

The WITNESS

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NOVEMBER 29, 1945

GETTING THEIR MINDS
OFF THE WAR IS NOT
AN EASY THING TO DO

Official Navy Photo

ARTICLE BY CHAPLAIN HARBOUR

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 Satur-
days.
Sundays: 8 and 11 A.M. and 4:30 P.M.
Thursdays and Holy Days: Holy Com-
munion 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 Com-
munion, 11 A.M.

ST. BARTHOLOMEW'S CHURCH
NEW YORK
Park Avenue and 51st Street
Rev. Geo. Paull T. Sargent, D.D., Rector
8 A.M. Holy Communion
11 A.M. Morning Service and Sermon.
4:00 P.M. Evensong. Special Music.
Weekdays: Holy Communion Wed. at 8
A.M.
Thursdays and Saints' Days at 10:30 A.M.
The Church is open daily for prayer.

ST. JAMES' CHURCH
Madison Ave. at 71st St., New York
The Rev. H. W. B. Donegan, D.D., Rector
8:00 a.m. Holy Communion.
9:30 a.m. Church School.
11:00 a.m. Morning Service and Sermon.
4:00 p.m. Evening Prayer 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. Roelf H. Brooks, S. T. D., rector
Sunday Services: 8 and 11 A.M.
Daily Services: 8:30 A.M., Holy Com-
munion.
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, 11 A.M.; 4:30, 8 P.M.
Daily: 8. Holy Communion.
5:30 Vespers—Tuesday through Friday.
The Church is open all 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 Com-
munion

THE WITNESS

For Christ and His Church

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CLERGY NOTES

AMBLER, F. W., retired, is in charge of
St. Paul's, Summerville, S. C. until a per-
manent rector can be found.
CRANDALL, ROBERT L., former navy chap-
lain, is to return to the Cathedral of St.
Philip, Atlanta, Ga., as canon on January 1.
CROSBY, KENNETH O., formerly of the city
mission staff of Chicago, is now vicar of
St. Katherine's, Owen, Wis.
DONEGAN, HORACE W. B., rector of St.
James, New York, has been elected a mem-
ber of the National Council to represent the
second province.
GASS, KENNETH H., assistant at St. John's,
Youngstown, Ohio, becomes rector of Christ
Church, Kent, O., December 23.
GRIFFIN, HERBERT H., rector of Trinity,
Sharpesburg, and All Saints, Rosedale, Pa.,
becomes assistant at the Cathedral of the
Nativity, Bethlehem, Pa., December 1.
HOLLOWAY, ALBERT M., formerly army
chaplain is now rector of St. Paul's, Mont-
rose, and in charge of St. Matthew's, Steph-
ensville, and St. Andrews, Springville, Pa.,
effective Dec. 1.
JOSLIN, ALLEN W., rector at Conway, S. C.
is also in charge of the Messiah, Myrtle
Beach, S. C.
LUMPKIN, WILLIAM W., former navy chap-
lain, has returned to the Church of the Holy
Communion, Charleston, S. C. as rector.
MOHR, EDWARD J., formerly vicar of All
Saints, San Leandro, Calif., becomes vicar
of St. Stephen's, Belvedere, Calif., Dec. 1.
PURCHASE, H. G., has accepted the rector-
ship of the Good Shepherd, San Jose, Costa
Rica, effective December 1.
STEINMETZ, PHILIP J., rector of St. Paul's,
Elkins Park, Pa., died on November 13 at the
age of 71.
STEVENSON, D. T., former army chaplain
becomes dean of Leonard Hall, Bethlehem,
Pa., effective Jan. 1.
STONE, CYRIL H., former chaplain in the
Canadian air corps is now assistant at Trinity,
Pottsville, and in charge of St. James,
Schuylkill Haven, Pa.
THOMPSON, WILLIAM A., is now city mis-
sionary at Columbia, S. C. to minister to
those in state and federal institutions in and
about the city.

