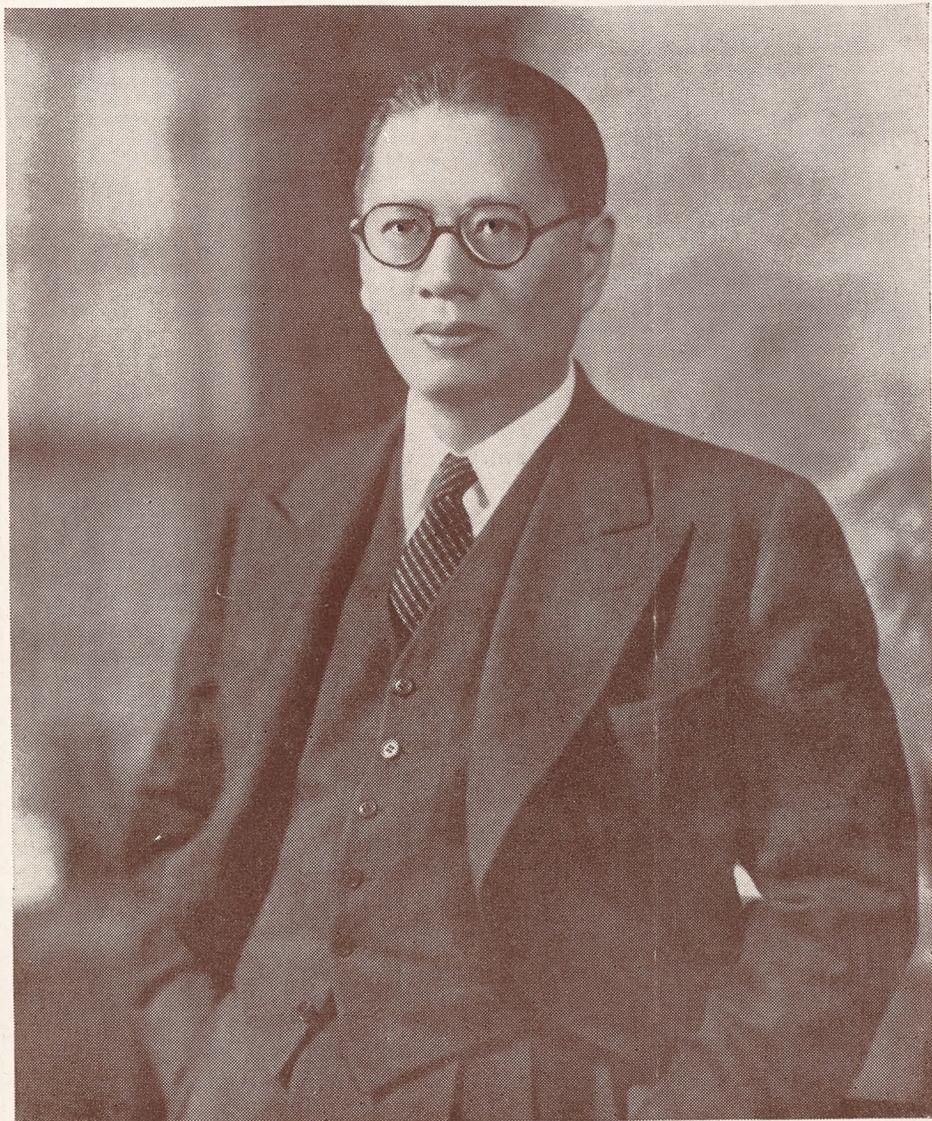


# The WITNESS

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MAY 17, 1945



CHINA'S T. V. SOONG  
CALLS ON ALL TO  
MAKE SACRIFICES

## REPORTS FROM SAN FRANCISCO

## SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN  
THE DIVINE  
NEW YORK CITY  
Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.  
Weekdays: 7:30, 8 (also 9:15 Holy Days, and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer (Sung).

GRACE CHURCH, NEW YORK  
Broadway at 10th St.  
*Rev. Louis W. Pitt, D.D., Rector*  
Daily: 12:30 except Mondays and Saturdays.  
Sundays: 8 and 11 A.M. and 4:30 P.M.  
Thursdays and Holy Days: Holy Communion 11:45 A.M.

THE HEAVENLY REST, NEW YORK  
Fifth Avenue at 90th Street.  
*Rev. Henry Darlington, D.D.*  
Sundays: Holy Communion 8 and 10 A.M.; Morning Service and Sermon 11 A.M.  
Thursdays and Holy Days: Holy Communion, 11 A.M.

ST. BARTHOLOMEW'S CHURCH  
NEW YORK  
Park Avenue and 51st Street  
*Rev. Geo. Paull T. Sargent, D.D., Rector*  
8 A.M. Holy Communion  
11 A.M. Morning Service and Sermon.  
4 P.M. Evensong. Special Music.  
Weekdays: Holy Communion daily at 8 A.M.; Thursdays and Saints' Days at 10:30 A.M.  
The Church is open daily for prayer.

ST. JAMES' CHURCH  
Madison Ave. at 71st St., New York  
*The Rev. H. W. B. Donegan, D.D., Rector*  
8:00 a.m. Holy Communion.  
9:30 a.m. Church School.  
11:00 a.m. Morning Service and Sermon.  
4:30 p.m. Victory Service.  
Wed., 7:45 a.m., Thurs., 12 noon Holy Communion.

THE CHURCH OF THE EPIPHANY  
1317 G Street, N. W.  
Washington, D. C.  
*Charles W. Sheerin, Rector*  
Sunday: 8 and 11 A.M.; 8 P.M.  
Daily: 12:05.  
Thursdays: 7:30 and 11 A.M.

ST. THOMAS' CHURCH, NEW YORK  
Fifth Avenue and 53rd Street  
*Rev. Roeliff H. Brooks, S. T. D., rector*  
Sunday Services: 8, 11 A.M. and 4 P.M.  
Daily Services: 8:30 Holy Communion; 12:10 Noontday 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 17, 1945

VOL. XXVIII No. 39

### CLERGY NOTES

DAVIS, HOWARD E., formerly curate at Calvary, Germantown, Pa., is now the rector of St. Lukes, Sea Cliff, N. Y.

DORST, FREDERICK W., formerly assistant at St. Paul's Cathedral, Detroit, has accepted the rectorship of St. Mark's, Newark, New York, effective June 17th.

EDWARDS, JOHN H., army chaplain, has been promoted from First Lieutenant to Captain.

FERNANDEZ Y DIAZ, HERMES, was recently ordained deacon by Bishop Blankingship of Cuba.

GONZALES Y LOSADA, ALONZO, was recently ordained deacon by Bishop Blankingship of Cuba.

HARRIS, EDWARD G., army chaplain, has been promoted from First Lieutenant to Captain.

IMRIE, MATTHEW H., army chaplain, has been promoted from Captain to Major.

MALONE, EDMUND L., JR., army chaplain, has been promoted from First Lieutenant to Captain.

MANN, ARTHUR H., was ordained priest on April 25 at St. Paul's Cathedral, Oklahoma City, by Bishop Casady. He is vicar of All Souls Chapel at Nichols Hills and curate at the cathedral.

MOORE, JOSEPH G., army chaplain, has been promoted from Captain to Major.

OSBORNE, HARLAN P., was ordained deacon on April 18th by Bishop Jones. The service was at the Epiphany, Kingsville, Texas, where he is in charge.

SUDLOW, ROBERT J., has been appointed a chaplain in the army.

## 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. Noontday 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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## Labor Takes Strong Position On World Organization

*Great Mass Meeting Held in San Francisco  
Where Views Are Presented by Its Leaders*

**By W. B. Spofford**

*San Francisco:*—There is no sense in presenting here what you will have read or heard days before. So I give one aspect of this scene that



PHIL MURRAY

has been overshadowed by the big show but which will be important in the days ahead. It has hardly been mentioned in the local papers nor in the papers of New York, Chicago, Boston, St. Louis and other metropolitan areas that are air-expressing copies so that you may buy them in the leading hotels on the day of publication — more evidence of our One World.

Last week over 10,000 people gathered in the Civic Auditorium for a public meeting. Most of those there were workers; men and women of all races, creeds and color. There may have been present some of the many hundreds attending the United Nations Conference. But I made a conscious effort, both on entering and leaving, to spot one of the quarter-sized buttons which distinguish delegates and their advisors from the rest of mankind and I did not see one. I figure they did not consider it important.

It was. For speaking at the meeting were the chosen leaders of 60,000,000 organized members of trade unions, representing 35 nations. I listened to their speeches and left the hall believing that these men know who their enemies are, at home as well as abroad, and that they will use their power to enforce peace if these enemies start pushing the people toward World War Three. I do not mean that there was

any of the class stuff. They talked of the need of cooperation between employer and employee; of raising the standard of living of peoples all over the world through mutual cooperation; and one of them, Philip Murray, a devout practicing Roman Catholic, preached a better sermon than I have heard in a long time on human values and the need of world brotherhood, basing it quite explicitly on his understanding and interpretation of the Christian religion. He talked about "good faith and understanding" which he translated into "more bread, butter, carpets on the floor and pictures on the wall. All workers want more of God's sunshine." Those workers in sweaters, open-neck shirts and hobbleboots may not have known it was the Christian religion but they did know what he was talking about.

