

The WITNESS

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MAY 24, 1945

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NOT THE CHURCH
(Story on page four)

THE WORLD COUNCIL OF CHURCHES

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The WITNESS

For Christ and His Church

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"...and JUSTICE for ALL"

By

Elizabeth
Forrest
Johnson

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Millions of Refugees Are Aided By the World Council

*Estimated That There Are Thirty Million
Refugees on the Continent of Europe Alone*

By Henry Smith Leiper

*American Secretary of the World
Council of Churches*

New York:—If there is any one thing on which all of the Churches of the world are already agreed it is that every follower of the Lord Jesus Christ is charged with the cultivation of the spirit of the Good Samaritan. With one-tenth of the human race dislocated from homes by the pressures and tragedies of war the problem of displaced persons looms as one of the greatest confronting the Churches.

Technically, there are distinctions made between those who are refugees in the sense of being stateless persons with no diplomatic protection and those that are merely dislocated within the borders of their own home countries for whom their governments will in due course make effective efforts at readjustments and possible return to familiar scenes.

When World War II broke out there were still 600,000 refugees from World War I who had not yet been located in permanent homes. It is estimated that there are now at least 30,000,000 refugees on the continent of Europe although it is clear that that estimate is much too low. Not by any means all of these are stateless persons although a very large number are in that category. Another huge number are exiled from their homelands and confront enormous difficulties. No provision is being made for their return.

Emergence of this problem was early recognized by the World Council's staff as a challenge and the commission on refugees was set up at Geneva to coordinate the activities of national committees which had sprung up in many helping countries.

Dr. Alphonse Freudenberg, a prominent member of Niemoeller's Dahlem parish in Berlin, himself an

ordained minister although with many years' experience as a diplomat in the service of the Weimar Republic, became the director of the commission and through the whole period of the war he has rendered magnificent service. Support from the churches in America for his work has come largely through the generous action of the American Christian committee for refugees which, during certain periods, provided more than 80% of the funds used by his office.

Through various cooperating Church agencies in neighboring countries, as well as through the loyal and incredibly unselfish action of the Swiss Churches, the great work of fraternal good will has been accomplished and is still going on.

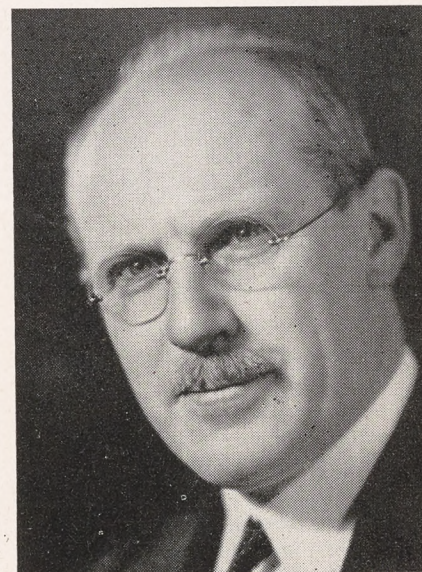
The growing difficulty of distinguishing between the work for those who are in the stricter sense of the term refugees and those who are displaced persons within their own country leads to a decision to amalgamate the commission on refugees with the new department of reconstruction and inter-Church aid, and in the near future Dr. Freudenberg's activities will be transferred. This does not however imply any cessation of activity for refugees. It only means that it will be carried on in larger context.

In the liberated areas of France a particularly fine piece of work has been done by CIMADE which is the Comité Inter-Mouvements Aupres des Evacués, a combination of the young people's organizations of the French Churches closely related to the administrative side of the Church life. It is under the able leadership of Mlle. Barot. To this organization the World Council's office has channeled gifts from the American Christian committee for refugees and

other helping agencies in various countries.

As some indication of the worldwide character of the problem, which transcends all denominational as well as all national lines, it is interesting that the American Christian committee has dealt with refugees from 58 different countries. No statistics are at present available concerning the outreach at Geneva but it is undoubtedly even wider in scope.

In addition to the other activities in the office a great deal has been done in bringing together all the



*Henry Smith Leiper is the
American Secretary of the
World Council of Churches*

agencies interested in refugee welfare and notable studies of the problem have been issued by the Geneva office, which indicate a grasp of the problem and a true statesmanship in trying to meet it. This should bring comfort to those who feel discouraged at the inadequacies of the Churches in the face of an appalling world catastrophe.

RECONSTRUCTION PLANS ARE OUTLINED

New York (RNS):—Church reconstruction in European countries will be largely self-aided, with only a minimum of help sought from outside, Dr. W. A. Visser 't Hooft, gen-

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The growth of the Ecumenical Movement is indicated by this picture taken in 1942 at the time of the enthronement of William Temple as Archbishop of Canterbury. Standing in vestments is Archbishop Germanos with representatives of the Russian, Rumanian and other Orthodox Churches and of the Armenian Church. Also in the group are representatives of the Dutch, Swiss, French, Polish, Danish, German and Finnish Churches. The Archbishop of Canterbury was president of the World Council of Churches

eral secretary of the World Council of Churches, told a press conference here. The Geneva churchman is visiting this country to consult American church groups on overseas rehabilitation programs. "I do not think any of the churches are counting on having their reconstruction needs met from outside," Dr. Visser 't Hooft stated. "This applies even to Germany, where, about a year and a half ago, the Confessional Church organized its own reconstruction committee, looking forward to the day when they can start rebuilding, with perhaps some additional aid from abroad."

Taking part in the conference with Dr. Visser 't Hooft were Dr. Marc Boegner, chairman of the administrative committee of the World Council of Churches and president of the French Protestant Church Federation; and the Rt. Rev. George K. A. Bell, Bishop of Chichester, England, and a member of the provisional committee of the Council.

Chief concern of the French Protestant Church at the moment, Dr. Boegner stated, is the health of its pastors. "All of our clergy," he said, "are exhausted. Because many pastors were deported or became prisoners of war, those remaining have had to take care of from two to four parishes. All the while they have been without means of transport or communication, and they are

handicapped by lack of shoes. Even to get shoes for pastors and their families would be a great help." He said it will be impossible to build new churches in France for several years because of lack of materials and means of transport. He added, however, that measures were being taken with the aid of Swiss and American churches to provide wooden huts in place of destroyed churches.

Bishop Bell said plans are also being made in Great Britain to utilize wooden huts as temporary churches, especially in new housing areas. "We have a three-fold program in the British Church," he stated. "First is our domestic program, replacing damaged churches, taking care of the needs of religious education, and provision of teachers in training colleges, etc. Second is our reconstruction program in the mission field, and lastly, church reconstruction in Europe."

THE PICTURE ON THE COVER

London:—The picture is of a procession entering the ruins of St. Mark's Church, Bromley, Kent, which was destroyed by the Nazis. The occasion was the induction of the Rev. Jenkin Davies as priest of the parish by the Assistant Bishop of Rochester, Bishop J. C. Mann.

