

The WITNESS

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JUNE 28, 1945

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AT CHRISTCHURCH

(story on page three)

MARRIAGE COUNSELLING

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.
Weekdays: Holy Communion 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.
11:00 a.m. Morning Service and Sermon.
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 and 11 A.M.
Daily Services: 8:30 A.M., Holy Communion.
Thursdays: 11 A.M., Holy Communion.

THE CHURCH OF THE ASCENSION
Fifth Avenue and Tenth Street, New York
The Rev. Roscoe Thornton Foust, 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

EDITORIAL BOARD: F. C. Grant, chairman.
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JUNE 28, 1945
VOL. XXVIII No. 44

CLERGY NOTES

ANTHONY, WILLIAM H., has become priest in charge of churches at Huntington, Monroe and Tashua, Conn., with residence at Monroe.
BULL, EDWARD, in charge of work at Melbourne and Eau Gallie, Fla., has resigned because of poor health.

FAY, ROBERT W., formerly rector of Christ Church, Warren, Ohio, is now the rector of Trinity, Columbus, Ohio.

FOULKES, MAURICE G., curate at St. John's, Stamford, Conn., is to be in charge of St. Philip's, Putnam, and St. Paul's, Plainfield, Conn., August 1. Residence at Putnam.

MORRIS, KENNETH C., formerly assistant at Christ Church, Philadelphia, is now in charge of missions at Brighton and Hamburg, Michigan.

NOSTRAND, GEORGE F., formerly on the staff of St. George's, New York, is now the rector of the Church of St. Philip the Apostle, Cleveland, Ohio.

ROSSMAN, RICHARD, has been placed in charge of the Church of the Holy Advent, Clinton, Conn., as well as being rector of Christ Church, Guilford.

SHRIVER, GEORGE VAN B., former missionary to India, is now the rector of Holy Trinity, Waterloo, Maryland.

SPOFFORD, W. B. JR., was ordained priest at the Good Shepherd, Boston, on June 23 by Bishop Lawrence of Western Massachusetts. He is in charge of the Good Shepherd and assistant in the diocesan social service department.

STRONG, JOHN C. F., was ordained deacon on June 3 by Bishop McKinstry in the cathedral at Wilmington, Delaware. After completing his studies at Episcopal Theological School he will be the assistant at St. Paul's, Camden, and St. Martin's, Hartley, Del.

TURNER, W. S., formerly in charge of Holy Trinity, West Palm Beach, Fla., has accepted the rectorship of Trinity, New Orleans, La.

WALKER, FRANK E., formerly in charge of St. Peter's, Kerrville, Texas, is now in charge of the Redeemer, Avon Park, Fla.

WHITEHEAD, WALTER Y., formerly rector of St. Peter's, St. Paul, Minn., is now the rector of St. Mary's, Mitchell, S. D.

WILSON, DONALD O., was ordained deacon on June 7th by Bishop Budlong at Christ Church Cathedral, Hartford, Conn. He is the vicar of St. Luke's, New Haven.

WING, JOHN D. JR., was ordained deacon on June 3 by Bishop Wing at St. Luke's Cathedral, Orlando, Fla. A graduate this year of the General he is to return in the fall as a tutor.

SERVICES In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
The Very Rev. Arthur F. McKenny, Dean
Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.

Weekdays: Holy Communion, Monday, Friday and Saturday 8 A.M. Holy Communion, Tuesday and Thursday, 9 A.M. Holy Communion, Wednesday, 7 and 11 A.M. Noonday Service, daily except Monday and Saturday, 12:25 P.M.

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

The Reverend John S. Higgins, Rector.

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

TRINITY CHURCH

Miami

Rev. G. Irvine Hiller, Rector

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

TRINITY CATHEDRAL

Military Park, Newark, N. J.

The Very Rev. Arthur C. Lichtenberger, Dean

SUMMER SERVICES

Sundays: 8:30, Holy Communion; 11:00 Morning Prayer and Sermon. Holy Communion First Sunday.

Wednesdays: 12:00, Holy Communion.
Thursdays and Fridays: 12:10, Prayers.
The Cathedral is open daily for prayers.

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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Head of Christchurch Tells of Running Small School

Tells of Special Advantage that a Small Church School Has for Student Members

By S. Janney Hutton

Headmaster of Christchurch School

Christchurch, Va.—Christchurch School for Boys, founded in 1921, is one of the seven Church schools sponsored by the diocese of Virginia. These schools are all under the general direction of a central board of trustees, but each is an independent unit with its own specific character and traditions.

I first visited Christchurch in May, 1943, when I motored the sixty miles from Richmond with Bishop Goodwin and two other members of the board of trustees. I was unforgettably impressed with its magnificent location on a hill overlooking the blue expanse of the lower Rappahannock River, with the attractive school property of level fields and rolling woodland, and with the delightfulness of the surrounding tidewater countryside. I recognized the community as an ideal place for boys to live. I was interested also in the fact that the school has facilities for a limited enrollment of only sixty boys; for I realized that in a unit of such moderate size the regimentation necessary in handling large groups could be fairly well eliminated.

Two months later I found myself settled with my family at Christchurch as headmaster of the school. I was fortunate in having experienced, capable, and enthusiastic teachers and other staff members join us at the school before the opening of the session in September. Together we have had two interesting and stimulating years in our co-operative enterprise of conducting the school.

We seek to make full use of the special advantages the school offers to us and its student members. In the class room we find it tremendously helpful to be able to work with groups of from ten to fifteen boys.

Each pupil is known intimately as an individual by all of his instructors. His interests are understood, and can be directed and developed; his difficulties are observed and studied with sympathy and understanding. Varied methods are followed in seeking to get his best accomplishment from each boy; at the same time the subject-matter of the curriculum is in no way experimental. It comprises those studies which have been tried and found successful in training young minds: English, mathematics, science, and the elements of at least one foreign language. The school offers the basic intellectual training requisite as a foundation for higher education and for practical living.

Christian teaching and its application are presented as a normal part of everyday life. The boys and masters assemble daily at the school Chapel for evening prayers, which are conducted once a week by the older boys themselves. On Sunday morning the members of the school attend the service at the local Parish Church, whose rector is also chaplain of the school. Each form follows a graded course in Sacred Studies, meeting once or twice a week for study and discussion of the Bible, the Book of Common Prayer, and the teachings, history, and traditions of the Church, and their application to life.

The fees are moderate; the accommodations are comfortable and adequate without being pretentious. The pattern of life at the school is one of simplicity and genuineness. But the most striking single feature is certainly the location. The grounds and general surroundings are nothing short of ideal. The chief attraction is the tidewater Rappahannock, on which the school has its

own waterfront. The facilities for sailing, boating, bathing, fishing, and crabbing invite safe and varied recreation during a large part of the school year. The acres of rolling woodland furnish a natural playground for all seasons. The boys develop interest in vigorous outdoor activities on the water and in the woods, as well as in the usual school sports on the athletic field. These natural facilities are supplemented with an excellent gymnasium, which is used when the weather is unsuitable for activities in the open.

COMMENCEMENT AT BERKELEY

New Haven:—Edward D. Myers, dean of freshmen at Trinity College and president-elect of Roanoke College, was the speaker at the commencement of the Berkeley Divinity School. There were about 150 persons who attended the exercises at which degrees were conferred upon six men. Receiving an honorary doctorate was the Rev. George I. Hiller, rector of Trinity, Miami, who is a contributing editor of *THE WITNESS*.

FOR SUMMER

★Because of the difficulty of securing and cutting stencils during wartime we will appreciate it if you do not ask for summer address changes. You are permitted to leave stamps at the Postoffice for the forwarding of your copy. If that is not convenient we will send an extra copy to your summer address, in which case kindly send us both your permanent and summer address and mark the notice "For summer only." As in former years *THE WITNESS* will appear every other week during the summer, resuming weekly publication the middle of September. All mail should be addressed to

The Witness
135 Liberty Street
New York 6, N. Y.

