

# The WITNESS

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SEPTEMBER 6, 1945

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## 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

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SEPTEMBER 6, 1945  
VOL. XXVIII No. 49

## CLERGY NOTES

BAIZ, JOHN K., assistant at St. Bartholomew's, New York, is now the rector of Christ Church, Warren, Ohio.

CHURCHILL, ERNEST W., formerly rector of Grace Church, Nyack, N. Y., becomes assistant at Calvary, New York City, Sept. 15th.

JONES, GORDON M., rector of St. Andrew's, Philadelphia, becomes city missionary of Toledo, Ohio, Sept. 15th.

KENNEY, W. MURRAY, resigned as rector of St. Andrew's, Akron, Ohio, to be a chaplain in the navy.

KLOMAN, E. FELIX, rector of Christ Church, Philadelphia, received an honorary doctorate from Temple University on August 16th.

LEVIGREN, BERNARD, rector of St. Paul's Concord, N. H., has accepted appointment as canon at Grace Cathedral, San Francisco, effective October 15th.

MAYBERRY, D. W., navy chaplain and formerly rector of St. Paul's, Brunswick, Me., has been awarded the bronze star medal for meritorious service during the battle for Okinawa.

McELROY, JAMES F., rector of St. James, Grosse Ile, Mich., will become the rector of St. Mark's, Toledo, Ohio, on October 1st.

MORGAN, WILLIAM T., rector of St. Peter's, Spotswood, N. J., died on Aug. 22nd.

MOWEN, JOHN HAROLD, was ordained deacon on Aug. 6th by Bishop Atwill at Gethsemane Cathedral, Fargo, N. D. He is in charge of the Advent, Devil's Lake.

MURDOCH, ELDRED D., was ordained deacon on Aug. 6th by Bishop Atwill at Gethsemane Cathedral, Fargo, N. D. He is in charge of churches at Mandan and Linton.

MURRAY, JAMES R., formerly of British Columbia, is now the rector of St. John's, Centralia, Wash.

PENNEPACKER, WALLACE M., formerly assistant at Holy Apostles and the Mediator, Philadelphia, became the rector of St. Bartholomew's Ho-Ho-Kus, N. J., on Sept. 5th.

PRENDERGAST, GEORGE H., formerly rector of St. Thomas, Denver, Colo., is now the rector of St. Andrew, Aberdeen, Wash.

## 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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## American Red Cross Offers Fine Scholarships

*Employment Offered on Service Job After  
A Year of Training in Accredited School*

By Catherine H. Johnson

*New York:*—It has been the practice of the American Red Cross to be *At His Side* not only in the theatres of war, but at home as well. Our wounded men are coming back for treatment and discharge in ever increasing numbers, and they are still finding the Red Cross "at their side" in military hospitals, and in their home towns.

The Red Cross through its social and recreation workers has been able to assist soldier and sailor patients in deriving maximum benefits from their hospital care by helping to relieve them of personal and family problems. The home service departments of all local chapters of the Red Cross have aided service men and veterans and their families in thousands of cases by assisting financially and giving counsel in cases of personal and family problems.

In order to continue these needed and appreciated services, and to expand its program to serve the thousands of fighting men who are returning, the Red Cross must increase its staff by hundreds of workers. To meet this need the Red Cross is offering one-year scholarships in accredited schools of social work.

These scholarships are of two types. The student receiving one may train either for medical or psychiatric social work, or for family case work. Both scholarships provide for either first or second year graduate work in preparation for employment with the American Red Cross. A student receiving a scholarship for study in medical or psychiatric social work will be assigned to an army or navy hospital as a hospital social worker at the end of her year of study. The recipient of a scholarship for family case work study will be assigned to the home

service staff of an American Red Cross chapter.

In either case the applicant for a scholarship must agree to at least one year's employment with the Red Cross. Other qualifications are that the applicant should be between the ages of 21 to 40, a graduate of an accredited college, and a citizen of the United States.

Further, she must be eligible for acceptance by one of the accredited schools of social work and recommended by the school of her choice for a Red Cross scholarship. In addition, she must be able to give employment references satisfactory to the Red Cross, or good personal references if she has no work history. The applicant's choice of a school will be followed whenever that school is able to accept scholarship students. Likewise, if she chooses family case work her geographical preference for assignment will be respected as nearly as possible.

The Red Cross scholarship for study in social work provides for the payment of tuition in the school selected, and a \$100 in addition for each month of the school year.

These jobs require special training, aptitudes and techniques, which only the skilled social worker possesses. The need for them is urgent and immediate. Their services to wounded and discharged men may mean the difference between a serviceman's taking his place in his community as a confused misfit, or as a well adjusted and happy person.

Many thousands of doctors and nurses are needed to take care of the physical ills of our fighting men. In addition to medical treatment, these same men now need service of a different kind. They need the help and assistance of an understanding

person who has the skill and the training to help them solve problems outside the realm of the physical.

Write today for further information and application blanks to: Scholarship Office, American Red Cross, 300 Fourth Avenue, New York 10.

### ST. FAITH'S SCHOOL AT SARATOGA

*Saratoga Springs, N. Y.:*—One of the finest of the small Church schools for girls is St. Faith's, located in this famous health resort. Last year there was an enrollment of nearly

#### SO NOW WHAT!

**L**AST FALL THE WITNESS presented a series of articles by civilians on what should be done to aid the returning serviceman to adjust to civilian life. This Fall we are to reverse the process by asking a number of soldiers, chaplains and others, to present their ideas on what sort of a world they expect and want now that the war is over, and how the Church can contribute toward it. A number of excellent articles are already in, with others to be announced. Among those who will contribute are S/Sgt. Frederic D. H. Gilbert; Brig. General Luther D. Miller; Lt. Commander C. Leslie Glenn; Capt. Karl Kumm; Capt. Edward B. Guerry; Chaplain F. Tittmann; Chaplain E. A. deBordenave. The first of the series, to appear under the title of *IT'S OVER—So Now What?* will appear in THE WITNESS for October 4th. We urge rectors to order bundles at once in order that their people may read these thought provoking articles by men in the armed forces. Simply send a postal to THE WITNESS, 135 Liberty Street, New York 6, N. Y., giving your name and address and the number of copies desired. We will then start the bundle with the issue of October 4th and bill you later. Single subscriptions will be entered at \$3 for a full year or \$1 for a trial subscription of twenty weeks.



fifty, which is about capacity, with a staff of eight fine teachers and housemothers. Asked to comment on life at St. Faith's, the Rev. Leonard W. Steele, the rector, stated that "A Church school, like any other Church organization, seems to combine all the recognized departments of Church work: missions, social relations, Christian education.

"About half our girls are from families connected with the Episcopal Church; the others have widely different backgrounds. Some have had no Christian training at all and come from homes in which religious practice of any kind is practically non-existent. Occasionally, a parent is very honest and confesses the entire absence of religious training and practice but wishes the daughter to have what she realizes she lacks. Others simply do not care whether the child has a religious life or not. This opens a door of opportunity for the Church school to present the Christian religion and the Church to many who would, otherwise, grow up in complete ignorance of our religion. Each year, a few are drawn to the Church and seek the sacraments. Some are prepared to be confirmed in their own parishes. Every effort is made to cooperate with the home parish and make the child a member of the parish where she resides.

"The Church school does practical work in social relations for we provide homes for children whose parents are not in a position to give them the necessary care. This appears to be an increasing need for we have many inquiries about a summer program—which, unfortunately, we do not offer—as well as for the regular school year.

"We all know that religion is 'caught rather than taught'. It is the business of Church schools to provide an atmosphere in which 'catching religion' is possible. We do have opportunity to impart more religious facts than Sunday schools do because we may devote several times as much time to it and our pupils are always present. But religious knowledge does not make religious people any more than ceremonial practice, alone, does. So daily worship as well as daily instruction is a part of our life. So, it seems to me, the Church school does not have any more reason to apologize for its existence than a parish does. Essentially, it does the same sort of work for children but under more favorable conditions.