Throughout England and the Continent are thousands of churches destroyed or partly destroyed which now must be rebuilt. The channel for this tremendous undertaking is the World Council's Commission for Service directed by Robbins W. Barstow whose article appears in this number.

FORMER HEADMASTER SPEAKS

New York: — The Rev. Michael Clarke, former headmaster of Repton, now the secretary of the Christian Frontier Movement in England, was the guest of honor at a luncheon May 7th given by the World Council of Churches. He declared that "Nations must regain a sense of the divine. Even Churches are weak in this respect. We must recover a new kind of Christian relations with our neighbors. People can no longer be regarded as means to ends. Human personality is of supreme value. We must use material resources as things put in trust in our hands for the present and future generations. We have now seen the consequences of forgetting these values and are ready now to consider them. This war may result in setting up a new civilization."

The speaker was introduced by Bishop Bell of Chichester who had arrived that day by plane from England.

The World Council of Churches Serves War Prisoners

*Carry On Religious and Other Activities
For Millions of Men Behind Barbed Wire*

By Roswell P. Barnes
*Associate General Secretary, Federal
Council of Churches*

New York:—Isolated behind barbed wire, under constant surveillance from the watch tower, guarded by machine guns, millions of prisoners of war are living out the long weary days of waiting. Out of the excessively active life of combat they have been abruptly brought into inactivity, involving one basic struggle — the battle against boredom and demoralization. But, even though shut off far from their accustomed work and associations, they are not utterly alone. The Church is with them and they are in the Church, even in their captivity. And it must be remembered, even with V-E Day behind us, that it will be a long time before they are in a real sense liberated.

Take for example a recent report from a neutral visitor to a camp for American prisoners in Germany: A Protestant chaplain has been recognized by the German authorities as military chaplain. Every Sunday at two o'clock he holds a Protestant service in the American chapel in the camp. He also conducts Bible study classes and serves the prisoners in the "sick bay" and in the penitentiary. There is a library of religious books. Prayer books, hymn books, and worship material are available.

How is such a program made possible? Where do the materials and equipment come from? At the beginning of the war the provisional committee of the World Council of Churches set up the ecumenical commission for chaplaincy service to prisoners of war, with headquarters at Geneva, Switzerland. The war prisoners' aid of the YMCA was already arranging its work. In World War I the war prisoners' aid had cared for the total Christian ministry to prisoners. At that time there had been no international organization of the Churches which could provide a service on behalf of the Churches themselves.

When this war began however the World Council of Churches was in a position to provide such a service.

Consequently an arrangement was concluded whereby a very close collaboration was established between the war prisoners' aid and the ecumenical commission for chaplaincy service to prisoners of war. It is difficult to draw the line between the services rendered by the two agencies. Generally speaking the ecumenical commission provides liturgical equipment, materials for the sacraments and worship, devotional literature, and in some cases, visiting clerical leadership. Bibles are provided by the American Bible Society and other societies. Along with supplying supplementary religious literature, music and pictures, war prisoners' aid provides the greater bulk of the service — libraries, texts for educational classes, athletic goods, musical instruments, equipment for dramatics and hand craft, and many other things. It also provides more extensive visitation to the camps by neutral secretaries. These regular camp visitors make contact with the chaplains to learn and to report their needs.

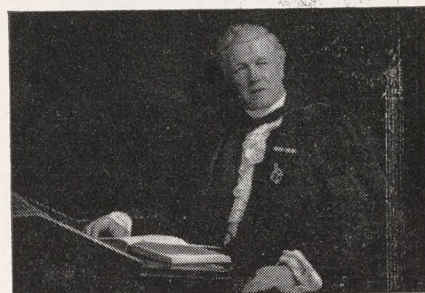
Much of the leadership of the religious activities is provided by clergymen from among the prisoners, but the materials must be sent in from the outside. During 1943 the ecumenical commission distributed from Geneva 188,524 religious books and pamphlets, the pamphlets being special Christmas and Easter booklets. 8,289 packages were shipped. Communion sets, altar cloths, vestments, candles, wafers, wine and sacred music represent principal items in the requests from camps which are answered as promptly as possible. The files of the ecumenical commission are filled with letters from prisoners thanking the commission for these items and for special theological books.

In some camps artists and artisans have with great skill and ingenuity transformed crude barracks into sanctuaries with mural paintings, altars, crosses and in some places even chancels. Red Cross packing

boxes, colored glass from broken bottles and tin foil from chewing gum wrappers have been put to unprecedented uses. Crosses, altars, pulpits, and candelabra are sometimes expertly carved.

In trying to imagine the religious activities in the Churches of the Barbed Wire, we should remember that among the prisoners are skilled musicians and actors. In one camp in Germany the overture, 7 choruses, and 15 solos of *The Messiah* were rendered before an audience of about 700 officers and non-commissioned officers. In connection with the production, 200 sheets of music manuscript were written, copying out parts for orchestra and choir from a score provided by the society of sacred music of Geneva. Religious dramas are frequently produced.

Reports from the prisoners them-



J. Hutchison Cockburn is the senior secretary of the Department of Reconstruction and Inter-Church Aid of the World Council of Churches with headquarters in Geneva. Formerly the moderator of the Church of Scotland, Dr. Cockburn assumed his new duties on May 7th and told the press: "I see an immensity of tasks and generosity required if the churches in occupied countries now liberated are to face their problems with hope. If they are not to be swamped by the tidal wave which flooded them so terribly they will need the utmost help the Churches can give."

selves and from the neutral secretaries who visit them emphasize three main values in this whole program of religious service:

First: Religious activities and the deepening of religious experience are the most important factors in basic personal security and stability during the terribly difficult months of isolation and loneliness. The assistance provided by the YMCA and the Churches is a strategic contribution to the spiritual, moral and mental welfare of millions of men.

Second: The fact that help is sent demonstrates to the men that they are not forgotten. Thus they have a sense of being related to the outside world and especially to the

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groups and experiences that meant most to them back home.

Third: The maturing of religious experience and insight in a broad ecumenical setting is good preparation for leadership in the churches back home in the post-war period when the spiritual foundations of society must be rebuilt or strengthened if we are to achieve the better world for which these men and all of us have been striving.



W. A. Visser 't Hooft, who arrived in America last week from Geneva, is General Secretary of the provisional committee of the World Council of Churches. He is also president of the World Student Christian Federation

BISHOP MANNING CONTINUES

New York: — Declaring that his physician has assured him that he would in a short time be fully recovered from his illness, Bishop Manning announced to the diocesan convention of New York that "I shall continue my work with you as your bishop." Following his brief address, upon the orders of his physician, he turned the chairmanship of the convention over to Bishop Gilbert.

MARTIN NIEMOELLER HAS HOPE

Cortina d'Ampezzo, Italy, near the Carnic Alps (wireless to RNS):—Germany's only hope for the future is in the Church, Pastor Martin Niemoeller declared here in the first public statement he has made since he became a prisoner of the Nazis eight years ago. Looking thin, but apparently in good health despite his long imprisonment, Pastor Niemoeller announced that he hopes to visit England and the United States before returning to his Dahlem parish in Berlin.

