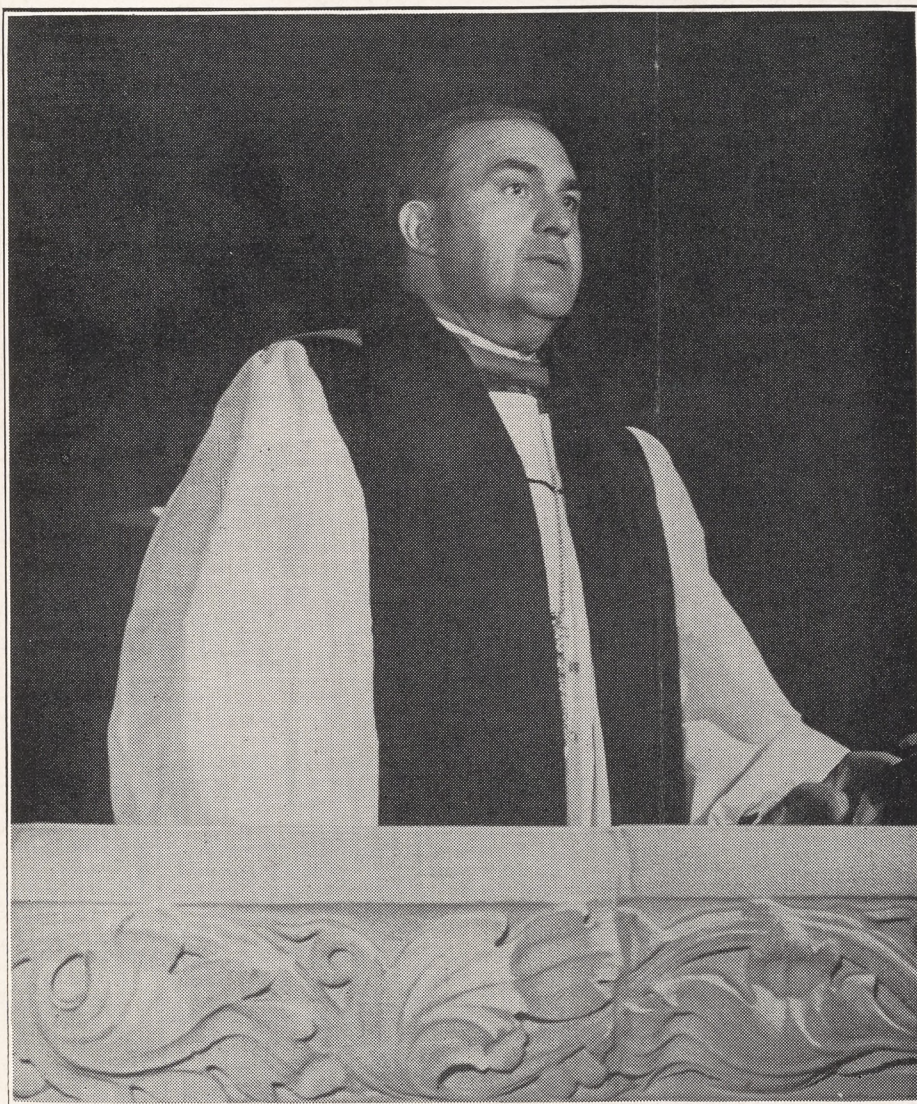


The WITNESS

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MAY 10, 1945



BISHOP KARL BLOCK
PREACHING AT THE
CATHEDRAL SERVICE

(Story on page five)

REPORTS FROM SAN FRANCISCO

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN
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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).

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Wed., 7:45 a.m., Thurs., 12 noon Holy Communion.

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Daily: 12:05.
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Wednesday 11:00 A.M.—Holy Communion

THE WITNESS

For Christ and His Church

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MAY 10, 1945
VOL. XXVIII No. 38

"... and JUSTICE for ALL"

By

Elizabeth
Forrest
Johnson

"A manual designed for the use of study groups. It will aid in understanding the foundation facts that have led Christian churches in England and America to define a new world order compatible with Christian principles."

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7 P.M.—Young People's Fellowship.
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9:30 A.M.—Holy Communion.

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The Conference Will Succeed Say Leading Statesmen

*Nothing Yet Has Happened to Indicate That
Differences Cannot Be Settled Harmoniously*

By William B. Spofford

San Francisco:—A world organization will be created at this meeting of the forty-nine United Nations. There is no doubt whatever about this in the mind of Mr. Stettinius and after attending innumerable press conferences and having had conversations with scores of people, delegates, advisers, writers and radio commentators, it certainly can be said that practically everyone shares his view. Among the thousands here there are of course the representatives of those forces who hope that this Conference will fail, and they are doing what they can to that end, by stressing differences over mechanism; by seeking to drive a wedge between the smaller nations and the great powers; and, particularly, by seeking to stimulate fear of the Soviet Union. But through it all the top leadership of this Conference smiles confidently, and nobody more than Mr. Stettinius who never meets with the press without assuring his audience that the United Nations Conference will not adjourn until a charter for a world organization has been written and approved.

Argentina, the first nation to be seated without the unanimous approval of the four sponsoring governments, was generally interpreted as a "crisis" and there was speculation all over the place as to whether or not the Russians would pack their bags and go home in a huff. However a few hours later Mr. Stettinius invited the press to use direct quotes when he said: "The Conference is proceeding very satisfactorily. The chairmen of the delegations of the four inviting nations had a very pleasant and harmonious meeting last night." Later in the day the Secretary of State, meeting 35 wounded veterans on the steps of the Opera House where the plenary sessions are held, shook hands all around and again authorized direct

quotes for his greeting to these men: "We're going to make it so right here that this can't happen again. I promise you. That's what we are here for." Again at a press conference he assured the reporters and radio commentators that the delegates would stay in San Francisco until the Conference went through to a successful conclusion. And for those who may not be familiar with the technique of such press conferences, I point out that it is rarely that a statesman authorizes "direct quotes" and when he does you can be sure that there is little likelihood that he will later be proved wrong.

Mr. Stettinius of course is not the only statesman to maintain an optimistic attitude. "All the causes that made some form of international machinery desirable after the last war make it indispensable today," said Mr. Eden and his statement received vigorous applause. And even more vigorous applause greeted the remark of Dr. Soong: "We must not hesitate to delegate a part of our sovereignty to the new international organization in the interest of collective security. We must all be ready to make some sacrifices." Asked to elaborate on this at a press conference a few days later he declared that the proper thing to do when a man hit you was not to hit back but to call a policeman. Thus did an individual give up some of his "sovereignty" to the police. Nations must learn to act in a like manner, with the world organization acting as the policeman.

Disagreements over mechanism of course there have been and there will be others. The presidency was one — the first "crisis" for the headline hunters. But it turned out to be a simple matter and was quickly settled. The fact is that three proposals were put forward, all with roots in national customs. The

Americans, largely because it is their custom, assumed that one president would be named and that he would be Mr. Stettinius as the chairman of the delegation of the host nation. It was therefore something of a shock to have Mr. Molotov, following an established practice in his country and elsewhere, propose that the chairmen of the delegations from the four inviting powers all be presidents upon an equal basis. As you know a third view prevailed — a compromise if you like, but one which was arrived at unanimously — whereby the Conference has four presidents with Mr. Stettinius in the drivers seat by being chairman of



Commander Stassen, formerly the progressive governor of Minnesota, is playing a leading part in the United Nations Conference as one of the United States Delegates

the presidents, chairman of the executive committee and chairman of the steering committee.

