not one in which the larger powers will ride roughshod over anyone. It was put into words by Mr. Stettinius: "In their purpose to build an enduring structure of world peace the people of the United States believe they are firmly united with all the other United Nations. They are united with the large countries which, of necessity, have had to bear the main burden of winning victory over our common enemies. They are united with the smaller countries so many of which have suffered the agony and destruction of conquest—all because of the failure of peace-loving people to unite in time against aggression before this war." And I am tempted to add a little side-note here for it was in 1938 that I attended another international conference in Mexico City. That one was not of nations but of peoples, with delegates representing unions and organizations pledged to oppose aggression and fascism and thus prevent war. Those gathered there less than eight years ago got little encouragement from their governments. Efforts to stand by Republican Spain against a Franco who was supported by Italian fascism and German nazism got pretty stiff opposition from Washington and Downing Street. "The failure of peace-loving peoples to unite in time against aggression in this war." True words indeed, and heartening that today at long last the delegates of forty-six

nations meet officially to create an international organization to accomplish that purpose which a comparative handful of men and women pleaded for in the days before the war.

It is too soon to have any idea about what really is going on here in San Francisco. An impressive opening session; organization following that; rumors about this and that—Poland; number of votes in the Assembly; the Big Three agree;



Edward Stettinius, secretary of State and an Episcopalian, who heads the United States Delegation at the United Nations Conference in San Francisco

the Big Three disagree. But there is nobody at this writing who knows anything definite. At least the newspaper men do not, and there are fully five hundred of them raising a great din as they pick away at their typewriters as I write. They write a line and stop—light a cigarette—put it down until it burns the edge of the table while they bang out a few more lines. And I have heard a good many shout to friends "What's the lead for this story?" So they write, as I do, of a great opening and a determination that one not only hears expressed but which is also felt, that whatever the obstacles, this United Nations Conference will succeed.

Meanwhile in a tiny office, a mile or so from the civic center where the

page three

Conference meets, sits Mr. Clark Eichelberger, director of the American Association of the United Nations. He is the chairman of a committee representing forty-two national organizations, a large number of them Church organizations; all determined to do everything possible to make this Conference a success. This committee is to meet over the week-end, too late for me to report in this number. But in my next report I hope to be able to give you not only a picture of the Conference, but what is the real job of a Church paper, to tell you something of the religious influences at work and what the leaders of religion who are here think you should do to further the building of a structure that will make for a just and lasting peace.

PEACE INSTITUTE IS HELD

Indianapolis, Ind. (RNS): — Churches were urged to organize study groups and inter-church activities to gain better understanding of world peace problems, at a church peace institute here. The institute was sponsored by the Indianapolis Church Federation, Council of Church Women, Butler University School of Religion, the YMCA, YWCA, and the United Christian Missionary Society of the Disciples of Christ. Asserting that peace "begins with relationships among individuals of various racial and national origins and faiths," the conference suggested that each church initiate community projects that will create the conditions of peace, and support movements toward cooperation and unity in missionary work abroad.

A resolution forwarded to the State Department and the U. S. delegation to the San Francisco Conference expressed belief that eventually the powers granted to the security council by the Dumbarton Oaks proposals should reside in the Assembly. It was felt by delegates that concentration of power in the hands of a few large nations was contrary to Christian principles.

MARITIME DAY IS SET

New York: — Presiding Bishop Tucker calls the attention of the Church to the national observance on May 22nd, of Maritime Day. The day was fixed by President Franklin Delano Roosevelt shortly before his death. The U. S. Maritime Commis-

sion suggests that Churches may wish to observe the day on Sunday, May 20 (which is Whitsunday.)

In his proclamation, the late President said, that as many thousands of patriotic men and women are toiling through the long hours of the day and night in the construction of the great fleets of vessels that carry the goods of victory to the distant battlefronts of the United Nations, and as the ships, sailing every ocean, have been manned by courageous officers and seamen all of whom have left the security of their firesides and many of whom have given their lives for the land of their allegiance, and as "the American people are looking forward to the days of lasting peace when the merchant fleets of the Nation, wisely used and vigilantly maintained, shall sail the seas freed from the perils of war," and then called upon the people of the United States to honor the Maritime service by displaying the flag on May 22nd.

Nearly 6,000 men of the Merchant Marine have given their lives supplying the armed services.

CONSECRATION DATE IS SET

Pittsburgh: — The Rev. Arthur B. Kinsolving II is to be consecrated Bishop of Arizona at Calvary Church, his present parish, May 29th. The consecrator will be the Presiding Bishop with Bishop Walter Mitchell, retired bishop of Arizona, and Bishop Tucker of Ohio as the co-consecrators. The bishop-elect will be presented by Bishop Pardue of Pittsburgh and Bishop Scarlett of Missouri. Attending presbyters will be the Rev. Arthur L. Kinsolving of Princeton and the Rev. Richard H. Baker of Baltimore. The sermon will be preached by Bishop Powell of Maryland and the litany will be read by Dean Zabriskie of Virginia Seminary.

PROTESTANT LAYMEN'S FELLOWSHIP

San Francisco (RNS): — Organization of a Protestant Laymen's Fellowship to promote greater participation in church activities is planned here. Hughbert Landram, executive secretary of the San Francisco Council of Churches, will assist in a recruiting campaign to be conducted by interested laymen. "The Fellowship will not only promote greater participation in church affairs," said Landram, "but will aid in advancing

the spiritual welfare of all men in our community."

SWEET BRIAR CONFERENCE CANCELLED

Baltimore: — The Sweet Briar Conference has been called off this year, according to an announcement by Boyd R. Howarth, chairman of publicity. It was done to comply with the ruling of the office of defense transportation.



Bishop Conrad Gesner, formerly the rector of St. John's Church, St. Paul, Minnesota, who was consecrated Bishop Coadjutor of South Dakota yesterday, May 2nd

CONFERENCE SUPPORTED BY PROTESTANTS

San Francisco (RNS): — As special intercessions for the success of the United Nations' Conference on International Organization, two mass meetings were held Sunday, April 22 under the sponsorship of Protestant Churches of San Francisco and Oakland.

The first mass meeting was at 3 p.m. in Oakland Auditorium and the speaker was John Foster Dulles, chairman of the commission on a just and durable peace of the Federal Council of Churches, and advisor to the United States delegation to the United Nations' conference. Bishop James C. Baker of the Methodist Church presided.

The second meeting was a mass worship in San Francisco's First Congregational Church and was held under the auspices of the San Francisco Council of Churches, The Temple of Religion and the Tower of Peace. Dr. Rudolph Coffee will preside.

Three Little Servicemen Talk About the Big Three

*Crowds Cheer for the Dignitaries as Two
Soldiers Get Playful with Their Crutches*

By W. B. Spofford

San Francisco:—Outside the Civic Center several thousand waited for the delegations to arrive and march through the lines of military police, handsome chaps picked apparently for their size and looking snappy in their white spats and shining white helmets. There are 1200 of them here, quartered in newly constructed barracks near the Conference hall, to do guard duty and to challenge those who cannot show proper credentials.

The delegates of the United Kingdom arrive and handsome Anthony Eden receives a cheer as, bowing and smiling, he hurries into the Opera House followed by the Earl of Halifax and Laborite Clement Attlee who has come such a long way since his social service days in Limehouse. Inside photographers stand on a center table with their huge machines. The delegation stops, poses, flashes, they hurry to their seats.