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 Com-
munion, Tuesday and Thursday, 9 A.M.
Holy Communion, Wednesday, 7 and 11
A.M. Noonday Service, daily except Mon-
day 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 S.T.D., Rector
Sunday Services 8, 9:30, 11 A.M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger,
Dean
SUNDAY SERVICES
Sundays: 8:30, Holy Communion; 11:00
Morning Prayer and Sermon. Holy Com-
munion First Sunday.
Tuesdays: 12:10 Organ Recital.
Wednesdays: 12:00 Holy Communion.
Thursdays and Fridays: 12:10 Prayers.
Saints Days and Holy Days: 12:00 Holy
Communion.
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 Com-
munion and Sermon.
8 P.M. Evensong and Sermon.
Weekday Services
Tuesday 7:30 A.M. Holy Communion.
Wednesdays 10:00 A.M. Holy Com-
munion.
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)
Sunday Services 10 and 11 A.M.
Rev. H. Robert Smith, D.D.
Minister-in-Charge

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 Com-
munion 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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Editorial Board Asks a Few Questions of Readers

*The Information Gathered from Subscribers
Will Be Basis for Possible Improvements*

By the Editors

New York:—The editorial board of this magazine has sent a questionnaire to a sampling of 1,000 subscribers with the hope of getting information to guide them in the improvement of the paper. We made no selection of names but did a blind sampling. We now want to give those who did not receive the questionnaire an opportunity to state their opinions and we will greatly appreciate your cooperation if you can find the time to jot down your answers and mail them to THE WITNESS, 135 Liberty Street, New York 6, N. Y.

1. Is our coverage of Church news adequate?

2. Do you feel obliged to take another paper in order to get adequate news?

3. THE WITNESS is three dollars a year; *The Living Church* is five dollars. A check of numbers of the two papers for any given week will reveal that we both offer about the same news. But for five dollars, and therefore more pages, *The Living Church* is able to give greater detail in reporting. Should we advance our price to five dollars a year in order to give you 24 to 32 pages an issue instead of 20?

4. We subscribe to Religious News Service (items marked RNS). We have been printing a fairly large amount of their releases, particularly news from foreign countries. Should we continue this policy or would you prefer greater emphasis on Episcopal Church news: dioceses, parishes, etc.?

5. Our space is now about evenly divided between news on the one hand and articles and editorials on the other. Would you change this ratio?

6. Would you like more pictures, keeping in mind that to do so would

mean less space to news and articles?

7. Comment freely on our columns (Living Liturgy, Dramatic Arts, For Church School Teachers, Books, Talking It Over, Sanctuary); also make suggestions for possible features.

8. Do you approve our editorial policy which can perhaps best be described as liberal and progressive on Church unity, race relations, international affairs, labor?

9. Please offer any suggestions for the improvement of format.

10. Please add any other comments you care to make.

In sending in your answers we will be glad to have your name if you care to give it but it is not necessary.

The answers we are sure will aid us in making THE WITNESS a more useful and attractive paper. A report based upon the answers will be presented in due time.

THE PICTURE ON THE COVER

Washington:—Crewmen on a big aircraft carrier try to forget. Some play cards; others try to sleep; some just sit and think. This is one of a series of ten pictures we are running on our covers, taken at sea by Fons Iannelli who was one of fifteen picked photographers assigned to a special navy photo unit under the direction of Captain Edward J. Steichen.

MEMORIAL REREDOS DEDICATED

Binghamton, N. Y.:—A reredos and chancel was dedicated on November 18th at Trinity Church here to the memory of the Rev. Wilson E. Tanner, rector from 1913 to 1943.

Mr. Tanner served in many civic and social welfare capacities during his ministry in the city and was an able preacher and speaker, a beloved pastor, a faithful priest, loved and respected by all who knew him.

MEMORIAL DEDICATED AT ST. JAMES'

New York:—A memorial to the 675 men and women of the parish who took part in world war two was dedicated on November 18 at St. James' Church by the rector, the Rev. H. W. B. Donegan. A high relief of St. George, the memorial is the gift of Vestryman Edwin S. S. Sunderland and was designed and executed by Katharine T. Hobson, a member of the parish and a sister of Bishop Hobson of Southern Ohio.

Mr. Donegan in his sermon stated that the Church must concern itself with controversial matters like industry, race relations and international affairs if it is to have the respect of people and particularly those of the younger generation.