He was not the only speaker to strike fire. There was Louis Saillant, one of the top leaders of the French Underground and now a member of the administrative committee of the newly organized World Trade Union Federation under whose auspices this meeting was held; H. T. Liu, representing the Chinese Association of Labor, who had arrived that day by plane; the dynamic, straight-thinking and suffering Lombardo-Toladeno, head of Mexican labor and the organizer of workers throughout Latin America; Sir Walter Citrine, typically British in accent and dress, and rather startling as he, in an Oxford accent, called upon the workers of the world to take action if fascism ever again raises its head.

There was also M. Tarasov who is in San Francisco in a double role. For he is not only on the administrative committee of the World Trade Union Federation, but he is also one of the USSR delegates to the United

Nations Conference. An honest-to-god worker, this man, who learned his trade in the steel mills of Pittsburgh and is now an officer of 26,000,000 organized trade unionists in Russia. His speech was not particularly good. His English is halting and his remarks were rather commonplace. But he did pretty much steal the show a couple of days later when these labor leaders held a press conference. For it is no cinch to sit before 500 or more reporters and allow them to shoot questions at you. They fired plenty at Tarasov — and gave him a hand at the end for his wit and straight-forward answers.

The significant thing about this labor press conference was the way these leaders of 60,000,000 workers gave straight answers to questions that have been consistently ducked by the statesmen at their innumerable press conferences. "Should not Polish labor be invited to participate in the new world labor federation?" And the answer was: "The organized workers of Poland will be invited to meet with us in Paris in September when our constitution is ratified." "Where does labor stand on freedom for India?" The answer: "There can be no effective labor movement unless a country is free. We are therefore of course for freedom for India." "What do you think should be the attitude of the governments of the United Nations toward Franco Spain?" The answer: "Organized labor calls upon governments to reconsider economic and other relations with Franco Spain and Argentina and all other fascist countries which, under the pretense of neutrality, are rendering aid and assistance to our enemies."

And so one could go down the line with the clear and straight-forward answers to questions that have been cleverly avoided by the leaders of nations here.

"We call for the immediate establishment of the freedoms of speech, press, assembly, religion, political association and the right to organize labor unions in all liberated countries."

"We call for the formations of

page three

governments which have the support of the people."

"We pledge our every effort to preserve and strengthen the unity of the United Nations and to conduct a determined struggle against forces within our lands which seek to weaken our unity and sow seeds of distrust and suspicion amongst us."

"Measures must be taken to bring to justice all war criminals and those guilty of Nazi atrocities. The whole Nazi system must be liquidated."

"Thorough-going remedies must be found for the wrongs inflicted on the Jewish people. They must be enabled to continue the rebuilding of Palestine as their home land."

All these, and more, were the direct answers to questions asked by reporters. But the special concern of these labor leaders at this press conference was that there should be an effective Economic and Social Commission in the new world organization to deal with economic, social and other humanitarian problems. And as the representatives of millions they have delivered to the four presidents of the United Nations Conference proposed amendments to the Charter. They ask that there be added to chapter IX, section D, the following new paragraph:

"The Economic and Social Council should make suitable arrangements for the participation, in its deliberations and in those of the Commissions established by it, of the World Trade Union Organization."

They also ask that there be added to chapter V, section B of the Charter the following new paragraph:

"The General Assembly should make suitable arrangements with the World Trade Union Organization for its participation in an advisory capacity in the deliberations of the General Assembly and the Security Council."

In presenting these proposed amendments these representatives of labor based their claim not alone on the contribution of workers to the war effort, but more particularly upon the assistance they can give "in perfecting international cooperation in the economic sphere to remove the economic causes of war by assuring rising living standards, greater security and a more abundant life for all people."

Whether or not their requests will be granted, or even considered, I do not know. But I do know that the concern of these leaders of world

page four

labor is definitely in line with the concern of the Church for human welfare, as expressed in innumerable official Church pronouncements. We would do well therefore to take every legitimate means to support their requests.

### URGES ELECTION OF COADJUTOR

*Hartford:* — Bishop Budlong of Connecticut has sent a letter to the clergy and lay delegates of the diocesan convention urging that the status of Bishop Walter Gray be changed from that of a suffragan to coadjutor. He set forth the steps that had to be taken according to canons to bring about that end. The matter was acted upon at the convention on May 15th after this number of THE WITNESS had gone to press.

### PROGRESSIVE PROGRAM FOR CANADA

*Montreal, Que. (RNS):* — Use of the radio, films, and drama as a means of religious education will be studied by the adult religious education committee of the Anglican synod of Montreal diocese, it was reported at the synod's annual sessions here.

"It seems to us," the committee said, "that if our Church continues to depend on the Sunday school and the weekly sermon as almost the only ways of teaching our people we shall have increasing numbers of religious illiterates."

Calling upon the Church to exert its influence in world politics, the diocesan council for social service declared that "in the great world struggle that is going on against Fascism, the Church cannot be neutral. The Church must enter this contentious field," it said. "In point of fact, it belies any pretence of neutrality with every prayer offered for the successful prosecution of the war."

A series of short-term courses for the clergy in personal counselling of returning service men and women was recommended by the committee on returned service men and women. The synod was asked to request the Diocesan College to provide such courses.

Lack of adequate housing facilities was deplored by the committee on housing, its report stating that "we would emphasize that the continued existence of bad housing and the toleration by Christians of congested areas in our cities is a great

contributing cause to the prevalence of juvenile delinquency."

The report on juvenile delinquency and penal reform stressed the need of "a clearer understanding and recognition on the part of parents and other adults of their grave responsibilities before God toward children entrusted to their care."

Christian treatment of Canadians of Japanese origin was urged by the delegates in a resolution which termed recent legislation of the government by which Canadian-born citizens of Japanese origin may become disfranchised as "cruel, unjust and inspired by racial prejudice."



*John Foster Dulles, chairman of the Federal Council's commission on a just and durable peace is one of the leading consultants to the American delegation at the United Nations Conference*

### ST. CYPRIAN'S CHURCH CONSECRATED

*Boston:*—St. Cyprian's, Roxbury, now free of debt, was consecrated on May 6th. Twenty months ago, under the leadership of the Rev. David L. Ferguson, a campaign was started which finally raised \$11,000 by members, with an added \$1,000 for the endowment fund. Mr. Ferguson, a veteran of world war one, was responsible for building the church and parish house. This colored congregation was organized 35 years ago, first meeting in the homes of its members. Today there is a communicant strength of about 1,000 members, with an active parish and community program.

THE WITNESS — May 17, 1945

# New Hymnal a Great Success Says Vicar of Mission

*He Lists the New Hymns That Have Proven  
the Most Popular With Children and Adults*

**By Randolph Crump Miller**  
*Professor at Church Divinity School of the Pacific*

Albany, Calif.:—From the beginning, we took it seriously. Before our little mission received its new hymnals in September, 1943, we had introduced some of the best new hymns in mimeographed form. We were careful to purchase standard musical editions for the entire congregation. We had just procured a professional organist and choir-master, Frank D. Humphreys. We were ready. Now that a year and a half has passed, we can evaluate the results. There were the obvious gains: tunes pitched so the men could sing them, chants arranged so the congregation could sing them and understand the speech-rhythm of the new pointing, an index for selecting hymns to match the theme of the service.

There were defects as well. An old hymn would be selected and the tune turned out to be unsingable, as in Kipling's *Recessional*, or a favorite hymn was missing as in *We March to Victory*. But the gains were great and the losses negligible.

There was a temptation to deluge the congregation with new hymns, for there were almost 200 of them from which to choose. During the period we introduced 38 hymns which were not in the 1916 hymnal. Only four of these were of doubtful success in practice. Every successful new hymn was repeated from two to four times during the year and the complaints were concerned with old hymns unfamiliar to this particular congregation. The hymns were introduced carefully, usually as the sermon hymn. The vicar made some mention of the hymn in the announcement period, and frequently the choir was asked to sing the first stanza, and then the congregation repeated the same stanza and went on through the hymn. Within a month the hymn was repeated without comment. Whenever possible the sermon was built around the new hymn, or a stanza of the hymn was used in the sermon. The congregation was taken into partnership and there was little if any resentment of these "new-fangled tunes."

My small congregation was used to singing and the cooperation of the congregation led to real enthusiasm. Care was taken to select hymns which are easy to sing and difficult tunes, especially plainsong, were carefully omitted. Finally, a list of about 200 carefully selected old and new hymns was composed as the basis for all future selections, of which 150 could be used in a given year. A similar list of about 60 hymns was prepared for the Church school.