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"St. Faith's School has the same needs as all other Church schools: the intelligent and practical interest of clergy and laity in their welfare. One admits with shame to inquirers that the Church takes no responsibility for the maintenance of the Church schools. Each one seems to be a private corporation of Episcopalians who happen to be interested in a particular institution. Even if a school can manage its current expenses from its income from pupils' fees, major improvements and repairs have to be made from time to time and these require gifts from those who believe that the Church

resignation has been accepted by the standing committee of the diocese of Massachusetts. It is reliably reported that Dr. Osgood plans to go to Hollywood to devote himself to the dramatic arts in which he has long specialized.

## ASSOCIATE DIRECTOR OF LAYMAN'S WORK

*New York:*—William L. Richards formerly of the National Council's field department, recently discharged from the navy, has been appointed associate director of the national committee on laymen's work.



Members of the lower school at St. Faith's take part in the traditional May Day pageant

should be engaged in the kind of work the Church school can do.

"Another need of the schools, and an opportunity for service which ought to appeal to some of our young women, is the need for teachers and other workers who wish to offer their services for less cash salary than they might command in the open market. The spirit of sacrifice is not a characteristic of Episcopalians but there must be some who would respond if they knew the need. If any such should chance to read this statement they are invited to communicate with me at St. Faith's."

## PHILLIPS E. OSGOOD RESIGNS

*Boston:*—Phillips E. Osgood, formerly the rector of Emmanuel Church and president of the House of Deputies at the last General Convention, has resigned. He has also resigned, at his own request, from the ministry of the Church and the

## THOMAS LOGAN ACCEPTS CALL

*Philadelphia:*—When the Rev. Thomas Logan accepted the rectorship of Calvary Church here recently it was the first time in the history of the diocese that a Negro had been called as rector of a white congregation. The call becomes effective at once, with the congregation of St. Michael and All Angels joining with that of Calvary to make an inter-racial parish.

## CANON'S DAUGHTER A MINISTER

*London (wireless to RNS):*—Miss Rachel Storr, daughter of the late Canon Storr, for many years the distinguished Anglican priest, is to be ordained a Congregational minister on September 10th. She will be an assistant at a Congregational Church here.

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# Labor Sunday Message Issued By Unofficial Groups

*Six Church Organizations Present Program for People in Dealing with Postwar World*

**By Richard Morford**

*New York:*—The Church League for Industrial Democracy, together with the unofficial social action groups of the Presbyterian, Methodist, Evangelical and Reformed, Baptist and Unitarian Churches, all affiliated with the United Christian Council for Democracy, issued the following statement as a Labor Day Message for 1945:

We have been victorious in war. Even before V-J Day our nation had been carried into the swift currents of world transition which flowed from V-E Day. Now, almost overnight, we have been plunged into the major whirlpools of the struggle to win the peace. A staggering economic crisis impends in our own country to add its confusion to the economic crisis which grips the rest of the world. Reconversion is on top of us. Plans for constructing a peacetime economy are in the hands of a few leaders but we are not geared for the immediate, comprehensive shift-over that is required as we could have been. In spite of all the warnings we are in danger of relating the chronic boom-and-bust and mass unemployment.

Yet there is no reason for a cynical view of the postwar period. We are a fortunate nation. The ravages of war have not devastated our land. We are not broken in physical strength and resources as are the nations of Europe and the Far East. Under stress of war we have shown capacity for unified effort and titanic accomplishment in fulfilling requirements as the arsenal of democracy. We can win the battle for the peace!

To win the peace, as to win the war, we must achieve a maximum production. Yesterday it was to supply the materials to destroy life; today it is to provide the goods to build life. So long as there are unsatisfied material needs, there should be full production. Full production should and can provide full employment. But full employment is not enough. It is essential that every laborer receive adequate compensation for his part in producing goods

and services so he will be able to buy what he needs and wants out of what he and his fellow-workers have produced. We are awed by the tremendous task for we realize that this three-way combination must be worked out on a world scale if it is to succeed in our own nation. But it is highly important that a fundamental truth on the economic side shall be driven home to the American people. Full production, full employment and full pay constitute an interdependent and indispensable triumvirate of human welfare and, therefore, of peace.



IN THE NEWS: Phillip E. Osgood, former president of the House of Deputies, who has been deposed at his own request; Dean Arthur Lichtenberger, chairman of the CLID which sponsored the Labor Sunday Message printed on this page; The Rev. Theodore Wedel, warden of the College of Preachers, who was the leader at a summer conference of the Episcopal Pacifist Fellowship

Progressive church men and women will be the first to recognize that bread-and-butter realities sharply influence the life of the spirit. Man does live by bread! Only when there is bread can there follow the appreciation that bread alone is not enough to make life worth living. Bread assured, the consequent freedom from fear and want constitute the best stimulant to man to strive toward the more abundant life of the spirit. We believe God is in the midst of the struggle of the common man for bread. The best in our Judao-Christian heritage compels us to share in that struggle; it is the road to brotherhood.

In our time a tremendous dynamic is being demonstrated by the forces of labor. This dynamic may display elements of selfishness, it is granted, but we believe the desire

to win a decent, secure living for all people is the primary motivation and the source of labor's increasing power. The common welfare is the workers' goal. The forces of religion gladly honor the forces of labor in the observance of Labor Day in 1945.

For church people to offer lip service alone to the workers on Labor Day would be blasphemy. Reciting again for public approval the church's social creed proclaiming "the right of labor to organize and to bargain collectively through representatives of its own choosing" merits the ancient rebuke addressed to respectable religionists: "What do ye more than others?"

If labor is to believe that true religion produces allies, not content with talking from a safe distance, but ready to fight by their side, this is the time for demonstration. Reactionary forces are campaigning to break the back of organized labor,

taking advantage of the reconversion crisis and operating in subtle and devious ways not easily exposed. A counter campaign is necessary. Progressive churchmen will enlist on Labor Day in 1945 in the defense of the hard-won gains of the trade union movement. Let us be clear, the battle of organized labor to safeguard and extend its rights within constitutional lines is certain to serve the common welfare and to assure the rights of all of us.

Labor seeks allies but it welcomes only those prepared for discipline and team-play. Hard work is required. The tasks may prove both difficult and embarrassing for those unaccustomed to aggressive action on behalf of causes not enjoying full public favor. Required will be attendance at meetings; participation in public demonstrations; constant



letter-writing to elected representatives in the legislatures; the distribution of literature; door-bell ringing and personal interviews; delegations to meet public officials. By persistent and thorough-going political action of this kind are the victories won.

The attention of church people is urgently directed to one major proposal which labor believes constitutes "a clear and present danger." Appraisal should be made immediately of the omnibus labor-industry bill sponsored by Senators Ball, Burton and Hatch, now pending in the Congress. (Its number is S-1171. Send to the clerk of the Senate for a copy). Offered as the means of bringing about "industrial peace," the great labor organizations with almost complete accord have called for its rejection. It is labor's reasoned conviction that from first to last it is aimed at the crippling of all labor organization, the restriction of the legitimate rights of workers which have been written step by step into this nation's policy during the past fifteen years.

Off-hand opinion for or against this legislation must not be indulged; study is called for. It is a disarming proposal. Its proponents say it will bring "full democracy" into industrial relations. Yet it overflows with "legal" restrictions. It is filled with provisions to amend or supplement existing rights which, labor's advisors say, are in reality designed to take away those rights. Many progressive leaders not identified with labor unions have already condemned the measure. Ample evidence indicated that big-business enemies of organized labor intend to come through with a high-powered, streamlined campaign in its favor; if they cannot get it all, they will settle for parts. Introduced in late June the summer vacation schedule has delayed adequate discussion among church people. But church people should make up their minds soon and prepare for prompt action with the reconvening of Congress.

While defensive battles must be waged, a wide range of constructive measures commend themselves to church people prepared to swing into action as allies of labor. Certain steps are absolutely essential, labor declares, if we are to succeed in winning in peacetime America the full production, full employment, full pay and full security of which we are capable. Modifications may be necessary but in general terms

progressive churchmen will agree with the following home-front objectives submitted by labor. Included are emergency actions long overdue; practically all are in the "immediate" class so far as labor is concerned. These objectives are to be implemented by legislation, much of which is already pending in the Congress. All allies of labor should pledge themselves on Labor Day, 1945 to concerted action to win approval of legislation to realize these worthy objectives.

(1) *Emergency unemployment compensation* (a) for war workers out of jobs during the reconversion period; (b) for federal employees, members of the merchant marine and all other employees not now covered (c) increased and lengthened protection for returning GI's.