In an interview the Berlin pastor said he believed the only way Ger-

many can get through the next few months and begin her future is through the influence of Christianity, particularly German Protestantism, aided by American Protestants.

ECUMENICAL SERVICE AT CATHEDRAL

New York:—Bishop Bell of Chester, England; the Rev. W. A. Visser 't Hooft and the Rev. Marc Boegner of France, were the speakers at an ecumenical service held May 17th at the Cathedral of St. John the Divine. It was under the auspices of the World Council of Churches and the World Student Christian Federation. Others taking part in the service were Bishop Charles K. Gilbert, Bishop Iriney of Dalmatia representing the Orthodox Church, the Rev. Joseph N. Sizoo of the Collegiate Church, the Rev. Benjamin E. Mays, vice-president of the Federal Council of Churches, the Rev. Douglas Horton, chairman of the American committee of the World Council, and John R. Mott, a vice-chairman of the World Council.

PENNSYLVANIA WILL HAVE BISHOP

Philadelphia: — Approval was given to the request for a suffragan by Bishop Hart when the convention of the diocese met here. A special convention will be held for electing as soon as approvals from a majority of bishops and standing committees are received. Suggestions for the office are to be sent to the deans of convocations or to any member of the standing committee. They will present not more than five names for nomination, with additional nominations allowed from the floor.

BISHOP PEABODY PRAISES WORLD COUNCIL

Syracuse:—Bishop Malcolm Peabody told the convention of Central New York that a global Christian community was taking form in the World Council of Churches. "It is not differences of belief we have to fear but secularization." Treasurer Lewis B. Franklin of the National Council also spoke, stating that China now has "great Christian leadership" and mentioned particularly T. V. Soong, head of the delegation for China at the United Nations Conference, who is a graduate of St. John's College, Shanghai.

RELIGIOUS FILM BY SOVIETS

Moscow (wireless to RNS):—Soviet authorities have released a thirty-minute film showing the recent election and enthronement of Patriarch Alexei. It is the first time since the revolution that a film has been devoted to religion. It is to be exhibited throughout the Soviet Union and it is said that audiences here, especially the young people unfamiliar with formal religious services, were deeply impressed.

Word has also been received from Moscow that worshippers throughout the Soviet Union jammed churches on May 6th when the Orthodox observed Easter.



John R. Mott is a vice-chairman of the provisional committee of the World Council of Churches. He is also, among many other things, honorary chairman of the International Missionary Council

ARCHDEACON BANYARD ELECTED BISHOP

Trenton:—Archdeacon Alfred L. Banyard was elected suffragan bishop at the convention of the diocese of New Jersey meeting here May 8th.

A LONG RECORD OF SERVICE

Wilmington, Del.:—Mrs. Frederick Bringhurst of St. John's, Wilmington, has set an enviable record for Sunday school teachers with some fifty-five years of service behind her. At the close of the current school year Mrs. Bringhurst will end her teaching career, but not, she hopes, her long association with St. John's Sunday school.

THE WITNESS, May 24, 1945

World Council of Churches

THE late Archbishop of Canterbury William Temple was known throughout the Churches as the leading protagonist of the plan for a World Council of Churches. In this effort he by no means stood alone. All over the world, and in all the Churches, are men and women who look hopefully toward the constitution of such a Council. It is still "in process of formation" and of course cannot be actually formed until after the war when free communication and travel will be possible once more. This does not mean however that nothing is being done. Here and there in various countries movements in the direction of cooperation and reunion, and what may be called "ecumenical" efforts, are taking place. In Hungary for example a new Ecumenical Council was inaugurated in 1943. It is composed of leaders of the Reformed and Lutheran Churches. In this country there are a number of reunion movements under way, notably between the Evangelical-Reformed Church and the Congregational-Christian Churches. There is also the movement toward the reunion of the Presbyterian and Episcopal Churches, to which THE WITNESS has often referred and is eager to support. Of course the war has set back the ecumenical movement and very seriously prevented what would otherwise have been a much speedier development, no doubt with a considerable measure of progress which might have been achieved by now. On the other hand, in the providence of God, the Ecumenical Movement is growing at a time when it will presently be called upon to undertake the greatest task confronting all civilization, that is the spiritual unification of mankind and particularly of Christendom, through the Church.

Some people who ought to know better scoff at the idea as an example of what they call "Pan-Protestantism," as if this were merely some kind of scheme for federation and cooperation between Protestants. A brief examination of the official statements thus far issued in the name of the movement ought to clear up this misunderstanding. The Ecumenical Movement, which is producing the

World Council of Churches now in process of formation, is designed to embrace the whole Church. If Rome is left out, it is not because Rome has not been invited to successive World Conferences, but because Rome has declined the invitation. The Orthodox Eastern Churches are there, the Anglican Communion is there, the Reformed Church is there, the Protestant Churches—in fact all the Churches except Rome. It promises to become an expression of the catholic nature of the Church. If Rome refuses to recognize this—so much the worse for Rome.

It is characteristic of the Catholic Church that

from the earliest centuries it has functioned through Ecumenical Councils. When in the course of time this method of Church organization and legislation gave way in the West to papal domination and dictation, and in the East to Byzantine imperialism, there were repeated protests and ever renewed demands for an Ecumenical Council. When at last one or two councils were held they were not really ecumenical; that is, they were not fully representative. At least one of the causes of the vast explosion in the 16th century was the refusal of the papacy to accede to the perfectly normal and catholic demand for an Ecumenical Council.

NOW in our time, four centuries later, there is a renewed demand for a Council representing the whole Christian

Church. The tasks confronting the Christian religion in these days and in the days to come demand the whole strength of the whole Church. Each Church acting by itself without concert and without consultation with the others will be like an army made up of isolated regiments, whose commanders occasionally consult one another but on the whole prefer to move forward by themselves. The devil could not ask for a luckier break, and must chuckle to himself as he looks across and sees his opponents divided into these various competing, isolated regiments. The task before us, with a whole world to restore, to re-unite—or, not so much re-unite as really to unite for the first time—and bring back to sanity and spiritual wholeness: this task cannot be accomplished without something more than

Friends of World Council

A MEMBERSHIP corporation was recently formed with the legal title of Friends of the World Council of Churches, Inc. The chairman of the board of directors is Episcopalian, Charles P. Taft. The purpose of the corporation is to support and promote the work of the Council at home and overseas. Membership consists of local parishes and individuals who make annual gifts. You and your parish or parish organization are invited to membership. Checks should be drawn to "The World Council of Churches" and mailed to the American office of the Council at 297 Fourth Avenue, New York 10, N. Y.

mere cooperation and good will. There must be an over-all strategy; but, in keeping with the nature of the Catholic Church, this over-all strategy will be the responsibility, not of one commander-in-chief who consults whom he chooses and assumes sole responsibility under God for his choices, but of an Ecumenical Council, representative of all the Churches assembled for the purpose. That is how the councilar principle has worked in the past—when it has worked. It is a principle characteristic of the essential nature of the Church.