Which hymns were most successful? We introduced 38, and 34 were good enough to put into the repertoire. Of these, 20 became favorites of various members of the congregation. Taking these in numerical order, the first one to take hold was Studdert-Kennedy's *Awake, Awake to Love and Work!* (156) which was introduced with a sermon on *The Lark Is In the Sky*. As the tune of Russell Bowie's *O Holy City, Seen of John* (494) is the same, both hymns were introduced within the same month. Four communion hymns were used. It took time to catch on to Bland Tucker's *Father, We Thank Thee* (195) because the tune is difficult, and the choir referred to it as the "did-ache" hymn. *This Is the Hour of Banquet and of Song* (206) was first sung to mimeographed notes, and was considered an old hymn by the time the hymnal appeared. We are still working on Owens tune for 207, *Come, Risen Lord*. We have used *Come With Us, O Blessed Jesus* (211), with its tune from *Jesu Joy of Man's Desiring* in place of the *Gloria in Excelsis*.

During the summer, the children worshipped with the adults, and we used four new children's hymns. Of course, the great favorite is *I Sing a Song of the Saints of God* (243), which we also used as the basis of a sermon last All Saints' Day. *Father of Mercy* (238), Martin Shaw's tune for *Lamb of God* (251), and Jan Struther's lovely *We Thank You, Lord of Heaven* (313) were well received.

The missionary hymns were re-

peated frequently. *Awake, Thou Spirit of the Watchman* (255) was used four times. We had some troubles with adults who lack a sense of humor with *Remember All the People* (262) with its line about the forests "where apes swing to and fro," but the children loved it. The missionary hymn which has caught the imagination of young and old alike is *In Christ There Is No East or West* (263), with its great music by Harry Burleigh.

Percy Dearmer's *Sing Praise to God* (299), with its mention of Socrates and Plato, has the same tune as 287, and we introduced these within a short period of time. *We Gather Together* (315) hardly counted as a new hymn, as everyone



*The Dean of Canterbury, the Very Rev. Hewlett Johnson, who celebrated V-E Day in Moscow. The tall, elderly and dignified Churchman was grabbed by husky Russians as he left his hotel and tossed high into the air. Catching his breath and with tears streaming down his face he said: "Thank you very much and congratulations."*

knows it. The Ferris melody for Gladden's *Behold a Sower* (401) was used frequently as a processional. Dearmer's *Book of Books* (403) was used every time we preached on the Bible as a whole. Evelyn Cummins' *The King's Highway* (432), with its unusual tune by Arnold Bode, caught on with the children and adults, and was used in mimeographed form early in 1943.

For Mother's Day and Family Sunday, Bland Tucker's *Our Father, Whose Name All Fatherhood Is Known* (504) proved singable and

understandable. The new version of *Eternal Father, Strong to Save* (513) and *Holy Father, in Thy Mercy* (514) are being used everywhere.

The hymns on social action are excellent. The most successful have been Gilbert Chesterton's *O God of Earth and Altar* (521), Bowie's *Lord Christ, When First Thou Cam'st to Men* (522), and Fosdick's *God of Grace and God of Glory* (524). Several others in this category have not been tested by repetition in this congregation, and others are on the waiting list of available hymns.

Some of the hymns above have been used in the church school, where 14 new hymns were introduced. We use a different principle there, using the same hymns for four Sundays in a row, bringing one new one into the rotation each week until a new season forces a complete change. The most successful of the hymns mentioned above have been 262, 243, 263, 238, 432, and 504. The only complete failures were 103 and 112.

This is only a report on the experiment of one small mission, St. Albans, Albany, Calif., which has tried to be intelligent and forthright, without being radical. By using at least two old favorites with each new hymn, the conservatives have not been upset; and the majority has understood and enjoyed what we were doing. We can report that any average small congregation can sing the hymns we have listed. And we believe the new hymnal is a big success.

### ALBANY ELECTS COADJUTOR

*Albany, N. Y.*:—The Rev. Frederick L. Barry, rector of St. Luke's, Evanston, Ill., was elected bishop coadjutor of the diocese of Albany on May 2. He was elected on the second ballot. He is forty-nine, unmarried and is a graduate of St. Stephens (Bard) College and the General Seminary.

### WANTS ROMAN CHURCH IN COUNCIL

*London* (by wireless to RNS):—Absence of the Roman Catholic Church from the World Council of Churches was "regretted" by Dr. Cyril Forster Garbett, Archbishop of York, in an address here stressing the need for cooperation among the

page six

Christian churches in the cause of world peace.

"The ecumenical movement will not be truly ecumenical as long as the largest Church in Christendom is not represented in it. It might be possible for the Roman Catholic Church to cooperate, provided that the field of action was clearly defined, so as to preclude those matters of faith and worship in which it is unable to act with other Christian bodies."

"It is of equal importance," the Archbishop added, "that the Council should also have representatives of the Russian and Eastern Orthodox Churches."

### BISHOP SHERRILL HEADS COMMISSION

*Washington*:—Bishop Sherrill of Massachusetts has been named chairman of the general commission on army and navy chaplains at the annual election of officers held here. Now touring Europe, Bishop Sherrill will succeed the Rev. William B. Pugh, stated clerk of the Presbyterian Church in the office.

### WHITSUNDAY SERVICES IN ENGLAND

*London* (by wireless to RNS):—Headed by the Archbishop of Canterbury, leaders of all Protestant Churches in Great Britain have signed a call for united prayer on Whitsunday, May 20, for divine guidance "in the great task of post-war reconstruction." Declaring that the force of immorality, hatred, greed and selfishness let loose by the war "will be active in the days of peace," the petition, issued by the World's Evangelical Alliance, added: "We believe the situation is beyond human solution. We are convinced that Whitsuntide affords a special opportunity. We suggest, therefore, that there be an appeal to all Christian people to pray earnestly for the outpouring of the Holy Spirit upon the church, the nation, and the world."

### CONFERENCE ON WORK OF THE MINISTRY

*Cambridge, Mass.*:—The annual conference on *The Work of the Ministry* will be held at the Episcopal Theological School on June 1 to 3. This conference, designed for high school seniors and college men, seeks to present the various types of professional service which the Church's ministry includes. On the

conference faculty are Dean Charles L. Taylor of E.T.S.; the Rev. William Brewster, headmaster of St. Mark's School; the Rev. Howard P. Kellett, who will lead the discussion on the Institutional Ministry; the Rev. Russell Hubbard, rural ministry; the Rev. T. Z. Koo, missionary work; the Rev. Charles Martin, college work; the Rev. Sherman Johnson, teaching; and the Rev. Harvey Butterfield, the work of the parish priest. The Rev. Charles Martin, rector of St. Paul's Church, Burlington, Vt., is chairman of the conference committee this year.



*The Marshalls, son and father. Thomas C., after serving as rector of a number of parishes in Los Angeles became the chaplain of the Hospital of the Good Samaritan. He was also the organizer and first chairman of the diocesan department of social relations. Thomas R., the son, is now the rector of St. Paul's, Pomona, where his father once was rector and is now the chairman of the social relations department which his father founded*

### PHILADELPHIA CHURCH IS FOR SALE

*Philadelphia*:—St. James', one of the downtown churches here, has been offered for sale. Its transfer from the Episcopal Church will terminate 139 years of services. It was founded by Bishop White and he served as its rector until his death. Numerous plans have been tried to maintain the church, as more and more members moved away from the neighborhood, including mergers with other parishes, but all the efforts failed for various reasons.

THE WITNESS — May 17, 1945

# William Blake: Christian Revolutionist

by *Vida D. Scudder*

*Contributing Editor of The Witness*

*The vision of Christ that thou dost see  
Is my vision's greatest enemy . . .*

**T**HIS couplet from Blake's fragmentary poem, *The Everlasting Gospel*, states a persistent fact in Christian history . . . A young workman lived in an obscure province of the Roman Empire:

*He left his father's home to roam  
A wandering vagrant without home.*

After moving about the countryside for a short time as an itinerant preacher he made the authorities angry, and died a not unusual death, along with a couple of forgotten criminals. But he is not forgotten; he has been the centre of attention through all subsequent centuries; and men have not agreed about him. At first, some of his countrymen decided that he was the Messiah; presently we find multitudes from many nations



regarding him, now as King, now as Comrade, now as Redeemer, now as Judge; and very generally as God Incarnate. Controversy has raged around him, and varying attitudes reflect successive phases in Western civilization:

*Thine is the Friend of all mankind;  
Mine speaks in parables to the blind.  
Thine loves the same world that mine hates;  
Thy heaven doors are my hell gates.  
Both read the Bible day and night;  
But thou read'st black where I read white.*

Christ Innovator? Christ Fulfiller?