Get-Together

THE story about the difficulty chaplains are having in locating parishes (Nov. 15) has brought letters from a number of parishes stating that they are seeking a clergyman. THE WITNESS believes that it may be of service to clergymen, particularly chaplains, and also parishes by providing a get-together. Thus a parish in the New York area is seeking an assistant, preferably a former chaplain: salary \$3,000; apartment; maintenance of car. . . . A city missions society in a mid-western city is seeking for an additional clergyman for its staff. . . . Another parish in the New York area, an industrial city, is looking for a clergyman as assistant: \$2,000 to start with apartment. Clergymen interested should write *Get-Together*, THE WITNESS, 135 Liberty Street, New York 6, N. Y. Parishes or bishops seeking men, particularly former chaplains, may have their needs printed here if they will send a few details. This department is an experiment and will be continued only if the number of letters, both from clergymen seeking positions and parishes seeking clergymen, indicate that there is a need for it.

MATERIAL AID PROGRAM IN PENNSYLVANIA

Philadelphia:—A Church material aid program was launched in the diocese of Pennsylvania on November 16th to give aid to Churches in Asia and Europe. Bishop Hart, speaking at the meeting, stated that "It is a difficult thing and the day is far distant when we can get the Church working together on a theological basis but here is a practical way to show what it means to have a universal and ecumenical Church. It is simply beyond imagination to realize what it will mean to these people when these things come to them."

The Rev. Almon Pepper, social service secretary of the National Council, declared that the Churches in the United States, cooperating on relief through the World Council of Churches, seek \$6,500,000 for 1945-46. He declared that "the Episcopal Church seems prepared to play its proper part in the cooperating Church program." However this statement hardly seems to be borne out by the facts since, to quote Mr. Pepper, "the current campaign of the Reconstruction and Advance Fund includes \$350,000 for aid to sister Churches, which amount will only be assured if the Fund is over-subscribed."

In other words, the people of the Episcopal Church are asked for \$5,000,000 for the Episcopal Church, with nothing going to overseas Churches where "food, goods and materials are desperately needed" unless the Fund is over-subscribed.

Mrs. George A. Trowbridge is the chairman of the Pennsylvania committee which is under the auspices of the social service department of the Woman's Auxiliary.

CHURCHMEN RETURN FROM JAPAN

San Francisco:—Japan is "wide open for the Christian gospel" declared the four delegates of Protestantism who arrived here Nov. 21 after four weeks in Japan and Korea. They addressed a mass meeting to tell the story soon after leaving their plane. The four are Douglas Horton, chairman of the American section of the World Council of Churches; Bishop James C. Baker, Methodist; Luman Shafer of the Foreign Missions Conference and Walter Van Kirk of the Federal Council of Churches. A more detailed report will follow next week.

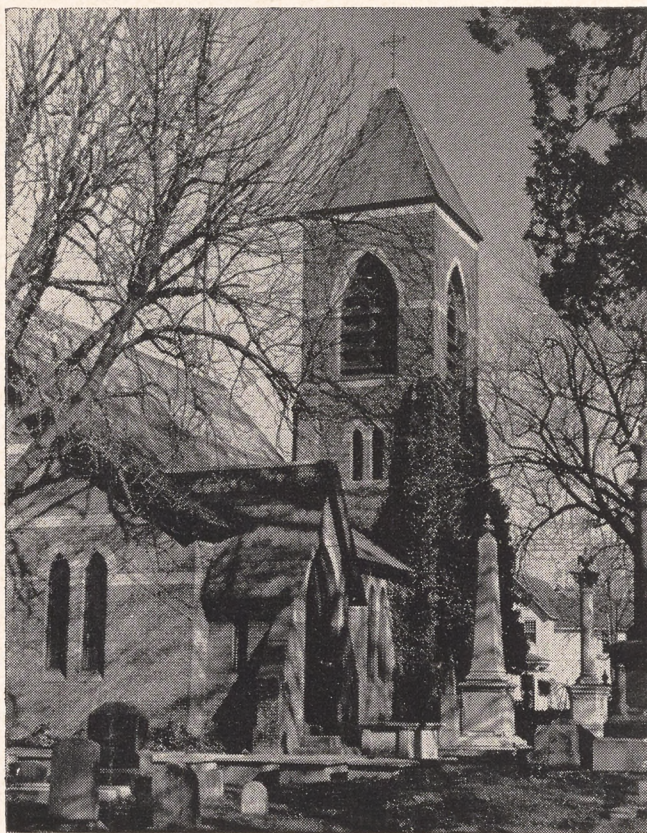
CHRISTMAS PACKAGES ON THE WAY

New York:—Church Christmas packages, 32,000 of them, have left New York for Asia, the first of 160,000 cartons which American non-Roman Churches are sending to Europe and Asia. The project is directed by the material aid committee of the Church Committee on Overseas Relief and Reconstruction. Of the first shipment 8,000 are on

sian, Japanese, and many other nationalities took part in a pageant entitled, "Edmonton: the Crossroads of the World."