Hence the World Council of Churches, delayed as it has been by the war, and suffering serious reversals through the death of such great men of God as William Temple, William Paton, William Adams Brown, Theodore Hume, Herbert Willett, Richard Davidson—not to mention leaders on the Continent, and others elsewhere—the World Council of Churches is simply inevitable and must move forward to a victorious end; for it surely has behind it no less a spiritual force than the will of God.

The End of Divisiveness

by Douglas Horton

*Chairman of the American Committee
of the World Council of Churches*

MOST readers of THE WITNESS will recall the Universal Christian Council for Life and Work which grew out of the Stockholm Conference in 1925, and the World Conference on Faith and Order, which held its first world conference at Lausanne in 1927. Out of these there grew a movement more and more inclusively an official council of the Churches. Foregleams of the idea had found expression in the writings of many Christian leaders: but to the late William Temple, Archbishop of Canterbury, more than to any other single person goes the credit for having brought about the action which culminated in the vote of the Oxford and Edinburgh World Conferences in 1937 in favor of the organization of a World Council. This was to begin by a union of these two movements which would provide an inclusive over-arching organization concerned with all the manifold interests of the Christian Churches. Under the Archbishop's leadership a conference in Utrecht in 1938 drafted a constitution which was unanimously adopted by the representatives of more than 80 communions of every major type other than the Roman Catholic. Invitations were forthwith sent to the Churches. At this writing acceptance of the constitution by 85 Churches has made the provisional committee of the World Council already a more inclusive "organization ecclesiastically than any other which the Christian Church has ever known." (Quoted from the seventh volume of Kenneth Scott Latourette's *History of the Expansion of Christianity*.)

Dr. Temple was elected chairman and three secretaries were chosen for the Council, Dr. W. A. Visser 't Hooft, of Geneva; Dr. William Paton, of London; and Dr. Henry Smith Leiper, of New York.

The Universal Christian Council for Life and

Work made available to the provisional committee its entire staff, its offices and all its assets; and the continuation committee of the World Conference on Faith and Order gave close collaboration. When therefore the war came, a well-knit, well-staffed organization found itself ready for the many major tasks which confronted it—tasks which only such a comprehensive body could have undertaken.

While it was—and is—strictly in process of formation from the constitutional point of view, it became *de facto* an effective instrumentality of the united churches almost from the day of its formation.

It cannot itself be a fully completed council until the first world assembly has been held and this is not within the range of possibility until a year or so after the end of the Asiatic War. The Utrecht meeting, anticipating the possibility of considerable delay in the holding of the world assembly because of world conditions, authorized the provisional committee to assume the responsibilities of the central committee as described in the constitution in the event of such a delay. The provisional committee has held meetings every year since 1938, only three of them, however, being full meetings. The first was held in Paris, the second in Zeist, and the third in Apeldoorn. Since the 1940 meeting in Apeldoorn, Holland, it has been possible to hold sectional meetings in various places.

DESPITE the difficulties and delays, time has by no means been lost and in almost every country where there are constituent Churches great progress has been made in arrangements to carry on the work of the World Council. In at least a half dozen countries the impulse to cooperate radiating from Oxford, Edinburgh, Utrecht, has

resulted in the formation of national Councils of Churches, usually on the same constitutional basis as the World Council itself. Most notable in this connection is the organization of the British Council of Churches which had as its first chairman the chairman of the World Council, the late Dr. William Temple, and as the first chairman of its administrative committee, the late Dr. William Paton.

Because of the particular importance of the relationship of the Council to the younger churches and the Orthodox Church, special committees have been at work on these problems; but it should be noted that the Orthodox Churches which had been identified with the two movements which flow into the World Council, viz., the Life and Work and Faith and Order Movements, have indicated that they desire their members in these antecedent bodies to be regarded as placing them within the orbit of the World Council even though they have not been able, because of wartime conditions, to take action with respect to the new constitution.

At the present time the Council is operating under the leadership of its three vice-chairmen elected at Utrecht — the Rev. Dr. Marc Boegner, head of the French Churches; Archbishop Germanos, representative of the Ecumenical Patri-

arch; and Dr. John R. Mott. The successor to Dr. William Paton in London has been chosen in the person of the Rev. Oliver Tomkins, who carries on at Edinburgh House, which is the headquarters of the International Missionary Council.

The financial support of the Council has been steadily increasing, although Churches in a number of countries have been prevented from making any transfer of funds to the head office in Geneva. It is noteworthy that from a purely financial point of view the activities of the provisional committee in Geneva entail at the present time a total expenditure which, expressed in U. S. dollars, would represent over one-third of a million annually. The greater part of this is involved in the wartime emergency service described by other writers in this issue of *THE WITNESS*.

Those who have observed the progress of the Council find it easy to agree with Bishop Francis J. McConnell who, on the occasion of his retirement dinner in New York, said: "When the Church historian of the year 2044 writes the story of our time, he will say that the most important event of the 20th century for the Churches was the establishment of the World Council, because it marked the beginning of the end of interdenominational rivalry and divisiveness."

Hands Outstretched in Love

by Robbins W. Barstow

*Director of the Commission For
World Council Service*

AS THESE words are written history is being made in a way that is breath-taking. By the time they are read, the countenance of Europe may well be changed, in anticipation of a social and spiritual resurrection after a protracted Calvary of strife, even if not yet in actual fulfilment. And this change of outward circumstance if and when it comes, will enable us to transfer at least a measure of our concern to the healing processes inherent in the Christian faith. Never in all human experience would there seem to have occurred such an opportunity for the full outpouring of an inclusive charity, even as there has never been such a holocaust of destruction and suffering.

The fellowship of Christians in the contemplated World Council of Churches provides a ready means for the expression of good-will in very concrete form. Although not yet officially consummated, this cooperative venture of more than four-score church bodies is already functioning through its department of reconstruction and interchurch

aid, based in Geneva, and the various national counterparts, of which the commission for World Council Service is the cooperating unit for the United States.

The task which confronts our Churches is a stupendous one both spiritually and materially. The pastors and people of the war-stricken lands have exhibited a type of heroism seldom seen since the days of the early Christian martyrs. They have dared defy their conquerors with word and deed, seeking to maintain as the rule of life the commandments of God, rather than the perversions of men. In this struggle they have achieved a depth of conviction and a degree of devotion that may well be the proper envy of many of us easy-going and quite comfortable churchmen and women. The greatest single service we can render to them is to try to match their faith and their sacrifice and in this way to gain a fuller spiritual harmony with them in the fellowship with Christ which they have attained.

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But in addition to this there is much that we can do in the way of immediate helpfulness in this their hour of dire distress. We ought gladly to invest on their behalf substantial tokens of the rich talents God has given us by way of our unbombed cities and our unburned homes and our unfettered schools and our unmuzzled press and our unstarved children. Generous sharings of our means will do much, and how little that will cost us in terms of the sort of distress and privation which has been the sorry lot of our brethren.