In Blake, we reach that rediscovery of Christianity as a revolutionary force which, long in abeyance, has spread and risen during the past hundred and fifty years till today it reaches high levels of general consensus in the ecclesiastical world. The exploration of spiritual experience which has determined choice of subjects in this little series has been focussed on inner disciplines and joys rather than on temporal affairs. But that is not the whole story. Our two final subjects, Woolman and Blake, were primarily concerned with inner realities, but they were also

social revolutionists. Christian mysticism and revolution! They are not always allies, witness Karl Marx. But disaster awaits both unless they share their life, and men who respond to both have a special message for us.

Blake is an unconventional choice for our last Christian Classic; his genius is unrelated to that of recognized religious guides. He is neither theologian nor ethical teacher, and his controlling angel would never be invoked either by Aquinas or Luther, nor, for that matter, by Pascal or Bunyan. That angel is Imagination, and people often distrust him, even when they have felt the airs from Elsewhere blown by his wings. But perhaps he has more to do with spiritual experience than we realize. Also with history; he was very active in the revolutionary epoch at the close of the eighteenth century. Blake finds him a Christian angel. "Our own Imaginations" he exclaims, "where we shall live forever with Jesus Christ Our Lord," "I know of no other gospel," he writes again, "than the liberty both of body and mind to exercise the divine arts of imagination."

The Angel's chief function, in Blake's awesome and difficult Prophetic Books, is to reveal what happens in Eternity, and the shape of things to come in the perpetual conflict of Freedom with its adversaries; for Freedom is his watchword. But the angelic gift, in the exquisite simplicities of the earlier and better known *Poems of Innocence* and *Poems of Experience*, has wider appeal; it is social sensitiveness. Are not our sluggish imaginations largely responsible for our indifference to the world's cruelties, great and small? Blake in these poems reminds us of Shelley's words: he is "as a nerve o'er which do creep the else unfelt oppressions of the earth"

*The beggar's rags fluttering in air  
Does to rags the heavens tear.*

He allows us no illusions. Modern philanthropy was just developing: a lovely poem records sweet pleasure in watching charity children at St. Paul's. Are we complacent? Presently we read:

*Is this a holy thing to see  
In a rich and fruitful land,  
Babes reduced to misery,  
Fed by cold and usurous hand?*

Blake is master of defiant paradox. As his compassion generates angry scorn he strikes at a root of social wrong:

*I wander through each chartered street  
Through which the chartered Thames doth flow,  
Marks in every face I meet,  
Marks of weakness, marks of woe.*

Chartered! That word, which he affects, is a good deal used by reformers now-a-days. The Angel is aflame, in the unfinished poem *The French Revolution*, or *The Song of Liberty*, epilogue to *Heaven and Hell*. Watching the Moving Picture of the times, Blake scores with scathing epithets his own country, has high hopes for America and France. We smile and sigh:

*Though born on the cheating banks of Thames,  
Though his waters washed my infant limbs,  
The Ohio shall wash his stains from me;  
I was born a slave, I go to be free.*

But his Christian angel knows that our "manacles" are all "mind-forged."

The favorite hymn in his fatherland today is his great lyric:

*I will not cease from mental strife,  
Nor shall my sword sleep in my hand,  
Till we have built Jerusalem  
In England's green and pleasant land.*

"Jerusalem is called Liberty among the sons of Albion," and Blake agrees with all Christian mystics that liberty can be built only from within. Wherefore his Christ is the Christ of the Revolution:

*He cursed the scribe and pharisee,  
Trampling down hypocrisy;  
He scorned earth's parents, scorned earth's  
God,  
And mocked the one and the other's rod;  
His seventy disciples sent  
Against religion and government*

In both spheres, religion and politics, only Christ can make us free.

Alas! Blake saw the "Greatest Enemy" to his Vision in the Christ of the Established Church, where "black-robed priests" wander through the sweet "Garden of Love," "binding in briars my loves and desires." Disgust at conventional religion with its formalities and omissions pervades his poems. His passion for Liberty is that of his period; unanalyzed, naif; he is pure anarchist, and he reaches dangerous extremes in repudiating all restrictions, as anarchism always does: "O human Imagination! O Divine Body I have cruci-

fied! I have turned my back upon thee, into the wastes of Moral Law." We know what he meant. And penetrating deeper we are reassured; for he is no more audacious than St. Augustine: "Love, and do as you like." He denounces the negative revolt, the defiant self-assertion, which then as now betrayed true freedom, with as much vigor as he does dead conformity:

*Mock on, mock on, Rousseau, Voltaire:  
Mock on, mock on; 'tis all in vain.  
You throw the sand against the wind  
And the wind blows it back again.*

His Love, which is the one creative, constructive, revolutionary force, is Agape, not Eros. His "little clod of clay" knows all about it:

*Love seeketh not itself to please  
Nor for itself has any care,  
But for another gives its ease,  
And builds a Heaven in Hell's despair.*

True, a "pebble of the brook" retorts, sneering unkindly:

*Love seeketh only Self to please. . . . .  
And builds a Hell in Heaven's despite . . . . .*

But clay, not pebble, has the secret of life. The "Gates of Paradise" are "mutual forgiveness."

*As our dear Redeemer said,  
This the wine, and this the bread.*

Blake's Vision of Christ is terrifying; it is partial; but it is authentic. It registers wholesome reaction from mechanical acceptance of authority in Church or State. Yet we should never forget that the Vision he called "enemy" may be authentic too; perhaps in the long run no Vision of Christ is enemy to another. Tradition was sacred to Jesus, part of his very being; continuity, loyalty to tradition, are glories of our faith. But in great revolutionary days, like his, like ours, Blake's Vision summons us. The Church, proclaiming this more and more clearly, calls *Go Forward*, and we can obey without fear if we abide in that world of Unseen Reality where Blake, like all Christian mystics, helps us to feel at home. Mysticism concerned exclusively with interior experience is more or less superceded today. Blake's poems reflect the conflicting forces hopelessly entangled in the civilization we know, and his Prophetic Books lead us into that area of stormy confusion in which we still wander. But in the world of Reality, our *Vera Patria*, where we "live forever with Jesus Christ our Lord," we can escape our "mind-forged manacles," and in freedom born of love echo the triumphant song:

*Wherere his chariot takes its way,  
There gates of death let in the day.*

# Talking It Over

By

W. B. SPOFFORD

**T**HIS is the first Conference I ever attended where so much goes on that one is not quite sure what are the important things to report. It is a literal fact that each day a reporter can go to the press room, jot down the press conferences posted on the bulletin board, and spend the entire day running from one to another, held in hotel ball rooms scattered all over the city. There are luncheons, dinners, meetings. And there is the Palace Hotel where the reporters are staying, and the Press Club where out-of-town newsmen and radio commentators are being entertained, where one can go at any time of the day or night and join in a rumor or gossip huddle.



However in spite of this whirl which makes it so hard to see the forest for the trees, after more than two weeks of it, I think that a number of things can be said definitely. Most important of all, a Charter for a world security organization will be the final outcome of this United Nations Conference. It will be far from a perfect document and there will be many who are here as representatives of special interests who will be disappointed. There are a number of representatives of India who, whatever the subject at a press conference, manage to raise the question of the freedom of that country. So, likewise, with Palestine, Indo-China, Africa, Korea and numerous other places. The Charter will dress all these problems up in pretty language about the welfare of the people and freedom at some future time. And, as Mr. Molotov said, "We all know the time will come when the voice of an independent India will be heard." But the fact is that the time is not yet for the very simple reason that the British Empire will not allow it. And what can be said of India can be said of every other colony or mandated area — nations are here to protect what they had before the war. Few, I presume, had much hope that it would be otherwise and the realistic view is to be thankful for a Charter which will establish a world organization which can and will maintain the peace and thus give nations and peoples time to solve the many baffling and complex economic,

social and welfare problems that face the world. That I am sure will be accomplished and, however imperfect, it is a new achievement for the nations of this world for which we must be everlastingly grateful.

**T**HERE are other things going on here about which I am less cheerful. That is the efforts being made, both inside the Conference and by powerful forces outside, to look upon this as a Conference to organize an anti-Soviet bloc. Unity of nations for world peace, and particularly unity of the Big Three, is accepted as a principle by everyone. But as soon as one gets down to a specific problem — Poland, the future of Germany, Austria, the Far East — one runs into the assumption by many that war is inevitable and particularly war between the two strongest powers on earth, the United States and the Soviet Union. Therefore, the smart thing to do is to maneuver for a strong position in anticipation of that struggle.