CHURCH CRITICIZED BY VAN DUSEN

New York (RNS):—The Rev. Henry Pitney Van Dusen, in his inaugural address as the president of Union Seminary, defined the present age as one "dominated by both the



One of the most beautiful country churches is Christ Church at Milford, Delaware

their way to Burma; 8,000 will reach Manila early in December and 16,000 are consigned to Shanghai.

MISSION SERVICE CELEBRATED

Edmonton, Alb. (RNS):—One hundred years of missionary service by the Baptist, Anglican, Presbyterian, and United Churches of Canada were commemorated in the second annual world missionary conference here. Twenty-two missionaries from India, South Africa, British Guiana, China, Spain, Nigeria, Alaska, Sierra Leone, Bolivia, and Rhodesia participated in the program. One of the highlights of the observance was a youth rally in which young people of Chinese, Rus-

concept and the reality of tension" and declared that "men's minds today can find no unity and therefore no meaning amidst enveloping confusion" and that "they can only declare the contradictions they cannot solve." He said that theological schools react to all the various tensions in the world and he mentioned the strain between the "reality of the true Church and the actuality of our churches." He pointed out that students enter the seminaries "ardent to bear that gospel undiluted to Church and society but the insistent demands of the market, of the churches to whom these youth shall minister is "Send us no revolutionaries, no questioners of the accepted conventions, no disturbers of our comfortable complacencies'."

Chaplain Says Navy Officers Approve Brothels

He Declares Large Percentage Had Syphilis With Some of the Women Exposed to Leprosy

By Religious News Service

Washington:—Chaplain Lawrence L. Lacour, navy chaplain who is described by Congressman Howard H. Buffett (R. Neb.) as "the first navy chaplain in Japan, landing ahead of MacArthur" has charged that enlisted men visit Japanese brothels with the official permission of high navy officers. The charge, in the form of a letter, was sent to the Des Moines conference of the Methodist Church; was sent to a local newspaper and was later read over a radio station at Norfolk, Nebraska. It was then read into the Congressional Record by Congressman Buffett and has caused a stir among government officials here.

The letter, as published in the Record, follows:

Since a large percentage of the navy are reserves, many of them under 20; and we chaplains are entrusted with the moral and spiritual welfare of these men, we believe the American public should be informed when conditions and policies exist that jeopardize the morality and faith of our servicemen. As a policy of venereal-disease control, the navy is permitting unrestricted access by all men on liberty in the Yokosuka area to houses of prostitution where the venereal incidence among the prostitutes is considered 100 per cent. The control is the prophylaxis administered by naval corpsmen on duty in the house.

Since September 11, liberty parties have been permitted ashore in this area. Our ship was the first to be granted liberty and as we are tied up in the navy yard I have been able to observe the situation from the beginning. On September 2 the medical officer in charge of venereal control told me that it would be his policy to supervise the places of prostitution by examining the prostitutes, by segregating those infected, by insisting on cleanliness within the houses, and by establishing adequate numbers of prophylactic stations throughout the town.

When liberty parties went ashore men gathered the impression that the medical department had eliminated all immediate danger. Military

police and naval corpsmen informed the men in the lines in front of the houses that everything was medically inspected. As a result many enlisted men and officers, including a number from our ship, had sexual contact without using any prophylaxis. Prior to sending men ashore some ships ran training films on venereal disease, and announced that a high percentage of venereal disease could be expected in Japan. On other ships the commands refused to do anything to discourage promiscuity and gave no warning about expected venereal incidence.

On September 14 it was disclosed that out of a typical group of prostitutes, 51 out of 60 had syphilis, were not being treated, that there would be no further examinations and that no policy of treatment or segregation would be followed.

Coincidental with Archbishop Spellman's visit here, by September 16 all red-light districts were declared out of bounds. A group of us chaplains inspected the restricted area after a week of suppression. We found that although the method was not totally effective, the number of offenders that got into the restricted area was small as the geographic location of the area made policing comparatively easy.