It was interesting too that there was a good hand for the delegation of valiant Czechoslovakia, headed by Jan Masaryk. The crowd somehow sensed courage and suffering there. Field Marshal Jan Christian Smuts, a little old and feeble but still looking the fighting man in his smart uniform, heading the delegation of the Union of South Africa. China also received a good reception, while the delegations from Ethiopia, India, Iran, Iraq, Lebanon captured the imagination of the crowd by their flowing robes, resplendent head-dress and copper skins.

Mr. Stettinius arrived. Not yet used to cheering crowds apparently for there was less of the politician's bowing to the crowd as he marched through the lines. Just a handsome man of dignity, small brief case under his arm, as he marched in for very serious business. American efficiency.

A cheer, a huge black car, and out stepped Mr. Molotov. He and Anthony Eden got the big hands from the crowd, not only I figured because they represented two great powers but because they are easily recognized. The Russian did all the proper things. Hat in hand he smiled his thank-you to the people,

bowing. Like Eden he knew what to do with photographers; he stopped a few feet from the table where a dozen of them were dangerously perched; he started a faked conversation with Ambassador Gromyko; the bulbs flashed and the delegation entered the hall, all in civilian clothes incidentally, though one is an admiral and another a general.

So it went; Syria, Saudi Arabia; Yugoslavia; Turkey; Norway, with

of the opening day going over the air to all parts of the world. The Australians, the British, the Canadians, the Russians all have their own broadcasting studios in the conference building as well, of course, as the American networks. It was a hard day for this worker but he sensed the importance of it and was proud to play his part. He had only one complaint—they had given him no press ticket so that he was barred from the little room where the news-men could get coffee and a snack. "And boy, I wanted a cup of coffee."

He dropped me at a restaurant at the corner of Market and New Montgomery where I got caught in a revolving door between a couple of G.I.'s. The lad in front, nineteen or so, was playing with his friend



The Junior Choir of Grace Cathedral, San Francisco, which took part in a great United Nations Service that was held on April 29th, the first Sunday after the opening of the Conference

C. J. Hambro, big-shot of the old League of Nations, among them. Forty-six in all—not Poland yet, nor Argentina—but still forty-six, which is a lot of nations and a tough job for the leader of the band inside the hall which had to play snatches from national anthems as each delegation was ushered to their seats. The bandmen must have rehearsed long and late to do that job well, for sensitive feelings could not be hurt by mistakes.

It was nearly nine when I left the press room. I was tired and hungry. A friendly radio technician drove me to the postoffice to air-mail copy. A tough day for him, with the story

behind me. He had a heavy cane and limped badly—artificial leg, I found out afterwards. But the other lad was worse off—a crutch under each arm, with two game legs which he had difficulty in managing. Rather mean playing I thought, holding the door just to make it tougher for the boy on crutches. I said so. But the laughing G.I. figured it was OK: "Listen, mister; he's got to be on them things a long time. I'm just helping him to learn how to handle 'em."

A sailor sat alone in a booth for four; the G.I.s, still playing rough with each other, managed to get there with their artificial legs. And

since there seemed to be no other place I asked if I might take the fourth seat. Two wounded G.I.'s and a black haired, black-eyed, thinly-nervous sailor. No decorations except the purple hearts on the soldiers. Amphibian insignia on the sailor's blouse and that was all.

"What do you men think of the conference?"

The wounded soldiers had other things on their minds. They had to learn to walk for one thing and they allowed they could manage a drink or two and a little food, then they figured they'd find a couple of girls. "Some girls'll go out with soldiers even if we can't dance," one said, "so let the bigshots whose pictures are in the papers look after the world for awhile." Nothing bitter, nothing cynical, just a crack that was worth a laugh to the wounded soldiers.

Not so with the sailor. He was nervous and drawn and very young. A college lad I gathered, though I did not ask him. "They better do this job right. And I'm only wondering if this crowd they have here can do that kind of a job. It would have a better chance I think if there were a few delegates from the places I've been. I've been lucky so far—four landings in the Pacific and not a scratch. Now I'm on my way back, wondering a little if my luck's run out. I've seen plenty and there's nothing pretty about any of it. And I'm not wearing any service stripes to remind myself or anyone else where I've been. I leave those with my mother. Maybe I'll come through the next one; maybe not. If I do here's the girl I'm going to marry." And even the wounded soldiers stopped their kidding for a minute as they looked at a snapshot of a very pretty girl. "Pretty lucky guy," was all that was said.

"Sure," said the sailor, "I'll say I am. She's a swell kid. Just the same there's a lot to think about. Maybe they are just setting things up so our kids in about twenty years will have to take what we got. I tell you, mister, these guys better do this job right."

And I wished right there that Handsome Anthony Eden and Smiling V. M. Molotov and Dignified Edward Stettinius, who had that afternoon received the cheers and applause of thousands, could sit down for an hour or so with these two legless soldiers and this sailor with such suffering black eyes. It would perhaps help them "do this job right." Maybe they have. I hope so.

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UNUSUAL SERVICE IN DURHAM

Durham, N. C.:—A service of far more than diocesan interest was held in Durham, North Carolina on April 12th when the Rev. James Robertson Fortune was advanced to the priesthood by Bishop Edwin A. Penick. Bishop Penick also preached the sermon. Mr. Fortune's work is among the deaf people of the state. The church in which the service took place was Ephphatha Church, the building being erected some years ago especially for the deaf. Over

and Guilbert C. Braddock. Also present was Bishop Edward Huntington Coley, retired Bishop of Central New York, who happened to be visiting in the neighboring town of Chapel Hill.

Shortly after the late Rev. S. S. Bost became rector of St. Philip's Church, Durham, he discovered a small colony of deaf people in his parish. He learned the language and became minister to them. After a few years he was able to get the assistance of Miss Robina Tillinghast, who conducted a Bible class and interpreted the regular services



The Rev. Donald Aldrich who is to be consecrated Bishop Coadjutor of Michigan at St. Paul's Cathedral, Detroit, tomorrow, May 4th. Rector of the Ascension, New York, he has recently served as a Navy chaplain. Prior to entering the service he was a member of THE WITNESS Editorial Board and continues to serve as a Contributing Editor and as a member of the Executive Committee of the Church Publishing Association

thirty clergy were present at the service, eight of whom were missionaries to the deaf in various places. The service was conducted in the sign language and interpreted by some of the deaf clergy. Mr. Fortune is not deaf himself, but as his parents were, he grew up in a deaf community.

The missionaries to the deaf who were present at the ordination were the Rev. Messrs. J. Stanley Light, Herbert C. Merrill, Henry J. Pulver, William M. Lange, Otto B. Berg, Robert C. Fletcher, George F. Flick,

to them. About 1916 Roma C. Fortune, one of the deaf colony, offered himself for the ministry and was ordained deacon. Several years later he was advanced to the priesthood. He died in 1942 after a faithful ministry among his people. Shortly afterward his son James Robertson Fortune, offered himself to carry on his father's work. His work as a deacon has been most effective. He will have charge now not only of the church in Durham, but of small deaf congregations in the large towns of the Diocese.