(2) *Full Employment Act* "to establish a national policy and program for assuring continual full employment in a free competitive economy through the concerted efforts of industry, agriculture, labor, State and local governments, and the Federal government."

(3) *Revision of the national wage policy:* (a) authority conferred upon the War Labor Board to approve or direct such upward wage adjustments as may be necessary and which will not substantially affect the cost of living (revision of the Little Steel Formula); (b) establishment of a minimum wage standard of 65c per hour; (c) guarantee of equal pay for equal work, eliminating discrimination against women.

(4) *Maintenance of a high level of purchasing power* through continued stabilization of prices for major cost-of-living items.

(5) *Adoption of Fair Employment Practice as a permanent policy* and the establishment of an agency to assure its enforcement.

(6) *Revision of the surplus property law* to guarantee that war plant and equipment, built and supplied by the government shall not be disposed of in a way to give profits to the few at great loss to the entire American people who paid for it, but shall be disposed of in a way, so far as practicable, that will bring it into immediate service in civilian production providing maximum employment.

(7) *A national housing program* aimed at the construction of at least 1,000,000 dwelling units per year for the next ten years, providing financial encouragement to private enterprise to participate, at the same

time authorizing supplementation through public enterprise.

(8) *A further concrete public construction program* which may be put into operation to the degree that private enterprise is not able to provide work for the jobless.

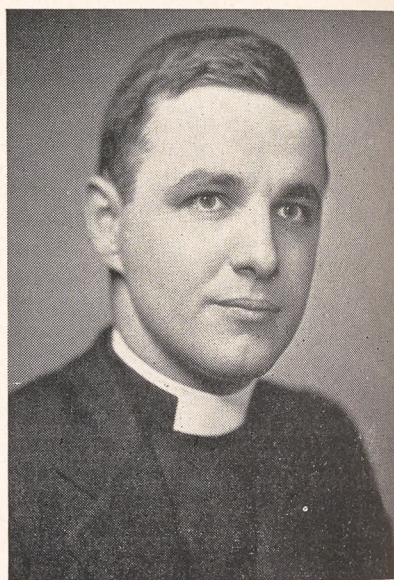
(9) *Federal aid to small business.*

(10) *Stabilization of farm income and extension of low-cost credit to family-type farming.*

(11) *A national medical care program and extension of the present Social Security Act as embodied in the Wagner-Murray-Dingell bill.*

(12) *Security of employment on an annual basis* through application of the system of guaranteed annual wages to all workers.

(13) *Repeal of the federal poll-*



The Rev. Robert M. Hatch who became the dean of the Cathedral Church of St. John, Wilmington, Delaware, earlier this year. Mr. Hatch, 35, married the daughter of the Rev. and Mrs. James Thayer Addison and they have one child, Martha.

tax to give 10,000,000 citizens of 7 states their right to a free ballot, making possible a people's choice that can remove from the U. S. Congress anti-labor, anti-democratic representatives who block progressive legislation.

Religion and labor are worthy allies in the struggle for justice, equality, security and freedom for the common man. And these are the prime requisites of the enduring peace for which all men pray. If victory in war is to become victory in peace, the efforts of progressive churchmen and progressive workers should be joined. Labor Day of 1945 becomes the best of all possible times for both to dedicate themselves to the unfinished task.

THE WITNESS — September 6, 1945



## Nothing New Has Been Added

RECENTLY some thousands of our laity and many of our clergy have received a letter inviting them to join the "National Council of Churchmen." It is a new and unofficial organization, though doubtless some will assume that it is sponsored officially since those promoting it have seen fit to borrow the name of the official agency of General Convention, the National Council.

It is described on its letterhead as "an association of the laity organized to maintain, defend and propagate the historic doctrine, practice and teaching of the Anglican Communion as held by the Episcopal Church and contained in the Book of Common prayer." The president of the organization is Dr. Clark G. Kuebler, president of Ripon College, Ripon, Wisconsin and the vice-presidents are Messrs. William R. Castle, Washington, D.C.; Spencer Erwin, Rosemont, Pennsylvania; Edward N. Perkins, New York; Clifford L. Terry, Evanston, Illinois; and Elwood Wheeler of Cleveland, Ohio. One of the circular letters signed by the executive chairman, John Whiteley of the Church of St. Mary the Virgin in New York, announces: "For what is the first time in the history of the Episcopal Church a nation-wide organization of the laity has been formed to teach, by direct mail, the fundamental truths of the faith to all members of the Church." The letter is accompanied by an application blank for membership and "our first folder."

The letter states that in addition to the first 10,000 people to whom the letter has been sent "thousands are being mailed weekly to communicants of all degrees of Churchmanship" and then it asks its recipient to send in names, even parish lists to whom the literature may be sent, and notes that "the source of all names will be confidential."

The blurb on the application blank entitled, "Faith of our Fathers, Holy Faith!" declares that "The folders distributed by the Council will not be controversial in character, they will not promote divisions or dissensions of belief within the Church.

They will be founded upon known and accepted truths and will clearly interpret the sound teaching of our faith as held by the Church through the centuries. They will contain positive—not negative propaganda."

A fine start! We pick up the pamphlet eagerly to learn what the first of the fundamental truths of the faith this "nation-wide organization" desires to emphasize in this year of our Lord 1945. We opened it rather anticipating a thoughtful article on "The significance of Christian faith for the world today," or "Living our religion in the post war era," but instead we find that the folder contains an address delivered in 1903 by the late Bishop of Chicago, William E. McLaren, to his diocesan convention elaborating upon that old chestnut of the Anglo-Catholics, namely, that the word Protestant should be dropped from the official name of our Church as it appears on the title page of The Book of Common Prayer: The Protestant Episcopal Church in the United States of America.

Surely this group of educated Anglo-Catholics who presume to call themselves the "National Council of Churchmen" are not so naive as to think that a folder suggesting the change in the name of our Church, let alone this particular change of dropping the word *Protestant*, will be swallowed by the laity, or even the clergy, as a pamphlet "not controversial in character" or de-

signed "not to promote divisions or dissensions of belief within the Church." It is rank, unmitigated propaganda from an extreme point of view and we believe that those receiving this literature will recognize it as such.

A proposal to so change the name of our Church was brought before some 18 General Conventions by the Anglo-Catholics during the past 75 years and every time it has been defeated. We sincerely hope and pray that if it ever comes up again it will be again defeated—and it looks as if this group formed their organization with a view to reopening this question at the next convention. They ask those receiving their literature to read

## "QUOTES"

I WOULD urge the Church, the people of the Church, and especially the ministers of the Church, that, with all their rightful interest in the great things which we discuss and plan, they forget not the greatest thing—"that repentance and remission of sins should be proclaimed among all nations." Repentance and remission of sins to all the nations. Have we grown accustomed to think of these words as concerned only with individual piety? Ponder them well in the light of what is said about them in Scripture and you will see that they have a bearing, not only on the individual, but also upon the great political, social, and international matters which fill our newspapers today.

—Arthur J. Campbell  
Moderator of the  
Church of Scotland



this folder "carefully and study your Prayer Book for the authority of the statements made." Again we refer the supporters of this organization to the title page of the Prayer Book and suggest that they support the Protestant Episcopal Church rather than try to split it.

The pamphlet by the late Bishop of Chicago gives some nine reasons why the word *Protestant* in the Church's name is a mistake. Space will not permit comment on all nine, but it is worth noting a few as illustrative of the temper of mind of the "National Council of Churchmen." Dr. McLaren's first two reasons which occupy about a third of the pamphlet are that the word Protestant is "controversial" and "negative." He declares that "the word Protestant stands for protest, contest, opposition, uncharity . . . It recalls the time when one Christian accused another Christian of being impious, heretical, dangerous and damnable." No this is not Roman Catholic propaganda against Protestantism; it is the meaning of the word *Protestant* held by this group of Anglo-Catholics. Surely they know that the word Protestant is a great affirmative word deriving from the Latin word meaning *to witness for*, and surely they realize that the Protestant Church, despite all its faults, has witnesses for fundamental principles of freedom in religion without which we doubt if this democracy of ours would ever have come into existence. They must realize that it was not Luther who damned the Pope but the leader of the charitable Catholic Church who said that Luther was "heretical, dangerous and damnable."