THREE NOMINATED FOR PENNSYLVANIA

Philadelphia:—The special committee to present not more than five names in nomination for the office of suffragan bishop of Pennsylvania, announced on June 12 that they would offer three names: Bishop William Remington of Eastern Oregon; Dean Charles W. Shreiner of Chester and Dean Chauncey E. Snowden of Germantown. The election took place on June 26th, too late for this number. The committee also announced that nineteen names had been placed before them for consideration, three from outside the diocese and the rest from within. Bishop Hart, in a message to the committee, stated: "I am perfectly willing to say that of the three men nominated from outside the diocese I think that the Rt. Rev. William P. Remington, bishop of the missionary district of Eastern Oregon, is the best choice for this diocese." We'll let you know what happened in our next issue.

LAYMAN HEADS SEMINARY

Berkeley, Calif.:—Ronald Bridges, moderator of the Congregational Christian Churches, is the new president of the Pacific School of Religion. He is believed to be the only layman ever to be president of a theological school in this country. He succeeds Arthur C. McGiffert who becomes the president of Chicago Theological Seminary.

NIEMOELLER CRACKS AT RUSSIANS

Moline, Ill.:—Martin Niemöller, German church leader, sent a message to the Lutheran synod meeting here through an army chaplain, pleading that American military forces in Germany be allowed to fraternize with the German people. He warned that Russian soldiers now in his country will win the German people for communism unless the Allies are permitted to assume a friendlier attitude.

"The greatest need at the present time in Germany," wrote the famous opponent of Hitler, "is not physical. That may come later. The greatest need is to help the German people to help themselves. At present they are very bewildered. Their faith and authority have been shattered. Their faith in God has been shaken. They are literally like sheep without a shepherd. In a status like this, any

offer of love is turned to like a drowning man grasping at a straw.

"So far, because of non-fraternization, the German sees little hope from America. The Russians, however, whom the Germans expected to find cruel and hard, have shown just the opposite traits. Every act of love from the Russians means a plug for communism. To be sure, the German people have heard about the awfulness of communism, but acts of love at a time like this will convince them that everything they had heard about communism previously was propaganda and lies."

Roman Catholic Church enjoys full religious freedom in Poland, but that existing laws have not been changed to give liberty to all religions. He said, for example, that registration of marriages, funerals and births at present can only be effected in the Catholic Church.

"This is an extremely important question from the viewpoint of Christian principles, which demand religious liberty," Dr. Johnson said. "That did not exist in old Poland. Such inequality is an unhealthy manifestation from the political and religious viewpoint."



The family of the Rev. William H. Kirk, rector of St. John's, Buffalo, have fun singing hymns even if Dad is not there to add his heavy baso. Shown with Mrs. Kirk are Mary Judith, the smallest; Susan Riker, at Mrs. Kirk's right, who is six, and Nancy Mahon, nine

PACIFIC GRADUATES EIGHT MEN

Berkeley, Calif.:—Eight men were graduated from the Church Divinity School of the Pacific on June 7th. Bishop Remington of Eastern Oregon gave the commencement address and honorary doctorates were awarded to Dean Edwin S. Lane of Phoenix, Arizona, and the Rev. Lansing Kempton of Trinity Church, Portland, Oregon.

PROTESTANTS LACK FREEDOM

Moscow (wireless to RNS):—Dr. Hewlett Johnson, Dean of Canterbury, says that the problem of religious freedom in Poland will be discussed when a freely-elected Polish Parliament convenes.

Following an extended visit to Warsaw, he reported here that the

ENGLAND DEVELOPS WOMEN'S WORK

London (wireless to RNS):—Founding of a central college for the training of women church workers will be proposed at the next meeting of the Assembly of the Church of England. It will be recommended by a committee appointed by the Archbishops to study the matter.

ENGLISH BISHOP IN FINLAND

Stockholm (wireless to RNS):—Bishop Basil S. Batty, in charge of Anglican Churches in North and Central Europe, joined with the pro-Nazi Baron Carl Mannerheim, in welcoming the new Archbishop of the Lutheran Church in Finland, Aleksii Lehtonen.

A Former Missionary to China Says Work Flourishes

The Rev. James Thayer Addison Also Declares That Correspondent Gave Incomplete Picture

By S. Harrington Littell

Retired Bishop of Honolulu and former Missionary in China

New York:—As a former resident in central China for a generation I cannot let the statements and the implications of Richard Baker's article on Christian work in China (WITNESS, June 7) pass unchallenged. He wrote as a correspondent for a press service and therefore has a wide circle of readers. His approach is one-sided and strangely uninformed. Basically it is imperialistic. He does not envision the real object of missionary work which is the founding of an indigenous Chinese Christian Church, nor does he indicate the method of reaching this objective nor the measure of progress already made. To him everything seems to depend on "foreign"—that is, non-Chinese—missionaries and he aims to tell "the story of what is happening to Christian missions in this country. The missionaries are leaving China. So thoroughly is the China scene being cleared of foreign missionaries that virtually no missionary work will be carried on here until the war is over or the necessary permits are granted again for Christian workers to enter the country."

Does Mr. Baker know nothing of the founded, already accomplished, of self-governing branches of the Church: the (Episcopal) Chung Hua Sheng Kung Hui, for instance, and the (Presbyterian) Church of Christ in China? Does he really think that "foreign leadership" is essential to a Chinese branch of the Church Universal; a branch already deeply rooted and spreading under native leadership? All Christian communions can tell of trained Chinese missionaries. To speak for the Anglican Communion it is not out of place to mention that there are at present nine active Chinese bishops, of whom Bishop Y. Y. Tsu recently received with enthusiasm in this country and England is one, with hundreds of Chinese priests and deacons, many doctors and nurses and a large staff of trained school and college teachers. These carry on,

many as refugees from Japanese aggression, continuing schools, hospitals and churches, with or without proper buildings and equipment. There is no finer example in all Church history of courage and stability under war conditions and invasion than the cheerful and the open adherence to their faith—The Faith—on the part of Chinese Christians and their "foreign missionary" associates.

What do they think about Mr. Baker's main contention that the absence of the majority of American missionaries (he does not mention at all English, Canadian, Scotch Churchmen, as well as those from continental Europe), has brought about what he calls "the decline of the missionary movement in China today." Do the trained and skilled Chinese leaders, who out-number the "foreign leadership of the Christian Church" many times over, count for nothing? Are the Christian laymen quite negligible? Dr. T. V. Soong for instance; and Dr. H. H. Kung, direct descendant of Confucius by the way; and Dr. T. Z. Koo. Likewise Dr. Chen-tung Wang, Yale graduate and former minister of China to Washington, and a long list of others, well known in Church and state? They will not be ruled out as an integral part of the world wide ecumenical Church any more than they will accept any longer a secondary place for China in the international life of the world. Mr. Baker's ideas are at heart, it seems to me, imperialistic, ecclesiastically as well as politically and nationally.

The word "decline" used by Mr. Baker might be replaced with "slowed-down." Without missionaries from outside China's vast areas will be covered more slowly in the spread of Christianity; leaders from among the people will be trained, in numbers, less rapidly and the contacts between Chinese Christians and Christians around the world will be less frequent and close. The missionary is a first-rate con-

tact man between inhabitants of lands where he serves and the rest of us in presenting all that is best in our way of life; our ideals of law and government and in all true human relationships. Missionaries are urgently needed in China but are not essential to the existence and spread of the Church there. They are invaluable but not indispensable. All of the people put together (a rapidly diminishing tribe in America) who "don't believe in foreign missions," cannot stop the progress of Christianity anywhere — certainly not in China.