THE WITNESS — May 3, 1945

Mud Versus Money

WE SAW a farmer once, working on his land. Near him were some fowl and in the spring air the faint odor of the upturned earth. "Hick" we have heard him called, or "hayseed," and usually by the sort of city slicker who sits behind sets of telephones yelling out quotations which he gets from strips of paper that state the price of a new issue on an old stock held by a holding company that is refinancing some debilitated debentures to the credit of the board of directors following an agreement drawn up by the legal advisers of the majority of the shareholders of the common, (but not preferred), stock. Surely the real job is held by the man of the soil as he deals actually with things like food and such concrete commodities but yet our society is set up to give the primary importance to the financier or business executive and allow his artificial devices of remote control to determine the production and disposition of the fruits of the earth. The whole thing seems to be upside down so that we are not surprised to find that the food the farmer grows does not get eaten although many people in the world are very hungry.

Where is man's life rooted? Not surely in finance. The Christian answer is twofold: ultimately in heaven as the final goal of his development but first in the God created earth as the beginning and means of getting there. Man's social life, therefore, must be properly related to both the spiritual and economic orders. A healthy society is rooted in the soil to which all the sons of God have free and direct access. The earth is for man and any system of business which thwarts production and consumption in the interests of financial profits is a sinful barrier to the will of God for the welfare of mankind. The season of Rogationtide points up an inherent blasphemy in our way of doing things. How can we pray for plenty when we work for scarcity? It is to be hoped that one of the lessons to be learnt from this war is that the soil is primary and elemental. We can look forward through our increased tech-

nology to a return to reality in our living where more people seek their livelihood directly from the land in a system that is designed to facilitate the distribution of their products to those whose lot it is to dwell in cities.

An Unfair Attack

WE HAVE received a considerable number of letters, similar to the one in Backfire this week, jumping on us for not being critical of Mr. Rockefeller's speech. The fact is that we were not dealing with the speech. We were dealing with the charge made by the Bishop of Long Island that the speech had the endorsement of the Federal Council of Churches and the Protestant Council, which, we repeat, is not a statement of fact. We talked with three high ranking officers of the Federal Council and with one officer of the Protestant Council (which Bishop DeWolfe could have done and should have done before making his charge) and separately they explained to us the procedure that is necessary for pronouncements to receive their official endorsement. They explained further that they distribute or aid in distributing many pamphlets and leaflets which have not been first approved by their publications and executive committees. Those who have had experience with these committees know what a long and often tedious process

it is to receive such official endorsement.

At the meeting of the WITNESS Editorial Board when this matter was considered there was no discussion of the merits of Mr. Rockefeller's speech. Certainly any who have read this paper for even a short time know that we consider theology of first-rate importance and that we believe a creedless Church would be a dying Church. The basis for Christian action, as we have frequently stressed, is the full historic faith of the Christian gospel, not merely goodwill and a hazy belief in God. We were not defending Mr. Rockefeller's speech or even considering it. We were saying that he spoke as an individual and that for a bishop to call upon the Episcopal Church to with-

"QUOTES"

WE BELIEVE that a supreme responsibility rests with the Church. The Church, being a creation of God in Jesus Christ, is called to proclaim to all men everywhere the way of life. Moreover, the Church which is now in reality a world community, may be used of God to develop His spirit of righteousness and love in every race and nation and thus to make possible a just and durable peace. For this service Christians must now dedicate themselves, seeking forgiveness for their sins and the constant guidance and help of God.

—Delaware Conference of the Commission for a Just and Lasting Peace.

draw from the Federal Council for endorsing it, when they had not endorsed it, was, to put it mildly, unfair.

Michigan's Coadjutor

MICHIGAN is one of the great dioceses of our Church. It is strong in communicant strength, the eighth in the Church and the second west of the Atlantic seaboard. The diocese ministers to an industrial area which is in many respects the most strategic section of America. Religiously, that area is teeming with a welter of strange and fanatically emotional sects. Racially there is friction and unrest. Labor is strong and militant. All in all, it is an area throbbing with vitality as dangerous and foreboding as it is pregnant with promise. Last week a Bishop was consecrated to serve as Coadjutor in that diocese. He is well known to us because until he entered the Navy as a Chaplain, he was a member of our editorial board. Donald Aldrich is a preacher of distinction, a personality of grace and sensitivity and an excellent administrator. He has a rare social vision and is uniquely skillful in leading services of worship and in getting people to work together. We rejoice that the diocese of Michigan is to have his consecrated leadership.

Bishop Conrad Gesner

HAVING begun his ministry in South Dakota in 1927, Bishop Conrad Gesner is already well known and much beloved by the bishop and churchmen of that missionary district of which he was consecrated Bishop Coadjutor on May 2. As rector of the Church of St. John the Evangelist, St. Paul, since 1933, his ministry, parochial and diocesan, has been one of distinction in Minnesota. He has deepened the spiritual life of his people. He has carefully planned a constructive parish program, and given himself without reserve to its development. He has inspired in them an appreciation of diocesan opportunities of which they have taken full advantage. He has widened their horizon relative to the program of the General Church until that parish now has first rank in missionary giving in the diocese.

Greatly admired for his abilities, deeply respected for his convictions and the courage to stand by them, and affectionately regarded for his personal and spiritual qualities, Bishop Gesner has been a member of the bishop and council, chairman of the department of promotion; dean of the St. Paul Deanery; an examining chaplain; president and secretary of the standing committee; a delegate to General Conventions and Provincial Synods. As secretary, he is a member of the executive council of the Province of the Northwest.

His great humility is indicated in his words of

acceptance of his election: "After conscientious searching and in mindfulness of the trust placed in me by the House of Bishops, I feel sure that it is my duty to accept my election . . . This only indicates my willingness to serve to the very best of my ability, and is not in any way to be construed as meaning that I feel adequate to so important and responsible position. May your prayers and those of the Church be with me as I prepare for this new adventure in the Lord."

Commenting on the event Bishop Stephen Keeler of Minnesota declared: "We in the Northwest rejoice in that the consecration of Bishop Gesner will not take him out of our Provincial boundaries, and as we return him to South Dakota we are deeply appreciative of the enrichment of our corporate life through his consecrated, devoted, and singularly effective ministry in Minnesota."

The Living Liturgy

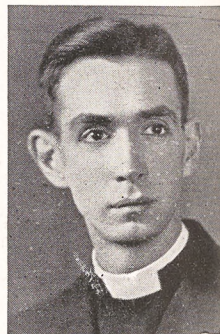
By MASSEY H. SHEPHERD, JR.

Professor at Episcopal Theological School

OUR IMPRACTICABLE PSALTER

OUR Church owes an inestimable debt of gratitude to the members of the committee of our Liturgical Commission who have produced the newly authorized lectionary for the Prayer Book daily offices. It is to be hoped that all the clergy—and for that matter, many of the laity—will have read carefully Professor Bayard Hale Jones' book, *The American Lectionary* (Morehouse-Gorham, 1944), which explains the principles which guided the committee in its monumental undertaking. Not least among their contributions is the good sense which they applied to the scheme of recitation of the Psalter by relating the selection of Psalms to the lessons. It ought to give the final blow to that wooden and utterly indefensible consecutive reading of the Psalter once a month which Cranmer imposed upon the Prayer Book. Professor Jones puts it mildly when he says, "There was no principle of appropriateness whatever." In any case, if one wishes to read the Psalms consecutively, one can do it in the Bible. Their liturgical recitation demands at the least an appointment of psalmody appropriate to the season, the day and the hour.