Again, Bishop McLaren declares: "When Apostolic hands were laid upon you in confirmation, you were not made Protestant Episcopalians. You were made Christians and churchmen." The Prayer Book makes it clear that we became Christians at baptism, perhaps even churchmen. But adopting Bishop McLaren's suggestion and assuming that we become churchmen at confirmation, we ask what does that mean? Surely, confirmation does not give us the right to call ourselves Methodists, or Presbyterians or Roman Catholics, but distinctly accords us the privilege of counting ourselves as Protestant Episcopalians and we hope that our pride in being so designated is not inordinate.

The author of "our first folder" objects to Protestant Episcopal because it is "too narrow," and so suggests that "American Churchman is a sufficient distinguishing mark." "Who calls himself a Protestant Episcopalian nowadays?" asked the

good Bishop in 1903 and then continued, "The American Church is the prevailing language of our ecclesiastical literature." Can anyone imagine a more overwhelming if not insulting presumptuous suggestion than that the Protestant Episcopal Church, in the face of the many Christian communions that are numerically much larger than ours, calling itself "The American Church." In a day when we want to emphasize the inclusive international character of our Church shall we give it a title with a nationalistic flavor?

A sad commentary it is that in a day when every Christian should be striving to make the Christian Church in every way a more effective and united instrument of the divine will, the best that the "National Council of Churchmen" can contribute is the revival of a forty year old pamphlet advocating the change in the name of our beloved Church. Is it too much to hope that when the General Convention meets next fall all churchmen will determine to cooperate in enabling our Church to make the spirit of Christ more vital in our secular age and that all such divisive questions as that of changing the name of the Church be forgotten. What difference will the name of our Church make in the future if man is not able to attain enough of the grace of God to control the use of atomic power?

### A War Casualty

WAR casualties cannot be limited to the maimed and missing. A war which can threaten to unhinge the universe by discovering the secret of its composition does many subtle and unrealized things to some who are far from the firing line. In a day when man asserts his collective will, even to the destruction of lives and values of all kinds, it seems logical to some to assert their own personal wills in defiance of established standards.

We believe that Phillips Osgood, former rector of Emmanuel Church, Boston, and president of the House of Deputies, is such a casualty. A mind ever alert to the dramatic can become the victim of its own instinct for drama. That is one of the dangers of talent. His many friends deeply regret his misjudgement of values. He has made his decision, has resigned his offices and been deposed from the ministry at his own request.

Men come and men go but the Church of Christ goes on undaunted by failure and loss. We can rejoice that in a careless age it refuses to yield its principles and applies them, many times with an aching heart, to high and low alike. We will close ranks and carry on as good soldiers of Christ.



# Peace in Industry

By

ELLIOTT W. ROBBINS

*Layman of Great Neck, Long Island*

**A**LTHOUGH the headlines give an almost unrelieved picture of human friction in industry today, there are uncounted times when employees and employers work together in ways that would doubtless startle readers of some newspapers. For the Christian, these acts of cooperation recognizing the essential mutuality of employer and employee interests are worth study. They should point the way to seeking still greater cooperation, greater community of interests and more harmonious relations.

Three recent actual examples illustrate the nature of a nonheadlined type of relationship that is frequent.

In a large mass-production industry improvements on a certain machine convinced management that higher outputs could be obtained. They approached the operator (a woman) with the proposition that production could be raised from 500 to 750 pieces an hour. She protested, first because it was "impossible" then because "it hurts my fingers." Further insistence by supervision brought the prompt reaction, "All right, it's a grievance. I want to see my steward." The steward, also a woman and on a similar machine, came over, listened to the problem and came to a surprising conclusion. "If you won't make it go 750 an hour, I will." The operator demanded the grievance be taken to the chief steward. Several days later when he came to the plant she confronted him.

"What am I paying union dues for?"

"To be a member of the union."

"Well, I thought this steward was supposed to protect my interests."

"She is—but the company can't keep its costs in line if it doesn't improve its production figures. She's got her production close to a 1000 an hour now and you'd better, too."

In another plant, to combat absenteeism (a really terrific problem today) a "three strikes is out" policy was adopted calling for discharge of anyone with three unexcused absences. Within the first three months, the vice president of the union fell by the wayside. No protest was made because the policy had been enforced strictly and impartially.

The third illustration comes from a smoking car conversation between an industrial relations man and an international official of a union that

was organizing his plant. The union official warned the industrial relations man emphatically to "fire all your inefficient operators now (for inefficiency) because if you don't until it comes time for lay-off we (the union) will have to make you keep them on the basis of seniority."

No layman can achieve a sane, balanced outlook on the labor problem without understanding two facts. Enlightened management for years has known and profited from the fact that well treated and fairly treated employees help make a successful business. Intelligent labor leaders, as illustrated above, have cooperated in policies that contributed to efficiency and profits (depression times usually excepted). Both recognize the grimness of the long-term prospects of the unfruitful tree and the unproductive servant.

Mr. Robbins presents interesting illustrations but, in my judgement, further facts are needed if proper conclusions are to be drawn. In his first, I would raise the question as to whether technical improvements are to accrue solely to the company, and thus throw further out of balance production and consumption (which is our real social problem rather than "costs") or whether the workers also are to share in the increased production. Whether the worker is on an hourly rate or on piece work would contribute to the answer, but Mr. Robbins, doubtless in order to be brief, does not give us the whole picture.

Figures released by the U. S. army do not support the assertion that absenteeism is "a really terrific problem today." A letter to General Marshall in Washington will bring you his comments on this. But I see no objection to a "three strikes is out" policy providing it is agreed upon through collective bargaining.

As for the third illustration, who is to determine who is an "inefficient operator"—a section boss, a foreman, an industrial relations man? I was employed for some years as a labor manager for a large firm and it was not uncommon for section heads and foreman to fire workers for "inefficiency," only to have it discovered at hearing before an impartial chairman that the worker was actually fired because he was a Jew or a Catholic or something or other that the man doing the firing did not like. I have even known attractive girls to be fired because they were smart enough not to make dates with their bosses. Any union official who tells management to fire for "inefficiency," without impartial machinery to arrive at facts, ought to be fired by the rank and file.

W. B. SPOFFORD.



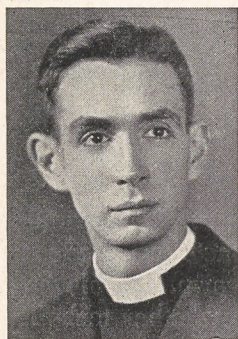
# The Living Liturgy

By MASSEY H. SHEPHERD, JR.

Professor at Episcopal Theological School

## INDIVIDUALISM VERSUS LITURGY

THE revival of a truly liturgical life in the Church directly depends upon the realization in Christian thought and practice of the essentially social character of our religion. Liturgy is com-



mon prayer, corporate action in offering. It cannot flourish where there is no sense of communal inter-dependence and responsibility. Our very belief in a God who is Trinity and who is Love stands over against all cults of the autonomous, self-sufficient individual. When our Lord

stated the two chief commandments he said that the second was like to the first. It is a fact not without importance that the last and most formidable enemy to the establishment of the Christian religion in the Western world was the Neoplatonic philosophy whose supreme ideal of religious experience was the "flight of the alone to the Alone."

It is a truism, not needing argument, to say that in our modern world Christianity confronts again a no less crucial battle for the spirit of true community among men and nations, even, alas, for the spirit of unity and brotherhood among the dismembered limbs of her own Body. Modern man is the spiritual heir of the Renaissance. He has followed too long after the false ideal of "self-made" man. His values have been aggressive individualism, specialized interests, imperialistic domination of the strong over the weak. He has worshipped success rather than sacrifice. His education, even in the best of schools, is factual and technical, seldom concerned with moral realities. Art is defined as self-expression. Modern philosophy stems from Descartes' "I think, therefore I am"—egocentric, self-conscious. No matter what I am thinking — and if I am thinking, I presume I am thinking something—the important thing is, I AM. (In Holy Writ "I AM" is the Name of God.) But for all his self-consciousness modern man finds himself more and more depersonalized and mechanized (whether in industry or warfare). Is it any wonder that religion has become "a private opinion"?