So too the matter of three votes in the Assembly for the Soviet Union. Russia was making excessive demands was the cry. The facts, as explained to a few of us by a member of the American delegation, were quite simple. It is generally understood that the delegations of twenty nations will almost invariably vote with the United States — as they did on the first test, the seating of Argentina, even though it is

page three

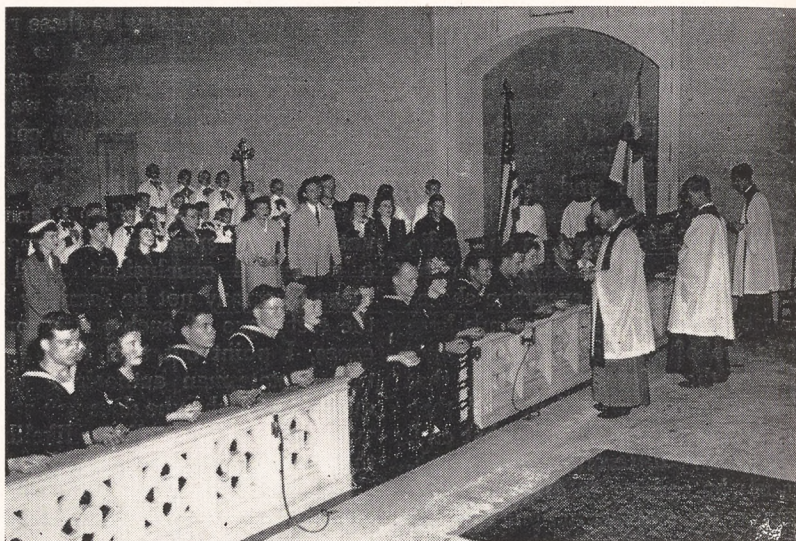
known that many delegates believed the Soviet position sound on this question, including some of the United States delegates. Among the forty-nine nations whose delegations have been seated one finds Costa Rica, the Dominican Republic, Guatemala, Haiti, Honduras, Nicaragua, Panama, the Philippines, with nobody of course pretending that they have sovereignty in any real sense. So likewise with the United Kingdom, with the Union of South Africa, New Zealand, Australia, Canada, Egypt, India (as it is represented here by Knights of the Court of St. James) more likely than not to vote as a group with the British delegation. The Soviet Union, looking at this picture, points out that their millions who have paid such a price for victory, might well be granted more than one vote. Everyone agreed. Another "crisis" was over.

The dispute over the seating of Argentina and the Russian insistence, which I think will persist, that Poland should be seated, was a more serious matter since it did bring about the first split in the Big Five. The USSR asked for delay in order that this "new question" might be studied to determine whether Argentina was genuinely on the side of the United Nations or not. The United States felt compelled to insist that Argentina be seated in order to maintain the solidarity of the nations of the western hemisphere. France abstained from voting, as likewise did China. And it was significant, I think, that Dr. Soong told the press the following day that China had not voted because it was "a new question" (thus agreeing with Mr. Molotov) and therefore the delegation had to receive instructions from Chungking which did not arrive in time for the vote. A reporter of course immediately asked him, "Have they yet been received, and if so, what were they?" To which the Chinese statesman replied in the language of diplomacy: "For your purposes the instructions have not yet arrived." (Loud laughter and applause.)

The important fact is that a few hours after this "crisis" Mr. Eden, Dr. Soong, Mr. Molotov were guests of Mr. Stettinius in his living quarters and sang their favorite chords shoulder to shoulder in the best barber shop manner, if one may be permitted to use his imagination a bit on the latter's description of

the get-together as a "harmonious meeting."

The question of voting procedure and particularly the question of the so-called veto, has yet to come up. When it does there will be the attacks one has learned to expect from the perfectionists ("deteriorationist," Max Werner calls them), the reactionaries, what is left of the isolationists, the anti-Soviet bunch. There will be another "crisis" but I think the end result will be a recognition that it is not in reality a veto being handed to any one of the Big Five in the Security Council, but



Many men and women of the armed forces attend a special service at Grace Cathedral, San Francisco

rather a realistic recognition of the fact that these powers must arrive at solid agreement and thus present that united front which alone can guarantee peace. I might add that it was thus explained to a small group by a member of the American delegation, who also said that there was unanimous agreement in the American delegation on this matter.

There is also the question of colonial peoples which greatly concerns all liberty-loving people. . . . Trusteeships it is called this time; Mandates in the old League of Nations. Is imperialism to be frozen by this World Organization? The answer is that there will soon be released, probably before this story reaches you, a document dealing with the question. It has received the unanimous approval of the American delegation and is now in the hands of the delegations of the other three inviting powers. What the proposals are of course I do not know. I do know that when one of the top flight delegates was chal-

lenged on the subject by one of America's leading Negro educators, he received an answer which appeared to satisfy him. My own guess is that it will be a program which will exceed the fondest hopes of all except that small group of perfectionists who apparently refuse to be satisfied with anything less than the Kingdom of God in this year of our Lord, 1945.

To conclude: disagreements over mechanism and other matters, however important, are not of great significance unless they eventually demonstrate the inability of the

nations to work together. For after all the main task of this Conference is to make that transition of the United Nations, led by the big powers, from war coalition to peace coalition. There is no indication whatever as I write that this transition will not be successfully made.

ACCEPTS CALL TO PHILADELPHIA

Philadelphia:—The Rev. Philemon F. Sturges Jr., rector of St. Andrew's, Wellesley, Mass., has accepted the rectorship of St. Martin's, here. He succeeds the Rev. Leicester C. Lewis who has joined the staff of Trinity parish, New York.

FRANKFORD PARISH CALLS RECTOR

Frankford, Pa.:—St. Mark's Church here has called the Rev. Albert Fischer Jr. to be rector. He was formerly the rector of St. Matthias', Philadelphia.

Service of the United Nations Held at the Cathedral

*Bishop Block Preaches a Stirring Sermon
And the Earl of Halifax Reads the Lesson*

By William B. Spofford

San Francisco:—A great service for the United Nations was held at Grace Episcopal Cathedral on Sunday, April 29th, with a congregation which filled the vast structure. In the front pews sat delegates to the United Nations Conference, while the presence in the chancel of Bishop Baddeley of Melanesia, who is about to fly back to the Solomon Islands, and a bearded Bishop of the Eastern Orthodox Church, attended by his chaplain, both in colorful vestments, gave an added international touch to the service. In the front pew sat Lord and Lady Halifax, while directly behind them sat two Negro delegates from the Union of South Africa. The scripture lesson was read quietly and simply by Lord Halifax, after being escorted to the Bible by the Bishop of California, the Rt. Rev. Karl Morgan Block. Scattered throughout the congregation were men and women wearing the uniforms of many nations, while worshipping inconspicuously in a pew toward the back of the nave was the Secretary of State and the Chairman of the Four Presidents of the Conference, Edward R. Stettinius Jr. It was truly an international service.

The hymns were appropriate for such an occasion and were sung with vigor and feeling by the congregation, led by the large boys' choir of the Cathedral: "Ancient of Days," "God of Our Fathers," "Almighty Father, Strong to Save," "Once to Every Man and Nation," Kipling's "Recessional," "All Hail the Power of Jesus' Name," while at the close of the service the whole congregation joined in the singing of a Solemn Te Deum of Thanksgiving.

One of the most moving parts of the service was a Litany, written by the Rev. Gilbert Symons who was present in the chancel, with petitions to God that the Church may be given new vision; a renewal of unity and "may be made alive again with the fire of her first devotion." Petitions were also raised "That all the members of every nation here assembled, putting self aside, may eagerly respond to every call to sacrifice and service." "That a wise

and humble spirit may prevail in the councils of the nations, that they may be delivered from unscrupulous ambitions, selfish rivalries and mistaken policies," "That social life and industry may be so ordered that one man's good may not be another man's hurt, and that all may have a just share of wealth, security and freedom."

Bishop Block in his stirring sermon declared that "God's Fatherhood and the Brotherhood of man is not an idealistic dream but sober and grim realism. There is no room for the conception of a master race. Peace must be built on the united will of all nations, small and great, and on the common will to achieve justice. Christians must insist on the equality of human rights, irrespective of race, creed or color. The need is urgent, not alone for a new world organization, but for a new spirit on which to build it."

Dealing specifically with war and the attitudes taken as people contemplate a shattered world, the displacement of peoples and the hatreds and immoralities that are so widespread today, the Bishop said that there were three possible attitudes to take. "First there is the attitude of despair. The ideals of mankind lie buried in the ruins of a boasted civilization. You can never be rid of war; mankind is endlessly combative. This attitude is poisonous and untrue."

"There is the attitude of stolid conservatism; the belief that we can rebuild the world as it once was. But after such an upheaval we cannot return to the status quo ante, and it would be almost immoral to try. We must have a different world. We must try to introduce a new industrial fraternalism to promote and maintain economic stability."

He concluded his sermon by urging the congregation to accept the discipline of the past and to learn its lessons. "We need faith in the God of history. Gods sovereignty has been vindicated. God's judgment is seen to be a persistent element in the structure of our universe. We cannot escape suffering for our

own folly. The God of history is not to be identified with any national policy. He transcends them all. The judgments of time are always moral."

REGINALD H. GOODEN CONSECRATED

Los Angeles:—Dean Reginald H. Gooden was consecrated Bishop of the Panama Canal Zone on May 8th at St. Paul's Cathedral. The Presiding Bishop was the consecrator, and Bishop Blankenship and Bishop Gooden of Los Angeles, father of the new bishop, the co-consecrators. He was presented by Bishop Block of California and Bishop Stevens of Los Angeles; the attending presbyters were the Rev. Robert B. Gooden Jr., brother of the candidate, and the Rev. Perry Austin of Long Branch. Bishop Keeler of Minnesota read the litany and the sermon was preached by the Presiding Bishop.