The lectionary committee did not have the authority to make any editorial revision of the



text of the Psalter, and its recommendations to exercise unedifying verses were necessarily limited to more extended passages. For so long as we insist on printing in the Prayer Book every single word of all 150 Psalms it is impracticable to hop, skip and jump through a psalm over isolated phrases or verses which offend Christian sentiment, or even good taste. And then one meets in the best of psalms some verse with a reference to an event or a custom no longer intelligible to a modern congregation. A clean-cut surgical operation on such psalms as 22, 38, 55, or 68, for example, would save many fine passages for common worship, which are now denied to our congregations because we cannot decently ask them to recite the whole poem. We should also omit those glosses and rubrics which crept into the text of the Psalter and which disturb the sense, such as 87:7 and 118:27. Composite psalms, notably 19, 24 and 144, we should separate into their original single parts; single poems, now appearing as two psalms, such as 9-10 and 42-43, ought to be put back together again; and we might well avoid the duplications, i.e., 53 is the same as 14, 40:13-17 appears again as 70, and 108 is made up of 57:7-11 and 60:5-12. Indeed we have already committed ourselves in our American Prayer Book to the principle of editing—cf. the psalms appointed as canticles, the psalms of the Burial Office, and Psalm 51 in the Penitential Office where we have dropped the gloss of verses 18-19 which so rudely contradicts verses 16-17.

The Psalter deserves certainly as careful an editing to make its use in worship intelligible and honest as we demand of our Christian hymnals. Is it a literalistic Biblicism that holds us back from doing so? Or do we expect the modern man to get around the obstacles put in his way by resort to an outmoded allegorizing? Literalists and allegorists both may read the Psalms to their heart's content in the Bible. But in the things which belong to "common prayer" we would do well to keep in mind St. Paul's principle: "I will sing with the spirit, and I will sing *with the understanding also*." As a matter of historical fact the canonical Psalter is itself an edited book (or collection of books). And there is no evidence that the Jews used its entire contents in public worship.

It would also be a great boon if we could get the Psalms printed in the Prayer Book in such a way that they look like poems and not like disjunct, enumerated prose sentences. Their variety of meters, their stanza divisions and their refrains would then be evident, and by a glance at their structure the reader would be more readily assisted in comprehending their meaning. In place of the useless Latin titles we might even print headings

in English giving the real subjects of the poems. A superb edition of this sort was published by the late Professor J. M. Powis Smith of the University of Chicago in 1926. His translation was reprinted in *The Bible, An American Translation*. A similar treatment of comparable excellence (though without subject headings) was produced by G. A. Cooke in his *The Prayer Book Psalter Revised* (Oxford, 1939). If we do print the psalms to make them appear what they are, namely hymns, we might even be aroused to treat them in our common worship as hymns, and so learn to sing them.

TO PUT IT BRIEFLY

What Happens at Confirmation?

By

WILLIAM B. SPERRY

AT CONFIRMATION some things happen that we see and hear and other things happen that we only feel and know. In most cases there is a larger congregation than usual, some of the vestry who seldom come to church are on hand and friends and relatives of those to be confirmed are present. The choir has a special anthem and the altar guild has made meticulous preparations in the sanctuary.



All this is neither foolish nor unimportant because confirmation is the completion of the ceremony in which those to be confirmed were made members of the Church. It is fitting that a special occasion be made of this further step in the Christian life. The children who were baptized have come to some maturity in the life of the Church and have grown familiar with its customs. They have been given special instruction in how to live as Christians. The adults who were baptized have also been instructed as suited to their age and needs.

We see the candidates for confirmation come forward to the altar rail and hear them ratify the vows that they made or were made for them at baptism. We then hear the bishop offer a prayer. It is one of the oldest prayers in the Prayer Book and it asks that the candidates be strengthened and that they increase daily in spiritual understanding

and godliness. We then see the candidates kneel while the bishop lays his hands on each one individually and we hear him pray for each one again that they may be defended and may increase each day in knowledge and in attainment of Christian life.

So much for the things that are seen and heard at confirmation. But there is something else here that is felt and known by those confirmed. You will remember that when these persons became members of the Church their sponsors promised that they would be brought to the bishop "*to be confirmed by him.*" The promise was not that they would be brought to the bishop to confirm their own vows. And the adults who were baptized said nothing about a later reaffirmation of their vows, but they all are now standing before the bishop asking for some special strength for participation in the work of this body of which they are members.

Part of confirmation is a mystery. The mystery is that by means of this ancient ceremony these members of the Christian Church are given a spirit of guidance, protection and strengthening in meeting the circumstances of life. This unseen and unheard presence is what confirms the candidate in his previous endeavors and this presence or Holy Spirit remains with him throughout life to be called upon and brought into the thought and action of every day.

The services of the Church have more meaning thereafter, particularly the service of Holy Communion in which the new member now participates and in which he renews this special Presence. This is so very true that confirmation is sometimes mistakenly regarded as joining the Church, which it is not, as the candidates were already members. It would be more correct to say that at confirmation the member of the Church and the soldier of Christ has taken on new responsibilities and has been given additional weapons.

Thus three things happen at confirmation. First, the baptism ceremony is completed by ratification of vows taken when the candidate was made a member of the Church. Second, the individuals confirmed are mysteriously strengthened and confirmed through an ancient ceremony of laying on of hands. Third, these now confirmed members of the Church are formally admitted to receive the Holy Communion.

An extremely clear discussion of confirmation which can be read carefully in less than an hour is published by the Forward Movement commission. It gives the New Testament origins, the early Church practices and it tells our own part and God's part in the rite. It is called *Come to Confirmation*. Ask your Rector for a copy.

Talking It Over

By

W. B. SPOFFORD

THREE NATIONS are winning the war, will take charge of Germany immediately after V-E Day and, through their united strength are the only powers that can keep peace for that long period during which the world must be rebuilt and international collaboration have a chance to develop. These nations, the United States, Great Britain and the Soviet Union, can say to nations, groups and classes: "A tremendous job is to be done; millions have to be fed and clothed; millions have to be reestablished in their homes; borders have to be defined; international trade established. There will be lots of bitter strife and disagreement. We are going to leave our guns alone while this job is done. What's more we are together going to see to it that you also leave your guns alone."



That is the realism of the situation and to say it bluntly is to take nothing away from the other United Nations who have made great contributions to the war effort; and have made sacrifices that certainly we here in the United States have not made. Nor is such action on the part of the Big Three going to deprive the smaller nations of their rights as sovereign states. Quite the reverse for without the armed might of the Big Three these small states would not long remain sovereign as past events abundantly prove.

It is no supposition that the Nazi gangsters believe that the Big Three cannot long remain at peace. It has been their line from the first and never more so than in these closing days of the European war, with their propagandists assuring the German people that they will be saved by conflicts (which of course they are encouraging) between the United Nations and particularly between Britain and the United States on the one hand and Russia on the other.

For the Roman Catholic hierarchy on the very eve of the San Francisco Conference to express "doubt and fear" about world security and to assail the Yalta Agreement as being inconsistent "with the sovereign equality of peace-loving nations" is to threaten that unity which must be

maintained if World War Three is to be avoided. Even more threatening is their deliberate insult to our Russian ally, charged by these Roman bishops with maintaining a social order which is "essentially incompatible" with genuine democracy. I can understand the Vatican — and after all seven American Archbishops and three American bishops do not issue such a statement without Vatican approval — I can understand the weeping over Lithuania, Estonia and Latvia. For four years these countries have been republics of the Soviet Union, with their people looking toward Moscow not only politically but ecclesiastically as well. So too with Poland where the Vatican is losing out to the Orthodox. But for responsible American bishops to declare that Russia is run under a system that "herds the masses under dictatorial leadership, insults their intelligence with its propaganda and controlled press and tyrannically violates innate human rights" is not only to aid Hitler and his gangsters but it is also to do a distinct disservice to the common people of the world, millions of whom are Roman Catholics, who are praying daily that out of this San Francisco Conference may come a structure which will give this world an enduring peace.