This individualistic spirit has seriously corrupted our heritage of common worship in the classic liturgical tradition which the great Reformers of the sixteenth century sought to purify and preserve. But they could not stem the tide of several centuries' swelling. It engulfed not only Protestants but Roman Catholics as well. Among the latter the Mass has remained static, unchanged, unrevised since 1570. The religious life has been cultivated particularly through extraliturgical devotions, exercises and meditations designed to promote individual excellence and to confer individual benefits both material and spiritual. Benediction has become the popular service, a service of individuals' adoration, not of corporate offering and communion. At Mass the laity more often than not say their rosaries instead of "praying the Mass" with the celebrating clergy. The clergy themselves seldom say their Breviary offices in choir, as these noble offices were intended to be performed, but read them privately, often in noisy subways and crowded trains. Of course, this is more "convenient"; but, then, the beautiful word "convenient" no longer means what is fitting but what is easy.

Protestantism has cultivated the individual with successive waves of pietism and revivalism, all aimed at deepening "personal religion." But personal religion cannot be sustained apart from the discipline of the Church's corporate tradition of praise and prayer. We are members one of another no less than members of Christ. Common worship has become progressively specialized in the hands of clerical experts and their troop of musicians. Congregations will allow a soloist to take the *Sanctus* away from them. Academic architects house them in imitative Gothic, no longer a living style; and craftsmen fill the windows with ascetic-looking saints, though few in the congregation have the slightest interest in or appreciation of monasticism. We have even put our lay servers into vestments. (What a joy it has been of late to see pictures of our chaplains at the front celebrating the Holy Communion and being served by soldiers in their working, fighting clothes!) We advertise our worship with tantalizing sermon topics and special-feature music, as though one went to Church as to the movies—for a sensation. The chaste restraint, the objective, God-centered spirit of the liturgy is overlaid with subjective, ego-centered "old favorites" in the Hymnal which may be good for the parlor but which do not mix well with the *Te Deum*, the *Magnificat*, the *Sanctus*, the *Gloria in excelsis*. The nadir of this form of "personal religion," I think, is to be found in



one of our most popular Lenten hymns, which ends on this note:

Content to let the world go by,  
To know no gain nor loss,  
My sinful self my only shame,  
My glory all the cross.

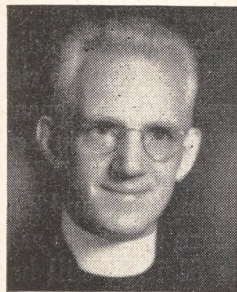
This is the "flight of the alone to the Alone."

## For Church Schools

By

WILLIAM GRIME

**R**ECORDS of creative writing continue to come to me. Some have emerged from studies of favorite Psalms, some from interpretations of Christian pictures and some from courses on the life of our Lord. This should be encouraged. It is more fruitful than the fill-in method. The latter usually consists in mechanically copying words from the text and inserting them in blanks.



The author is especially interested in the creative writing of juniors centered in the life of Christ. It appears to have the following advantages. (1) Students handle the Bible or Prayer Book gospels. They must know the portion of scripture they are to transcribe in their own words before they can proceed with their writing. Many prefer the modern versions of the Bible. They say "we can understand it better to start with." Furthermore, any method that arouses student readiness to acquire Christian content is indispensable. (2) It is a challenge to their imaginations. It is not a "just imagination" experience. Imagination has its good uses just as reason has, and one of imagination's good uses is to deepen appreciation. (3) It gives chances for individual initiative, thoughtful participation and joy in one's creation. (4) It gives the teacher opportunity to interpret the meanings of words which the students find difficult to understand. (5) It is highly valuable when each student is given responsibility to work out a portion of "The Life" which is to be fitted into the total achievement of their class. Here are the efforts of two eleven year old boys.

THE PHARISEE AND THE PUBLICAN  
TRINITY — 11TH SUNDAY AFTER  
ST. LUKE 18.9

Jesus liked to tell stories, and he told this story about some men who thought themselves high above others.

Two men had an idea that they ought to go to

the temple to pray. One was too proud of himself. The other was a man who didn't think he was so good. The too-proud man prayed, "I thank you God, that I am not like any other man. I give up food a couple of times a week, and when I come to church I give you lots of money."

The other man who didn't think he was so good prayed in a quiet manner, "God, help me for I have a bad conscience."

Then Jesus said, "This man went home feeling happier than the other, for those too-proud people who think they are so great are not as great in God's sight as the ones who care little for themselves and a lot for God."

THE GOOD SAMARITAN  
TRINITY — 13TH SUNDAY AFTER  
ST. LUKE 10.30

One day a traveling man was walking from Jerusalem to Jerico. He was attacked and beaten by robbers, and all his money was taken from him. While he lay there, half dead, a priest came along. He passed by. Then a man who worked in the temple came along, and passed on. Both these men were members of the Jewish Church. Then a Samaritan came along and fixed him up and put him on his donkey and took him to an inn. When he had done this, he said to the inn-keeper, "When I come again, I'll pay for the rest of his needs." Jesus' purpose in telling this story was to teach them and us that we should do unto our neighbors as we would have them do to us.

## New Books

\*\*\*Excellent

\*\*Good

\*Fair

\*\**The New Education and Religion* by J. Paul Williams. Association Press. \$2.50.

A very provocative book because the author tackles in a realistic and practical way the thorny problems of religious education in its relation to democracy, education and the Church.

—LANE BARTON.

\*\**The Lord's Supper in Protestantism* by Elmer Stone Freeman. Macmillan \$1.75.

Cheers for a straight, clear, hard-hitting, broad-minded, unimpassioned study. Mr. Freeman, Congregational minister of Menasha, Wisconsin, an Episcopal minister for fifteen years, purposed "to attempt an evaluation of the Lord's Supper which will be, as far as possible, true to the intent of Jesus, intelligible and credible in the light of contemporary knowledge and inspiring when translated into the terms of corporate worship." He succeeded brilliantly.



The six historical chapters and that on "The Lord's Supper: Bridge or Barrier to Christian Reunion" deserve special commendation. Opinions will differ as to the value of suggested forms of celebration but all readers can enjoy Mr. Freeman's sincerity and courage plus his vigorous prose.

—Rose Phelps.

## Dramatic Arts and Religion

By

WILLIAM B. SPOFFORD, JR.

**I**N compliance with a request from the editorial board of THE WITNESS, I am glad to start a periodic column on our contemporary dramatic arts. Some months ago THE WITNESS published an article of mine dealing with religion and the movies in which I maintained that the motion picture was the most popular and, in some respects, the most vital art form of our contemporary culture. By means of the camera and screen many million of people throughout the world are receiving both entertain-



ment and education—of both the good and bad variety. The same can be said for the productions of the radio industry and the legitimate stage. With such widespread influence these various dramatic media have the power to affect our social, political, economic and moral attitudes for good or ill. THE WITNESS editors therefore think that it is appropriate for a Church paper to produce some critical comment on the products that the dramatic arts present to contemporary culture.

In this column, I hope to give brief reviews of the better motion pictures, radio programs and plays and, at the same time, castigate the cheaper and less artistic productions. Naturally, I have many prejudices along these lines and, hence, I hope that readers will compensate for them. Believing that to be "forewarned is to be forearmed," I present some of the prejudices here and now: I generally like murder mysteries, especially of the *Double Indemnity* variety; I'm afraid I never entirely recovered from my childhood predilection for Westerns; I generally enthuse over foreign productions—English, French and Russian; Bing Crosby and Ingrid Bergman can usually make any picture worthwhile for me; those pic-

tures that are directed by Orson Welles, Val Lewton, Alfred Hitchcock, John Ford and Carol Reed seem to me to be invariably excellent; the radio plays of Arch Oboler, Norman Corwin and Les Weinrott are uniformly fine and, finally, the musical plays of Rodgers and Hammerstein and any production of that Shakespearian lady, Margaret Webster, tend to receive my rave notices on the legitimate stage. That, I think is the complete list although there are probably more floating around in my subconscious mind. Now you can accept my criticisms for what they are worth.