There is no journalist here who does a more painstaking job in checking facts than I. F. Stone. I've spent a considerable amount of time with him. He says: "We must recognize that there is no alternative between the achievement of full employment in America by peaceful means and new imperialist adventures and war. This is recognized by the progressives among the technical staffs and consultants of the American delegation, who fear a tendency to find a way out of a new post-war unemployment crisis by armed conflict instead of the peaceful, but painful, process of adjusting our economy to full employment. The contrast between full employment in the USSR and a new unemployment crisis after the war in the U.S.A. would be explosive. Many people fear the impact of so socially dangerous a contrast, but, while some of us conclude from it the necessity of a full employment program, others may think the contrast would best be avoided by an attempt to destroy the USSR."

It is not Stone alone who calls attention to this danger. Walter Lippmann likewise noted a tendency at the Conference to assume "that because Germany is prostrate, the German problem is no longer the paramount problem of the world." And he went on to point out "the fact that the main preoccupation of so many here has been not Germany but the Soviet Union."

Another correspondent, representing a conservative paper, has stated that there are only two members of the American delegation who have not been indulging in off-the-record anti-Soviet talk. These two are Dean Gildersleeve and Commander Stassen, who is, in the judgment of practically every-

one here, the commanding figure of the American delegation.

All of this has been reflected time and again in press conferences, particularly the three that Molotov has so far held. I have attended them all and have heard him applauded by the press for his wit and the championing of peoples movements and the self-determination of all nations by the Soviet delegation. They opposed the seating of Argentina because it is a fascist power; they have given a ray of hope to Indian nationalists, which Mr. J. J. Singh, president of the India League of America, told me was headlined in every paper in that country; they have insisted that "the Polish question cannot be settled without the Poles"; they have supported the request of the World Trade Union Federation for admission to the Conference in an advisory capacity; they asked that there be written into the Charter paragraphs setting forth the rights of men to work and cultural development; when asked what would be their attitude if a proposal should be made to admit Franco Spain to the world organization (and there are those here working for that end) Mr. Molotov replied: "The answer is so obvious that it does not require comment." In other words the Soviet Union has held the torch for the peoples movements of the world. This has been clearly recognized by reporters in private conversations. And yet a large majority of them have gone to their typewriters to pound out anti-Soviet stories for their papers.

**I**N SPITE of this picture something more needs to be said. There are common people in this world and they will, in the final analysis, largely determine whether or not peace is to be maintained and what kind of a peace it will be. It is known that thousands of telegrams have been received from the American people by the American delegation protesting the seating of Argentina. The story is around that Paul Henry Spaak of Belgium supported Russia on the Argentina question not so much from conviction, but because he had his eye on the French municipal elections and saw the trend of things in Europe. The story is also widespread that the French delegation, likewise because of these elections, cabled De Gaulle asking that they be allowed to move for the seating here of the Warsaw government, thinking thus to strengthen themselves with the people of France.

After all people vote and elect governments and because they do the people throughout the world will have a great deal to say in the days ahead about the peace and its enforcement. The Charter creating a world organization will give them the time to make their will known.

## 'Teen Age' Christians

By

VANCE HAYES

of the *Witness* Editorial Board

**T**HERE is an ancient wheeze about two little girls who were comparing progress in their catechism class. "I've got to original sin," said one. "How far have you got?" "Oh, me," the other one answered. "I'm way beyond redemption."

There are a lot of people today who believe our entire young generation is way beyond redemption. On the other hand, there are those sympathizers of young people who quote newspaper and magazine articles which point up the sins of youth. The gag line is the reading of an 1898 or a 1904 date line implying, of course, that the youth of today is no worse or no better than the generations that came before.

Both these condemners of youth and their champions are wrong in their psychology. Why make an issue out of whether we are young or old? After all, we are all human beings and, paraphrasing Mark Twain, what could be worse than that? I only wish you young people of today were not so contaminated with the ways of your elders; for, just as it was the sin of indifference of my generation and my fathers' generation that brought on this war, so will your indifference bring on the next.

The issue, then, is not at all whether you are young or old. The issue is the times in which you live and whether you, as the men and women of tomorrow, are going to be any better prepared to cope with your times than your elders were to cope with theirs.

There is another time-worn gag about the college prof who asked a student what he knew about French syntax. The student's classic reply was: "Gosh, I didn't know the French had to pay for their fun." I'm afraid history has shown this to be about the most unfunny story that's ever been told. Not only have the French had to pay for their fun, the whole democratic world has had to pay for the sin of its indifference.

Nothing happens without cause and effect. You have been told that the cause of the war was Nazi greed and selfishness or Japanese egotism and cruelty. True, they affected the war. But our own indifference was one of the chief causes. Because we didn't know what was going on in the world, and because we didn't care, the Nazis and the Japanese were able to build their machines of war.

But our sin of indifference goes back much

farther than that. It is hard to gauge just how far back it does go, but a lot of it rooted out of the misconception of one word — freedom. Americans, young and old, have had the strange notion that the words “freedom” and “indifference” are synonymous; that our God-given and government-protected gift of freedom is license to do just as we please about our own little selfish interests.

Henry Cabot Lodge, and all the little Henry Cabot Lodges, were so concerned with their own selfish interests after the last war that, for the sake of those interests, they refused to put teeth into the League of Nations that might have prevented this war.

In the boom that followed the last war, the barons of business and the wolves of Wall Street were so busy piling up fortunes for themselves — and the rest of us were so eager to climb on the bandwagon of prosperity — that no one bothered to apply the brakes to slow down the momentum until the whole thing crashed us into the slough of depression.

We were feeling oh! so sorry for ourselves and were still licking our wounds when rumblings of war were heard in Europe. It was then that our indifference reached a new low. Like a man whose house was in the middle of a fire, we locked our doors, closed our shutters and said, “If we mind our own business and don’t pay any attention to the fire, it’ll pass us by.”

What a travesty! Because we refused to believe the Japanese would bring harm even to a fly, and because we didn’t care what they did, we sent them boatload after boatload of scrap iron. We broke up old ships and packed them off to Tokyo. We tore down New York’s Sixth Avenue “El” and sent it along; which they immediately moulded into weapons of destruction and later poured back into our boys on the beaches of Tarawa and Guadalcanal. The price we paid, and are still paying, for the sin of our indifference!

There was but one element that saved us from complete annihilation. It was the element of time. On the beach at Dunkirk and in the air over London our ally, the British, summoned up from somewhere a courage and strength that deterred the Germans from an immediate invasion of the British Isles and gave us time to prepare ourselves; for by this time we had discovered, at last, that the fire was beginning to eat at the foundations of our own house and that the time had come to do something about it.

The defense of the British gave us the time to gird ourselves for war. Today, our boys along the Rhine and on Iwo are giving you the time to prepare for peace. You owe it to them and to yourselves — and to your children — to put your in-

herited indifference behind you and to take advantage of that time element.

**O**VER and over again, young people say to me, “Why should I take things seriously. There’s time enough to be serious when I get older. While I’m still young I’m going to have fun.” I only wish you young people of today had time for the luxury of endless fun. But you haven’t. Into your laps your elders have thrown the biggest job in the history of the world. In all of the story of the human race there are no times that can equal these in complications and confusion.

“Into the hands of our young people we must place a future fraught with misgivings. May God give them the strength to deal with that future courageously, unselfishly, and with justice for all men.” These were among the last words spoken publicly by the late Wendell Willkie. He could have left no greater legacy to you young people than these words, if you will but heed them.

Among your many problems of the future is the problem of postwar employment. More than ten million Americans are in the armed forces. Already some ten per cent have been re-absorbed into civilian life. So far, this process has been accomplished without disruption to life on the home front; for, as we are still in the war, there is still a demand for labor in the industries that are feeding the war machine. But what is going to happen when that machine stops running and the other ninety per cent come home looking for peacetime jobs?

Although most of these men are not old in years, the experiences of war have matured them. Even at nineteen or twenty they are men, ready to assume a man’s role in our society. Many of them have had advanced and specialized training in work that will be invaluable to them in peacetime occupations. You boys of today, when you are nineteen or twenty, will be no match for these returned veterans.

Nor must we forget that, after the war, the attitude of employers will be to give preference to honorably discharged veterans, even in cases where your training may be better than the veterans’. If our leaders are unable to cope with this avalanche of unemployed veteran personnel, and we are all tossed back into another postwar depression, what is to become of the too-vague ambitions of you young people for a successful future? Painting the picture at its blackest, the young people of today may become the forgotten generation of tomorrow.

But the picture is not yet that black. There are at least two things in your favor — the enthusiasm of youth and the element of time. The enthusiasm that gives you the urge to play can easily enough be translated into an exciting urge to learn and

grow. It means facing up to life as it really is and putting behind you your escape into fun. It means finding out what the problems of the world are all about. It means a lot of investigation into the new industrial and scientific techniques so that you can pick a vocation for yourself that will provide you with a future in an uncertain postwar world.

It means finding out what our world neighbors are really like and putting behind you the moral disease of prejudice and discrimination against peoples and creeds you refuse to understand. It means doing the little jobs that come your way today with efficiency and thoroughness so that tomorrow you will be able to do the big jobs in the same way. It means, in summation, being a Christian in every sense of the word so that, through God's truth, you can take your place in leading the world into an era of sane, healthy and constructive peace.