What Mr. Baker says about missionaries having "suffered greatly" is true. But has Mr. Baker ever heard them whine? Has he found many who are not eager to return to China at the first possible moment? Such experiences as he describes are neither new nor unexpected in the labor of extending the realm of Christ through the years,



There are three and a half million Christians in China, like this student, who are carrying on the work of the Church today

and in China in our day have not equalled the suffering and death of Christians under persecution repeatedly in history. In our life-time, even in China, there have been worse times than the present for the Church. The Boxer outbreak in 1900 caused the death of over 260 "foreigners," nearly all missionaries, and something over 11,000 Chinese Christians.

Mr. Baker's report says missionaries "have seen their flocks evaporate into thin air." Why not say, have seen them move from the scenes of cruelty and warfare into the at-

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mosphere of more congenial climes, to seek shelter from the storm, hidden until the time comes when they can return home? In this sense "dispersed," they have taken their religion with them. Result: new converts, even whole congregations, have been gained to the Church of the dispersion. The Christian mission field is amazingly fruitful even in these destructive years and is as promising of rich spiritual harvest as any other part of Christendom.

Also writing on this same article by the correspondent for Religious News Service is the vice-president of the National Council, the Rev. James Thayer Addison who is in charge of the overseas work. He writes:

"So many people identify Christian missions in China with Christianity in China that the article *China Missionary Field is in a Very Bad Way* in your June 7th issue ought to be promptly supplemented if readers are not to retain a seriously wrong impression. The correspondent whose article you reproduce gives a full and probably accurate account of the extent to which foreign missionaries have been withdrawn from China, leaving today only one sixth of those who were active before 1937. This forced migration of missionaries is his only topic, and the picture he paints is true as far as it goes. But he deals only with the negative factor in the present situation, and he completely ignores the positive factor — the Chinese Church and its leaders. Indeed the average reader would naturally conclude from the article that Christianity in China is near collapse. As a matter of fact, however, the departure of thousands of foreign missionaries has provided an unexpected opportunity to prove in the most superbly convincing fashion that the Christian Church in China has grown to maturity and can carry on with vigor and success under its own Chinese leadership. Vastly more important for general information and for future world history than the necessary retreat of five-sixths of the missionary forces is the notable fact that in all the occupied areas seventy or eighty per cent of the evangelistic and institutional work of the Church continues to be maintained.

"If the Chinese are to be believed, missionaries are still valued and useful; but the Chinese Church, which calls for more of them, can no longer claim that they are indispensable. Thanks to the vitality of more than

three and a half million Chinese Christians, Christianity is flourishing today in China; and to proclaim that the 'missionary field is in a very bad way' is to betray an attitude that was antiquated a generation ago — the attitude which sees the missionary as the central figure, surrounded by obedient native helpers and a handful of obscure converts.

"If an Episcopalian wants to view the situation in its true proportions, he may add to the broader vision of Chinese Christianity as a whole the picture of our own Anglican Communion, the autonomous Chung Hua Sheng Kung Hui, with its eight Chinese bishops and its staff of clergy in which Chinese outnumber foreigners eight to one. That is symbolical of the degree to which Christianity is at home in China and it explains why the fortunes of Christianity in China do not rise and fall with the arrival and departure of foreign missionaries."

PRESENT LARGE CLASS AT MIAMI

Miami:—Bishop Wing confirmed 98 at St. Agnes here recently, the class being presented by the rector, the Rev. John E. Culmer. The large church, with a seating capacity of 1000 was overtaxed. The Bishop also blessed a number of memorials, including windows to the memory of Bishop Gray and Bishop Cameron Mann. Since he took charge of St. Agnes sixteen years ago Mr. Culmer has presented 1389 for confirmation and has developed the mission into one of the largest and most active parishes in the diocese. He was also appointed archdeacon of the Negro work of the diocese several years ago.

THE MONEY KEEPS ROLLING IN

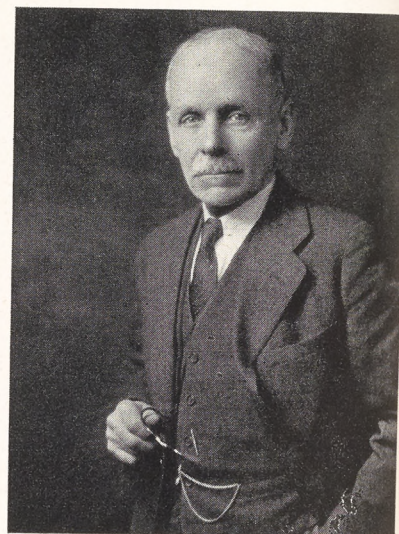
New York:—Record-breaking receipts are reported by the Department of Finance of the National Council, the percentage of receipts to amounts due being the highest on record, 130%. Allowing one month for collecting, the amount which should have been received by June 1 was \$619,671. Actual receipts total \$808,701. During the month of May collections amounted to \$250,461. Reports on the Good Friday offering continue to be gratifying also. To date \$45,839 has been received, slightly over the amount on June 1 a year ago. During May \$13,944 was received for the offering.

A NEW BISHOP ENTHRONED

New York:—Announcement is made here by the National Council that Bishop Anthony B. Elliott, formerly assistant Bishop of Dornakal, India, was enthroned on June 16th as successor to Bishop Azariah.

CONSECRATION AT ALBANY

New York:—The Rev. Frederick L. Barry, rector of St. Luke's, Evanston, Ill., is to be consecrated bishop coadjutor of Albany tomorrow, June 29th. The service is at the cathedral in Albany, with Bishop Tucker as consecrator and Bishops Oldham and Shires as co-consecrators. The sermon will be by Bishop Conkling of Chicago.



Admiral Reginald R. Belknap, U.S. Navy Retired, has performed a notable service as the treasurer of the General Theological Seminary

CHURCH WOMEN BACK FEPC

New York:—The executive committee of the United Council for Church Women has sent a communication to state presidents urging them to do everything possible to get Church women to send telegrams to Washington supporting the Fair Employment Practices Committee. At the present time there is the possibility that the appropriation will be dropped which would mean that the present agency would go out of business June 30th. The telegrams should be sent to President Truman, Senator Alben Barkley, majority leader, Senator Wallace White, minority leader, and your own two leaders.

Peace Time Conscription

THE Congress of the United States is soon to be called upon to decide an issue that represents a complete break with the jealously guarded tradition of this nation; the issue of peace-time military conscription. It is one that must be met realistically and not emotionally; in terms not of the present alone but of the long future. Will conscription keep the peace for us? Has it done so historically? Will it be good for our young men? These questions are answered in the affirmative by those who favor it and they merit careful scrutiny.

The May Bill calls for the training of our boys for a year when they reach the age of 17 or 18. About 1,250,000 fall into this group; perhaps a fourth of them will be found to be defective physically or mentally and so ineligible to receive the "benefits" of this training. From the strictly military point of view the value of this form of education is very debatable; Major George Fielding Eliot told the house military affairs committee that two years of service would be the least one could expect to be necessary to train the modern soldier properly. It is important to remember that modern war is not as dependent upon masses of men as it is upon highly trained specialists, technicians, engineers, aviators, etc. A year would not suffice for these; they would have to be maintained in a separate category as a permanent military establishment — along with tens of thousands of officers and instructors. The cost is estimated to be up to four billions of dollars annually! It is hardly necessary to mention the other great factor, yet it is often overlooked; the creation of a huge industrial system devoted to producing military supplies only. Conscription alone is a completely futile method of achieving security.