It was not so easy to suppress the freelance prostitutes and the smaller houses in the unrestricted area but there was little open violation. A man intent on sexual contact could find it but he had to exert considerable effort and run the risk of arrest. Men were treated as usual at prophylactic stations with no great threat of disciplinary action, and, during this period of suppression, the number of treatments ashore and afloat decreased remarkably.

At a meeting of the fleet medical officers on September 26 it was proposed that one large house be opened, that it be operated with the understanding that all the women were diseased, and that a voluntary system of prophylaxis be available by placing a navy-operated treatment station within the house. Although some medical of-

ficers and two chaplains in attendance protested, it was stated by the senior medical officer that this was to be the policy. Subsequently the chaplains of the fleet met and submitted to the flag a memorandum that represented the unanimous opinion of the group. The action of the chaplains was ignored and Sunday, October 7 the Yosoura house was opened to enlisted men, with geisha houses permitted to accept the patronage of chiefs and officers.

Although the number of men on liberty next day was considerably under normal because of rain, I observed, in company with four chaplains and the officer of the day of the military police, a line of enlisted men four abreast almost a block long, waiting their turn. MP's kept the lines orderly and permitted only as many as could be served to enter at a time. As men were admitted into the lobby they would select a companion on duty that day, according to one of the Japanese attendants, pay the 10 yen to the Japanese operator, and then go with the girl to her room. We inspected several of these rooms and found them to be reasonably clean. When the men returned they were registered and administered prophylaxis by navy corpsmen. Although approximately 20 men could be treated at a time, there was a line waiting. True, many of the men were the type one might expect to patronize such a place, but the bulk of the customers were younger men. The open accessibility of women in this place has been a factor contributing to

Nominations Please

AT THE end of each year THE WITNESS presents an Honor Roll of men and women who have made during the year outstanding contributions to Christian life and work. Big names come to mind at once and of course they are not disqualified for that reason. But we also hope that readers will send us the names of people who have served effectively and yet are unknown to most of us . . . the hidden saints. All readers are invited to send in nominations, with facts to guide the editorial board. All of these will be carefully considered as a special order of business of the board and the Honor Roll printed in the December 27th number. We request that all nominations be at the WITNESS office, 135 Liberty Street, New York 6, not later than December 15th.

the first sex experience of some of my men.

When one considers the rate of disease, that there are some forms of venereal disease in the Orient that do not respond to treatment, that some of the women have been exposed to leprosy. On the basis of these facts, it is contended that:

1. The Navy's policy of unrestricted sexual opportunities with diseased women is no solution for the problem of venereal control.

2. American people would insist that the navy immediately adopt a policy of rigid suppression in regards to prostitution.

3. The navy, which completely ignored moral implications in the present situation, be charged to consider the moral aspects of policies governing personnel.

4. The people who loan their sons to the government demand moral protection or refuse to supply the personnel for our armed forces.

5. Although many naval officers are gentlemen, others by example and advice have encouraged immorality among our men.

6. The navy's unlimited sale of beer, which has contributed to moral delinquency and numerous incidents here, be discontinued. And that throughout the navy, soft drinks be made just as available as beer whenever beverages are provided by the navy.

7. An organization that has demonstrated such brilliant strategy in defeating the Japanese military not permit our men to become the open victims of Japanese prostitutes in the final round.

THANKSGIVING AT ABBEY

London: — Westminster Abbey was filled with American servicemen on November 22 for a Thanksgiving service. The Archbishop of Canterbury was the preacher and John G. Winant, ambassador to Great Britain, read President Truman's Thanksgiving proclamation. The Archbishop urged international friendship and told the servicemen that they must not forget the cause for which they fought.

FINE RECEPTION FOR BISHOP HARRIS

Monrovia, Liberia:—The *Weekly Mirror*, newspaper published here, carried a front page story of the enthronement in Trinity Pro-Cathedral, of the Rt. Rev. Bravid W. Harris. Denominational Churches

had announced that their regular services would not be held, so that their congregations could attend the service at Trinity, so that, as the *Mirror* comments, "the Pro-Cathedral was literally filled to overflowing, despite the recurring showers."