The Funeral Prayer

Requests have been received from a number of readers that we print the prayer said at the funeral of President Roosevelt by Bishop Augus Dun of Washington. We are happy to comply, believing that many subscribers will be glad to have and use this prayer.

O GOD of peace, who hast taught us that in returning and rest we shall be saved, in quietness and in confidence shall be our strength; By the might of thy Spirit lift us, we pray thee, to thy presence, Where we may be still and know that thou art God! through Jesus Christ our Lord.

Remember thy servant, Franklin Delano, O Lord, according to the favor which thou bearest unto thy people, and grant that, increasing in knowledge and love of thee, he may go from strength to strength in the life of perfect service in thy heavenly kingdom; through Jesus Christ our Lord.

O God, from whom every good gift cometh, we thank thee for the qualities of heart and mind which this thy servant brought to the service of our nation and our world. For steadfast courage in adversity; for clear vision of dangers to which many shut their eyes; for sympathy with the hungry and fears of common men; for trials met without surrender, and weakness endured without

defeat; for unyielding faith in the possibility of a more just and ordered world, delivered from the ancient curse of war; we praise thee, O God.

And as we give thanks for his life and pray for thy merciful judgment on the imperfections which he and all of us have brought to our many callings, we beseech thee to take under thy good providence the lives and causes for which he spent himself.

Grant quietness of heart and comfort and the assurance of thy eternal love of those whose lives were knit to his in the bonds of family and of friendship.

Strengthen those on whom have fallen new responsibilities in the high tasks of government, that with simplicity of heart and sure trust in thee, they may accept as from thee the burden laid upon them.

Watch over the men and women of our forces by sea, by land, and in the air, in particular those of this household; Be thou their strength when they are set in the midst of so many and great dangers. And grant that whether by life or by death, they may win for the whole world the fruits of their sacrifice and a righteous peace.

Quicken and knit together in common loyalty the wills of this whole people, that we may resolutely take to ourselves the responsibilities bequeathed to us by our stricken leader.

Keep us in this land and those peoples who struggle at our side, steadfast and united in the unfinished task of war. Revive us when in weariness we are tempted to grow slack and each man to seek first his own advantage. As we look ahead to final victory, enable us to strive even more mightily in peace than in war to bring new freedom and dignity to every member of our human race, and to bear without stint our destined responsibilities in the family of nations.

Make ready our shoulders to carry the burdens of victory; to feed the hungry, to clothe the naked, to free the oppressed, and to lay the foundation for a more just and ordered common life for all thy people.

And do thou, with whom a thousand years are as one day, and before whom our lives pass like a watch in the night, help us to walk this day and all our days in the light of thine own eternity; through Jesus Christ our Lord.

The God of Peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep; Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight; through Jesus Christ, to whom be glory for ever and ever. AMEN.

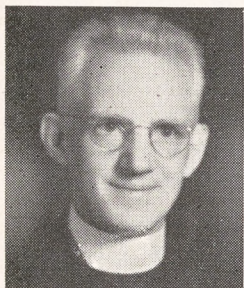
For Church Schools

By

WILLIAM GRIME

Rector of St. Paul's, Great Neck, N. Y.

MANY teachers of children's confirmation classes are constantly looking for good supplementary material. They realize that these too-brief, rushed-through confirmation classes are just one



more reason for the crumbling in the church loyalties of young people. If you do not mind going outside your own church for such information, you will find real help in *My Church* (Pilgrim Press, \$1.00). The book is a recent revision of another book, *My Confirmation*. However, let me caution here.

You will not agree with some of the interpretations in this book. You will find some factual errors in it, but you will appreciate some of the excellent methods and material that have been set down here in such concise, attractive form.

For instance, in the chapter on the Bible, you will find short paragraphs on "The meaning of some words about the Bible," "How to read the Bible," "How to read it for the help you need at the moment," "A glimpse at its contents" with a brief description of the contents of the sixty-six books. Going forward you will find topics like these: "Seeing for yourself what the Bible is like," "How it was written." The latter is broken down into seven historical periods.

Another chapter, "Christian beliefs," deals chiefly with such concepts as God, Jesus, Holy Ghost, and ourselves. The students through the fill-in method write a brief account of Jesus' life based chiefly on St. Mark's gospel. This is done because "if students are to love and follow Jesus, the first step is to learn the main facts of his life." Then comes a study of the creeds. "How the Apostles' creed came to be and its meaning for us." Here is offered an understandable interpretation of what in general each part of the creed means, together with a series of questions challenging the students to relate their Christian beliefs to specific world-wide social purposes.

Especially interesting is the suggestion on page 143 in the chapter, "Enlisting parental cooperation." It recommends at least two meetings with the parents of the class, one near the beginning of the course, the other near its close. And it goes on to outline sixteen vital subjects which pastors, teachers, and parents might profitably think about together.

The last part of the book is concerned with "What can the Church do for you?" and "In what ways does the Church need me?" Throughout both these chapters you will be impressed with the stress that is laid upon personal decision, which must be informed, definite and deep. In this connection there is given an outline of all the major activities of the Church. Then comes the question would you care to tell your pastor some of the ways in which you are willing to serve God through his church? And after the following: "Desirous that my membership in the Church shall be really helpful to the Church and meaningful for me, and that through the Church my influence may count in some clear way for the Kingdom of God, and having thought over the uses I make of my time, I here set down my purpose and belief that out of the week's 168 hours I should give at least hours to the activities of my church," opportunity is given to write down answers.

Your best plus the best in this book can surely enrich any year's course on confirmation instructions.

New Books

***Excellent

**Good

*Fair

*** *A Faith to Free the People* by Cedric Belfrage. The Dryden Press, New York, 1944.

A re-working of the author's previous biography of Claude Williams entitled *South of God*, this book sets forth exactly what is meant—or should be meant—by social Christianity. Dealing with Mr. Williams' struggles against fascistic oppression in Arkansas and Michigan, this biography helps one understand just who, and what, the early Christian martyrs really were. Unless I miss my guess, this book should scare or embarrass at least ninety per cent of its readers. To the others, it will seem like a breath of fresh air!

—W. B. S., Jr.

*** *Slavery and Freedom* by Nicholas Berdyaev. Scribners, \$2.75.

This is not a book to be reviewed by a busy person. It should be read and pondered and reread before any adequate appraisal can be made. It is extremely meaty,—every page is packed with sentences each of which would make a sermon. It is the moral and spiritual equivalent of a plane ride in the stratosphere, maybe in a B-29, for it carries a lot of high explosives!

—L. W. B.

Seventeen Long Island Clergy Differ with Bishop

*State That Bishop DeWolfe by His Statement
Condemned the Entire General Convention*

Edited by Rita Rubin

Brooklyn, N. Y.:—Seventeen clergymen of the diocese of Long Island have sent an open letter to Bishop DeWolfe, protesting against his recent circular letter to all the clergy of the diocese in which he said that the Episcopal Church should withdraw from the Federal Council of Churches (see WITNESS editorials, April 12 and this number). The letter follows:

"Your circular letter of March 26, addressed to the clergy of the diocese, has been carefully read by us all, and we whose names are subscribed below beg to make united reply. We should prefer to sit down with you in conference on this vital matter rather than resort to a letter. But since your letter has appeared in the daily press, we are of the opinion that this issue should be thought through in a more formal and public way.