Historically, no nation has yet been immune from attack because of enforced military training. Poland, Norway, Belgium, the Netherlands, France, Greece, Russia, Yugoslavia all had conscription; did this deter Hitler? In 1914 Germany launched its legions against France and Russia; conscription was no prevention of war. France has

had twelve wars and Germany ten while under this system. Yet it is supposed, by its ingenuous advocates, to prevent war. Wrote Hanson W. Baldwin, noted military analyst, "Historical experience does not support this . . . Conscription has never stopped war nor made war less frequent." Conscription does one thing inevitably; it forces other nations to adopt a similar method of "protection" — and the race of Mars is on.

As to whether it is beneficial to youth at a critical period in character formation and when a normal environment is imperative, there can be little doubt. As Christians we are committed to one obvious thing by conviction and experience; integrity, self-reliance, discipline are not inculcated by external strictures; they spring from within. The June number of *The American Magazine* gave the results of a poll of outstanding specialists and leaders in the field of youth; 16% thought military training good; 26% were doubtful and 58% were convinced it would be definitely harmful. Among others (including many Church groups) the educational policies commission of the National Education Association and the American Association of School Administrators, the National Congress of Parents and Teachers

"QUOTES"

THOU silent light, redeemer of the world, who are encircling the whole earth with thy love, we hear thy prayer from the cross: Father, forgive them. In the name of that all-forgiving love, we ask our father in heaven to grant his and our enemies eternal peace. Lord, forgive those who are shedding innocent blood, and causing us untold suffering, advancing at the cost of their brothers' agony. Lord, judge not those who persecute us. Let our prayer help on the work of reconciliation among those whom our feeble witness to our faith stimulated to opposition to Christianity.

—A Prayer found among the possessions of Red Army soldiers taken prisoners.

have come out strongly against the proposed alteration in our American way of life. Surely they are better able to exercise judgment in this realm than our militarists!

If we want a short-cut to the prevention of unemployment, this regimentation of our youth will undoubtedly do it to some extent; the Nazis found it so. If we are eager to form an officer caste and a militarism that will have a profound psychological effect on our democracy, this is the way to accomplish it. We have the experience of Germany, Italy and France (remember the Dreyfus case?) to guide us.

In fear of what specific nation do we undertake this complete break with our past? Germany? Japan? China? Great Britain? Is there no other way to protect ourselves against the former two, and do we contemplate war with the latter? It must be Russia then — as several of our less as-

tute but none-the-less forthright newspapers and statesmen are seeking to convince us.

It would seem as if men were again engaged in the tragic and disastrous habit of dealing with symptoms rather than striving to cure the root of the disease. It may be that conscription will one day — God forbid! — become necessary; if it does we will accept it with the reluctant determination we accepted our role in this war. But if it does, let us be honest about it and admit quite frankly that our sons have lately died in vain, our sacrifices counted for nothing, and that all we can hope for is to get ready for future wars which can only issue in the destruction of civilization.

Fortunately there is an alternative, not an easy one but worth all we have to give; to persist in our determination to create a strong international organization with appropriate police powers. By putting our professional army on an economic level that will attract men there should be no difficulty about this latter. A second requisite is to begin to work now for disarmament on a world-wide scale and to mean it — as we pledged ourselves to do after the last war and as Russia offered to do (and was ignored) in 1927. We know full well where the old ways have led us. Peace demands new ways with faith, courage and daring. Has America these qualities? If we believe we have let us make known to our Congressmen that it is our will to continue in the American tradition, and not to adopt one of the methods that have brought Europe to its crucifixion.

A Really Long View

YOU can do a lot of things with ten million dollars. Support the missionary work of our Church, for example. With ten million dollars you could double the work projected under the Reconstruction and Advance Fund. You can also buy yourself "the longest unbroken vista in Christendom." That's the way the Bishop of New York wants to spend ten million dollars, so that anyone stepping inside the Cathedral of St. John the Divine can look farther under one roof than in any other church in the world.

It reminds us of the slogan they had in Detroit some years ago, "A Greater Detroit." When one of the residents of that city was asked what it meant he said he wasn't sure but he thought it meant greater than Cleveland.

We shall watch the campaign for raising this money with great interest. The Cathedral of the diocese of New York is asking for ten million dollars, the Episcopal Church is asking all her members for only half that much to rebuild devastated buildings in the mission field and to meet a few of the waiting opportunities in the world. It's all right with us if Bishop Manning wants to rearrange the stones on Moringside Heights and break a world's record, but if ten million is avail-

able for that then we suggest that the same people take on an equal figure for the Reconstruction and Advance Fund. That will give the Church ten million to start with and we'll go on and raise our proposed five million and then we will really be in a position to take a long view in the Church.

Red Wraith Over America

A SPECTRE haunts America, not Europe this time, and those who see the ghost extend all the way from the Knights of Columbus to the clamorous Congresswoman from Connecticut. Communist infiltration is apparently running riot to such a degree that even war with Russia is being advocated. For our part we would like to draw attention to the latest piece of Soviet influence. It has recently been reported that the true magnetic North Pole is no longer in northern Canada but between 200 to 300 miles to the northwest in the Sverdrup Islands of Soviet Siberia! This is going too far especially if we still have enough gumption to note the subtlety of this latest move — the Empire Air Navigation School of the R.A.F. has been the front which has been used to put it over on the people of the Americas. Are we going to sit by and allow all world navigation, air as well as water, to be put under the grasping control of the Kremlin?

The whole thing is absurd — if it were not so serious. Those who would like to maintain control in America are worried by the determination of people's groups, supported openly and courageously by the U.S.S.R., to maintain and advance the control over their own countries which they have won during the war at the cost of their own blood. At the same time their pet spokesmen hasten to tell us that there are really no conflicting interests between the Soviet Union and the United States. The trouble, therefore, must be sought in our domestic situation. Our conservatives do not so much fear Russia abroad as they do at home. They are afraid that their control of this country will be challenged in the postwar world when Soviet socialist full-employment will be contrasted with a depression in this country which can be avoided if these same people show a willingness to merge their own interests with those of the country as a whole. By their anti-U.S.S.R. propaganda they are preparing for the day when the issue will become critical in this the U.S.A. The American people must be steered away from any desire for controlling their own destiny. This Red-baiting was called fascist in Europe but we supposed that to label it such now is un-American. Let us put an end to this silly Soviet phobia not because we would encourage communism in Europe but because we are not afraid of it here in America. For this country we really have something better if we will not allow our gaze to be diverted by far away phantoms.

Marriage Counselling

by William E. Crane

*Pastor of the Ruffner Memorial Church
Charleston, West Virginia*

I FEEL very much like a man caught walking in his sleep on some prominent residential street—motivated neither by reason nor by judgment, but propelled by the powerful and unconventional forces of the Freudian realm of subconscious desire. This, however, is not an altogether scientifically accurate statement, for I must confess that at least a part of my motivation is entirely conscious—namely, the long-time interest and deep-seated longing for the day to come when the medical, sociological, educational, and spiritual forces of the community should unreservedly and voluntarily unite their resources for the purpose of improving the vital relationships which find their roots and fruitage in the homes of our land.

It does not take superior intelligence nor does it require extensive research to convince us that this is a day of tremendous struggle and emotional tension in the lives of countless people. Evidences of this fact are available to anyone interested in those with whom he rubs elbows every day. The business executive is made aware of the situation as he confronts irritable, anxious, harassed employees. Strikes, discontent, friction, inefficiency, lost time from work are all related to the hyper-tension of our time.

Law enforcement agencies are continually reminding us of the critical upswing of juvenile delinquency. The courts fill their records with divorce suits. More than half of our hospital beds are occupied by persons suffering from emotional or other psychophysical symptoms. Disciplinary problems in the schools have led educational leaders to completely rethink the whole theory and practice of educational methods. Even national leaders find themselves confronted with international situations which have grown out of maladjusted or warped personalities who shape the policies of their nations.

In all these problems we recognize the fact that, ultimately, each one springs from the personal element. Political leaders who mould the destinies and policies of nations, are after all individual persons who have arrived at their slant on life through the process of education in home and school.