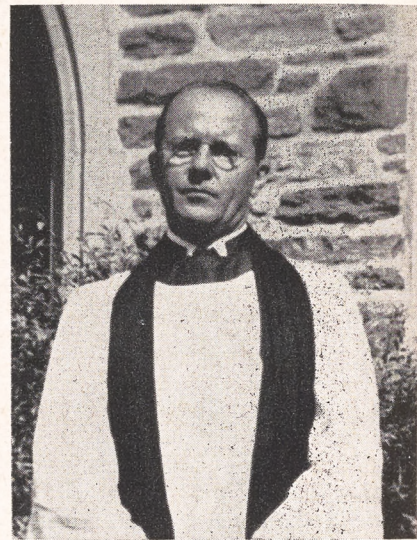
The President of Liberia, the secretary of state, secretary of the treasury and other government officials, as well as the United States minister to Liberia, the British charge d'affaires and representatives of the United States navy, attended.

The service, at which Bishop Harris preached, was followed by a reception and a program including addresses of welcome, presentation of a pastoral staff to the bishop and a chain to Mrs. Harris.

The *Mirror* referred to Bishop Harris' sermon with enthusiasm. "The text chosen was John 4:24. And in one of the most powerful, eloquent and soul-stirring sermons ever heard within the four walls of this thirty-three-year-old edifice of a parish whose history runs back to colonial days, Bishop Harris held his listeners spellbound. So captivated was the congregation by the discourse, characterized by an effortless delivery without notes or manuscript, until when the ascription was pronounced after forty minutes, it seemed as if only a bare quarter of an hour had elapsed since the bishop commenced to preach."

At the reception a speech was made by C. D. B. King, senior warden, suggesting certain specific things which Liberian Church people hope will be given careful consideration by the new bishop. These include "Restoration of our general and local convocations; reopening of Cuttington Institute or a similar theological institution anywhere within the Republic to prepare Liberian youths for the ministry of the Church; more concrete and effective steps looking toward an autonomous Liberian Church within the Anglican Communion; securing and dissemination of information concerning the whereabouts, state and condition of various district funds established by this field; better attention on the part of the Church to the many churches, chapels, schools and mission stations where native missionaries and catechists are working with little or no financial support; an annual pastoral message from our Episcopal head on the work, achievements and progress of the Church here."

In addition Mr. King said that in view of "our status as a purely missionary field, let us insist upon greater emphasis on the preaching of the word and more careful teaching of the faith and doctrine of our Church, and not so much on certain types of its ceremonial forms and ritualistic observances," and finally, "A nearer approach towards Christian fellowship with the other Protestant Churches operating in this field which will make for Christian unity and interdenominational understanding and cooperation."



Richard Baker Jr. is the rector of the Redeemer, Baltimore. He is a leader in the diocese of Maryland and in the province of Washington

WANTS MEN TO STAY IN THE ARMY

Washington:—The Rev. M. S. Sheehy, head of the department of religious education at Catholic University, speaking here after three years of service as a navy chaplain in the Pacific, stated that demobilization should be halted and that all returned veterans should re-enlist immediately. He also proposed strengthening the power of peoples friendly to the United States and recommended that the United States and England continue to share the secret of the atomic bomb "until Russia makes up her mind."

BISHOP POWELL A DIRECTOR

New York:—Bishop Powell of Maryland has been elected to the board of directors of the Church Properties Fire Insurance Corp., it was announced last week by Bradford B. Locke, president of the corporation.

Good News of Damnation

ADVENT with its mixed mood of doom and hope, of judgment and promise, concides singularly with the mood of today. Its challenge is that of Deuteronomy, "I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live." Such is the choice this generation must make; never has it been clearer. There is virtue in the fact that we are coming to recognize this; Chancellor Hutchins of the University of Chicago has well called it "The Good News of Damnation." Certainly under the present circumstances it is better to know the worst; to be faced with the certitude that if we continue to follow the path we have so far trod mankind cannot escape extinction.

There are discouraging indications that the world is "in the grip of big forces and little men." So much the more reason that those who possess, however dimly, some of the spirit of Christ must work and fight to persuade our leaders that following the old weary shibboleths will but lead us down the same blood-drenched paths. We must muster all the strength we can to convince them that we live in a new age; that a return to the discredited idea that military might, the playing of power politics, will command respect can only eventuate—as it always has—in the horror of destruction.

Advent calls for a radical break with the past; "cast away the works of darkness and put on the armor of light"; it calls for drastic action. Above all else we need light; that we must not only pray for fervently but labor to disseminate. At the moment the most light is coming from the spiritual leaders and the scientists; the latter have been roused to see that new occasions teach new duties while our political leaders fumble among the outworn methods of the past.