Through their bungling and indifference we have seen what the past generations have done to the world. Today, everyone looks to you young people as the one great hope. But they also look upon you as the one unknown quantity separating the kind of world in which we have been living and the kind of world in which all decent peoples want to live. Young people, the future of the world is up to you. Are you going to do a better job than we did in the past?

## New Books

\*\*\*Excellent

\*\*Good

\*Fair

\*\*\**How to Think of Christ.* By William Adams Brown. Charles Scribners. \$3.00.

The posthumous publication of Wm. Adams Brown's volume on Christology is a fitting memorial to one who was primarily interested in the place of Christ in theology for the whole of his more than half-century of teaching. It is definitely written for the man of the street and might be titled "A layman's introduction to the problems of Christology." It is doubted whether a more thorough review of all the problems and positions in the theology of Christ has even been presented in language a layman can so easily read and fully understand.

The deficiency in the book is not that the author did not attempt to present all sides of the question, but that he did not himself grasp fully the points of view held by others. He takes Prof. Whitehead's two meanings of the word "reason" and makes the first, which identifies reason with the "critical function of the intellect," inapplicable to religion. The second, which concerns "value

judgments of like and dislike, beauty or ugliness, praise or blame" is for Dr. Brown the element of reason which bears upon religion. Hence for him the creeds can have little real place and there is no difference between heresy and orthodoxy. Moreover he rules out Anglicanism when he limits the understanding of the relation between God and to the choice of the mystical or the ethical approaches. The Sacramental relations of God and Nature is not understood nor considered as a real possibility.

Christology remains to the end of the book a problem, and the truth of Jesus Christ is one of the questions which must be left undetermined. Perhaps the greatest value of this volume will be that it gives a personal case history which is representative of a period in the Presbyterian Church. Dr. Brown started as a Ritschlian, was upset by Albert Schweitzer and sent reeling by Karl Barth. —S.A.T., Jr.

\**One Kind of Religion.* By Helen Wodehouse. Cambridge University Press. \$2.75.

This book reminds me of one written by Professor John Dewey, who pleaded that even though religion may have to be given up, "religiousness" should be retained. The author of this present book wants to keep the Christian religion but has great difficulty with beliefs in a personal God — and so she outlines "one kind of religion," her own. At least the "ancestry" of this faith is Christian. I do not think that there are many persons who will find much help from this book, partly because the implications of modern philosophy and science have not yet bitten in deeply enough into our consciousness. But it is a book to read carefully and think over — especially for teachers and preachers of the Christian faith who must address themselves to at least some people who occupy this advanced position in the intellectual no man's land — not only no man's, but no God's. It is a great sign of hope that the author clings as firmly to the Christian tradition as she does.

The book ought also to be read by those who think that our modern idea of divine personality is perfectly natural and completely orthodox. It will probably surprise them to learn that throughout most of the Christian centuries the doctrine of divine personality has been viewed as a heresy — God has no "personality." Personality is something human and limited; God is infinite being and cannot be described in our anthropomorphic language. So the problem has a somewhat different slant than one would assume at first glance. The reader who picks up this book had better be ready to do some good stiff thinking.

—F.C.G.

# Church Must Convert Germany Says York Archbishop

*Declares That the Maintaining of Peace  
Largely Falls Upon the Big Three Nations*

Edited by Rita Rubin

London (by wireless to RNS):—The work of reconverting Germany must be done by the German churches themselves, Dr. Cyril Forster Garbett, Archbishop of York, declared here in an address on the duties which rest upon churches "if they are to make their contribution to the cause of international peace."

Delivering the Burge Memorial Lecture, founded to promote international friendship through the churches, Dr. Garbett said: "Though little is known of the Churches in Germany, there is no doubt that as the Nazi terror is overthrown, there will be found churches and congregations which have kept the lamp of faith burning and have secretly deplored the crimes committed by their rulers. On the German churches above all will rest the heavy responsibility of bringing their people to a repentance of their crimes."

"The future peace of mankind will depend largely upon the birth of a new spirit in Germany. Where there is no repentance, forgiveness is immoral, if by forgiveness we mean the readmission of the offender to the fellowship he has broken and treating him as if he had committed no wrong. It would not be Christian but un-Christian if we said we forgave a Germany which showed no sign of a change of heart. Weapons must be taken and kept from Germany as from a homicidal maniac. Two generations of Germans have drunk in false and pernicious propaganda and have learned to regard as good what the Christian knows is evil. There is no hope for a permanent peace of Europe unless there is a conversion of the German people from the ways of violence and war. This cannot be effected either by material force or by outside agencies. It is sheer madness to think that the conquerors could send missionaries from their countries to reeducate the youth of Germany. They would be hated and scorned by those to whom they were sent. The work of the reconversion of Germany must be done by German churches."

Describing ways in which churches

throughout the world can promote peace, the Archbishop asserted: "First, it will be the duty of churches in all lands to proclaim that war is contrary to the mind of Christ and that it is his will that all men should live in peace with one another. But the churches must not isolate peace as if it were a good in itself. It must always be associated with order and justice. The Christian churches in teaching that peace is God's will for man must make it plain that the only lasting foundations on which peace can be built are justice and order pervading the whole of life in all its relations, national, social, economic, and individual. Thus, peace is the national fruit and result of order and justice firmly established in society."

"Next, they must help the churches in Europe in the rebuilding of their life."

"Thirdly, Christian Churches must encourage and support proposals which aim at restraining the absolute sovereignty of totalitarian states. Unless this is done, war is inevitable. As the root cause of modern wars is in the unlimited claims of the sovereign state, we shall not make progress toward a peaceful order in Europe unless this sovereignty is checked. It can only be restrained by force. The greatest hope for the immediate future of mankind is in continued and closest cooperation between the three Allies who now possess the greatest material power, namely, the British Commonwealth, the United States of America, and Russia."

"This does not deny the greatness of France, the long endurance of China, or the heroic fighting qualities of the Poles. But the three great Allies at the end of the war alone will have sufficient material strength and resources to enable them to deter any would-be aggressor. For many years, the preservation of peace and order will depend upon their close cooperation. There are great ideological and economic differences between them, but all three

are united in their deep desire for peace.

"Fourthly, the Christian Churches have a duty toward the nations from which they have been separated by war as well as toward those who have been allies."

## Two Great Services

San Francisco:—Two great services were held at Grace Cathedral on the second Sunday of the United Nations Conference. In the morning

there were

2,000 wor-

shippers

present at a

Holy Com-

munion service

at which

Bishop

Edward L.

Parsons,

retired bishop

of the diocese,

was the

preacher. In the afternoon a service

for the British Commonwealth of Nations

was held, likewise with every

seat taken and many standing, at

which Bishop Stevens of Los Angeles

was the preacher.

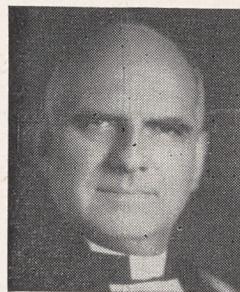
On V-E Day four services of

thanksgiving were held at the ca-

thedral, with churches throughout

the city likewise all having special

services.



## Mission Festival

Boston:—Trinity Church was filled with more than 2,000 children recently for the mission festival service when the Lenten offering was presented. The sermon was by the Rev. Phillips E. Osgood, rector of Emmanuel Church, with a choir of 850 from 55 parishes, leading the singing.

## Officers Installed

New York:—Bishop Charles K. Gilbert inducted nine officers of the diocese auxiliary at a service at the Cathedral of St. John the Divine.

## Half Million Needed

London (by wireless to RNS):—At least \$500,000 will be required from public contributions to repair St. Paul's Cathedral here, over and above the sum that will be payable from government war damage funds. Among major restorations necessary will be that of the high altar, which was destroyed by a bomb, and the great organ, which was extensively damaged by another high explosive.

## Race Relations

*Boston:*—A plea that each member of a minority group be regarded on his merits as a person rather than as a Negro or a Jew was made by the Rev. Bravid W. Harris, Bishop of Liberia, when he spoke to the Church Service League Women's division in the Cathedral Church of St. Paul. He surveyed the significant things happening in widely-flung sections of this country, among them the fly-by-night small sects led by rabble rousers, financed under cover, and aiming to stir up racial antagonisms. "Humanity has not yet learned to live together," he said.

Emphasizing that idealogies have no respect for barriers, the Bishop said we cannot afford to fail a second time in taking our share of world responsibility. There are 350 millions in Europe alone to be fed; but the present day worry is not over the physical means to cope with such problems, but the spiritual resources to ensure a durable peace.