Who can doubt that the "mixture of aggressive, antisocial, as well as submissive, neurotic symp-

toms" of Adolph Hitler is traceable to the emotional instability and immaturity of his father, together with the resulting unhappy marital adjustment between his parents. Certainly the soil was prepared and fertile for just such a son as Adolph became. What other results might be expected from a home where the father is unsettled, immature, short-tempered, and the mother gullible, physically ill, and over-indulgent?

But such tragic situations are not confined to the shores of the Danube nor to the homes of the sons of illegitimate Viennese fathers. They are as common to the shores of the Kanawha and the Ohio as to the Danube. They are all around us and every one of them presents both a challenge and a threat to society, and to us who are its leaders.

If the statement of Dr. Coghill is true that "the unwanted or rejected child is destined on the average to show strong aggressive traits, to be hostile and antagonistic towards those with whom he must have dealings, and to develop tendencies which may lead to delinquency or other forms of crystalized unhappiness," then surely there must be a place for sane marriage counselling motivated by high and pure Christian motives.

During my experience of some twenty years as a pastor, I have seen many heart-breaking and tragic results of ignorance, fear, emotional instability and maladjustment between parents, between parents and their children, and between the children themselves. Some of these cases have led me into homes where unsanitary conditions, little schooling, disease of mind and body, and deterioration of spiritual and moral factors have been the source from which have sprung children who have become inmates of reformatories, causes of wrecked marriages, and other antisocial conduct. Time and again, when I had done everything that my specialized type of training enabled me to do, I have had to admit that my efforts were inadequate. If I could only have had the cooperation, advice and aid of a skilled physician! If the school authorities had been better prepared to understand and deal with so warped a mind as that of this boy or that girl! If someone familiar with the ways of social adjustment could only have been called in to share in the task and responsibility! How different might have been the outcome! But where could

FOR RECONSTRUCT



RECONSTRUCTION. From Zamboanga to Appari, practically the entire fabric of the Church's Mission in the Philippines is in ruins. In China the destruction has been great and will mount as the Japanese withdraw. Reconstruction is imperative.



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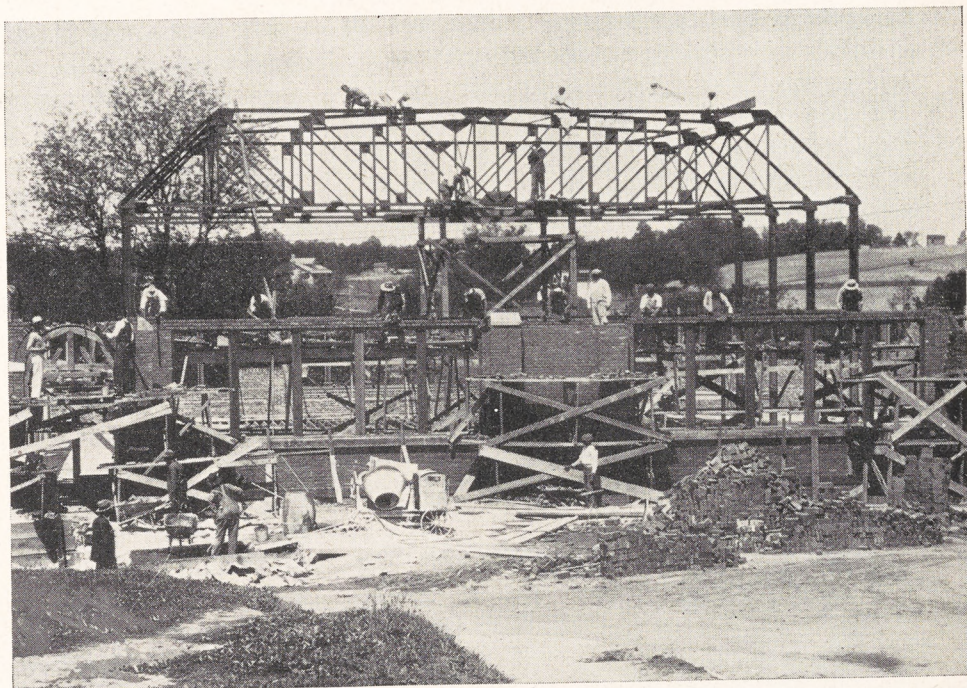
The Reconstruction and Advance Fund is a Christian challenge of the day in this generation. It has a first objective. The first is the creation of a new appreciation for the mission of the Church is doing throughout the world. The second is the raising of a million dollars for reconstruction work in the mission field. The third is the vision of a new world, entirely dependent upon the first objective.

Your parish will want to have share in the Reconstruction & Advance Fund, a united effort to form a fund which will make it possible for that Mission in the coming days of peace. The effectiveness of the fund as every Churchman is fully informed about the following the monthly emphases listed at the bottom of the page to inform their people.

RECONSTRUCTION & ADVANCE FUND 281 F

CONSTRUCTION AND ADVANCE

struction and Advance Fund is the
challenge of the Episcopal Church
generation has a two-fold purpose.
is the reason of a deep feeling of
missionary work the
s doing throughout the world. The
is the basis of a minimum of five
dollars for reconstruction and ad-
work in mission fields and is en-
dependent on attainment of the
objective



ADVANCE. The postwar years will bring the Church urgent opportunities to go forward in its Negro work and in strategic non-war areas such as Liberia and Latin America. To meet these opportunities requires adequate buildings and equipment.

to share in the Reconstruction and Ad-
effort to inform all Church people more fully
the value of the Church's Mission, and to raise a
it possible that Mission to play a vital role in the
The effectiveness of that Mission will be increased
is fully informed about the Church's work. Parishes
ly employed at the right will be helping to



MONTHLY EMPHASES

MAY
The Philippines

JUNE
China

SEPTEMBER
Negro Schools

OCTOBER
Latin America

NOVEMBER
Liberia

JANUARY-FEBRUARY 1946
Parish Canvass

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THE WITNESS, June 28, 1945

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one turn for such aid? Time, understanding, mutual respect, and willingness to cooperate were factors which entered into the situation. If only the medical, educational, sociological and spiritual leaders of the community could unite to solve this case before it was too late!

In confronting such a situation, and in seeking such an idealistic solution, we are not unaware of the variety, multiplicity, and complexity of the problems and obstacles involved. Professional techniques, ethics, ambitions, and jealousies come into the picture with all their limitations, threats, and fears. The range of personal and professional aims and motives is such as to give us pause for deliberation and caution as we propose such an enterprise in the interest of marriage counselling.

The well-trained physician may properly hesitate to commit himself wholeheartedly to an undertaking which promises to consume all-too-valuable time in rendering professional services where the financial return is incommensurate to the time and skill involved.

The professional sociologist, knowing as he does the importance and influence of the social environment upon the individual, and feeling the pressure and need for economic and governmental relief, may find it difficult, if not distasteful, to merge his efforts or expend his energies on such a joint task as we have in mind.

The educator, while interested in the home situation of his pupils, finds more and more demands upon his time through the regular curricular activities, and less and less opportunity for home visitation, or domestic counselling. Time and means for even the routine psychological tests now available for the school room, are at a premium, much more so the personnel and facilities for applying the results of such findings to individual needs.

As for the clergyman—and I speak feelingly here—he too often finds himself torn between the ever-present demands of administrative routine, community projects, pastoral responsibilities, and pulpit standards. To ask him to undertake a co-operative program of marriage (or domestic) counselling, is to expect more than he feels he can do.

Aside from these obvious limitations among the professions mentioned, we must admit that there are other and hidden obstacles which defy those who would propose such a venture. Among these are convictions, opinions, and conflicting philosophies, not to mention a variety of techniques which seem to run counter to those of other professions.