Bishop Baddeley of Melanesia took part in the service for the United Nations and left that week for duty in the South Pacific

URGES NORTHERNERS STOP MEDDLING

Savannah:—Bishop Barnwell told the convention of the diocese of Georgia, after describing the service of consecration of Bishop Harris of Liberia, that "I have always felt that we people of the South knew how to deal with the Negro and this was one of the finest demonstrations of that fact. If outside people who do not know anything about the problem would not muddle we could work out these matters. With thirteen million Negroes to be integrated into the life of the United States this is bound to be one of the greatest problems

to face the country in the years to come."

He pointed out that it was noteworthy that all eight of the bishops who were present at the consecration service were "from below the Mason and Dixon line." He also stressed the fact that the leading white parish in Norfolk, Va., turned over its church to the Negro congregation.

It might be added, in answering Bishop Barnwell, that the consecration of Bishop Harris might have been held in the Washington Cathedral, upon the invitation of Bishop Dun. Had it been held there it would have received the national recognition that such an event deserved. It is also certain that had it been held at the National Cathedral, it would have been attended by many more bishops, and they would not have all been from below the Mason and Dixon line. That the service was not held in Washington was due to the pressure of these Southern bishops who know so well "how to deal with the Negro."

UNITED NATIONS RALLY

Oakland:—John Foster Dulles spoke to an audience of eight thousand at the Oakland Auditorium before the opening of the San Francisco Conference. Sponsored by the East Bay Church Federation, Mr. Dulles gave the backgrounds of the conferences leading to the present one. Earlier in the week, Msgr. F. J. Sheen addressed a crowd of Roman Catholics at the same auditorium. Bishop Edward L. Parsons also addressed the people of Berkeley at St. Mark's Church. Almost all local ministers preached on some aspect of world peace at the Sunday morning services, both on April 22 and 29.

YOUTH COMMISSION HOLDS MEETING

Racine, Wis.:—The national youth commission of the Church held a five-day meeting at the DeKoven Foundation, Racine. Attending were deputations from each of the eight provinces, three young people and one adult comprising each group; four members at large, including two Negroes, one Japanese-American, and one American Indian; and the National Council's division of youth, led by its chairman, Bishop Charles C. J. Carpenter of Alabama. The Rev John E. Hines, Houston, Texas, was chaplain.

The commission met to study plans and program for the coming year—the period September 1945 to September 1946. Observance of youth Sunday and development of the united youth offering were studied and discussed in detail, and a series of study sessions on the united youth offering project is planned. The offering will be for medical aid for children in St. Luke's Hospital, Manila, and the study sessions will be planned to gain full partici-

activities for the young men and women of the Church.

During the commission meeting, offerings were received at the various Church services, and these were voted to the discretionary fund of Bishop Bravid W. Harris, newly-consecrated for Liberia, and to the DeKoven Foundation at Racine.

New officers were elected: Betty Street of Oxford, Ohio is the new Chairman, and Priscilla Hannah of Pasadena, Calif., secretary.



The Earl of Halifax, a member of the delegation of the United Kingdom, confers with Admiral Sir James Somerville, head of the British Admiralty delegation. Lord Halifax read the lesson at the United Nations Service at Grace Cathedral in San Francisco

pation, and to inform and interest all the youth of the Church. Youth Sunday, when the offering will be received, has been fixed for October 21.

On January 6, 1946 the Epiphany Feast of Lights will be observed, with special stress upon the missionary aspect of Epiphany, and a corporate communion of youth is planned for May 19.

The program includes other plans for study, such as an Advent series on the Gospels, a series of studies on Christian brotherhood, a study of the essentials of a Christian peace, Lenten study on the youth rule of life, and essentials of belief, and a late spring series on Christianizing your vocation.

The commission asks cooperation in the Inter-Church youth week observance, February 3, work in summer conferences and camps, development of service projects and special

ST. MARGARET'S HOUSE HAS NEW DEAN

Berkeley:—Miss Katharine A. Grammar has accepted the post of dean of St. Margaret's House, which is the training school for women workers in the Church for the west. Located within a few yards of the Church Divinity School of the Pacific and the Pacific School of Religion, St. Margaret's students have access to the best faculties on the Pacific coast. Miss Ethel M. Springer, who has been dean for the past seven years, has retired.

BRONZE STAR AWARDED CHAPLAIN

Washington:—The Bronze Star has been awarded to Chaplain Charles F. Schilling somewhere in the European theatre. He was formerly the rector of Trinity, St. Augustine, Florida.

Victory in Europe

“ALL they that take the sword shall perish with the sword.” That saying ought to be written over the whole Nazi tragedy, now drawing to a close after dragging down with it to destruction one of the greatest nations in history. What we are seeing before our very eyes these days is like what the prophets of old saw, when Babylon fell, and Nineveh, and Egypt, and the Empire of Alexander. These empires glorified might; they trusted in themselves—“the Assyrian worships his net.” They were utterly ruthless, and paid no regard to moral standards, justice, honor, promises, or even common decency—and they fell. So likewise Hitlerism has fallen, and for the same reason. For there is a law of God, inexorable and not to be ignored, running through all of life. Nations are just as accountable to it as private men and women are. There is no nation that can exist “above the law” or “outside the law,” for divine law governs our whole existence. The use of force to gain one’s ends, regardless of the rights of others, is really sub-human, diabolical, hellish. And now Germany is being brought to bay and compelled to realize what the Nazi Antichrist has really accomplished—viz. the total ruin of a country once prosperous, happy, one of the choice centers of civilization and culture.

But the lesson is not for Germany alone. The *cost of victory* has been almost beyond imagination. Millions of men and women killed, maimed, blinded, starved, burned to death, in battle or in prison camp. They that take the sword perish—but others perish with them. Unless we can devise a just and peaceful order of society which will henceforth make Hitlerism forever impossible, and effectively prevent wars, we may as well give up pretending to be civilized, and revert to the jungle at once. May God grant that the San Francisco Conference will lead the way to that fairer, juster, more peaceful state of society!

But there is still another lesson — and this is for those who think that it is all right to temporize with evil; to appease wrongdoing and injustice; to “do evil that good may come;” to buy “peace in our time” by selling out the helpless; and to build up a strong bulwark against the threat to our own security, property, peace of mind by encouraging injustice toward others. These Tories and Isolationists who thought a few thousand pounds invested in Hitler would help to keep Communism at a safe distance; who went on, day after day, selling thousands of tons of copper to Germany, as late as August 1939 — so much of it that the London Stock Market went up; who sold planes to Germany that same month; who shipped oceans of oil to Japan, and scrap iron by the hundred thousand tons, expecting it would be used in China — or perhaps Russia; who sold oil to Italy to operate her Ethiopian War, and to Franco to crush the Spanish Republic—we belong to those people too, God forgive us! Individuals protested, but that is what we did, as a nation. “Let him that thinketh he standeth take heed lest he fall.” How are these people — and that includes us too — going to escape the judgment of God? We are already suffering it, to some extent — not we at home, but our sons and brothers who are dying vicariously in our place.

Let us not fool ourselves: we too stand in the need of repentance, and under the threat of divine judgment until we amend our ways and our doings — and get over our hypocritical, irresponsible disregard for human rights, so long as they are only violated somewhere across the seas and do not affect us. We know now how close home the divine judgment can come. Germany sinned, and is paying for it, in full. Japan has sinned, and is paying for it — with more to come the longer the war lasts. But we have sinned too, and are paying; and it is no time for us to get self-righteous, or to

For the United Nations Council

RIGHTEOUS God, before whose throne all the nations shall be gathered to be judged; we ask thy blessing upon the members of the United Nations Council, now assembled in San Francisco. Lift their eyes above the lesser goals of national ascendancy, to the clear horizon of the brotherhood of man. Thine, O Lord, are the continents and islands, thine the children who dwell in every corner of the earth. Draw to thyself, therefore, we pray thee, the thoughts and desires of these thy servants who now labor to make our world secure, that their work, resting upon the foundation of truth and right, may endure from generation to generation; through him who is our peace, thy Son Jesus Christ our Lord. Amen.

—John Wallace Suter

celebrate victory in a spirit that assumes God approves everything we and our allies have done these past ten years.