The commission for World Council Service has been organized to serve as the channel for the operation of just such whole-hearted assistance in the salvaging and resuscitation of the Church organizations and activities of war-ravaged Europe. Working in closest relationship with the department at Geneva, the American commission is designed to be the agent of the Churches in a number of specific ministries.

Of immediate urgency is special relief for the pastors of the devastated areas. These devoted and heroic men have suffered even beyond the lot of most of their countrymen, for they have been in the very forefront of Christian resistance to the iniquities of the occupying authorities, and have had to sacrifice everything, their goods, many of them their liberty, and some of them their lives. They and their families deserve more than the mere subsistence relief that the various agencies, governmental or other, are seeking to provide. If they are to resume their place of leadership, we must help them with the rehabilitation of their homes and with more than the bare minimum of food and clothing. We would want to aid not only the pastors of the lands lately in subjection, but also the German pastors. Most of these have been courageous and outspoken against the Nazi doctrines and practices as to race and religion and have suffered much because of their convictions. By such a gesture of goodwill they can be helped toward a restoration of their confidence in the Christian gospel of love and they will thus be the more effective in fostering the renaissance of normal Church life in the erstwhile Reich.

THEN there is need for help in restoring the Protestant ministry in its numbers. There has been for several years an almost complete black-out of theological education. Young men who would have been preparing for the ministry have been serving in the armies or the underground, and in any case the seminaries and training centers have not been able to function. Some students are beginning their studies again in Paris under a theological faculty, but many we hope will be able to study in England, Scotland, and the United States. This will mean scholarship aid for most of them in greater

or less degree. And as soon as possible the seminaries should be helped to resume their training program. This also will call for substantial subsidies from those of us who have come through these tragic years with so little of real privation or sacrifice.

Help with the Christian youth movement and with evangelistic campaigns will also be needed. The continent of Europe, according to those who know it best, is ready for a genuine revival of faith. The bitter experiences of the war have so influenced the hearts and minds of uncounted thousands of men and women and young people that they are unusually receptive to the message of the gospel. It is reported that evangelistic services are crowded and many lives are being touched and changed in significant fashion.

Another great need is for Christian literature — books, pamphlets, and periodicals. Most of the great libraries and printing houses on the continent have been destroyed. Every home or church demolished has meant the loss of many volumes. Millions of books of a religious nature were burned by the Nazis. There is a genuine hunger for the kind of Christian reading matter that comforts the heart and strengthens the soul. We have in hand lists of many books and pamphlets for which there is insistent and growing demand. The churches of Europe are asking us to get these printed in large quantities just as quickly as materials are available and necessary authorizations can be had.

There are also cooperative ministries, such as work among the refugees and evacuees in connection with the American Christian committee for refugees, the ecumenical commission for refugees, and CIMADE (Comite InterMouvements Aupres des Evacues), and work for the Axis prisoners of war in connection with the YMCA and the ecumenical chaplaincy commission.

Finally there is the need for help to the limit of our generosity in the matter of providing the physical equipment for the resumption of Church life and work. No complete or authentic figures are as yet available, but one need only read the news dispatches and look at the pictures from the front to realize the extent of damage done to the church structures in the towns and cities of the fighting zones and within the bombing radii. Some who are close to the situation have estimated that in Norway, Denmark, Holland, Belgium, France, Italy, and all of Eastern Europe — everywhere, in fact, except Spain, Sweden and Switzerland, probably one fourth of the churches have been totally destroyed, one fourth heavily damaged, one fourth lightly damaged, and only one fourth have escaped unscathed. It will be months at least be-

fore accurate statistics can be had. But these guesses are surely sound enough to give us some idea of the destruction and the task of repairing or replacing these houses of worship and centers of parished life. The commission has already forwarded over a hundred thousand dollars to provide temporary barracks in devastated towns to serve as church centers, where religious services can be held and parish contacts and activities started again. The more permanent repairing or rebuilding will be of course a long range program, but the assurance of our help will greatly

enhearten our desolated brethren, and give them courage to carry on and plan for the future.

Here, then, are some of the ways in which the Churches of America along with those of Switzerland, Sweden, and the British Isles, are responding to the cry of distress from stricken Europe. The effective ministry that can be rendered through the World Council of Churches is limited only by the measure in which men and women of the fellowship of Christ put into definite deeds and dollars the demonstration of their faith and their fraternity.

Faith and Order in the Council

by Angus Dun

The Bishop of Washington

THE proposal of a World Council of Churches came jointly from the two great ecumenical movements which held their meetings in 1937. Life and Work met at Oxford in July, and Faith and



Order met at Edinburgh in August. Each appointed seven members to serve as a committee to complete the details of the plan for a World Council, to submit the completed plan to the Churches, and, when approved by the Churches, to convene the first Assembly of the World Council. This program has been fully carried out, though the war has delayed the calling of the first Assembly.

Indeed, the very idea of a World Council, meeting regularly, grew out of the successful meetings of Faith and Order and of Life and Work, in 1920, 1925, 1927, and of their continuation committees which met each year for sessions lasting three to five days. Since almost all the Churches were members of both movements, their representatives grew to know each other well through these frequent meetings and to feel the unique value of these personal contacts in stimulating the life of each Church at home as well as in promoting wider cooperation. The result was agreement to submit a plan "for the future of the ecumenical movement" to the Oxford and Edinburgh Conferences, to be prepared by a special meeting of thirty-five delegates prior to the conferences. At this meeting the first draft of the plan for a World Council was put on paper, sketching the general outline that was later embodied in the proposed constitution.

Not only has Faith and Order shared in sponsoring the World Council but it has voted, like the Life and Work movement, to merge itself in the

World Council. It was voted at Edinburgh that the continuation committee of the Edinburgh Conference should become the World Council's Commission on Faith and Order. Thereafter, the direction of the movement will be in the hands of the same Churches as at present, but through their delegates appointed to the World Council Assembly. It was a happy symbol of this merger that the chairman of the Faith and Order continuation commission, Archbishop Temple, was chosen chairman of the World Council provisional committee.

When the constitution was drafted at the special conference held in Utrecht in May 1938, several long-tested principles of the Faith and Order movement were incorporated. The very first article, the "Basis," was the basis of the Faith and Order movement as laid down in the inaugurating resolution of 1910. The principle of direct responsibility to the Churches was adopted — "the Assembly shall be composed of official representatives of the Churches." While it was agreed that the main purpose of the World Council should be to facilitate common action, it was also agreed that all common action must be based on the free assent of the constituent Churches — no one was to be overruled by a majority vote.

This partnership in the World Council, far from being a compromise between the two movements, is the result of long experience. Faith and Order is concerned with the questions that divide the Churches, largely questions of doctrine and of Church order, while Life and Work has been concerned with promoting cooperation in the field of Christian service, disregarding as far as possible the existence of these differences. At first sight, these objectives seem in opposition, and there are still some people who think you can best promote

progress in matters of Faith and Order by studiously avoiding any commitments in the field of Life and Work, and vice versa. But experience has shown that the opposite is true. Actually progress in one promotes progress in the other. They are complementary, mutually strengthening and indeed mutually necessary, for cooperation cannot get very far without the solving of difficulties that still prevent unity, nor can the study of these differences get very far without the mutual sympathy and confidence that comes from common Christian service.