For example, there is the clergyman who insists that he has no proper concern for the social problems and procedure of the social worker; and the

social worker who considers all clergymen to be hopeless victims of gullibility. Or here is the physician who interprets all social and personal reactions and behaviour in terms of glandular secretions, and therefore resents the approach and methods of the clergyman and sociologist.

My dream and hope is that the time may soon come when we of the clergy are able to distinguish more clearly between moral and physical, social and spiritual causes of domestic problems and personality deficiencies. Until that time arrives we shall be to a degree ineffective and inadequate in the accomplishment of our goal.

But I would not for a moment imply that the minister is more guilty in this respect than is the physician, educator, or social worker. All these professions come in for their share of guilt at this point, and until a higher degree of discrimination and mutual appreciation is achieved, we shall be handicapped in the task of domestic counselling.

WE NEED—and must have—a deeper sense of mutual dependence, and a higher concept of professional responsibility. To attain these we must first count the cost—for cost us it will! We shall be misunderstood, criticized, perhaps condemned by some of our clientele. We shall find ourselves called upon to contribute time and skill to those whom society may consider to be of little importance or worth. We shall be imposed upon by the inconsiderate, plagued by the ignorant, and haunted by the unfortunate, but the prize is the reclamation and rehabilitation of human lives. As these are brought to emotional stability, wholesome living, and personal maturity, we shall find that we have made a lasting contribution to the society of which we are a part, and to the world in which we live.

But to call your attention back more specifically to our subject, it is my contention and conviction that, if marriage counselling is to be done it can best be accomplished by harmonious, voluntary, and enthusiastic co-operation between the interested professions, especially the four mentioned above. Before this ideal can be realized, definite steps must be taken to increase mutual understanding and strengthen mutual appreciation between these professions. As proof of this statement I need only cite your attention to the conflict and open opposition which the Planned Parenthood Federation of America has received, and continues to receive, from the Roman Catholic Church. Such opposition is too important to be ignored, but it is not too powerful to be counteracted if and when leaders of the four major professions attain a degree of mutual understanding, agreement, and co-operation which we are proposing.

That these professions must work together for the welfare of the homes of America is argued by the fact of the unity of purpose and of goal which these professions mutually seek to accomplish. The very nature of the human material with which we must work, requires us to combine our energies and skills to this end.

To illustrate my point, may I be pardoned for paraphrasing a familiar Scripture passage? "The physician cannot say unto the clergy, I have no need of thee: nor again the social worker to the educator, I have no need of you. . . . Nay, much more those professions of the community, which seem to be more feeble, are necessary." In fact "there should be no schism among these professions; but the professions should have the same care one for another. And whether one profession suffer all the community suffers with it; or one profession be honored, all the community rejoices with it."

As Dr. Charles A. Ellwood, the sociologist, says: "We shall not succeed in straightening out our social life by straightening out simply our economic system, or our government, or our religion, or our sanitary conditions; nor shall we succeed by paying attention merely to one of these at a time; for the social life is a unity. . . . We need a synthesis of social movements as well as of social theories."

If this is true of society in general, it must be true of the family in particular. Here, in the needs, problems, and potentialities of the home we have need for the closest cooperation between those who are equipped to offer aid through counselling. The best results cannot be obtained by the physician if, unaided and directed, the patient is suffering from chronic exhaustion or depression as a result of religious frustration or spiritual repression.

The clergyman cannot expect sound and dependable adjustment on the part of his parishioner whose whole attitude is affected by an over-active thyroid.

How can the educator achieve satisfactory results when the pupil is limited by a sense of inadequacy and insecurity resulting from maladjusted and socially immature parents?

Here, then, is our dream of the working basis upon which to build our program of marriage, or domestic, counselling. To achieve it we need in the state, and in our local community, a kind of Marriage Counselling Bureau where individuals of all ages, as well as couples contemplating marriage, or those already married, may seek intelligent guidance and counsel from a competent staff of physicians, educators, social workers, and clergymen.

Once a staff is formed, it should be provided with such equipment and tests as may enable it to make a four-square appraisal, of personality profile, of every person involved in the construction of human personality and happy homes. Through the guidance of these specialists curricular will be provided, and assistance rendered to individuals and homes toward the formation of a balanced program or design for living.

As we undertake such a proposal we shall discover a variety of procedures. Each community must choose that one which seems most practical for it. One suggestion may stimulate further thought and research.

First, let a group of interested physicians, social workers, educators and clergymen meet together to consider the needs and resources for marriage counselling in the local community. Once this is done steps should be taken toward the enlistment of other leaders in these fields who will agree to participate in such a program.

Having enlisted this enlarged group of volunteer workers, a program of community education setting forth the need and resources for marriage counselling should be arranged. Pastors in their churches, educators in their school rooms, physicians in their offices, and social workers in their visiting will be constantly alert to discover sources of conflict and maladjustment, and promptly establish contact between parent and pastor, wife and physician, father and school teacher, young person and social worker as the facts in the case may demand.

To improve techniques, increase understanding, deepen cooperation members of these professions will need to meet frequently to consider aims, methods, approaches, and procedures which will best accomplish the desired results among the individuals and families under their care. Reading, study, observation, and practice will add to the store of knowledge and efficiency of operation as together we face the task.

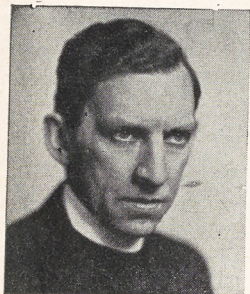
In the light of the mass of statistics and tragic facts that come to us from a world community which is in the throes of a great upheaval; in the presence of human wreckage which might have been prevented; in reach of knowledge and methods which could greatly relieve much of the burden of crime and personality disintegration; shall we not fully and freely offer such skills, technique and experience as the several professions have acquired, and offer them unitedly that men, women, children, and America may be saved? Such, it seems to me, is the task, and such the challenge of Marriage Counselling which lie before us today. Have we the courage, energy, vision and willingness to undertake it together?

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Talking It Over

By
W. B. SPOFFORD

THERE have been pieces in this column about phases of the United Nations Conference; the issues; the personalities; the side shows; the opposition groups. Above all it has been stated from the beginning that the fifty nations represented in San Francisco would succeed in doing what they gathered to do: write a Charter establishing a World Organization to maintain peace and remove the causes of war. This Charter will be an accomplished fact probably by the time this number of THE WITNESS reaches you.



This does not mean however that the job is done. The Charter has to be ratified by the governments of the fifty nations represented here. Our task is to see that the United States Senate ratifies as speedily as possible. There is every indication that the President will present the Charter to the Senate immediately upon the signing of the document in San Francisco. That there are forces already at work urging delay goes without saying. It is their opinion, as one Senator who opposes the World Organization has suggested, that delay will give the opposition a chance to play up petty squabbles between nations, becloud the issues, destroy the confidence of the people and thus defeat the painstaking job that has been done at the United Nations Conference.

It is our task to see that this does not happen. This can be done by insisting in our conversations that San Francisco did accomplish what it set out to do — write a Charter for a World Organization. It is a start for world unity which can be improved as things develop over the years and nations and peoples learn to trust one another.

Above all we must write our Senators urging them to vote for ratification, and that speedily. It is obvious that the Senate cannot take up, point by point, the many matters that were settled, often with great pain, in San Francisco. It is a take-it-or-leave-it affair, with changes and improvements in what is admittedly an imperfect document to come through a process of trial-and-correction. We are going to hear a lot about the Monroe Doctrine; about U. S. sovereignty; about the rights

of small nations; about lack of freedom for colonial peoples; about how we are suckers for the Russians. These cries will be raised by the same old crowd that has from the beginning tried to prevent that unity in peace which the United Nations attained in war. Some of them are sincere perfectionists who would rather have no world organization than an imperfect one. Some are Socialists, followers of Norman Thomas, who are blinded by their hatred of the Soviet Union. Some are pacifists who declare that if the world cannot immediately disarm totally that the whole thing comes to nothing. And there are many opposed who are fascists or semi-fascists, who are convinced that the privileged can maintain their power in this world only by driving a wedge between the Soviet Union and an American-British alliance.