"We are of one mind with you in thinking that an aspiration for a revitalized Christianity is readily understood and shared. We would go so far as to say that the subject of Church unity is so exceedingly vital that we are willing to overlook many inadequacies of statement in any utterance of an individual or a group. It would seem to us like 'straining at a gnat and swallowing a camel,' to lose sight of the great objective and stress the form of words.

"We have our Lord's injunction that we are to seek first the Kingdom of God and his righteousness. Unless the Kingdom is put first it matters little what comes second, whether it be baptism or the Lord's Supper. When the Kingdom is first, baptism and the Lord's Supper fall into their rightful and beautiful place. Are not our unhappy divisions today in the Church largely due to the fact that we have misdirected the minds of men from the supreme objective of the Kingdom and fixed them upon the lesser matters of the law, mint, anise and cummin?

"When you tell us that no priest can throw in his lot with the Federal Council of Churches of Christ in America (and the Protestant Coun-

cil of the City of New York) and remain true to the vow he took at his ordination, have you not indicted our General Convention and impugned the motives of a large number of bishops, priests and deacons? The President of the Federal Council of Churches of Christ has been our Presiding bishop, the Rt. Rev. Henry St. George Tucker. Many distinguished bishops and priests serve in various departments of the Federal Council.

"You declare that the only honest thing for our Church to do at the next General Convention is to withdraw from the Federal Council of Churches of Christ in America. It would seem to us a spiritual calamity for the Church to withdraw from the Council for the reasons you mention; and especially at this time, when the Christian Church should be united in order to make its contribution to the solution of the tragic problems of the world. Nor do we believe that we will withdraw so long as we keep first things first and seek the Kingdom of God."

The open letter was signed by the following clergymen: J. Phillip Anshutz, Church of the Holy Spirit; Lyman C. Bleecker, Cold Spring Harbor; Kermit Castellanos, St. Bartholomew's; Horace E. Clute, St. George's; Samuel Davis, East Hampton; Samuel M. Dorrance, former St. Ann's; George W. Essles, Richmond Hill; William Grime, Great Neck; E. A. Harding, Messiah and Incarnation; Charles W. Hubon, St. Mary's; John Howard Melish, Holy Trinity; William E. Melish, Holy Trinity; Harold Pattison, retired; Robert Rogers, retired; Thomas L. Settle, the Nativity; Rush R. Sloane, Locust Valley; Joseph H. Titus, Jamaica.

Archbishop's Sermon

Canterbury (RNS):—When Geoffrey Francis Fisher was enthroned as Archbishop of Canterbury on April 19th he spoke of the intimate association between the Anglican Church and the state in his sermon. "There is now the whole demon-ridden world to be reordered, and every-

thing of stability and high purpose which man can find will be needed for the task," he said. "As through our long history, so now let the Church and nation stand together under God to their inter-related duty. The Church has much to put in order if it is faithfully to serve the nation. The nation has much to learn and unlearn if it is to heed what God says to it through his Church. For many years past, the two have been drawing apart. There is a possibility and fear that alienation may continue and increase. There is also a possibility, even a hope, certainly a challenge, that they should look again to one another in Christian faith which is unashamed to be definite, explicit and binding, wherein the Church and nation, each in its own share and function, may glorify God."

In speaking of the Church of England's place within the nation, the Archbishop added: "I thankfully associate with it the Free Churches of this land, which have borne their notable part in Christian witness, and in shaping our national character with a valiance for truth not to be neglected, and with a zeal for righteousness not to be quenched. Once there was little but contention and strife and bitterness between us. By God's goodness, for distrust there is now goodwill, for conflict cooperation, for controversy quiet evaluation of those truths of Christ which we hold in common, and of those which still divide us."

The Archbishop declared that the presence of Free Church representatives at the enthronement was "proof and prayer that in God's good time we may stand wholly together in one body of Christ to serve God and witness for him to this people."

Pointing out that the Church of England is more than the Church of Britain, the Archbishop said that even as "these islands have given birth to a commonwealth of nations all over the world, so has this Church given birth to a commonwealth of Churches in the far flung Anglican communion which looks to Canterbury as its mother Church. And as this nation has been a strength to other nations and is bound in ties of comity with all who share her ideals of ordered liberty, so this Church has close and growing fellowship in Christ with Churches of other communions which have concern for us as we for them that in the

ecumenical Church of Christ we may with one voice glorify God."

Headed by the Dean and Chapter of Canterbury, the new Archbishop was conducted to the high altar. After prayer, he received the pastoral crosier as symbol of his high office. Then on a Latin copy of the Gospels believed to have been given by Pope Gregory the Great to St. Augustine, he took the oath to protect the rights and liberties of "this Cathedral and Metropolitan Church of Christ at Canterbury."

The enthronement in the Cathedral was threefold: first by the Archdeacon of Canterbury in the Howley Throne, second by the Dean of Canterbury in the Dean's Stall, and third by the Dean in the marble chair of St. Augustine, used for enthronements since the 13th Century, and possibly earlier. The ceremony concluded in the Chapter House when the Dean and Chapter professed their obedience to the new primate.

People Mourn

San Juan, P. R.:—Bishop Coadjutor Charles F. Boynton expressed surprise and pride with "the reaction of the people of Mayaguez, and even more of the members of St. Andrew's parish, concerning the death of President Roosevelt."

The Bishop continued, this account is from a woman worker at St. Andrew's: "I was in town about 6 P.M. when I first heard the news. Everybody who already knew was in tears and very excited. Before I reached the mission, the boys had started to toll the bells. The first reaction of our members was to run to St. Andrew's. Everybody was crying. I stayed for a while, and then went home where I found my father and mother listening to the radio and also crying. I ate some supper and came back to the mission and before 8 o'clock the mission was crowded, not only with the young people but with all our faithful older members and with many of the people you very seldom see here. The bells kept on tolling until 9:30 P.M. At 8:30 the boys asked if they could have a service even if there was no priest here. As I knew how much the service would mean to all the people there, I did not put too much objection, and put the black frontal on the high altar—the church was already crowded—looked for El Servicio para Difuntos, and some appropriate hymns, and Aristides—he is a postulant for Holy Orders—

led the service. It was one of the most beautiful services I have ever attended. We invited Mrs. Oglesby, craft shop director, and Mrs. Hinds, to join us and as the service was in Spanish, we included for them a couple of prayers in English. After the grace the bells were tolled 63 times and then stopped. During this period everybody knelt very devotedly and prayed. Then I played the national anthem and everybody cried. Then they all left the mission.

"Last night I felt more proud of being an Episcopalian than I have felt ever before, when in a crisis like this one, our people's first thought was their church. Another thing which did surprise me was the different calls made by various business men and well known people of the town, who, knowing that President Roosevelt was an Episcopalian, came last night to the Mission asking for Fr. Alvarez in order to offer their sympathy."

At St. John's Cathedral, San Juan, Bishop Boynton reports a Memorial Service for the late President was held at the same time as the service at the White House. The governor, Guy Rex Tugwell, Mrs. Tugwell, the governor's aides, and other friends attended officially, along with many members of the Puerto Rican legislature. More than 400 people came, representing many faiths, including many Roman Catholics. Bishop Boynton officiated and read a short message.