Rivalry with Russia

WE SOMETIMES despair of the accuracy in news reporting. For one thing news is handled so fast, and newspapers are made up so rapidly, and subject to such limitations of space, that public utterances, especially sermons, sometimes get misrepresented. A case in point is a newspaper account of the last sermon of Dr. Donald B. Aldrich as rector of the Church of the Ascension in New York. Dr. Aldrich is credited with saying "this country will have to outdo Russia, or in less than twenty-five years there will be another war, because Russia's only interest is in building up her economy for her millions of people." *How* are we to outdo Russia? The newspaper report does not answer this question, and leaves out what he said about social justice, equality of opportunity, brotherhood and fair play, and the equal recognition of Jews, Negroes, Nisei, and other minority groups in this country. Unless we outdo Russia in social justice and in sharing the privileges and opportunities of life, Russia is going to outdo us — and the result may be war. We are sure that the newspaper did not purposely misrepresent Dr. Aldrich; it merely left out his major premise — perhaps because that major premise is more or less commonly proclaimed these days in Christian pulpits and hence does not provide "news." The sermon was a beautiful, affectionate farewell addressed to a devoted parish by a devoted rector, at the end of twenty years of distinguished service. The diocese of Michigan is to be congratulated upon its new Coadjutor Bishop.

Studying Hebrew Is Fun

By

IRWIN ST. JOHN TUCKER
Rector of St. Stephen's, Chicago

HEBREW, in which the Old Testament was written, is a rollicking language full of violent stresses and strong rhythms, of rhymes both to the ear and the mind, of heavily compressed meanings which require whole sentences in English to translate a single word. Hebrew and Arabic are much the same language. But Hebrew received the stamp of a profound religious ideal, while Arabic is the medium of the *Arabian Nights*, a lustful literature unequalled in the world for uncleanness. Hebrew letters, however difficult at first glance, are a thousand times easier than Arabic.

Hebrew was the language of a race of strong emotions. When they laughed, they laughed uproariously. When they wept, they howled to high

heaven. When they hated, it was with a wild consuming fury; when they cursed, it was with an awful vindictiveness the world has never equalled; and when they prayed, it was with a passion of adoration all races ever since have used with awed imitation as the pattern and standard of worship.

It was the language natural to a land of blinding light and deep shadow, of bitter desert cold and parching desert heat. The language of the Celt in his misty island is full of vague hints, of mystical allusions. But Hebrew deals in vivid, unmistakable pictures, outlined as sharply as the black shadow of a rock on the weary sand.

Much of the rich, racy flavor of the Old Testament is lost upon us because no translation can render its constant puns. Meaning of many passages depends entirely on untranslatable plays upon words. The dreariest text may break out suddenly into strong metrical rhymes which translated into English are flat and meaningless.

The Hebrew word for blood is "dam"; for man "Adam," for ground "Adamah."

"The Lord God formed Adam out of the dust of Adamah." To Noah he says: *Shophek dam ha-adam, ba-adam damo yishaphek.*

We translate it: "Whoso sheddeth man's blood, by man shall his blood be shed." But we lose the sonorous beauty of the phrase.

Women of Jerusalem made Saul miserable by their taunt: *Hikkah Saul alepho, u-David b'rib-botho.*

Its savage sarcasm lies in the fact that "aleph" means both "thousand" and "ox," so that they were really saying "Saul killed his ox, but David his multitudes."

The earth was *tohu va-bohu*. This sounds much more chaotic than "without form and void." One of the raciest of these passages describes the naming of Noah. The English says his father Lamech called him Noah — "comforter," saying "This shall comfort us concerning our work and toil of our hands, out of the ground which the Lord hath cursed." But the Hebrew is a rollicking drinking chorus, sung at harvest when wine flowed freely; for Noah, the "comforter" referred to, is wine.

Zeh yenamenu

Mi-ma'asenu

u-me yitzbon yadhenu

min ha-adamah

Asher araroh Adonai!

"God cursed the ground, so that it brings forth thorns and thistles; and condemned us to labor; but Noah, the wine, comforts us after this toil."

We miss all this in English.

(For a sample of Hebrew cursing, Read Psalm 109:1-19; Psalm 69:21-28.)

(For the Christian antithesis, read Matthew 5:43 to end.)

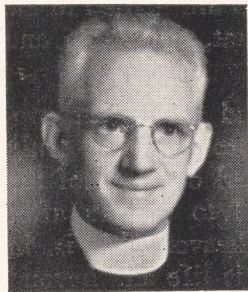
For Sunday Schools

By

WILLIAM GRIME

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

DO LADS LIKE YOU NEED LITANIES? by the author of this column is now available. It is not to be considered "another course on the Prayer Book." It is released as a series of sug-



gestions for teachers of standard courses who may be looking for other stimulating approaches which can quicken attention and real thinking when pupil interest has bogged down in boredom; for leaders and parents who need to see some of the poverty and possibilities of their children's

religious understanding and experience; for clergy who may be looking for a week-day religious adventure with the Prayer Book; for young people's leaders to challenge their groups to do something like it; and for all those who, in the words of Canon Raven, Christ's College, Cambridge, "need encouragement as to what can be done under guidance if we are ready to trust the honesty and intelligence of young folks."

Here are some of the significant results of this effort: the teacher and class thought out and carried out this work *together*; they came to appreciate some of the good Christian gifts brought down to them from the past by others through the Church's life and influence; they had experience of carrying clearer meanings of sacred phrases up into their worship; they saw the religious needs of boys and girls remain the same from age to age; they showed us that twelve-year-olds are baffled by much of our Prayer Book language and that their language for the most part is quite simple; they revealed this age group is ready to consider some aspects of social problems for they are doing this in public school without any Christian reference or guidance; they also made it clear they like being needed and trusted to think for themselves better than just being talked to; they showed us that children can profit from study of prayers written for and by adults if the approaches and methods used meet their now-needs; and finally, they disclosed definite pride in belonging to such a Church group that aroused them to create something they could see from week to week was worthwhile both for themselves and their friends. Copies can be secured for ten cents each from the Department of Christian Education, 170 Remsen Street, Brooklyn, New York.

THE WITNESS -- May 10, 1945

Pacifists and Peace

By

CANON GUY ROGERS

Rector at Birmingham, England

IT IS well known that the Christian Church, and by the Church I mean Church members, clergy and laity alike, has been divided on the subject of Christian duty during the present war. The vast majority were satisfied that of all the alternatives open to them the one which presented the least moral difficulty was to join in the defence of the country and the defeat of the Nazi menace.

A small minority decided on equally conscientious grounds to take as little part as possible in this defense and resistance. They did not feel free to refuse their money, taken from them in the ordinary course of taxation, or to feed themselves and their families with the food brought at great cost in human lives by the navy and merchant service. They continued to enjoy the rights of free speech and other privileges of citizenship guarded by the navy, army and air force in which they could not conscientiously serve.

The fellow-Christians respected their position although they could not always understand it. They appeared at tribunals to testify to their sincerity; they protested when differential treatment of them was attempted. They made much of the services they rendered to the community.

Now that the war is drawing to a close with a great peril averted, a great deliverance achieved, in which the conscientious objector, owing to his convictions, has taken little or no voluntary part, a perplexing situation has arisen.

Some conscientious objectors are now throwing themselves vigorously into the work of making the peace and demanding that it should be made upon lines which seem to imply that there had never been any serious danger to national security or the Christian faith, or to general morals or European culture. In other words, they are apparently asking for a peace in which security shall not be assisted by force but guaranteed by goodwill alone. Though prevented, by their principles, from fighting on behalf of civic rights threatened with extinction, they do not find it inconsistent to exercise these rights preserved through the sacrifice of others. They conscientiously claim to dictate national policy and occasionally do so with a touch of self-righteousness which their Christian brethren of the majority find a little trying!

We cannot help feeling that it is those who have suffered most and sacrificed most, the young Christian people of the services, who have the

page nine

better claim to speak on behalf of the Christian Church. It is they and their children who come after them, who will have to bear the brunt, not the conscientious objector if things go wrong in the future. Their lives may depend on the coming settlement.

I venture to put this point of view before my friends of the Christian minority, asking them if it is not possible for them to be as tolerant to their brethren in the making of peace as we have been to them in the making of war. Some whom I know personally are sympathetic and understanding and quick to recognize the rights of other people's consciences as well as their own. Others however are less considerate. May I be allowed to say that the pacifism which, in our judgment, helped to bring us to the brink of political destruction in 1938 can hardly become the main plank in the Christian policy of 1945. If we of the majority and the minority are to work together to resist peace settlements based in revenge or racialism and to seek for a peace which will bring a new security to the peoples of Europe, based on righteousness and fellowship, we must have a better understanding than pacifism affords.

TO PUT IT BRIEFLY

What Happens at Holy Communion?