These forces will be busy working on the thirty-five Senators who are today listed as "doubtful." That is the figure as near as I can get it from the best informed people I know. Thirty-five Senators who today do not know whether they will vote for ratification of the Charter or not. If all thirty-five vote against ratification, with the entire ninety-six Senators voting, there would be sixty-one votes for ratification and thirty-five against—several votes short of the necessary two-thirds.

So take no chances. Write your Senators. Urge—demand is not too strong a word—that they vote promptly to ratify the Charter.

New Books

***Excellent

**Good

*Fair

****Flight to Destiny.** Edited by Ruth Isabel Seabury. Association Press. \$1.25.

Those who had the privilege of knowing the late Theodore Carswell Hume will cherish this precious memento of his eager and devoted life. Those who never knew him will gain inspiration from it. It is first a brief account of his life and work and of his devotion to the cause of the World Council of Churches, written by the editor. Then follows a biographical sketch by Dr. Douglas Horton, ending with his death when the civilian plane in which he was flying to Stockholm was shot down off the Swedish coast and Ted was killed. Then follow a number of extracts from his journal and family letters. But the bulk of the book is made up of worship services, litanies and prayers composed by Dr. Hume. Young as he was, and just starting, one might almost say, on his career of service to the ecumenical church, he has left behind him a momentum of enthusiasm and devotion which will certainly travel on in the lives of all with whom he came in contact.

—F.C.G.

Chaplain Leslie Glenn Urges Material On Ministry

Declares Men are Interested but that There Is Little Worthwhile Material to Give Them

Edited by Rita Rubin

In the Pacific:—How far a sailor gets behind with news from home is indicated by a letter just received from Chaplain Leslie Glenn who



writes: "I note that the Giants are in first place. Where are the Yankees? Bob Feller was on here (the ship Glenn is on) for quite

awhile and we became close friends. Wait until Cleveland plays Washington after the war. Box seat for Glenn."

What the Chaplain was writing about particularly was the desire of so many men in the service to think of the ministry as a vocation after the war. In an open letter to the Rev. Frederick Fagley, vice-chairman of the army and navy commission, Commander Glenn states that "thoughtful chaplains I talk to, who are with men who have not seen their families in three or four years, believe we have a whole generation of men ready to listen as never before to the call to the ministry." The reasons for this, he thinks, are that their old jobs are gone and they don't want them back; they have had leisure to think; they have suffered so much, at least through "organized boredom," that they are ready to listen to the idea of vocation. The Chaplain goes on to say:

"The general commission got out a questionnaire two months ago asking all Protestant chaplains to send in the names of men considering the ministry. This is a splendid beginning. But the chief task is not to collect names and addresses of men already committed, but to stir up the chaplains to try to get more men to look at the ministry. To this end, all available material, from every church board, and from all seminaries, should be sent the chaplains. Not all in a big bundle, but in small quantities, once a month or so. In that way, our minds would constant

ly be reminded of this responsibility. Incidentally, this is true of every social and religious problem before the churches; they all ought to be sent out to the chaplains. Civilian clergy are bombarded with new ideas, chaplains are living in a vacuum.

"Individual churches can not do this alone. The Episcopal Church got up some pamphlets on the ministry a year ago, but could not get them out to any but its own chaplains. What if an Episcopal sailor has a Baptist chaplain? Or what about myself who have six Lutherans on board considering the ministry and I haven't any Lutheran material to give them? The general commission alone is capable of handling this. There should be a steady flow of ministry recruiting

suggestions and helps to all chaplains from all the churches, I would even include the Roman Catholic chaplains. Many of them would see that it got distributed. There is usually a Protestant line officer who takes the lead in this when the only chaplain is a Roman Catholic.

"Then we ought to consider the great number of fine men in the armed services who were ministers without formal schooling of various Protestant groups, or who intended to study at the Moody Bible Institute etc. Many of them are outstanding in character and leadership. For the first time, in the army or navy, they meet a clergyman with a B.D. who says his prayers. If these ministers or lay evangelists could be directed toward college and seminary afterwards, their ministry would be enriched. Of course some of them would not be ready until 30 years of age, but there's precedent for that.

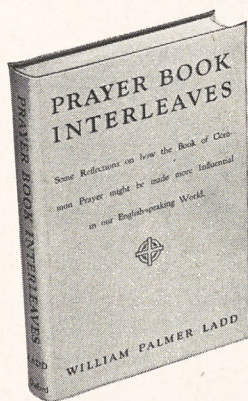
"I believe we have a chance, as never before, to raise the educational standard of the whole Christian ministry by presenting wider opportunities to men who would never have

Prayer Book Interleaves

By William Palmer Ladd

Late Dean of Berkeley Divinity School

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Oxford University Press

New York

heard of such education if they had not gone into the services.

"There never has been a war like this one, and church leaders do not fully appreciate it yet. It's so long drawn out. The Revolution was seven years but few fought right through it and they went home to plow periodically etc. So with the four years of the Civil War. World War I was over before it began. The present war has uprooted more men than ever, for a longer time than ever. No one quite foresees the social consequences of this because few have weighed the fact of it. I believe the Commission ought to make the boldest plans because the situation is unprecedented.

"When the angel Gabriel blows his horn, there will still be someone shouting above the clamour, 'We don't need more men for the ministry, we need better men.' To which the answer is, 'More men means better men.' If every theological school had more applicants than it could enroll, if the authorities of every church had more candidates than they could ordain, the standards would automatically go up, because there would be someone to choose from. My temper is touchy on this point because

so often I have seen it as an excuse for inactivity. Every effort to challenge men for the ministry is diluted by the irrelevancy that we don't really need more men, but better men.

"I say, right now, let's stir up as many men as possible (naturally omitting professional gamblers and those who have remained second class seamen for three years) and when the war is over, let the bishops and church boards gradually weed out the less able. Those turned down will be finer Christian laymen for having once considered the ministry. Everyone who enters Harvard Law School does not become a lawyer. But the year or so training he gets in law helps him all the rest of his life. How much more would a year or so of theology help our laymen?"

Discounts Niemoeller

Toronto, Ont. (RNS): — People who talk of making Pastor Martin Niemoeller the chancellor of Germany are "inexpressibly mad," in the opinion of the Rt. Rev. George K. A. Bell, Anglican Bishop of Chichester, who has been visiting the U. S. and Canada as a representa-

tive of the World Council of Churches.

"He is a keen spiritual personality, but he would never make a statesman," declared the Bishop, who was in close touch with Niemoeller before the latter was jailed by Hitler. "He has an enormous lot to learn about things. We should remember that he has been in prison for eight years and there is a lot he does not know."

Bishop Bell made his observation in reply to a question as to what attitude might be taken toward the anti-Nazi pastor since he revealed after his release from imprisonment that he had offered at the start of World War II to command a German U-boat, as he did in World War I.

Discussing suggestions that Niemoeller should visit Great Britain and America, Bishop Bell remarked: "I hope he doesn't."

Wins Degree

New York:—The Rev. S. A. Temple Jr., rector of the Mediator, and a member of THE WITNESS editorial board, received a doctorate in the philosophy of religion last week at Columbia University. Coming from

The Beginning of Demobilization

means that men who have been in the Armed Forces will be entering the seminaries.

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VIRGINIA THEOLOGICAL SEMINARY,
Alexandria

the combined faculties of Union Seminary and Columbia University, it is the first time that such a degree has been awarded, and marks an important step in the recognition of theological studies by a secular university.