**E**ARLY this month the board of censors of Memphis banned the picture, *The Southerner*, because it gives an "unfair picture of southern life." It is to be hoped that this ban will kick-back in the manner of Boston's foolish book censorship and make this picture widely exhibited and popularly received. Directed by the French director, Jean Renoir, *The Southerner* is the simple and dignified story of Sam Tucker and his struggle to rise above the bondage of share-cropping and tenant-farming. Receiving permission to work a piece of fallow bottom-land from his "big farm boss," Sam Tucker fights disease, hunger, storm, flood and hostile neighbors in his attempt to earn his place as a "free man." At the end of the film, he still has to contend with the same enemies—but he is on the land, clearing and planting, and waiting to take on all enemies. Basically, it's a very simple story. And yet its honest simplicity makes it one of the best products to come out of Hollywood in many years.

The cast of the picture does a uniformly fine job. Honors, and perhaps an academy award, should go to J. Carrol Naish in the role of the hostile and anti-social neighbor who has become embittered by the long, hard struggle to be considered a free land-holder. The new-comer, Zachary Scott, is convincingly bewildered, courageous and idealistic as Sam Tucker and Betty Field is excellent as his wife. Beulah Bondi, who has been turning out good character roles for many years, shines as the cantankerous grandma of the Tucker family and Estelle Taylor has a wonderful bit as a bar-girl. It is hoped that you will take notice of Werner Jensson's accompanying music. Always subordinate to the plot—and yet an integral part of it—it is a fine example of the intelligent use of incidental music.

Using the logic of the Memphis board of censors, it is very easy to understand why they would ban the picture—it presents too fair a picture of southern life to be safely shown in their "poll-tax democracy." But, the Memphis board notwithstanding, *The Southerner* should be seen by all who believe in the value and dignity of human beings.

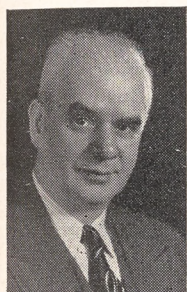


# The Churches Join in Support Of Republican Spain

*Hundreds of Thousands of Loyal Republicans Now in Exile Need Aid to Continue Struggle*

By Edward Harrison

*New York:*—The Church League for Industrial Democracy has joined with a large number of organizations



PHILLIP MURRAY

in sponsoring a rally on behalf of Republican Spain, which will be held in Madison Square Garden the evening of September 24th. Dr. Edward K. Barsky, national chairman of the Joint Anti-Fascist Refugee Committee, in announcing the meeting stated that "The action of the United Nations Conference at San Francisco in barring Franco Spain from the family of nations, and the Potsdam declaration of the Big Three against Franco have put the entire democratic world on record that an enemy to a durable and lasting peace is at large. The Spanish Republicans have been fighting this common enemy of peace-loving humanity for nine long years. Besides their historic three-year struggle against Franco, Hitler and Mussolini in Spain, they fought with the Allies at Narvik, at Dieppe, on the Russian front, in North Africa and up through Italy. They played an important role in liberating France from the Nazis. Hundreds of thousands of Spanish Republicans are in exile, in need because of their struggle against fascism in Spain. The New York Times in a recent editorial said, 'No group of people in the world is in sadder plight today than the 200,000 or more Spanish Republican refugees, men, women and children in exile in southern France.' We must show these heroic Spaniards that the American people are with them and will continue to support them."

The Spanish Refugee Appeal is using the established facilities of the Unitarian Service Committee in France to distribute aid to the Spanish exiles there. Funds raised here are sent to the Unitarian Service Committee, which has offices in Paris,

Toulouse, and Marseilles. A rest home and hospital for Spanish Republicans has been opened at Lourdes in France, with funds supplied by the Spanish Refugee Appeal. Plans are under way to establish at least one other hospital and rest home, and possibly two, in the near future. Food purchased in Switzerland is being distributed to the Spanish Republicans in France. Cash relief is being given families that are without a breadwinner.

There are over 2,000 Spanish Republican families in France whose breadwinner was killed fighting in Spain or with the FFI, or was deported to Germany and never returned. This one group of families alone requires more aid than is being sent to France by all agencies now operating there.

The Joint Anti-Fascist Refugee Committee also operates a hospital in Mexico City where free medical care is given needy Spanish Republican and Central European anti-fascist refugees. The Committee was instrumental in transporting hundreds of Spanish refugees out of war-torn Europe to Mexico, Cuba, and Santo Domingo. It sends financial aid to Spanish refugees in North Africa and Lisbon.

Dorothy Parker, author, is acting chairman of the Spanish Refugee Appeal. Speakers at the mass meeting will be Barkly Crum, distinguished attorney of San Francisco; Frank Sinatra; Prof. Harold Laski who will broadcast by short wave from London; Isabel de Palencia, former ambassador to Sweden of the Spanish Republic; Noel Field of France. It is expected that other speakers will be Mary McLeod Bethune, Negro educator; William Green and Phillip Murray, representing labor; Justice Hugo Black and Humphrey Bogart.

## Church Cooperation

*Cincinnati:*—Parish and institutional activities of West Cincinnati Presbyterian Church and St. Barnabas Episcopal Church have been united under the supervision of a

board representative of both denominations. Church schools of both have united in the buildings of the Presbyterian Church, with Sunday services also held there, with the worship based upon the Book of Common Prayer and the Presbyterian Book of Common Worship. Facilities of the Episcopal Church will be used for community service and as an institutional church for Negroes, with the employment of a Negro social service worker contemplated. Bishop Hobson declared that the experiment offers "great encouragement" and states that it is "a symbol of definite progress in the achievement of future unity for which Presbyterian and Episcopal Churches have been striving in recent years."

## Texas Consecration

*Houston, Texas:*—The Rev. John E. Hines will be consecrated coadjutor of Texas on October 18th, with Bishop Tucker as consecrator and Bishop Quin of Texas and Bishop Block of California as co-consecrators. The sermon will be by Bishop Scarlett of Missouri.

## Church in Geneva

*Geneva, Switzerland:*—The American Church here, which is Episcopalian and under the direction of the Presiding Bishop, has been reopened with the Rev. Benjamin J. Bush, Presbyterian minister on the staff of the World Council of Churches, in charge of services. The only other English speaking churches here are the Church of Scotland, which has a service once a month, and the Church of England.

## Parish to Move

*Norfolk, Va.:*—The Church of the Advent here has purchased a former club house for \$20,000 and plans are now under way to make the necessary alterations in order that it may be used both as a church and a parish house. It is expected that the structure can be occupied and consecrated in December.

## Unity Essential

*London (wireless to RNS):*—The Church will perish unless it brings a positive gospel to the people, Sir Cyril Norwood, president of St. John's College, Oxford, declared in his presidential address to the annual conference of Modern Churchmen at Oxford. He said Christianity has been weakened by "endless division" among Christians and by the



## Summer Services

ALL SAINTS' CHURCH, Palo Alto, Stanford University, California. Waverly St. and Hamilton Ave. Oscar F. Green, Rector. Services 8 and 11. Union Service, 7:45 P.M.

ST. JOHN'S CATHEDRAL, Denver, Colo. The Rev. Paul Roberts: The Rev. Harry Watts. Sunday: 7:30, 8:30, 9:30, 11 and 4:30. Wed. 7:15. Thurs. and Holy Days, 10:30.

ALL SAINTS CHURCH, Omaha, Nebr. The Rev. Fred W. Clayton, Rector. Sunday: 8 and 11. Celebration of H.C. first Sunday at 11, Week Days, H.C. and intercession Wed. at 10 A.M.

ST. MARTIN'S CHURCH, New York City, Lenox Ave. at 122nd St. The Rev. John H. Johnson, Rector, the Rev. Charles S. Sedgewick, the Rev. William E. Kidd. Sunday 8, 9, 11 A.M., and 8 P.M. Celebrations of the Holy Communion daily at 9 A.M.

THE EPISCOPAL CHURCH AT DUKE UNIVERSITY, Durham, N. C. The Rev. H. N. Parsley, Chaplain. Services: H. C. 9 A.M.; Canterbury Club 6:45. Serving navy, army, civilian units.

GRACE CHURCH, Millbrook, N. Y. on Route 44. The Rev. H. Ross Greer, Rector. Services: 8:30 and 11 every Sunday.

ST. PAUL'S CATHEDRAL, 615 S. Figueroa, Los Angeles, California. The Very Rev. F. Eric Bloy, Dean. Sunday: 8, 9, 11 A.M. and 5 P.M. Weekdays: H. C. Tuesday, 9 A.M.; Thursday, 10 A.M.