Of outstanding moment is the resignation, effective June 1, of Miss Elise G. Dexter, president of the Massachusetts Branch of the Woman's Auxiliary and director of the diocesan Women's division. She has served with distinction, in succession to the late Miss Eva D. Corey, for four and a half years. At the meeting recently, Miss Dexter's letter of resignation was read and accepted with very deep regret. With the approval of Bishop Henry Knox Sherrill, Miss Laura Revere Little was nominated and elected to fill Miss Dexter's unexpired term.

## The First Lady

*Washington:*—The President of the United States is a Baptist. However when living in Independence, Mo., Mrs. Truman and her daughter attended Trinity Church and Mrs. Truman sang in the choir. Since coming to Washington both have attended St. Margaret's Church more frequently than any other. Miss Truman was president of the Canterbury Club, Episcopal organization, at George Washington University last year.

## Pray for Success

*East Mauch Chunk, Pa.:*—A service of prayer and intercession for the success of the United Nations Conference was held at St. John's Church here. Pastors, choirs and congregations of all the local churches were invited by the rector, the Rev. John Kenneth Watkins, and

pastors of the Methodist, Reformed and Lutheran churches took part in the service, with the churches crowded. The service grew out of a sermon preached some weeks ago on the importance of the conference and a study group that was then organized by the women of the parish. On May 3 the women sponsored a meeting on the Dumbarton Oaks Proposals and on the 24th a forum on the San Francisco Conference will be held.

## Seminary Lectures

*Evanston, Ill.:*—The Rev. Otis R. Rice of New York delivered the Hale Sermons at Seabury-Western Seminary on April 30 and May 1. He spoke on the Church's ministry to returning service men.

## Burns Mortgage

*Washington:*—St. Alban's Church, located at the entrance of the cathedral close, burned its mortgage of \$82,000 at the morning service on April 29th.

## Missionary to Alaska

*New York:*—Mrs. Lois W. Cox of Berkeley, Calif., has been appointed missionary to Alaska, succeeding Miss Olive B. Tomlin as secretary to Bishop Bentley.

## Heads Youth Work

*New York:*—The Rev. William K. Crittenden, student pastor as assistant professor of religion at Lafayette College is to become the executive of the National Council's youth work on September 1. He succeeds the Rev. Frederick H. Arterton who has accepted the rectorship of All Saints', Belmont, Mass.

## New Deal for Indians

*Toronto (RNS):*—A new deal for the Indian was requested by the board of home missions of the United Church of Canada at its annual meeting here. Dr. J. C. Dorey,

associate secretary of the board, called for appointment of a commission by the government to study every phase of Indian life. He said that the war which has taken many Indians in Canada out of the reserves to work in industrial plants in cities makes a resumption of their old life impossible, and that the educational uniform system applying equally to the Six Nations Reserve in Ontario and to the isolated bands at Island Lake in Northern Manitoba needed amendment. The Board's resolution declared that the Indian Act, passed many years ago and often revised, should be overhauled.

## Visits Honolulu

*San Francisco:*—Miss Charlotte C. Tompkins of the national department of religious education arrived here May 5 on her way to Honolulu. She is to spend a month or six weeks there in general educational work, mostly with teachers and leaders of Church schools. She will also be one of the leaders at a youth conference where she will lecture on leadership training.

## Church Schools

*Richmond, Va. (RNS):*—Six out of seven children in the public schools of Richmond go to Sunday school, but less than half are regular attendants, according to a survey conducted by the research and recommendations committee of the Richmond Ministerial Union. A total of 22,447 children replied to the questionnaire.

Of the 14,231 white children queried, 2,066 did not attend any Sunday school and 6,778 were not church members. Of 8,216 Negro children, 1,388 did not attend Sunday school and 2,666 were not church members. A total of 11,467 children

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said they were church members, and 8,064 others, both white and Negro, expressed a church preference.

Although the city's population has increased by about 45,000 persons since 1940, Sunday school membership in all churches showed a slight decrease, the survey revealed.

### Church in Germany

*Minneapolis* (RNS):—The Church still has influence in Germany despite Hitler's preaching of paganism, P. O. Bersell, president of the Augustana Lutheran synod, reported here after conferring with religious leaders in Europe.

"There are chaplains in the German army," he said. "There is only one to 15,000 soldiers, compared to an average of one chaplain to every 1,000 American soldiers. But being forced to have any chaplains at all must be a bitter pill for Hitler."

Mr. Bersell said the Nazis arrested many church leaders for the attempt on Hitler's life last July 20, well aware of the fact that the Church is the only organized resistance force in Germany. "Although the plot has been generally publicized as military," he said, "it was also civilian. The Nazis suspected and arrested

many church leaders. One such heroic pastor, when asked what his part in the attempt was, replied, 'As a Christian I could have nothing to do with a plot to murder a man, but I fully approve of the object.' He was shot the next morning."

In addition to Mr. Bersell, the Lutheran mission to Europe included Ralph H. Long, director of the national Lutheran council; and the Rev. Lawrence B. Meyer, publicity director of the Missouri synod. They visited Scotland, England, Sweden, France, and Switzerland.

The Church is stronger than ever in the Scandinavian countries, even the occupied ones, Bersell asserted. Although the destruction of church buildings has been beyond comprehension, he said, the immediate task after the war will be to supply hard-hit countries with new pastors, with Bibles, and with Christian literature. He said he felt it would be impossible to rebuild the destroyed cathedrals and other large buildings for many years.

### From Philippines

*New York*:—The Rev. Arthur H. Richardson, headmaster of Brent School, Baguio, since 1934 and mis-

sionary in the Philippines since 1926, arrived at Church headquarters in New York, en route to join his wife and three children in Connecticut, from whom he has been separated for four years. While it has not yet been possible to visit the Mountain Province, Mr. Richardson believes that all buildings in Baguio have almost certainly been leveled by now, American bombing having finished anything the Japanese may have left. Brent School is for the children of American, British and other families temporarily resident in the Philippines. Nearly thirty of the students were unable to leave and were interned with all the other foreigners at Camp Holmes near Baguio. Classes were continued for them and for the many other children in the internment camps, as far as internment conditions allowed. The children have now been reunited with their families. Mr. Richardson was among the 500 internees who were brought down to Manila from the Mountain Province last December, packed into trucks for the long rough ride, and interned again, in Bilibid Prison, until the release last February.

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### To Elect Bishop

*Middlesboro, Ky.*—The standing committee of the diocese of Lexington has called a special convention for June 26 for the purpose of either electing a bishop to succeed the late Bishop Abbott or to take steps toward reunion with the diocese of Kentucky.

### Campbell in Montana

*Livingston, Mont.*—The Rev. Wilbur C. Campbell, secretary of the nation's laymen's work, was the headliner at the convention of the diocese of Montana, meeting here May 7-9. He held a conference for one entire morning with the men of the diocese and was the speaker at the convention dinner. The business of the convention was routine, with Bishop Daniels presenting a report of progress.

### Off to Germany

*Pawtucket, R. I.*—The Rev. John W. Haynes, rector of Trinity, here, has been called by the State Department to do a specific task overseas and the vestry has granted him a six months' leave of absence. Mr. Haynes was formerly in charge of the American Church at Munich.

### Soviet Friendship

*New Orleans*—Dean William Nes of Christ Church Cathedral, addressing students of Tulane University, visualized a postwar world in which the United States and the Soviet Union will live in cooperation and friendship. Dean Nes considers stories that the Soviet Union is anti-clerical, imperialistic and antidemocratic merely propaganda, and says the Russians are moving rapidly toward democracy which will soon make their government and ideology very close to that of the United States.

### Anglicans and Orthodox

*New York*—The Very Rev. Joseph Dzvovichik, a recent visitor to Moscow as one of the delegation of the Russian Orthodox Church of America was the headliner at a recent meeting of the Orthodox and Anglican Fellowship meeting here. The Rev. C. T. Bridgeman, formerly the representative of the Episcopal Church in Jerusalem, also addressed the meeting.

### Pension Fund

*New York*—The Rev. Nelson M. Burroughs, rector of Christ Church, Cincinnati, and Mr. Peabody Gard-

ner of Boston have been elected trustees of the Church Pension Fund. Announcement is also made of the resignation from the board of the Rev. Anson Stokes Jr., who recently left Columbus, Ohio, to be the dean of the cathedral in Honolulu.

Bishop Davis, president of the Fund, announced that the total assets of the Fund at the end of 1944 amounted to nearly \$39,000,000 and that pensions are being paid at the rate of \$1,378,528 a year to approximately 2,500 beneficiaries.

### Laguna Beach

*Laguna Beach, Calif.*—The Rev. A. T. Phillips, formerly rector of Trinity, Mt. Vernon, N. Y., is now the rector of St. Mary's here. He is a native of Wales and came to the United States by way of Canada.