Russians in England

London (wireless to RNS):—The Archbishop of York officially welcomed the three-man delegation of the Russian Orthodox Church which arrived in England on June 11 and remained until the 22nd. The head of the delegation was Metropolitan Nikolai of Krutitsky. Dr. Garbett said: "We welcome you for yourselves. We welcome you as representatives of a great Church. We welcome you as coming from a great and noble ally."

Among places visited were Westminster Abbey; the University of London; the House of Commons and Canterbury Cathedral. They also had a conference with the Archbishop of Canterbury at Lambeth Palace and with Archbishop Germanos of the Greek Orthodox Church. The delegation also visited York on the 16th and on the 18th they attended the Anglican Church Assembly at which Metropolitan Nikolai replied to addresses of welcome. The Soviet visitors also conferred with representatives of the Free Churches.

Newark Clergy

Delaware, N. J.:—The clergy of the diocese of Newark met in conference June 18-20 at the holiday house here. The Rev. Henry Sloane Coffin, recently retired president of Union Seminary, lectured on the use of the Bible in preaching; Prof. Theodore M. Greene of Princeton lectured on the art of preaching; the Rev. Stephen M. Kelker, former rector and now a personnel manager for an industrial concern, discussed

how to minister to migrants, returned service men and how to deal with organized labor. Dr. Corydon Wassell, former missionary in China, widely known for his effective evacuation of wounded naval personnel from Java gave one lecture, and there were sessions on international relationships and the United Nations Conference led by the Rev. William B. Spofford.

Honor Rector

Cambridge, Mass.:—Nearly 1,000 persons paid tribute to the Rev. Ernest M. Paddock on June 8th, marking the 35th anniversary of his rectorship of St. James. Both Bishop Sherrill and Bishop Heron were present. The rector, to retire on July 1, was presented with a check for \$3500.

Plans for Soldiers

New York:—General Seminary has announced plans for assisting returning service men who wish to prepare for the ministry. Featured is the establishment of a number of special groups which will make it unnecessary to lump the men together but will enable the Seminary to handle each case on its merits, adjusting the course of study to the particular problems and circumstances of the student. The second feature is the further development of a method of instruction in which the lecture-examination technique will be replaced, as far as feasible, by lecture - reading-conference - examination, in which the lecturer will assist the student in mastering the material by personal and group discussion.

Plans are also announced for a

"refresher period," open to all former chaplains between their discharge and their return to parochial life.

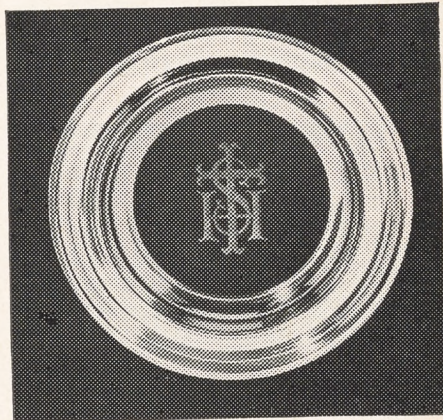
Dr. Hayden Dies

Ann Arbor, Mich.:—Joseph Ralston Hayden, vestrymen of St. Andrew's here and one-time the vice-governor of the Philippines, died recently. The rector and vestry of the parish paid a tribute to him through a resolution which stressed his devotion to the church and his wise and constructive counsel.

International Unity

New York:—The executive committee of the United Council for Church Women, meeting here, reaffirmed its willingness to share food, goods and money for the restoration of normal living in other parts of the world.

Further realizing that peace is not secured until a spirit of trust, confidence and cooperation exists between the nations, the Executive Committee of the United Council urges that all possible means be used to build goodwill and unity. The building of such goodwill is the special task of church women every-



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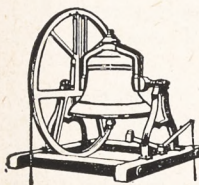
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Stress Rural Work

Evanston, Ill.: — Students of the Seabury-Western Seminary have been assigned to rural work in a number of diocese of the mid-west to give them experience in rural pastoral theology. The program is being directed by the Rev. Clifford Samuelson, secretary of rural work of the National Council.

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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.

FROM AN ARMY CHAPLAIN
Somewhere overseas

In these days of tragic and exciting events there is some reason for sound optimism in the larger picture. With the lessons we learned from what was alleged to have been a World War, World War I, so fresh and vivid, it doesn't seem possible that we can revert to the same or similar confusions, political and diplomatic, we indulged in then after the present promise of military victory has been fulfilled. It really seems to offer the best opportunity men have ever had to work out a way for international cooperation and good will and well being. Yet what is to be done in that sphere is so contingent upon what is done, what we become in the realm of morals and the intellect and the spirit, that a reasonable optimism as to practical solutions is considerably undercut. As I see it we are as much in danger of wishful thinking now in connection with morals as we proved ourselves to be in connection with the Nazi threat before and after 1939. With such an introduction I want to get something off my chest — concerning an editorial in THE WITNESS of March 1st entitled *Yesterday and Today*.

I don't feel ready to defend or wash out all of the old conventions. It need not be shown that they were all good in order to leave the question open as to whether some of them were essentially wise, even necessary.

What constantly baffles me is the non sequitur, the bald assumption, that because the older conventions have been scrapped they were bad and because youth accepts and follows the new ones (whatever they are) they are good and, the conclusion, it is silly to be apprehensive because all will be well in the end.

If that is a correct résumé of the point of view of this editorial then it is nothing short of ivory-towered tripe, blind to the facts that stare us in the face everywhere we look. There are young people whom I have married under the impression that it was as good material as one could find — the number of those marriages I now know to be on the rocks, where children are involved too, is a proportion that causes "apprehension," whether it is justified or not. With these facts before me, culled from my own pastoral field, the alternative to apprehension seems to be a humanistic disinterestedness or a blind, shallow, buoyant optimism that could be based on the activities of a healthy liver — never on the heart and affections and the reason. Over here really the optimism of the editorial seems utter nonsense. Married women whose husbands have been away for two, three and four years about to have babies, some of which will be black or brown. Young girls having babies who don't even know the names of the fathers, etc., etc.

THE WITNESS does a pretty good job generally. Getting this off my chest relieves the strain of the present situation.

ANSWER: The point of our editorial was this: in spite of present dangers, "we have been impressed to see how well

matched and purposeful" are the majority of the war time marriages we have observed, and that most of the young people "are still mindful of the responsibilities of married life." No doubt the conditions are difficult overseas where abnormal conditions have prevailed for several years now. No doubt there are similar conditions here and there in America — we are merely rejoicing that they are not universal, and that so many war marriages are turning out satisfactorily.

* * *

REV. CHARLES LEWIS BIGGS
Clearwater, Florida

Is it not possible to admit into the formularies of the Church a larger measure of the authenticity and validity of modern knowledges? Is it not possible somehow to express and make groundwork of belief the greater and grander concepts of life and therefore of God which have been wrought for us by the astronomers and the bacteriologists? Is it not possible to get into the Church's formularies the more just and accurate picture of the divinely-human Christ brought out into the clear by a lengthening and widening line of Christian scholars like Seeley and Renan and Straus and Middleton Murry?

What I plead for is greater room in our religious expression for modern knowledges that have quite passed the experimental and tentative stage, even if those knowledges run counter to certain biblical and ecclesiastical subsumptions. What impresses me in these latter days is that our services of morning and evening prayer, in the presence of the inundation of modern science, have become, to use the expression of the Malvern Manifesto, "largely unsuitable." To this I should add our beautiful office of the holy communion with its undue emphasis on the death rather than the life and the living of our Lord Jesus.

I realize that this is a large order but I think it can be done without violence to our sense of adoration and without diminution of that reverence in our churches of which we are justly jealous. I think there is ample groundwork already in existence.

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