Boston CLID

Boston:—The Rev. David D. Vaughan, executive secretary of the New England branch of the American Institute for Democracy, spoke on "Old American Ideals for New American Problems" at the annual pre-Diocesan Convention dinner of

the CLID of Massachusetts on April 17th. Emphasizing the basic ideals of Christianity and American democracy, Dr. Vaughan stated that the new, important problems of our times could be solved with dispatch and justice if those same ideals were applied with faith and courage today. The meeting, which was attended by eighty persons and chaired by the Rev. Richard S. M. Emrich, also featured a short commentary on the CLID's current program by the Rev. Joseph F. Fletcher.

New Dormitory

Berkeley:—A new dormitory with rooms for 16 students, offices, refectory, and library wing, to be known as Denniston Hall, will be opened this summer. Originally a sorority house of the University of California, the building has been completely remodeled and attached to the Lincoln Library.

Children's Service

Louisville:—Christ Church Cathedral, Louisville, Ky., was packed to its utmost capacity Sunday afternoon, April 15, for the annual presentation of Church School Lenten offerings. The regular Cathedral choir was replaced by massed junior choirs from all the parishes. The Rev. Westfell Greenwood, rector of Grace Church, gave the address and Bishop Clingman presented to each one present an Easter cross on which

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THE WITNESS — May 3, 1945

was printed a greeting from himself. The total offering was \$2,401. Representatives came from as far as Hickman, on the Mississippi River. Immediately following the service, a united meeting of the young churchmen was held in the cathedral house, with Dean Wicker of the Cathedral as speaker.

Berkeley Lectures

Berkeley: — Bishop Edward L. Parsons, retired bishop of California, gave the annual Foerster lecture on immortality at the University of California on April 10. Following a succession of lecturers which include William Ernest Hocking, Arthur Cushman McGiffert, Jr., James Bissett Pratt, and Douglas Clyde Macintosh, Bishop Parsons spoke on "Immortality and Fulfillment" and declared that belief in immortality makes a pragmatic difference in the spiritual quality of everyday living.

Summer Terms

Berkeley: — Two five-week summer terms will be given by the Church Divinity School of the Pacific, in cooperation with the Pacific School of Religion and the Berkeley Baptist Divinity School, beginning on June 18 and July 23 respectively. A full curriculum will be offered by the combined faculties, including Dean Henry H. Shires, Prof. Randolph C. Miller, and Prof. Pierson Parker. Among visiting lecturers will be Rev. Ralph Sockman. The courses will be open to clergy desiring "refresher" courses.

Saratoga Parish

Saratoga Springs, N. Y.: — Bethesda Church celebrated its Centennial in October, 1930, by planning a fifteen-year endowment program, offered and directed by the Church Life Insurance Corporation. It was the first parish in the Church to initiate such a program and the first to carry it successfully to achievement. The parish will have a \$100,000 endowment principal mature in October next. Successful leadership in this effort has been given by the rector, Rev. Irving G. Rouillard, and his vestry. The rector came to this Church in December, 1917, and in the twenty-seven years of his rectorship has helped secure an endowment of \$250,000, added a rectory, received for the Church a marvelous organ, and the church has in hand funds for a bell carillon for

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the Church tower, when they can be procured after the war.

Bethesda Church, the creation of Upjohn, is known for its beautiful architectural lines, for its stained glass, its beautiful reredos, and its heavy wrought-iron rood screen. A son of Bishop Hobart, Rev. John Henry Hobart, and an uncle of Gen. Jonathan Wainwright, Rev. Francis C. Wainwright, are numbered among the Church's former rectors.

Rev. Mr. Rouillard is president of the standing committee of the diocese of Albany, has been active in many phases of missionary, religious, educational and social service enterprises. He is a charter member and past president of the Rotary Club, and a past grand chaplain of Masons of the state of New York. His three older sons are in service, the eldest a member of the class of 1946 at West Point, after 1½ years in the army air force; the second, a lieutenant navigator in the air force; and the third, a navy air cadet, now in active flying training at Bunker Hill, Indiana. A daughter is at Skidmore college and a fourth son in high school.

Support FEPC

San Francisco (RNS):—Support for the Fair Employment Practice Bill now pending in the California Legislature to guarantee the right of employment to all persons — regardless of race, creed, color or origin — was voted here by the board of directors of the San Francisco Council of Churches.

Consecrate Church

Muskogee, Okla.:—Grace Church here was consecrated on a recent Sunday by Bishop Thomas Casady. The parish is free of debt for the first time in its history. During 1944 and 1945 \$9,500 in indebtedness was paid, and at the same time the parish spent about \$2000 on improvements.

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Bishop Thrown

New York:—Mentioning as an incident in the life of a missionary bishop the fact that he was recently thrown from his horse which had not yet been trained to the saddle, Bishop C. Alfred Voegeli assured the National Council that he is all right. Convocation came right after the accident, while his arm was not functioning any too well, and the Bishop is busy with all sorts of episcopal activities. Explaining the accident, Bishop Voegeli said that the saddle had only one stirrup and a rope bridle.

Consecrate Chapel

Milwaukee:—A new chapel was consecrated at St. James' Church here on April 15 by Bishop Ivins. It was given by the wife and children of Mr. Lloyd Raymond Smith, president of the A. O. Smith Corporation. Mr. Smith has been called one of the country's ten greatest industrialists. He was a great philanthropist but few know of his benefactions since he was very shy and disliked publicity. He died Christmas Eve. The first service, a private communion

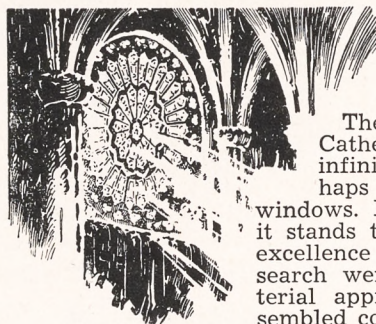
service for his family, was held in the chapel Easter morning.

The chapel is at the head of the right hand aisle in the church. The most striking feature is the paneling which is nearly five hundred years old and came from the chapel of an ancient castle in Holland. Several experts say that there is no finer tracery paneling in the country. The effect is beautiful and rich, especially in the sternly simple, gothic church. The Rev. J. Clarence Lund is the rector.

Urge Peace

London (by wireless to RNS):—Warning delegates to the San Francisco Conference against "cynicism," the executive committee of the Society of Friends in Great Britain called for a "single-minded pursuit of the individual well-being of ordinary men and women."

"Many think," the statement said, "that the best the world can hope for is a precarious peace based on overwhelming force and lasting perhaps for ten or fifteen years. We trust that the delegates at San Francisco will not allow themselves to be paralyzed by this cynicism. Mankind can respond to noble ideas and purposes;



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Blow to Missions

New York (RNS):—Failure to achieve racial democracy in America hampers missionary work in Asia and Africa, according to 60 per cent of 601 Protestant students of college level who participated in a survey conducted for the Student Volunteer Movement. Results of the survey were announced here by the Rev. Winburn T. Thomas, secretary of the movement. Sixty-seven per cent of the students, representing 37 Protestant denominations in 88 church, state, and private colleges and universities, disagreed with the statement that "missions are so linked with western economics and politics as to be an ally of western imperialism."

All but 11 per cent believed that Protestants should carry on missionary work in Latin America.