### Help for Europe

*New York*—The Presiding Bishop has asked all bishops to remember the Churches of Europe, and especially those of Greece, Yugoslavia, Holland, Norway and other liberated countries in connection with the victory in Europe. He states that appeals have come from the leaders of the Churches in these countries through the office of the World Council of Churches in Geneva. Many in-

dividual Churchmen and parish groups are already helping to revive the life and work of the Churches in these countries.

### A Prisoner

*Los Angeles*—Lt. James Yamazaki, United States army medical corps, has been reported a prisoner of war in Germany since Dec. 21. He is one of the sons of the Rev. John M. Yamazaki, D.D., a priest of this diocese. He is married, and his wife is living in Cincinnati, with his brother's family. Just five days after notice of his being missing in action was received, his seventeen-day-old infant son died in Cincinnati.

### At It Again

*San Francisco*—The Buchmanites, or as they prefer to have their movement called, the Moral Rearm-ers, are on the job here during the United Nations Conference. As is their established practice they are staying at the swank hotels, though just how they got in is a question since the regular guests have been thrown out to make room for the thousands having official business here. Also they apparently have crashed the carefully guarded gates of the Conference since one sees

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them riding about on the free navy buses which require the showing of credentials to enter. Their chief propaganda means is a play dealing with industry and international affairs, presenting the line that everything will be OK in this messy world if only everyone became a Buchmanite. It is the first time they have bobbed up in public since a year or so back when a flock of them got into a jam for trying to duck the draft.

### Fish Cakes and Bacon

*East Greenwich, R. I.*:—Fish cakes with an egg dropped daintily on top, with a side order of bacon, was served the women of St. Luke's here after the early service. The cooks were members of the vestry, all rigged out in white aprons and chefs hats. The women paid for their meal but the vestrymen, ever gentlemen, turned the cash over to the United Thank Offering.

### Large Offering

*Washington*:—The largest children's offering in the history of the diocese, amounting to over \$9,000, was presented to Bishop Dun at a colorful service at the Cathedral. There were 547 in procession, carrying

banners and crosses that designated each school, while at the presentation costumed children representing the various foreign mission fields, presented the offerings. There were over 2,000 attending the service.

### Navy Project

*Long Beach, Calif.*:—The Rev. Norman E. Stockwell, recent graduate of the Episcopal Theological Seminary, is to work at the navy project here as assistant to the Rev. Truman P. Riddle. This growing work already has two chapels and two large Church schools.

### Support Bretton Woods

*New York (RNS)*:—The Council of Bishops of the Methodist Church has issued a statement here urging churches and communities to discuss the Bretton Woods proposals and make their opinion known "at the place decision is made before it is made to the end that an ordered and peaceful world may emerge." Released through its secretary, Bishop G. Bromley Oxnam, the statement asserted that lack of organization in the economic and monetary field has been a major factor leading to war. It pointed out that "the fundamental

necessity of international collaboration was a basic consideration" in the crusade for a new world order. The statement added that such collaboration "becomes effective only when the practical means to give expression to the ethical ideal are discovered and utilized. Hence, we must deal with concrete situations and problems. We must not refuse to do this. The new world order is not to be shaped in a vacuum. Recent expressions of principle in the fields of relief and rehabilitation, and food and agriculture, have been approved by the representatives of the people in Congress and have won wide support among the people generally.

"The United Nations monetary and financial conference reached agreement on the stabilization of currency and the provision of capital loans for economic development. In such highly technical fields we are dependent upon expert knowledge. We, ourselves, do not profess this knowledge. But common consent concerning economic measures must be achieved if war is to be avoided. We must find a way. Delegates from 44 nations assembled at Bretton Woods reached a common decision.

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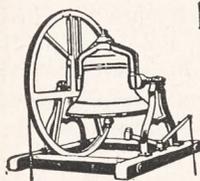
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**Bishop Harris Preaches**

*Philadelphia:*—Bishop Bravid W. Harris, recently consecrated Bishop of Liberia, was the preacher at the eleven o'clock service at Christ Church on May 13th. In the afternoon the preacher was the Rev. Francis H. Craighill, Jr., rector of Bruton Parish, Williamsburg, Va., who is the president-general of the Descendants of the Signers of the Declaration of Independence. The services were held in connection with the 250th anniversary celebration being observed throughout this year at historic Christ Church.

**Heads Church Club**

*New York:*—Judge Robert McCurdy Marsh, a warden of Grace Church and a member of the executive committee of the Church Publishing Association for whom THE WITNESS is published, was elected president of the Church Club of New York at its annual meeting on May 7th.

**European Churchmen**

*New York:*—Bishop G. K. A. Bell of Chichester, England, the Rev. Marc Boegner, president of the French Protestant Federation and the Rev. W. A. Visser 't Hooft, general secretary of the World Council of Churches, arrived last week in the United States. They are to attend a session of the American committee of the World Council, May 17-19, after which they are to speak and preach in various cities, including Albany, Newark, Washington, Chicago, New York, San Francisco, Berkeley, Minneapolis, Toronto and Springfield, Mass.

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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.

THE REV. FREDERIC B. KELLOGG  
Episcopal Chaplain at Harvard University

Nothing weighs more upon the minds and hearts of all men these days than the problems of creating a permanent peace. One fact emerges more and more clearly from the news of the state of Germany: the German people do not realize that the responsibility for the indescribable barbarism of this war lies primarily upon their shoulders. They are not repentant. They feel that they fought or were fighting a defensive war and that they have been imposed upon by the Allies. This is largely due to the fact that their leaders have not revealed to them the brutality and viciousness of Nazi actions. A thoroughly repentant Germany, which is a most important factor in founding a permanent peace, cannot be obtained until all Germans, Nazis and otherwise, are made to comprehend the enormity of their crime.

A beginning has recently been made by showing the whole population of a town the details of horror in a nearby concentration camp. It is told that the German people were shocked and revolted by the sights inside Buchenwald.

I therefore respectfully suggest that the armies of the United States be instructed to carry out this policy to its fullest degree: that whenever possible German citizens be shown exactly what Nazi doctrine has brought upon this earth in the way of torture, suffering and barbarism. I suggest further that some of these concentration camps and places of torture be preserved for a suitable period as a witness to their crime, so that the Germans may not easily forget what they have done.

This would seem to me to be the first step in the rehabilitation of the German people. Men will not undergo re-education unless they realize the necessity for it. The first step is a realization of guilt and of the need for repentance. Their crime must be revealed to them.

\* \* \*

MRS. EVERETT W. COUPER  
Churchwoman of St. Paul, Minn.

Certainly we need fair employment practices and very urgent is the need for the federal committee by Congressional action. We need it also in the Church for I know of instances where Negro priests, well educated and trained, are paid far less for similar work than white priests.

\* \* \*

MRS. ELTON C. HEALY  
Churchwoman of Burlington, Wisconsin

What is coming to our Church and her teachings? The letter in April 5 Backfire by the Rev. Charles Lewis Biggs is very distressing. The creed is our profession of faith, compiled by ancient, Godly men. It takes less than a minute to say it. How much less time should a person want to give? The Commandments are cut down to two, and God gave ten. The sermon cut to ten minutes; Morning Prayer shortened or omitted and now the desire to shorten the creed. I know many persons dislike the sentence in the creed, "He descended into hell." That could have been, "He went to the place of departed

spirits." And "I believe in the holy, catholic Church" could have been "I believe in the one, true, holy and universal Church." These two small changes would correct the things objected to. Or if the priest would teach the candidates for confirmation the meaning of these stumbling blocks there would be no desire for change.

\* \* \*

MR. JAMES S. SMYTHE  
Layman of New York City

I would like to commend the Rev. Shelton Hale Bishop for his excellent story of the consecration of the Rev. Bravid W. Harris to be the Bishop of Liberia. I myself am a Negro and I can assure your readers that we all took great pride in the fact that Archdeacon Harris has been elevated to such a high office in the Church. It was gratifying also to find such an excellent editorial about this great event in your editorial pages, though of course no regular reader of THE WITNESS should have been surprised for you have always shown a fair and courageous attitude in dealing with matters of race.

\* \* \*

MISS JANE WINTERS  
Churchwoman of Philadelphia

THE WITNESS surely is giving fine leadership in these critical days on the many vital issues that are before us. I refer particularly to the excellent articles by Dean Acheson on Bretton Woods in the issue of April 19, and the one in the same number by Dr. Atkinson which made the issues before the San Francisco Conference so clear. For you now to follow up these two with the articles by Richard Morford and Congressman Voorhis on these two vital subjects is a service for which your readers should be truly grateful. I am looking forward to the reports from San Francisco by Mr. Spofford for I have come to expect true understanding and insight from THE WITNESS editors.

\* \* \*

CHAPLAIN ROBERT SHAW  
U. S. Navy, Norman, Oklahoma

I am the Episcopal chaplain at the Naval Air Primary Training Command. We have quite a few Episcopalians here and would like to have THE WITNESS around for their use. Would it be possible to have you donate a few copies each week? I am sure the men would deeply appreciate it.

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