By

WILLIAM B. SPERRY

YOU will have noticed when the priest celebrates the Holy Communion that he is extremely careful to protect the bread and wine that has been consecrated. He allows no tiny particle to be lost and he guards it so that no profane substance is added. It will be well in writing about this most central and sacred act of the Church to follow a similar practice that nothing be added and nothing be lost. In our Book of Common Prayer beginning on page sixty-seven we see what happens. It is



called the Order for the Administration of the Lord's Supper or Holy Communion. We know it by other names—the Eucharist and the Mass. We will not be confused by these names for though

they have their special connotations they all refer to the same general act.

We begin with a prayer acknowledging that God knows what is in our hearts and we ask that our thoughts be purified by His Holy Spirit. We then hear the ten commandments and Jesus' summary of them. In the gospel and epistle we listen to Christ's teaching and hear it explained. We make a confession of faith. We then offer some of our material possessions to God. We pray for all of Christ's Church. We then are invited to the Lord's table if we are repentant, charitable and will humbly confess our sins.

We make the confession and the priest pronounces an absolution for those who are truly penitent. We then are reminded of some of the encouraging things Christ said to sinners after which, with the whole host of heaven, that is, in company with souls living in this life and beyond this life we join in praise.

We come then to the part of the service called the Consecration, on page eighty. The priest takes the bread and wine and while repeating words used by our Lord he lays his hands on the portions to be used for communion. He then offers these consecrated elements to God and offers thanks for all the benefits they will procure for us.

In the next section he calls upon God to bless and sanctify with His Holy Spirit these gifts that are offered so that as we receive them in remembrance of Christ's sacrifice we may also be receiving and partaking of Christ himself.

Then each person who comes to communion is given bread and told to "feed on Him in thy heart by faith." The wine is given the communicant as "the blood of our Lord Jesus Christ" and he is told to drink it "in remembrance that Christ's blood was shed" for us.

A prayer of thanksgiving is then offered because we have been able to receive "holy mysteries," "spiritual food." Then all join in a hymn of praise, the Gloria in Excelsis.

Certainly those who knelt penitent at the altar rail went away with a serenity and strength they did not have before. Much else has happened too. Dean Inge once wrote, "For us the Holy Communion is a sacrifice—that of ourselves; it is a commemoration of a sacrifice—that of Christ on the cross; it is also a representation of a sacrifice—that of the Son of God, regarded as an eternal act." Thomas Ken, writing nearly three hundred years ago said, "Lord, what need I labour in vain to search out the manner of thy mysterious presence in the sacrament when my love assures me that thou art there."

At Holy Communion we participate in a common meal and receive the benefit of a sacrifice made for all mankind. Before the altar we are leveled to be sharers of a common table and we are also exalted to the rank of co-workers with Christ—given His strength to do His work.

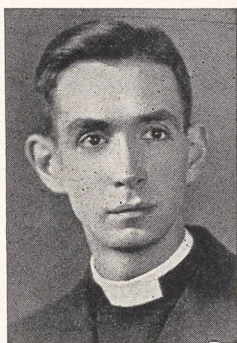
It frequently seems that the Holy Communion is a very individual thing where individuals go for help in their own particular need. This is true, but it is only true because the individuals there are members of the one family of mankind. It is God's table; it is Christ who provides the food; and the invitation is given us because we are members of his family.

The Living Liturgy

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

INTINCTION ET CETERA

MR. SIDNEY DARK recently remarked on his long experience as editor of *The Church Times* that a reference to the epiclesis would provoke enough "letters to the editor" to fill a whole



issue of his paper, whereas a guarded note on the scandal of the Ecclesiastical Commissioners' slum property received as a rule only a courteous excuse from the Commissioners' office. Substitute "intinction" for "epiclesis" and you get a fair picture of an American editor's mail. It is with reluctance, there-

fore, that I am imposing upon the patience of our kindly WITNESS editors by digging up again this bone of contention. And I would not do so were it not that so many of our people consider the manner of administration of the Holy Eucharist as though it were an article of faith. It is, on the contrary, purely a matter of ceremonial, and as such is as liable to change as any other liturgical fashion.

It is not my intention here to argue the merits of receiving the consecrated wine by intinction. But it is only honest of me to state my belief that in due time this latest episode in the "warfare of science with theology" will result, as is usually the case, in the victory of science. Religion can ill afford to contend against truth, even the truth of geology or of hygiene, of history or of philology. And the Church long ago condemned as heretical

the notion that what is true in one field of knowledge may be false in theology, and vice versa. In seeking the truth we should be on our guard against a facile appeal to statistics. No one denies for a moment that the vast majority of those who receive communion by a common cup (—and the clergy in particular, whom insurance companies find to be such good risks!) apparently suffer no harm thereby. But so long as the advocates of hygiene have *any* statistics on their side, they have proved their case.

Then there is the question of the legality of intinction, which seems to bother some of our bishops. Let us admit that the authors of our rubrics did not have in mind such a custom. Nonetheless all the requirements of our present rubrics are fulfilled if the communicant is allowed to dip his bread in a common cup delivered, if need be, "into his hands." One may demur that this is not a true act of "drinking." But does our common method of receiving a wafer conform any better to a true act of "eating," since communicants do not "visibly press with their teeth (as Saint Augustine saith)?" In either case the reception of bread and wine is no less real. The Holy Supper is not an ordinary, but a symbolic and ceremonial meal. One might as well then partake of its food and drink not in an ordinary, but in a symbolic and ceremonial way. Intinction preserves for us the "one cup." Many of our Protestant brethren (for hygienic reasons) have individualized the cup. But we need not point at them an accusing finger. We have, in most parishes, individualized the loaf with our separate wafers. The late Bishop Frere remarked rather sadly of this use "that the service has almost entirely ceased to be the 'Breaking of Bread.'"

A casual inquiry into the history of ceremonial will reveal no little variation in the Catholic custom of receiving the chalice. In the early centuries the people commonly partook from common cups, though not necessarily from the celebrant's cup. By about the seventh century this was changed in the Western Church to reception through a reed or tube (the *fistula*). This remained in general use until the withdrawal of the cup from the laity altogether in the later Middle Ages. The Eastern churches from about the eighth century have employed a form of intinction: the bread soaked in wine is administered by means of a spoon. This practice had its advocates also in the West in medieval times. In twelfth century England the bishops seem to have discussed the matter pro and con. And, of course, the chalice has been received in every conceivable posture—standing, sitting, kneeling, reclining, and bowing.

What was the use at our Lord's Last Supper? The evidence does not allow an absolutely certain

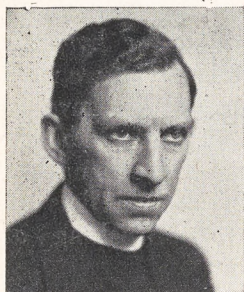
page eleven

answer. The Jew did not ordinarily drink from common cups, but each person at table had his own beaker. Emphasis was upon participation in the one blessing or benediction said by the head of the company. But there is some evidence that the Cup of Blessing customary after grace at the conclusion of meals on festival days and joyous occasions was passed around the table "to the right." Whether all drank out of this one cup or poured out of it into each one's individual beaker is debatable. In our New Testament accounts of the Last Supper Mark 14:23 implies the former, Luke 22:17 the latter.

Talking It Over

By
W. B. SPOFFORD

THERE is too much of me in this number. I only hope that the importance of this Conference may be accepted as my apology. I do however want to urge everyone to keep in mind that conflict makes the best newspaper story. And never before in history have so many reporters gathered in one place. Inquiry at the press office of the State Department revealed that there are more than 2000 accredited press-radio-newsreel people here. News agencies from all over the world have offices in the



Conference center; so likewise with radio with not only all the American networks, but networks of Canada, Australia, Britain, the Soviet Union and other countries having set-up studios here. The press room, with hundreds of typewriters clicking all at once, sounds like a factory; a press conference is a mass meeting.

This great mass of men and women earn their living by writing stories acceptable to their papers. And the best story is a fight. To illustrate: one local paper carries the banner head: CHAIRMANSHIP DEMANDED BY U.S.; another shouts in big red letters: SOVIET DEMANDS OPPOSED; a third has an eight column head: NEW CRISIS SEEN IN RUSS ATTITUDE. The next day, the "crisis" settled by unanimous vote, the heads drop from eight columns to three and announce: CONFERENCE IN COOPERATIVE MOOD.

To me the reporting of this Conference has been bad. Again to illustrate: I have attended the Molo-

tov press conferences and have heard him applauded for his wit and praised for his frankness. Then I have picked up papers an hour or two later to find these same reporters calling Mr. Molotov a "master of evasion," "the tricky Russian spokesman," "the mysterious Mr. Molotov."

I was deploring this to a friend of mine who is one of the top-ranking newsmen here. "I've stood all my life for freedom of the press," I said, "but I'm beginning to think there is too much of it here."