CHURCH OF ST. JOHN THE EVANGELIST, Portland Ave. and Kent St. St. Paul, Minnesota. Sunday: 8 and 11.

GRACE CHURCH, Utica, N. Y. Genesee and Elizabeth Sts. The Rev. Harold E. Sawyer, Rector. Sundays: H. C. 8: Morning Prayer and H. C., 11; Evening Prayer, 4:30. Weekdays: Tues. and Thurs. H. C. at 10; Wed. at 12:30; Friday, H. C. at 7:30.

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CHRIST CHURCH, Cambridge, Mass. The Rev. Gardiner M. Day, Rector. Sunday: H. C. 8: Children's service at 11; M. P. and Sermon, 11; E. P. and Sermon, 8 P.M. Weekdays: H. C. Wed. at 11; Thurs. at 7:30;

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THE CHURCH OF THE HOLY TRINITY, 316 East 88th Street, New York City. The Rev. James A. Paul, Vicar. Sundays: Holy Communion at 8 A.M. Morning Service at 11 A.M. Thursday at 11 A.M.

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ST. JAMES CHURCH, W. Wisconsin Ave. at N. 9th St., Milwaukee. Rev. G. Clarence Lund, Rector. Sunday: 8 & 11 A.M. Thursday: 10 A.M.

GRACE CHURCH, Capitol Square, Madison, Wisconsin. Rev. John O. Patterson, Rev. E. M. Lofstrom. Sunday: 7:30 H. C.; 9:30 Parish Communion and Sermon. 9:30 Church School; 11 Choral Service and Sermon. Daily, 5 P.M. Evening Prayer. Holy Days, Eucharist, 7:30 and 10.

TRINITY CHURCH, Tulsa, Oklahoma. The Rev. E. H. Eckel Jr., Rector. Sunday: 7 and 8; Church School, 9:30 (except August); Morning Prayer Service, 11; H. C. Friday and Holy Days at 10:30.

CHRIST CHURCH, Ridgewood, N. J. The Rev. A. J. Miller, rector. Sundays at 8 and 11 A.M. Fridays and Holy Days at 9:30 A.M.

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widening gulf between the clergy and people.

Stressing the appeal of communion to young people, Sir Cyril asserted that the British churches, including the Anglican Church, "being complicated organizations, cannot move, change, and adjust themselves with the requisite speed to keep in line with modern developments."

Regarding Christian unity, Sir Cyril said the Anglican Church has been severely criticized for going out of its way to extend fellowship to Eastern Orthodox churches while refusing inter-communion and denying the hospitality of its pulpit to

neighbors in the same village, even on special occasions.

## Conscription Unlikely

*Washington:*—The consensus in informed religious circles here is that the plan for compulsory peacetime conscription and military training does not stand a chance in the foreseeable future.

## Movie Rewritten

*New York:*—The new sound movie of the National Council, written by Robert D. Jordon, director of promotion, and entitled *Thy Will Be Done*, has been revised. A pre-view of the film shown at the rural Church conference at Madison, Wis.,

## Red Cross Scholarships

For positions of responsibility in social work professional education is essential. The Schools listed here, as well as those making announcements elsewhere in this number (University of Pittsburgh and University of Louisville) all have accredited programs in social work and are approved by the American Red Cross for one or both types of scholarships reported on page three of this number.

### Boston University

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#### Richmond School of Social Work

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brought such drastic criticism on the ground that it was a "rice Christian" presentation that Mr. Jordon went to Hollywood to supervise a revision. It is to be released September 15th.

### Books to Russia

*New York (RNS):*—Books for the Russian Orthodox Seminary in Moscow are being assembled by the commission of General Convention to assist the Russian Church, of which Bishop Perry of Rhode Island is chairman. The offer was conveyed through Metropolitan Benjamin who attended the Church conference in Moscow last January and was accepted "with pleasure" by Patriarch Alexei.

### Ohio Conference

*Gambier, O.:*—The Rev. Beverley M. Boyd, WITNESS editor who is social service secretary of the Federal Council of Churches, is to be the speaker at the opening of the clergy conference to meet here September 11-13. Clergy of the diocese are to present essays on various phases of pastoral work. The conference is under the chairmanship of the Rev. Andrew S. Gill, chairman of the field department of the diocese.

### Consecration

*Wilmington, N. C.:*—The Rev. Thomas H. Wright will be consecrated bishop of the diocese of East Carolina at St. James Church, here, on October 5th. The Presiding Bishop will be consecrator, with Bishop Darst, retired bishop of the diocese and Bishop Powell of Baltimore as co-consecrators. Bishop Everett Jones will preach, while others taking part in the service are Bishop Penick, Bishop Jackson, Bishop Carruthers, the Rev. John A. Bryant and Dean Zabriskie.

### Pacific Visit

*Honolulu:*—Bishop Kennedy is soon to visit Saipan, Tinian, Guam, Iwo Jima and Okinawa for confirmations and visitations. Clearance was secured from both Admiral Nimitz and General MacArthur.

### Seville Project

*Cleveland:*—The Rev. Ellsworth B. Jackson, formerly of St. Mark's, Plainfield, N. J., has accepted an appointment to serve as the representative of the Cleveland Church Federation in ministering to the needs of the people of the Seville housing project. Mr. Jackson, an Episcopalian, is a graduate of Lin-

coln University and the Bishop Payne Divinity School.

### Larned to Europe

*New York:*—Bishop Blair Larned, suffragan of Long Island, has been appointed in charge of the American Churches in Europe by Presiding Bishop H. St. George Tucker. He expects to make his first visit this October. He is also to represent the army and navy commission and to visit chaplains in France, Germany and Italy. He will be in charge until the end of 1946 which is the expiration of the Presiding Bishop's term of office.

### Churchman Honored

*New York:*—The Presiding Bishop, Bishop Hobson of Southern Ohio, the Rev. James T. Addison, vice-president of the National Council and Dr. John W. Wood, for many years secretary of the overseas department, have been made honorary vice-presidents of the Church Missionary Society of the Church of England. The appointment of Americans is unique and creates a new precedent for the society.

### Community House

*Baton Rouge, La.:*—The site for St. Michael's mission and community

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house for Negroes has been purchased by the diocese of Louisiana, a step made possible by the successful results of the victory fund campaign. Building will start as soon as conditions are favorable. The fund, incidentally, has gone over the top. The goal of \$250,000 has been exceeded and a new goal of \$275,000 has been set. As a result of the fund the building occupied by the student center at Southwestern Louisiana Institute, formerly rented, has been purchased and will be renovated.

### Negro Churchmen Meet

Atlanta, Ga.: — Bishop Walker conferred on August 6th with Negro Churchmen of the diocese of Atlanta and steps were taken to strengthen the Negro work in the diocese. He also addressed the Negro young people at the John Hope camp on August 11th. This camp, a former youth administration project, is now under the direction of a group of interested men of Atlanta and is operated by Negro young people.

### Urge Assured Wage

New York:—An assured annual wage for all workers and an adequate annual income for every fam-

ily was urged in the annual Labor Sunday Message issued here by the Federal Council of Churches. Prepared by the Council's Department of Christian Social Relations, the statement will be read in churches throughout the country.

Cooperation among government agencies, churches, employers and workers in the rebuilding of the postwar world, was stressed by the Council. It urged united efforts by these groups to obtain an adequate and secure standard of living for all, based on full employment, a high level of production, good housing and adequate social insurance; elimination of discrimination in employment because of sex, race, creed or color; extension of workers education; and effective relocation of war workers in a peacetime economy.

Urging the preservation of legislative gains for labor, the statement said: "Having championed the fundamental rights of labor for many years before their recognition in statute law, the churches feel a peculiar responsibility for their maintenance and further extension."

"In particular," the Council added, "support should be given now

to exploited workers in backward areas of American society where the local culture is almost fascist in character. Management cannot afford to be judged by such conditions any more than organized labor can permit them to go unchallenged."

In the place of repressive legislation, the message advocated "demo-

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cratic methods" of conference and negotiation as a means of solving industrial disputes and averting industrial warfare.