AS DR. WILLIAM ADAMS BROWN often put it, the field of Life and Work is in those areas where agreement makes united witness and common action possible, while that of Faith and Order is in those areas where differences of view prevent united witness or common action and so require further study. It is cause for rejoicing that the former areas are now seen to be so extensive that they enable us to join in world-wide cooperation for mutual service.

Thus it may be expected that when the World Council begins to function its agenda will mainly consist of practical, immediate questions, that is, questions in the field of Life and Work. The Faith and Order studies will be carried on in the special commission of theologians, as provided for in the constitution, article VI, reporting of course to the Assembly on the progress of their studies. When the commission is ready to present its completed reports for study and discussion by the Churches, then it will ask the Assembly to call a special world conference for that purpose. This conference may perhaps take the place of a regular meeting of the Assembly, or it may be held between the meetings of the Assembly. It will be composed of the delegates which each Church selects to represent it in the discussions of the report — a specially selected group since the subjects for discussion will necessarily involve matters of history, theology and Church order, so that Churches will wish to send their scholars and theologians. Such special conferences are contemplated in the constitution, article III, section 6, "The function of the World Council shall be (6) to call world conferences on specific subjects as occasion may require."

To sum up, Faith and Order is wholly committed to the World Council. Its leaders are cooperating with the leaders of Life and Work in setting it up. As soon as the first Assembly meets Faith and Order will cease to exist as a separate organization of the Churches. But its work will go on as a commission of the World Council. The regular meetings of the Assembly will be concerned largely with Life and Work questions, but every once in a while, at the request of the Faith and Order

commission, they will ask the Churches to send special delegates to do what the Lausanne and Edinburgh Conferences have done: Take "the next step to unity through the clear statement and full consideration of those things in which we differ as well as of those things in which we are one."

Talking It Over

By

W. B. SPOFFORD

San Francisco:—The world is a living, growing organism and it is impossible to prevent changes. For the United States to attempt to do so would lead us into another war, and probably on the wrong side. That statement was made by one of the top men associated with the American delegation at an off-the-record meeting, and he indicated that it was recognized by the delegations of the Big Five and doubtless by the representatives of most of the nations attending the Conference. And because it is recognized he believes that provision will be made in the charter to be written here, not only for amendments, but for periodic Constitutional Conventions of the World Organization when the entire Charter would be thoroughly revised in the light of new events.



If this is a fact, and certainly the position held by the speaker gave it great authority, it is one of the most encouraging things that has happened here. He had no doubt whatever that a Charter will be approved at this Conference, not a perfect document, but one which is a good start.

It was recognized from the start, he declared, by the four sponsoring nations that the Dumbarton Oaks Proposals was a cold document, lacking soul. This purpose, objective or soul, as he called it, has now been given to the Charter by writing into it such phrases as "with due regard for principles of justice and international law"; "the solution of international economic, social, cultural and other humanitarian problems and promotion and encouragement of respect for human rights and for fundamental freedoms for all without distinction as to race, language, religion or sex."

Originally these objectives had been stated only in the section on the Economic and Social Council. It is now agreed among the Big Five and presum-

ably by everyone else, that they shall also go in Chapter One which sets forth the basic objectives of the World Organization. It has also been agreed among the Big Five that there shall be a Human Rights Commission, which was one of the recommendations of the Cleveland conference of the Federal Council's commission on a just and durable peace. This holds out more hope to the little people of the world who, if words mean anything, will be encouraged to work for their own freedom and economic, social and cultural development.

PROBLEMS, of course, must not be minimized and I can merely state them briefly since I must give up space in this World Council number. There



A French Chapel in Stalag VII, war prisoners camp in Germany. The material was supplied by the YMCA and the Chaplaincy Service of the World Council of Churches. See article on page five

is the world court. Some want the old court brought back to life, others a new court. Some want nations compelled to bring their disputes to court and the decisions enforced by the World Organization if necessary. Others want the nations to come to court voluntarily. Progressives want a new court, compulsion and enforcement. But it appears at present that they are losing out.

There is a tangle on trusteeships, with the U. S. army and navy strong enough to force the U. S.

delegation to say, through Commander Stassen, that nothing would be done at this Conference which would in any way interfere with the complete defense of the United States. That means that we are going to hang on to what we consider strategic defense areas, without placing them under the World Organization, and of course if we stick to that position it will force the other nations to do the same thing. In that event the peoples of the world certainly will not be relieved of that "crushing burden of armaments" they were promised in the Atlantic Charter.

On the matter of Regional Organization it looked for a time as though we were also to play a bad role by insisting that we would run the Western Hemisphere—Monroe Doctrine stuff—with little regard for the World Organization. Naturally if we play that game—and we may yet when the Charter goes to the U. S. Senate to be ratified—then Britain, France, Russia and everyone else able to do so will do the same and the world will be back in the old rut of power politics and blocs. However Mr. Stettinius told a press conference on the 14th that the U. S. delegates agreed that the world organization must be paramount, and the following day agreement was reached on this point with the Latin American nations. So at the time of writing, May 21, I can find no evidence that any delegation places regional security arrangements ahead of World Organization.

Meanwhile keep in mind that the final Charter has to be ratified by governments, including our Senate. That fact, I think, has made some of our delegates take a more conservative position than they otherwise would. But more on that next week.

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New issue of a magnificent account of Roman life by one of America's foremost classical scholars. Like its companion volume in The Macmillan Classical Series, Walter Miller's *Greece and the Greeks*, the book is beautifully written, amply illustrated, and fascinating to read. It would be a great help to the church school teacher — not to mention the clergyman — if he would read such books as these for the background of Graeco-Roman life in the first century, rather than depend upon such "helps" as the usual Teacher's Manual provides. These books are authoritative and are also written with imagination and with adequate learning.

—F.C.G.

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The World Council Must Reach The Local Community

*No Ecumenical Church Is Possible Except
As We Function as Members of the One Body*

Edited by W. B. Spofford

New York:—The Rev. Samuel McCrea Cavert has devoted his life to seeking that cooperation and unity among the Churches which is essential if the Church is to be an effective instrument for the carrying out of God's will. He has worked toward this end as the General Secretary of the Federal Council of Churches and as an outstanding leader in the development of the World Council of Churches. It was therefore natural for us to turn to him for a statement on the progress of the World Council and what he considered necessary for its future development. Dr. Cavert's answers to our questions is contained in the following statement:

Dr. Cavert:—Historically, the development of a cooperative unity among the Churches had been under way about three decades before the World Council of Churches was projected. This is what would naturally be expected. The Christian groups that were near neighbors were the first to feel the pressure of need for working together. In our own country the Federal Council was formed in 1908, and one of its defined objectives was to help local churches to form councils for united action in their own communities.