I got my ears properly pinned back. "It is not freedom that is the matter," he replied. "It is a lack of a realization of their responsibility. The press has a sacred obligation, particularly on such a history-making occasion as this, to be painstakingly accurate and to stress harmony and cooperation when they find it, as well as disagreements. That's where you fellows come in, Bill. If the Church had properly done its job more reporters would have an awareness of their responsibilities and obligations."

A lot of prayers have been authorized by bishops petitioning God to guide the statesmen so that peace and justice may be established. The number of reporters here and the skill, diplomacy and honesty they show may also prove of great importance to the world. So until some bishop authorizes a prayer for them I'd suggest that you remember them in your private devotions. They need them, I think, even more than the statesmen. But since I suspect that it may be some time before your prayers bring about the desired result, I suggest that you discount the scare-heads and conflict stories being pounded out on thousands of typewriters every day in San Francisco. There is harmony and cooperation where it counts most. That's the all important fact.

New Books

***Excellent

**Good

*Fair

Church History in the Light of the Saints. By Joseph A. Dunney, Macmillan. \$2.75.

This is not Church History in the Light of the Saints, but Church History in the light of what the Roman Church would like to believe about the Saints.
—L.W.B.

***The Christian Sacraments.* By Hugh Thomson Kerr. Westminster Press. \$2.00.

An exceedingly valuable and enlightening book by a distinguished Presbyterian. Let any man who doubts the soundness of the Presbyterian view with regard to the sacraments read this book and profit by it!
—L.W.B.

Dean Urges a Religious Faith For Nations Conference

*Constructive Ideas Based on Justice Needed
Says Dean Matthews of St. Paul's Cathedral*

Edited by Rita Rubin

London (wireless to RNS):—The old League of Nations failed "largely because it did not frankly appeal to religious faith for its support," Dean W. R. Matthews of St. Paul's Cathedral asserted here as he warned that "any new plan for world security will fail unless it can be carried through by a wave of spiritual enthusiasm."

"It is regrettable," Dean Matthews told a united service of intercession for world recovery, held at St. Paul's under the auspices of the British Council of Churches, "that an attempt has not been made so far to enlist the conscience of mankind in support of world security."

The cathedral dean described the United Nations Conference at San Francisco as the "first step in the reconstruction of world order," and declared that "immense issues depend upon it."

"Never was there so much power in few hands — that is, the governments of great powers — and never, therefore, so great a responsibility," he said. "Merely to exploit victory would be fatal. What is needed is constructive ideas based on justice. We cannot pretend that grave anxieties do not exist, and it is the duty of Christians to speak plainly about them."

As "one cause for anxiety," Dean Matthews cited the position of smaller nations in the new security scheme. Expressing fear that "they will become appanages or puppets of one of the great powers," he added that "it would be tragic if rights were regarded as solely dependent on power."

Another cause for anxiety, he said, was the future of some liberated countries with regard to their internal constitution. The Four Freedoms and the Atlantic Charter "helped us to win the war," he insisted, and "we shall be disgraced if we abandon them in peace."

"Freedom for religion is a fundamental freedom," he stressed. "It includes liberty of association and communication. We must protest against restrictions on right of fel-

lowship with Christians of other nations based on political grounds."

The Archbishop of Canterbury, the moderator of the Church of Scotland, and the moderator of the Free Church Federal Council took part in the service.

Dumbarton Oaks

Savannah:—Col. F. W. Altstaeter was a headliner at the annual meeting of the Georgia Auxiliary, explaining the Dumbarton Oaks Proposals. The women also heard the Rev. Hamilton West of Augusta on the same subject, while Mrs. Julia D. Kelly of Savannah reported on the Cleveland conference of the commission on a just and durable peace of the Federal Council of Churches. At the conclusion of the meeting a resolution was passed endorsing the Proposals in substance.

Taylor Stays

Rome (Wireless to RNS):—Myron C. Taylor, who has served as President Roosevelt's personal representative at the Vatican since December, 1939, has been confirmed by President Harry S. Truman to continue in that office, according to reliable sources here.

Prayerless Parley

Syracuse, N. Y.:—The Roman Catholic bishop of Syracuse and our own Bishop Malcolm Peabody joined in criticizing those in charge of arrangements for the San Francisco Conference because they did not arrange to have it open with prayer. Recalling that the Paris conference of 1919 had not opened with prayer, Bishop Peabody declared that "It accordingly fills me with regret and apprehension for the future as I consider the possibility of history repeating itself."

Asked to comment on the Bishop's statement from the Conference itself, Mr. Spofford sent this note: "Had Bishop Peabody been in the Opera House at that opening ceremony I am sure he would have agreed that Mr. Stettinius was correct in calling for a minute of silent meditation rather than for a prayer.

Every culture on the face of this earth was represented at this opening. There was nobody present who could not meditate. There was nobody who did not. It was about the most soul-stirring minute I ever experienced. It was far better, in my opinion, than to have some ecclesiastical dignitary offer a prayer in which many present could not conscientiously join."

Auxiliary Meeting

Lexington, Ky.:—Mrs. Arthur M. Sherman, executive secretary of the Woman's Auxiliary, is to be the headliner at a diocesan Auxiliary which meets here at Christ Church on May 15th.

Bishop Speaks

Savannah:—Bishop Carruthers of South Carolina was the preacher at the service which opened the convention of the diocese of Georgia. He declared that the Church is the only institution that keeps before us the religious nature of man; preserves for us the worship of God; holds up for mankind the moral standard; is the only social solvent that makes for universal brotherhood.

Bishop Barnwell in his convention address said: "I was fighting twenty-five years ago for the League of Nations. I am now fighting for Dumbarton Oaks and the San Francisco Conference. I am very sure that the conclusions of the San Francisco Conference will be imperfect but if we try to play the part of Pontius Pilate, again standing aside to wash our hands of the blood of dying men, we shall again pay the bitter price; more bitter than the one we are paying now." Later the convention adopted a resolution supporting the basic principles of the Dumbarton Oaks Proposals, copies of which were sent to President Truman and Secretary of State Stettinius.

Leaves Parish

Washington:—The Rev. Flint Kellogg resigned some weeks ago as rector of St. Stephen and the Incarnation under pressure due to a controversy over churchmanship. No parties involved in the dispute were willing to comment for publication with the use of their names. However several persons involved told reporters here that basically it was a matter of churchmanship, with Mr. Kellogg seeking to "raise" the services and insisting on being called "Father" which was not to the taste

of a large number of members of the parish. The dispute eventually was taken to Bishop Dun who heard at length from those who wanted the rector's resignation and those who supported him. Acting under the canons of the diocese the Bishop decided that differences had become so acute that it was to the best interest of both the parish and the rector that their relationship be severed. The Rev. Albert Lucas, headmaster of St. Alban's School and a canon of the Cathedral is temporarily in charge of the parish. His first sermon after taking charge was from the text, "Brethren, Love One Another."

More Teaching

Spokane, Wash.: — The convocation of Spokane, meeting here, backed up Bishop Cross in calling for increased instruction in the substance of the catechism and renewed attention to the Ten Commandments, to combat what the Bishop described as a wave of wartime immorality. The Rev. Raymond H. Clark of Pullman, head of the district college work commission, reported that he had found amazing ignorance of the Christian religion among college students. The convocation voted to set up a revolving reserve fund to help finance advance work in the district in the post-war period.

Deserving Tribute

Lexington, Ky.: — A deserved tribute was paid to the late Bishop Almon Abbott of Lexington by Mr. Charles N. Manning in a letter published in a local newspaper. Mr. Manning, who is president of a large bank, praised him for his simplicity, sense of humor, catholicity, his breadth and depth of understanding. Wrote Mr. Manning: "Without in any way detracting from his high office, he was a genial, kind, companionable man, vibrant with life, overflowing with love for all mankind."

Large Bequest

Boston: — For the first time since his consecration 15 years ago, Bishop Sherrill was absent from the annual convention of his diocese; his address at the service with which it opened on April 17, in Trinity Church, was read by the president of the standing committee, the Rev. Henry McF. B. Ogilby. After mention of the duties calling him to the European war area, including the visiting of as many chaplains as

possible in his office as vice-chairman of the general commission on army and navy chaplains, Bishop Sherrill announced a memorial to the beloved and influential first dean of the Cathedral Church of St. Paul, through the establishment of the Dean Rousmaniere Memorial Fund for the benefit of the Cathedral Church, by the generosity of the late Mrs. Rousmaniere. The total of her gift and bequest is \$500,000.