Yet we shall have to go still further. It has been amply demonstrated that man cannot stand

on his own feet; alone he is helpless against the terrifying forces of evil that he has unleashed. As he seeks aid in his desperation he will only find it outside himself. That is the clue to history; there is simply no alternative to the power that God alone can give. The night is far spent; it may soon be too late. These weeks before Christmas should not only constantly remind us of the one way of our salvation but whip us to action; to a resolve to put on the armor of light and seek new ways.

A Prayer

O GOD, whose purposes are from everlasting and whose kingdom is unshakable: Help us to know that the end of battle is but the beginning of opportunity, and that all the energies once consecrated to the waging of war must in time be offered in the struggle for peace. Grant us such courage that our efforts may never falter; such love, that every barrier to brotherhood and equality may be beaten down; such wisdom, that every problem of boundary and trade, of production and distribution, of language and culture, may be solved; such faith, that when the way is long and hard we may yet persevere to the end, in the knowledge that Thy sovereign will reigneth as revealed in the redeeming power of Thy Son, our Saviour Jesus Christ. Amen.

—from the parish paper of Grace Church, Amherst, Massachusetts.

Between Men and Nations

RECENT addresses of President Truman fill us with misgivings. Hoarding the secret of the atomic bomb, maintaining the world's largest navy, and conscription to ready a powerful army is not an effective way of achieving justice, democracy and a cooperative world. Certainly we would not have our nation lapse into the impotence and irresponsibility which followed world war one. The years ahead are to be restive and chaotic; a police force can serve a useful purpose. Yet the program outlined by the President seems to be for a very different purpose. Can it be that this array of power is inspired by our distrust of Russia? If so, it can be Hitlerian in its effect by dividing the world into hostile camps. Furthermore, we are uneasy because the program seems to be the very thing

the Pattersons, McCormicks, Hearsts, and other anti-Russians have been advocating. We must expect the path to cooperation and understanding with the Soviet Union to be difficult. But our attempt to hoard the secret of atomic power and peacetime conscription are not the best means of encouraging the confidence, harmony, and cooperation we desire.

The decisions our statesmen have to make require a wisdom beyond anything we have ever known. We hope and pray that the decisions now being made may make for a world of justice and

democracy. But we can do more than hope and pray. As Christians and churchmen we can intensify our ministry of reconciliation by working for economic and political solidarity among the nations and for spiritual solidarity among Christians.

In these two areas Christians can really go to work. If suspicion and fear are to be replaced by confidence and trust, the extension and deepening of understanding between nations and among Christians of various communions is a necessity.

It's Your Turn Now

by Richard L. Harbour
United States Navy Chaplain

A BLUEJACKET said to me in the subway last night, "Sir, I'm trying to get to 600 Lexington Avenue. Can you direct me?"

600 Lexington Avenue sounds like a simple address; one would expect to find it at Sixth Street, or perhaps Sixtieth. As a matter of fact it's at the corner of Fifty-second Street and Lexington Avenue. My sailor acquaintance of the moment was confused because he could find no relation between the building address and the number of the street. So I explained the New York number plan to him as well as I could. Then he asked, "Sir, are you a line officer?"

"No," I replied. "I'm a chaplain."

"Line Officers are pretty cold," he mumbled. "Civilians are pretty cold too."

I made an effort to keep that conversation going. Noting his campaign ribbons, I said, "I'll bet it's good to be home again, after your months in the Pacific."

"Yes," he answered "but you know, I miss something."

"What is that?"

He paused a moment, and then said, "Sincere friendship."

He's not the first sailor to have mentioned the aloofness of civilians to me. I've been somewhat confused by their coolness myself. This particular bluejacket mentioned that one can get used to frigidity in officers of the line, but what have we in the service done that should fix a seeming great gulf between us and our friends at home?

A few weeks ago I conducted Sunday service aboard a ship in port. One of the lads who stayed aboard in order to attend the service came to me afterward asking for directions to some service in town. He was a Baptist. I asked him what

type of Baptist service he preferred, for even the Baptist communion has stripes in its churchmanship, and the lad answered, "All I want is a friendly church."

A friendly church, what rare institution that is! I have visited many churches since returning from sea duty. Whether they be Baptist, Methodist, Presbyterian, our own Episcopal Church, or any other, I find that sincere friendliness in the churches is a rare virtue.