The extension of the federated principle to the relation of Churches on a world-wide scale was in large measure a result of the experience of cooperation in smaller areas. When the World Council of Churches was projected in 1937 by the Oxford and Edinburgh conferences, federation was no longer a mere theory. Important experiments in federating for fellowship and united action in matters in which there was a common mind, without compromise of any distinctive conviction, had already been carried out. Up to this time, however, the idea of a world-wide federation among bodies of diverse historical traditions was too advanced a conception to seem practicable for a long time to come. The Faith and Order and the Life and Work movements were both international, it is

true, but each of them had carefully limited functions. When it gradually became clear that these two were parts of a greater whole, the pattern which they adopted for their unification was that of the Council of Churches which had become familiar in several countries, particularly in the United States.

But if the World Council is thus

that enables the Church to be more truly one Body of Christ throughout the world that the epochal significance of the movement is realized.

As a matter of fact, the seven years during which the World Council of Churches has been in process of formation have witnessed unprecedented progress in federation in the local, state and national areas. In some cases — as in Great Britain and Canada — the formation of the new national councils is directly traceable to the influence of the World Council. In scores of local communities in this country there are new councils which have come into being because the parishes wanted to feel themselves a part of



The Rev. Henry Smith Leiper, American Secretary of the World Council of Churches and the late Archbishop Temple inspect the ruins of Lambeth Chapel in London

indebted to the local and national councils of churches, the debt has been repaid many-fold. Today it is the ecumenical outlook, expressed in the World Council of Churches, which is the greatest stimulus to more effective cooperation in our own country. So long as our gaze was limited to our own localities or even to our own nation, the great advance which our federated efforts represent did not appear. It is only as we have begun to see church cooperation in Middletown or Jonesville as an integral part of a process

the ecumenical movement. Indeed, the phrase "Make ecumenicity local" has almost become a slogan of city and county councils of churches. They regard it as one of their primary functions to represent the spirit of ecumenical Christianity locally and to educate the people of their own communities to think in terms of the world-wide Christian community. It is safe to say that there are few American cities, or even villages, that have not felt a new impulse to Christian fellowship and cooperative service as a result of the

emergence of the World Council upon their horizon.

It is necessary, however, to remember that the real testing-time of the World Council is still to come and that in the long run its success will chiefly depend upon the spirit of unity that is found in local communities. It is not enough that a little group of ecumenically-minded leaders be committed to the enterprise. The rank-and-file of church members must be prepared to act ecumenically.

So the main part of the answer to our questions about the future of the World Council will not be given in any international headquarters in Geneva or London or New York. It will be given in all the communities where individual Christians actually dwell. No ecumenical Church is possible except as local congregations live and function as members of one body. As G. K. Chesterton once said, "Nothing is real until it is local." It is easy to be enthusiastic about the ecumenical Church when it is a beautiful picture on a world canvas at which we look admiringly but which has not yet required us to do anything about it at the point where we actually live. The real test will be what happens among the local churches in towns and cities everywhere.

To Be Married

New York:—Eleanor Jean Grant, daughter of the Rev. and Mrs. Frederick C. Grant, is to be married on June 23 to Laurence C. Tombs of Montreal. Until recently Miss Grant has been on the staff of the office of strategic services of the U. S. government. Mr. Tombs, formerly a

member of the League of Nations secretariat, is now acting secretary of the international air transport association.

Bishop Louttit

West Palm Beach:—The Rev. Henry I. Louttit was consecrated suffragan bishop of South Florida at Holy Trinity yesterday, May 23. Bishop Wing of South Florida was the consecrator, with Bishop Mallett of Northern Indiana and Bishop Spence Burton of Nassau the co-consecrators. Bishop Juhan of Florida and Bishop Carpenter of Alabama were the presentors, while the attending presbyters were the Rev. Joseph M. Taylor of Miami Beach and the Rev. William Hargrove of Fort Pierce. The sermon was delivered by Bishop Penick of North Carolina and the litanist was Bishop Jackson of Louisiana.

Discuss Unity

London (wireless to RNS):—The Congregationalists and Presbyterians of England have set up a joint commission to discuss possibilities of organic union. Action was taken by the Congregationalists following an address by Chaplain W. T. Jones, recently released from a German prison camp, who told the assembly that "we chaplains were determined not to come back to the same disunion from which we went."

Elected Trustee

New York:—Marsden B. Candler of Woodmere, Long Island, has been elected a trustee of the Cathedral of St. John the Divine, filling the place left vacant by the death of President Roosevelt. Mr. Candler, while

a resident of Long Island, is a communicant of the Transfiguration in this city. Others elected as trustees were the Rev. Elmore McKee of St. George's and Mr. William M. V. Hoffman.

General Convention

Philadelphia:—The convention of the diocese of Pennsylvania extended an invitation to the national Church to hold the 1946 General Convention in Philadelphia. It was to have been in San Francisco but Bishop Block felt that transportation difficulties made it impossible. It has not yet been indicated whether or not the national Church will accept the Philadelphia invitation but it is considered likely.

No Conferences

Hendersonville, N. C.:—The Kauga Conferences are not to be held this year because of travel restrictions.

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by Charles D. Kean

Our contemporary culture does not provide the orientation of life that enables us to understand history's meaning. What can give us a perspective upon history as a whole, provide an awareness of the meaning and dimensions of war? The Christian Gospel, says Mr. Kean, is the frame of reference by which historic and contemporary problems can be placed in proper perspective. \$2.00

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Support Conference

Middlebury, Vt.:—A committee of three, including Rector Harry H. Jones of St. Stephen's persuaded the town fathers of this New England town to call a special town meeting at which a resolution was passed, and sent to the two Vermont Senators, supporting and approving "without reservation the aims, purposes and hopes of the World Conference in San Francisco."

Washington Convention

Chevy Chase, Md.: — A unique service marked the opening of the convention of the diocese of Washington, held at the Cathedral the night before the business session which was held here at All Saints. The choirs of the diocesan churches augmented the cathedral choir in the singing of the hymns and furnished a striking segment in the long procession that wound its way through the cathedral aisles. An unique feature of the service was a litany especially prepared, arranged so that each department of the diocese, education, social relations, and Missions was taken in turn, representative in the petitions, of each department's special field of service. This

was followed by the prayer for the diocese offered by the chairman of the standing committee. After the sermon by the bishop, the clerical and lay delegates standing before the altar in response to the charge by the bishop, repeated the following: "O God our Father, we stand in thy presence and ask thy help. Thou hast called us to a grave responsibility. Strengthen our hands and kindle our thoughts, that we may both perceive and know what things we ought to do. And also may have grace and power faithfully to fulfil the same. Amen."

This formed a marked feature of a very impressive service. The business of the convention the following morning was carried on with despatch and was completed in one day.