A second gift to the diocese is the beautiful estate, "Briarwood" on Buzzard's Bay, Cape Cod, by the children of the late Mrs. George H. Monks: Mrs. Constantin A. Pertzoff, the Rev. Gardiner Monks, and Commander John Monks. This gift commemorates a generous and devoted diocesan member and will be used as a conference center under the direction of Archdeacon Arthur O. Phinney, Clarence H. Poor, and O. Wellington Stewart.

Juicy Strawberries

Louisville: — One of the decisions made at the convention of the diocese of Kentucky, which met here April 17-18 at St. Andrew's Church, was to meet at Paducah in 1946. The chief reason given for the selection is that Paducah is in the heart of the strawberry district and the convention will be held at the height of the season. The convention this year was routine.

Earl of Halifax

San Francisco: — Each morning at a little before eight the Earl of Halifax leaves the Mark Hopkins Hotel, headquarters for the United Kingdom delegation to the United Nations Conference, and walks the short distance to Grace Cathedral to be present at the eight o'clock celebration of the Holy Communion. He has rarely missed a day since arriving in the city.

Kentucky Pastors

Louisville: — Bishop Clingman has approved the title of "pastor" for clergymen in charge of mission churches, rather than "vicar." He once told a clergyman in the diocese that he wished the term "pastor" might be generally used instead of "rector." The late Bishop Anderson of Chicago held the same opinion.

Break Record

Palm Beach, Fla.: — The Lenten offering of the children of Bethesda-by-the-Sea reached \$1604, breaking all previous records. The women's guild of the parish has given \$1800 to the health department of the county to provide the salary for one year for a visiting nurse, with the understanding that other organizations will provide an auto and other needed expenses.

New Sanctuary

Miami, Fla.: — The Rev. G. W. Gasque recently dedicated a new sanctuary at Holy Cross Church in memory of those who have given their lives in the war. It was given by various organizations and individuals of the parish, with the young people giving the altar rail.

Rector Is Called

Miami, Fla.: — Holy Comforter Parish, a mission two years ago, has called the Rev. William L. Hargrave, rector at Lake Worth, Fla., to be rector.

Service Men

Boston: — The Rev. George L. Cadigan of Salem, speaking as chairman of the commission on the returning service men, urged those attending the convention of the diocese of Massachusetts to have a thorough knowledge of local, state and federal agencies for the aid of veterans and

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the formation of parish committees to welcome and aid them. He also stressed the value of letter writing to men in the service. Staff Sgt. Russell, a handicapped veteran who had lost both hands, received an ovation as he told of his rehabilitation by the army chaplain who had helped him regain courage, and paid a tribute to President Roosevelt for the example he had set for all handicapped men.

Criticizes Council

Boston:—Methodist Bishop Lewis O. Hartman, speaking at a dinner of the Episcopalian Club of the diocese of Massachusetts, criticized the Federal Council of Churches for refusing to admit the Universalist Church to membership on doctrinal grounds. He declared that the doctrinal test must be eliminated and a test of brotherhood and service substituted.

Missionary Speaks

Emporia:—Dr. Mary Shannon, retired president of a Methodist College in China, addressed the diocesan meeting of the Kansas Auxiliary. The women called for prayers throughout the San Francisco Conference for its success. Earlier in the day the convention of the diocese had wholeheartedly endorsed the Dumbarton Oaks Proposals.

Acolytes Festival

Tampa:—The annual acolytes festival for those in the western deanery of the diocese of South Florida was held on April 22 at St. Andrew's. The Suffragan bishop-elect, Chaplain Henry I. Louttit, was the preacher. Eighty-nine acolytes from eleven parishes were present.

Secretary Speaks

Washington:—Under Secretary Joseph C. Grew was the speaker at a service on April 29th at Washington Cathedral at a special United Nations service. It was sponsored jointly by the Cathedral and the local Federation of Churches. A large number of ministers took part in the service in addition to Bishop Dun, Dean Suter and the cathedral staff.

Kansas Resolutions

Emporia:—A resolution was passed at the convention of the diocese of Kansas, meeting here at St. Andrew's, "offering prayers that you may be mindful of the solemn obligation and responsibility as witnesses to our Lord and his Church and the enlargement of his kingdom by means of the decisions made at

the San Francisco Conference." It was sent to the delegates who are members of the Episcopal and Anglican Churches: Mr. Stettinius, Cordell Hull, Dean Gildersleeve and Anthony Eden. No mention is made in the story THE WITNESS received of Lord Halifax who is enough of a churchman to be at a service practically every day of the week.

A message was also sent to President Truman informing him that prayers are offered that God may bless his leadership as president. "The delegates to this convention are supporting you in every effort towards the establishment of the peace of God in this world."

Dr. Jessup Dead

Buffalo:—The Rev. Charles A. Jessup, dean emeritus of St. Paul's Cathedral and one of the most beloved men in the Church, died recently in his 83rd year. Until his

final illness which began shortly before Christmas, he was active at the cathedral. It is recalled that when Bishop Brent went to Lausanne, Switzerland, to preside at the World Conference on Faith and Order in 1927 that Dean Jessup accompanied him as chaplain.

Back Bretton Woods

New York (RNS):—The Bretton Woods monetary proposals, and the suggested United Nations food and agriculture organization, were endorsed in principle here by the Laymen's Movement for a Christian World, in a statement issued by its chairman, Wallace C. Speers. Belief was expressed that the proposals represent the beginnings of a "co-operative economic approach, thoroughly in keeping with the religious and moral responsibility of the strong for the weak." It was urged that "they should be set in

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motion immediately, even though imperfect, with the hope that public interest and experience will make self-evident the need for change and improvement."

"We believe it is the obligation of the Church, and particularly of laymen of every faith," the statement said, "to foster the development of economic cooperation throughout the world, based upon the commands of sense of duty, justice, mercy and human understanding. The best international political structure without economic cooperation will dissolve into certain war. With economic cooperation there is the possibility of universal self-support and lasting peace."

Choir Festival

Boston, Mass. (RNS): — Fifty choirs composed of 650 singers from many Protestant denominations took part in the eighth annual Festival of Choirs at Trinity Church here. They represented Baptist, Congregational, Episcopal, Lutheran, Methodist, Presbyterian, Universalist, Latter Day Saints, and community and college choral groups. Verdi's Requiem was sung in memory of the late President Roosevelt.

Receives Church Head

Moscow (wireless to RNS): — Archbishop George Cheorekjian, Catholicos of Etchmiadzine and acting head of the Armenian Gregorian Orthodox Church, was received at the Kremlin by Premier Josef Stalin, with whom he discussed affairs of the Armenian national Church. Also present was Ivan V. Polyansky, chairman of the Soviet council on affairs of religious cults. This was the second time in recent weeks that Premier Stalin has received Church leaders. Previously, Patriarch Alexei and other officials of the Russian Orthodox Church had an interview with the head of the Soviet government on matters concerning the Russian Church.

About 2,000,000 Armenians in the Soviet Union and an estimated 1,500,000 in other countries belong to the Armenian Gregorian Church.

Catholic Paper Attacked

Moscow (wireless to RNS): In a sharply-worded attack War and the Working Class criticized the Catholic Herald of London for allegedly praising the economic benefits brought to Austria by the Hitler regime and for advocating the plan for a so-called Danube Federation.

Quoting the Catholic weekly as saying that under the German occupation land was developed as never before and industry in the Danube Basin placed on a firm Pan-European basis, War and the Working Class said: "Why did the Catholic paper have to resort to this belated praise of the Hitler occupants? It is absolutely clear now that no advocates will succeed in saving the Fascist regime, not only in Austria but in Germany itself. Reactionary Catholics have been frightened solely by the thought that the people of Central Europe may freely decide their fate. In order to take away from the people their only recently restored liberty, a plan is advanced for creation of a European or Danubian Federation."

One of His Last

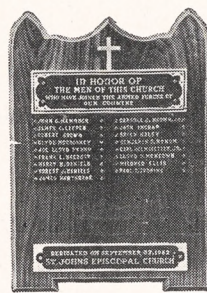
New York (RNS): — One of the last letters signed by President Franklin D. Roosevelt before his sudden death was addressed to Bishop G. Bromley Oxnam, president of the Federal Council of Churches and resident bishop of the New York Area of the Methodist Church, on the eve of the churchman's departure for England. Taking note of Bishop Oxnam's plans to attend

the enthronement of the Archbishop of Canterbury, the late President said it exemplified "the spirit which should bind together Christians of all nations and loyalties in the bonds of fellowship and good will."

President Roosevelt also wished Bishop Oxnam success on his tour of the Mediterranean theater of operations on behalf of the general commission on army and navy chaplains.

"That visitation," he wrote, "will

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bear witness to the importance which we place on spiritual things and will, I trust, strengthen alike the morale of our chaplains and the forces to whom they minister."