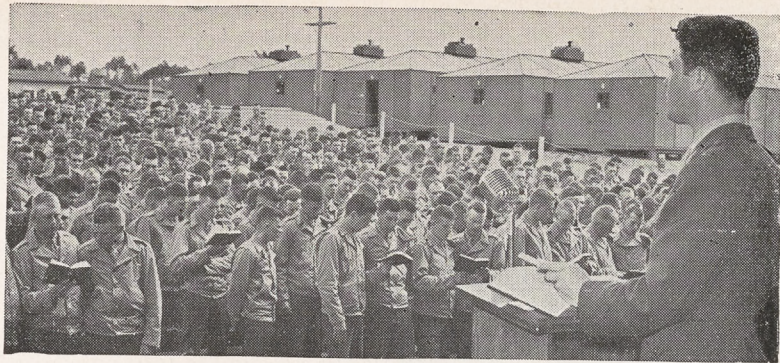
Thirty-one per cent of the students agreed that "world religion ultimately will be a synthesis of all faiths."

E. Stanley Jones, Methodist, was voted the "most outstanding missionary."

The survey, on the "Present Attitudes of Protestant Christian Students in Colleges and Universities toward the World Mission of the Church," was conducted by Miss Virginia J. Long, a student at the Biblical Seminary in New York.

Language School

Industrial College, Ga. (RNS):—A school to teach foreign languages to missionaries and ministers has been opened here by the Rev. Harry L. Floyd, formerly of Springfield, Ohio, and known as the preacher with "many tongues." Said to be the first enterprise of its kind, the school, located on the Industrial College missionary grounds, will be known as the "Foreign Language Institute." Construction has begun on dormitories for out-of-town students. Mr. Floyd said his school was being established to aid the many mission-



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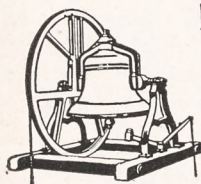
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aries and young ministers expected to engage in missionary work after the war. Lack of knowledge of the native language, he said was often a handicap to Americans in teaching religion.

Goals of Conference

Washington (RNS):—Three documents of religious interest have been inserted in the Congressional Record by as many congressmen. Senator Carl A. Hatch (D.N.M.) inserted the statement of a joint study made by Catholic, Jewish, and Protestant organizations and issued under the title "Goals for San Francisco." The statement, he pointed out, was signed by the Rev. Edward A. Conway, S.J., of the social action department, National Catholic Welfare Conference; Rabbi Ahron Opher, secretary of the committee on peace of the Synagogue Council of America; and the Rev. Richard M. Fagley, associate secretary of the commission on a just and durable peace of the Federal Council of Churches.

A lecture entitled, "A Great Time to be Alive," delivered by Miss Margaret K. Patterson at the Calvary Baptist Church in Washington, was inserted in the record by Rep. Joseph R. Bryson (D.N.C.).

The sermon delivered by the Rev. Frederick Brown Harris, pastor of Foundry Methodist Church and chaplain of the U. S. Senate, at memorial services for Franklin D. Roosevelt in Constitutional Hall here was inserted in the record by Senator Lister Hill. (D. Ala.).

Intergroup Action

Newark, N. J.:—The Rev. John N. Borton, rector of St. Mark's here, acting as the chairman, has announced the formation of a council to coordinate the activities of several goodwill organizations in this city. The group, to deal with war and post-war tensions, is intended "to stimulate sound thinking and planning for interracial, interfaith and intercultural programs and activities."

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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.

VIRGINIA SUMMEY

Churchwoman of New York

Thank you for your blast at Mr. White's Report on Russia. I am showing it to friends and will send it to camp. But why publish a column advertisement of Spiritual Mobilization in the same number that carried a denunciation of the organization in Backfire. It is confusing.

ANSWER. Advertisements do not express editorial opinion and are open for the expression of honest opinion.

* * *

REV. GEORGE R. HEWLETT

Rector at Newton, New Jersey

The New York Times April 13 states that you criticize the Bishop of Long Island for his statement to the clergy about Mr. John D. Rockefeller's address to The Protestant Council and claim that the address was not endorsed by either the Council or the Federal Council of Churches. I have before me the printed pamphlet of this address with the following endorsement: "With the conviction that he expresses the thoughts of millions in this country, and outside it as well, who share his vision and long for its realization, The Protestant Council, together with the Federal Council of Churches of Christ in America, is distributing the address in pamphlet form." . . . If this is not an endorsement then what is it? If it was sent out without "official" endorsement then someone has made a bad blunder and it should be corrected.

There is no doubt but that the address "expresses the thoughts of millions" but that does not make it a true expression of Christianity. It simply shows that millions are taken in by high sounding and apparently liberal words that have no real meaning. Even a secular magazine like LIFE devoted its Easter editorial to show how absurd Mr. Rockefeller's position is. As the editor says it is not creeds and ritual that are our trouble but lack of theological thought.

Bishop DeWolfe is right when he says that if this wishy washy stuff represents the standpoint of the Federal Council we should withdraw from the Council. "The most dishonest thing we could do" would be to remain in it.

ANSWER: See Editorial.

* * *

MRS. MARTHER VICHWEG

Churchwoman of Denver

Thank you for THE WITNESS. I read every bit of it and mostly with a very pleasurable reaction. I am thankful for the paper.

* * *

MISS M. C. GROVE

Churchwoman of Philadelphia

It seems to me that you have not been sufficiently critical of the Dumbarton Oaks proposals and should urge people to ask for amendments at the conference at San Francisco. I do not see why the Big Three should use their power to impose their will on the rest of the world. The people of India have their rights which have little chance of being recognized. The same is true of the people of Africa and the smaller nations of Europe. It is power

politics all over again and will likely lead us directly to world war three. There is but one basis for a lasting peace and that is justice for all nations and peoples, including the German people. If that nation, in spite of the crimes of its leaders, is to be split up and its people enslaved by the Russians or anyone else, then there will be a stored-up bitterness which one day will break out in a new war. We are supposed to be Christian. Let us therefore deal even with our enemies with mercy, charity and justice.

* * *

MR. E. G. ROBERTS

Layman of New York City

The article by William B. Sperry on baptism (WITNESS, April 12) was an excellent job and I hope that he may continue to explain to us the other services of the Church. We need a teaching Church and more information of this sort will be invaluable. I teach a class of teen age children and last Sunday I read to them this article and then we discussed it for the rest of the period. The children were attentive and interested and as grateful to Mr. Sperry as I was.

Thank you too for giving us that excellent account by the Rev. Kimber Den on his work in China. I have made modest contribution to this work and have asked others to do so and it helps to have information of this sort to stir the interest of people.

* * *

MISS L. E. BROOKS

Laywoman of Brooklyn, N. Y.

I want to thank you for the editorial on Religious Communities that appeared in the April 12th WITNESS. Our religious orders have made a notable contribution to the life of the Church and I am glad that they received this deserving recognition from THE WITNESS. Likewise I think the point you make that these times call for communities of a different sort is good. I have often wondered why some adventurous young clergyman did not go into slums and industrial areas and establish centers of Christian work.

* * *

MRS. JOHN BLIGHT

Churchwoman of Detroit

Having read with interest the letter by the Rev. Charles Lewis Biggs in Backfire of April 5 may I suggest that the Two Great Commandments and the Golden Rule be substitutes for the Creeds. It is my belief that if these had been recited as often and by so many people through the centuries as the Creeds have been that the world war would not have happened.

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