Christian Education

New York:—When the House of Bishops met last a resolution was passed calling for a thorough study of the department of Christian education, headed by the Rev. Daniel McGregor. Members of the division, with Bishop Dun as chairman, met here recently for a two day session to consider the matter, adding to their group a number of consultants

who are experts in the field. It was agreed that every effort should be made to offer clergy and teachers guidance regarding the aims and content of Christian education and to put into their hands the best possible teaching aids. As a first step a syllabus is to be prepared which will attempt to state clearly the knowledge and experience which should be the personal possession of everyone after specific periods in their development. Emphasis was placed on the importance of carrying forward the work already begun of securing teaching aids for small church schools.

Committee in Charge

Philadelphia: — Bishop Oliver Hart is the chairman of a committee that will administer the affairs of the Philadelphia Divinity School until a successor is elected to fill the place left vacant by the resignation of the Rev. Allen Evans as dean. The executive secretary of the committee is the Rev. Vincent F. Pottle and other members are the Rev. James M. Collins and Dr. Thomas S. Gates. The school will open as usual in the fall. Dean Evans' resignation becomes effective in June.

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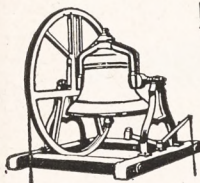
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Native Bishop

New York:—A fifth native born bishop for India was consecrated on May 6th when the Rt. Rev. Chera-karootu Korula Jacob became the bishop of Travancore and Cochin, succeeding Bishop Bernard C. Cornfield, resigned. The diocese has about 90,000 communicants, 126 churches and 52 native priests.

Seminary Commencement

New York:—Sixty-four students received degrees at the commencement of Union Seminary on May 16th. The highest degree awarded by the seminary, doctor of theology, went to Episcopalian William J. Wolf of Cambridge, Mass. The commencement marked the retirement from the presidency of the Rev. Henry Sloane Coffin.

Respond to Appeal

London (wireless to RNS):—Food supplies were dropped from planes in German-occupied western Holland following appeals by the Archbishop of Canterbury. He has recently received a letter from the synod of the Netherlands Reformed Church describing the plight of starving millions in the area.

Consecrate Church

West Palm Beach, Fla.:—Holy Trinity Church, built in 1923-24, was consecrated recently by Bishop Wing. The parish has had nearly a half-century of work and growth, culminating in the lifting of all debt on a property estimated to be worth \$250,000. The Rev. William S. Turner is the rector.

Young People

Davenport, Iowa:—There were 23 parishes of the diocese of Iowa represented among the 250 young people who met on successive Sundays at St. Paul's, Des Moines, and Trinity Cathedral here. Regional organizations were set up, looking toward a diocesan organization to be formed at a young people's conference in July.

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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. JOSEPH F. FLETCHER
THE REV. ALLEN F. KREMER
THE REV. WARREN MCKENNA
THE REV. WILLIAM B. SPOFFORD JR.
MRS. PAULINE F. SPOFFORD
Episcopalians of Boston, Massachusetts

In a speech on the Church's reconstruction and advance fund at our recent diocesan convention, Mr. Robert Jordan, director of promotion for the National Council, made certain remarks implying that good Churchmen should give money to the fund to prevent certain areas of the world's surface from being communized instead of Christianized. A number of us feel that Mr. Jordan raised a false issue and it disturbs us greatly to learn that our official Church representatives are using political prejudice to raise money.

The antithesis to Christianity is not communism but paganism. The late Archbishop William Temple once said: "Communism is after all a Christian heresy; fascism is of the devil." We feel that the thing that should disturb the Church is not communism but paganism and would like to point out that the Church's real enemies are the ideologies of the enemies of the United Nations and not the government set-up of one of our allies.

Mr. Jordan's moral right to make such an appeal was weakened, rather than strengthened, by a remark that it was not the sort of thing that he could put in writing but that he felt free to say it in his speech.

* * *

A LIFE LONG EPISCOPALIAN
Of New York City

The editorial *A Notable Consecration* (WITNESS, April 26) was splendid. I had the honor of hearing Bishop Harris at St. John's Cathedral in New York. In the last paragraph you suggest a wish which I have long held that more consecrations could be held in New York, Boston, Washington and other metropolitan centers. The consecration of Bishop Harris would have been a great stride in democracy if it had been held during the San Francisco Conference, and held at the Washington Cathedral as Bishop Dun suggested.

As I know your sincerity in this racial matter I wish that you might urge a Negro Bishop for New York. There are many men who qualify: the Rev. Shelton H. Bishop, the Rev. John Johnson, the Rev. Randolph O. King, all of New York; the Rev. Dr. Plaskett of New Jersey; the Rev. Dr. Hughes of Massachusetts, to mention but a few. The Roman Church I believe has eight Negro bishops. It might be well for us to elect more Negro bishops to serve here in this country.

* * *

THE REV. ALBERT J. M. WILSON
Rector at Greenwich, Connecticut

Evangelical and protestant Christians must feel deeply grateful to the Bishop of the Protestant Episcopal Church in the Diocese of Long Island for his observations and recommendations to the clergy of the diocese respecting Mr. Rockefeller's speech before the Protestant Council of the City of New York.

I had the privilege of listening to Mr.

Rockefeller's address and, while deeply moved by the sincerity and earnestness of his appeal, I was not unmindful of the fact that he scarcely did justice to the historic content of Catholic Christianity and therefore perhaps revealed that he has not seen too clearly the grave difficulties confronting us who are eagerly desirous and concerned about Church unity.

Bishop DeWolfe is privileged to move at the next General Convention of the Protestant Episcopal Church that it withdraw from association with the Federal Council of Churches of Christ in America. But I dare to believe that if he does his motion will be defeated.

The Protestant Episcopal Church has not conferred absolute powers upon its bishops, but has clearly defined their prerogatives in its constitution and canons, and it is clear from a reading of its Ordinal that upon its presbyters is conferred the same responsibilities for defending the faith as the bishops.

There are many who like myself are interested in Mr. Rockefeller's proposal even though we cannot subscribe in toto to his statement, and I wish to express my sympathy with his ideal and to lodge this protest respectfully but emphatically against the tone adopted by Dr. DeWolfe in his recent letter.

He, of course, may demur at one doing so who is not a clergyman of his diocese, but since he has suggested that my Church sever its relationship from the Federal Council of Churches of Christ in America, he has offered one and all the privilege of comment upon his utterance.

* * *

MRS. THOMAS L. FLEMING
Churchwoman of Akron, Ohio

Since THE WITNESS has lost the guiding hand of Bishop Johnson I cannot find any spiritual value in the contents; just articles to stir up feelings of one class or group against another and we who live in industrial areas can see and know enough of that. I always thought the clergy were supposed to be "a pattern and example" to others and to create unity among the people. Why not spend your energy in bringing people to church and getting rid of the sins of greed and selfishness which are the causes of all this disunity you try to stir up. Some of your theories sound very good but I wonder if you know anything about the practical side of some of these questions you write so fluently about. Read your ordination service once in awhile. I am sorry the magazine that was once a real Church paper has degenerated into a publication such as it is.

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