Negro Moderator

Baltimore (RNS):—The Rev. John T. Colbert, Negro pastor of the Grace Presbyterian Church here, has been elected moderator of the Presbytery of Baltimore. The first Negro named to this office, Mr. Colbert will have jurisdiction over 73 Maryland churches.

Back Conference

New York (RNS):—Universal disarmament, an international bill of rights, justice to the Jew, and the outlawing of racial and religious incitement were urged by the Synagogue Council of America in a memorandum to the U. S. delegation attending the United Nations Conference at San Francisco. Hailing the conference as "the supreme opportunity of our generation to achieve and maintain universal peace and security by setting up an effective world organization," the Council voiced the "fervent prayer that the noble purpose of the conference be successfully accomplished."

The memorandum, prepared by

the Council's committee on peace, stressed the need of machinery to prevent war, commissions to safeguard human rights everywhere, full restoration of civil and political rights to Jews, abrogation of the 1939 White Paper effecting immigration into Palestine, and provisions to outlaw incitement against religious and racial groups as well as discrimination against them.

Easter in Pacific

Easter Services Before Okinawa Held By Chaplain Edward J. Day Aboard a Coast Guard-Manned Assault Transport off Okinawa: War knows no holiday, but Coast Guardsmen, Marines, sailors and Seabees aboard this attack transport poised for the Allied strike against Jap-held Okinawa exercised "poetic license"—and for the first time in all history Easter was celebrated in March. Under the guidance of Chaplain Edward J. Day, who has served as chaplain aboard this invasion transport for the past 35 months, Easter services were conducted throughout Saturday, March 31, and Yank fighting men, garbed in battle-green and dungaree-blue, observed the resurrection of Christ a day in advance. Easter Sunday would be filled with bombs and shells as these same men

smashed the Jap defenses of Okinawa to bring the war within 330 miles of the Jap homeland. Men on watch at gun and lookout stations were relieved long enough to attend religious services, then quickly returned to their posts.

Church was wherever man gathered in worship. In the chaplain's quarters, Christian Science services were held while below-decks, where the movies are shown and where, on occasions, men can buy ice cream and cokes, Chaplain Day held sway, perspiration dripping from his forehead to his vestments in the sultry atmosphere. Men in undershirts knelt and prayed. In one corner, a portable organ peeled Easter hymnals. Easter bonnets were steel helmets at the sides of the men. Easter fashions were lifebelts around their waists. Easter lilies were necessarily absent.

On the benches and folding chairs they sat, heads bowed. The tousled blond hair of a 'teen-aged Marine. The bald pate of a Seabee well in his forties. Men who were facing death were deep in contemplation of one who died and arose to live again.

Chaplain Day has been aboard this Coast Guard vessel for 35 months. As the ship's chaplain, he has been present at Yank amphibious assaults on

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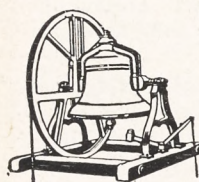
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Sicily, Salerno, Normandy and Southern France. Last May he spurned an offer of relief, turning down a chance to be with his wife and two children, Virginia and Edward, Mattapan, Mass., in order to be with "his ship and his boys." During 1944, he led 348 divine services, including five on other ships without chaplains. Yet religion is only a part of the responsibilities carried by Chaplain Day. The tremendous task of providing recreation for troops and crew is also part of his job.

"Troops are sometimes aboard ship for long periods," he explains, "and until we reach the invasion location, there's little for them to do. Their minds must be kept off thoughts of being wounded or killed; otherwise, they'd possibly go crazy. Nobody likes to face bullets, bombs and shells. Facilities to relieve this tension must be maintained."

A library as complete as that of a modern city gets a big play from all hands. Cards and games are checked in and out of the chaplain's office continuously. It's barely possible to walk the length of the ship without interrupting at least a dozen card games or a score of book-readers sprawled along passageways. And, in addition, Chaplain Day plans other forms of recreation. Enroute to Europe, he set up a makeshift band and played first trumpet himself, though he hadn't touched a trumpet in 22 years. In Europe on occasions when the Coast Guard-manned assault transport was in port, he arranged sightseeing trips to St. Mawes, Cornwall, twelve excursions to the Isle of Capri, ten to Rome and three to the ruins of Pompeii. In Scotland, he conducted 30 hikes to Loch Lomond and other scenic points.

"We landlubbers," he remarks, "enjoy getting our toes into real earth when we get a chance."

Chaplain Day is the former rector of St. Paul's Church, Overland, Missouri. He became a Navy chaplain in January, 1943. His toughest job, he admits, was to properly conduct Jewish New Year services and learn to sing appropriate Jewish hymns for the occasion.

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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.

MRS. W. R. SCHULTZE
Churchwoman of St. Louis

As a member of the speakers' board of the most active independent women's organization dealing with matters political in St. Louis, I found your articles on "The Meaning of Bretton Woods," and "The United Nations Conference" more useful than any of our club's recommended reading and pamphlets. Your editorial on the Bretton Woods agreement was a more pointed and understandable summing up of that situation than any in our club literature, and than any I've found in the newspapers or periodicals.

And for my first speech, feeling as I did that while our club information was complete and informative, it lacked motive power enough, I called a member of your editorial staff here, beseeched him to nearly declaim his own Dumbarton Oaks speech verbatim over the telephone, and with his permission have been "cribbing" it regularly when asked to talk on that subject.

Without the clear-eyed religious concept of the purpose of promoting a world peace organization, it is so much less possible to make the subject come alive for most listeners. THE WITNESS and its contributing editors show a hard-headed, unsentimental, aggressive religious attack on present world ills which is particularly useful to the rest of us.

* * *

THE REV. LAURENCE D. STUELAND
Chaplain, Marine Hospital,
Ft. Stanton, N.M.

Thank God that you are not often called upon to print such letters as the one from the "Churchwoman" of Englewood, Colorado (WITNESS, April 19). If I may I should like to remind her that anyone who resorts to the method of referring to one's physical characteristics as a means of casting reflection upon their views and acts, even though some censure may be justified, places a label upon himself or herself which obliterates any self-termining of that individual as "Churchwoman" or "Christian." I am enclosing a check for the Chaplains' Copies Fund. With all good wishes and prayers for your guidance rather than destructive criticism.

* * *

THE REV. BURDETTE LANDSDOWNE
Rector at Dorchester, Massachusetts

At the recent convention of this diocese something happened which seems to me to resemble Nazi methods in dealing with minorities. The old game of "Tabling tactics" has been revived to shut out discussion of controversial questions.

In the morning session the order of business calls for presentation of subjects by resolutions to be referred to a special committee on resolutions which looks them over and reports them out to convention at the afternoon session. The Rev. George Paine and the Rev. Wolcott Cutler presented resolutions which were read to the convention, without comment. At the afternoon session the committee on resolutions made its report, recommending that

both resolutions be tabled. When I arose and asked permission to speak I was informed that no word is permitted on a motion to table. No such motion had been made. The committee had simply made its report recommending the tabling of both resolutions.

As you can imagine I was considerably steamed up. I was tempted to make a few remarks but it was past time for adjournment so I kept quiet. But a number of people with whom I talked after convention feel that it is un-American and undemocratic to behave as the convention did. Not one word in support or in opposition to either resolution was permitted. Probably neither of them would have got enough votes to pass but the point is this: no free discussion was allowed. Clever lawyers, it seems to me, have fixed things so that one of the Four Freedoms has been violated right under our noses. Maybe I am over sensitive on this but I can't help but remember how the convention a number of years ago gave similar treatment to a resolution brought in by the Fall River clergy with reference to sweat-shop conditions in that city. At that time a lawyer got up and said "it is irrelevant" and made a motion to table.

When our men are suffering and dying for the Four Freedoms, one of which is freedom of speech, it seems to me unworthy of Church people to refuse a minority group of brethren in the same household of faith an opportunity to say a few words in support of their views. It seems to me the least that could have been done was to have granted three minutes to both Paine and Cutler to say a few words on their motions.

Boston too is a part of the United States where freedom of speech is sacred but sometimes denied.

* * *

MR. P. C. MOSER
Layman of New York City

I want to congratulate THE WITNESS for the excellent number of April 19th. Both the articles by Dean Acheson and Dr. Atkinson were extremely well done and surely timely with the highly important San Francisco Conference now in session. I hope that THE WITNESS is successful in persuading many parishes to organize groups to study the reports from the Conference and to take whatever action seems necessary. Certainly as Governor Dewey so well stated the conference can succeed only if it has the wholehearted support of the American people and the people of other nations as well.

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