"No man is free so long as a single slave remains; no family is secure so long as refugees are homeless; no nation is great so long as some nation is impoverished," the Council concluded. "Ours is the task of finding prophetic vision for the decisions the hour requires, and of engaging in vivifying deeds for the redemption of the times and the shaping of the future."

### Full Employment

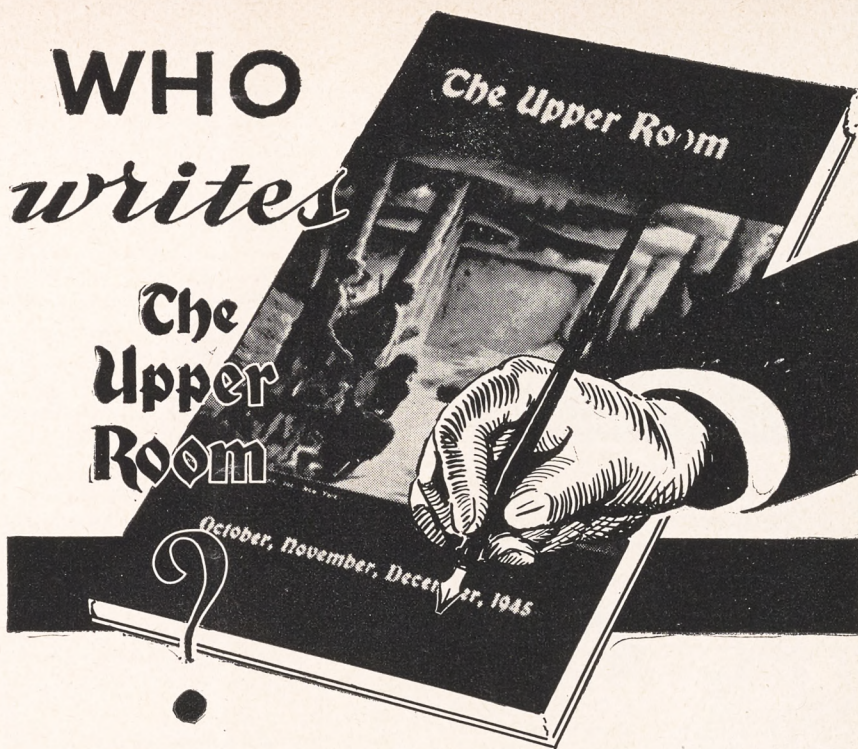
Washington (RNS):—Passage of the full employment bill will "take its place in history among the significant legislative acts of our time." Bishop G. Bromley Oxnam, president of the Federal Council of Churches, told the Senate Committee on Banking and Currency at a hearing on the measure here.

Asserting that he knew of "no factor more menacing to the Republic than that of mass unemployment," Bishop Oxnam described the bill as "not only an expression of sound ethical ideals, of common sense and of justice," but as "fundamental to the preservation of the Republic itself."

"This bill is of great interest to religious bodies," he said. "The churches recognize that it is not enough to proclaim religious ideals. The ethical ideals of religion must be translated into the realities of world law and order, economic justice and racial brotherhood. Nor is it enough for us, as citizens, to enunciate democratic ideals. They, too, must come alive in concrete measures that give them reality. Ideals thus become meaningful for the common man."

Bishop Oxnam pointed out that in the Federal Council, the major Protestant denominations "have again and again expressed themselves in favor of the fundamental concept of full employment." He voiced the belief that when the measure becomes law it will be supported throughout the nation by church people everywhere.

Declaring that he regarded the right to work as fundamental, Bishop Oxnam said: "Christianity believes that men and not things are the goal of social living. It believes in the solidarity of the human family, and seeks to put the common good first. It believes in equal rights for all, and understands that we progress insofar as we learn how to



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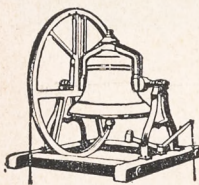
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work together. It finds in love and good will the cohesive factor essential to social unity. Democracy likewise insists upon the worth of the human being, and recognizes the dignity of man."

### Move for Unity

*Pittsburgh, Pa. (RNS):*—Voicing the belief that "these times require the constant cooperative efforts of the best that Lutherans can offer to combat a secularized nation and world," 15 laymen of three large Lutheran bodies met here and organized a movement to be known as Lutheran Men in America.

Those present at the two-day session were members of the American Lutheran Conference, a federation of five Lutheran groups; the United Lutheran Church; and the Lutheran Synod of Missouri, Ohio and Other States. Together, these bodies represent almost 90 per cent of Lutherans in America.

According to spokesmen of the movement, its aims will be: "1. To develop better understanding and fellowship among all Lutherans. 2. To help meet the great challenge which has come to all Christendom as the result of the world crisis arising out of the war. 3. To foster publicity looking toward a wider dissemination of the Christian philosophy of life. 4. To encourage local fellowship and cooperation among all Lutherans. 5. To encourage Christian education at all age levels."

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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. LLEWELLYN O. DIPLOCK  
Rector of Christ Church, Yonkers, N. Y.

I read with interest but nevertheless with great dismay the editorial entitled A Really Long View (WITNESS, June 28). I don't for a moment question the right of anyone to hold a different view about Bishop Manning's plea for ten million dollars to complete the Cathedral of St. John the Divine, but this editorial contains gross mis-statements of facts which I believe should be corrected. Your editorial puts it this way—"You can do a lot of things with ten million dollars . . . 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 further under one roof than in any other church in the world."

It was not for this purpose that Bishop Manning has asked ten million dollars, as anyone can see who carefully reads the Bishop's address. The Bishop spoke of two separate matters. First, he mentioned the plan to beautify the Cathedral and open the "long vista" from one end of the Cathedral to the other by removing the present reredos (this work is under way). The second matter, entirely separate from the first, was to raise a fund of ten million dollars to complete the Cathedral after the war. In the interest of accuracy and in accord with your standards I am sure you will want to correct the misleading statements of your editorial.

\* \* \*

MR. E. E. BREADY  
Layman of New York City

Thank you for the editorial on the atomic bomb which puts in a few words on how every thinking person should feel about this new invention. For any one country, and even more for a few people in that country, to have control of this discovery which, for good or evil, can do so much in this world is unthinkable. Private profit must be completely eliminated at once and the whole thing internationalized. Here is a major test for the United Nations structure in which you have urged us to put such reliance. As you suggested I have already written my Senators and Representative in Congress urging such action.

\* \* \*

THE REV. SIDNEY TEMPLE JR.  
Member WITNESS Editorial Board

May I raise just one question in regard to the letter from Bishop Hart (WITNESS, July 26). Why is it considered bad to have a large professional army? We have a large police force in New York City, large enough to keep at peace those who wish to make trouble. We do not think it is so immoral a thing that we are going to do away with it and have all our college age men take over our protection by giving up one year to compulsory regimentation. We ought to get over the Tommy Atkins point of view and realize that a man in the permanent army to keep peace is as noble as any man who met at San Francisco to set up the framework of peace. Provision should be made for adequate housing abroad or on distant

islands for the families of enlisted men as well as for officers. We have learned to respect our police, our members of the F.B.I.; let us now respect in peace as in war the guardians of world peace. Let us not defeat the purposes of the United Nations Charter by forcing every man in the world to be trained to kill in order to keep up with the universal conscription of the youth of America.

\* \* \*

A CHURCHWOMAN  
Diocese of New Jersey

For some years THE WITNESS has come to me as the gift of an old friend who recently died. I am not financially able to subscribe for the paper myself so must ask you to stop sending it. As I have known THE WITNESS and read it constantly from the very beginning I shall sorely miss an old friend as will, I fear, a missionary in South Dakota to whom I send my copy as soon as I have read it. Good wishes and long life to the excellent WITNESS.

ANSWER: We are of course continuing the paper. If there is any one who cares to make this their gift subscription we will be glad to enter it as such.

\* \* \*

MISS AZALIA E. PEET  
Former Methodist Missionary

Kindly send me several extra copies of THE WITNESS for July 26. It contains a letter from a Marine Chaplain who tells of finding a small church in Naha, Okinawa, "pretty well demolished" and with "a picture of Wesley." I am a Methodist missionary evacuated from Southwest Japan in 1941. I had the oversight at one time of the Japanese and Okinawa women workers of our six Methodist churches on Okinawa.

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