Our Church, and other churches too, are saying and writing a good many words about programs for re-establishing returning veterans in the Church at home. Some of these programs involve complicated activity schedules of far reaching significance. What about a simple technique for friendliness at home, something that all the pillars, posts, and props, of the local parishes can put into effective practice right away?

On the Sunday nearest V-J day I took a midshipman acquaintance to the eleven o'clock service in a church I like. The people of that parish are true to the best traditions of exclusivism. But I like the churchmanship, the architecture, and the music in that parish church so I visit there often and usually wear my topcoat. After the service on V-J Sunday we walked slowly out of the church. People were chattering in their exclusive little groups, and as we moved down the walk to the street we wished devoutly that somebody would at least act as if strangers were welcome. Finally a lady following us said, "My boy wears a uniform like yours." Grasping that one straw, for I feared that the midshipman, who was not a churchman, would get a false impression of coolness in the Episcopal Church, I hastened to make conversation. The lady chatted amiably—without gush or effusion, just quiet top-of-the-morning conversation—

and I secretly marvelled at so much friendliness in the Church. Then the bubble burst.

"Of course, I'm not a member here," she said. "I belong to Dr. L. O'Quence's church. But I came here to take part in the special thanksgiving service for V-J Day. Glad you were here too." Well, there we were, welcomed in a parish church of the Anglican Communion by only one person, and she was a member of another congregation in another communion!

Sometimes I feel like the little boy in one of Percy Crosby's comic strips about Skippy. Skippy asks a boy carrying a wash tub that almost covers him who he is.

"I'm the kid that gits thrown outa the libree."

"Where ya goin' now?" Skippy asks him.

And the boy says from under the tub, "Back to the libree."

We're going back to church too. Nevertheless, no amount of shaking hands by the rector at the door can steady the shuddering that was started by cold shoulders when we entered the church door.

WHILE conforming to the ranks and files of military life most of us have learned the gracefulness of that virtue known as meekness. When a man discovers that his strength is of little worth without its being joined in the strength of many other men, he stands meekly in the presence of powers greater than himself. The strength of our life in military service is in our unity as shipmates, buddies, or as the Australians say, "Cobbers." As cobbers together we have had ample opportunity to serve together and we veterans from the service are coming out well prepared to share in the Church's corporate enterprise, if only the Church will let us in.

Jesus, in the parable of the sheep and the goats, relates a dramatic story of the king's invitation, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." That's a soothing word to churchmen who are on the Lord's side. But the invitation is not to them, it is to all the rest of humanity. The Lord's mission is the Church's Mission to all men. At the moment that mission extends to the returning service personnel. They are coming home by the thousands. Are we making them at home in the churches?

"Come ye blessed of my Father," goes out to them from the stewards of the mysteries of God in the Church. Now the veterans do not think of

themselves as particularly blessed. They would be as surprised as the righteous in the parable if "Come ye blessed" were spoken directly to them. Nevertheless, they have the Lord's word for it, "Inasmuch as you have done it unto the one of the least of these my brethren, ye have done it unto me."

"It," according to the parable, includes such things as feeding, housing, clothing the needy, releasing prisoners, and welcoming strangers. In the immediate future the Church may not have much call for housing, feeding, and clothing these least of the Lord's brethren. Perhaps in the next decade, which H. G. Wells calls "The Famished Fifties" there will be ample opportunity. Let be, there's a wonderful chance right now to do far more than that for veterans. They are hungering and thirsting for the gentle virtue of friendliness. Blue-jackets and G. I. Joes will be looking for it in the churches. We teach that the Episcopal Church is apostolic. Where then is the apostolic fellowship?

Fellowship, friendliness, kindness, love are greatly misused and misunderstood terms. The professional worshipper, beaming a fixed smile, and shaking hands with colossal heartiness is not what veterans will be seeking. They want the friendly spirit that is born of sincerity. Will they find it in the churches?

Veterans are leaving army and navy separation centers by the thousands every day. Chaplains at the centers are having a final word with the dischargees. I work in one of the navy separation centers with fourteen other chaplains. We see to it that every man, whether he is Protestant, Jew, or Roman Catholic is admonished to attend synagogue or church on the first Lord's Day after returning home. We ask them to take their families with them and to make special prayers of thanksgiving to God for the ending of the war, and for his inestimable benefits.

In addition, the chaplains are sending letters at dischargees' requests to next of kin and to ministers. One chaplain at the separation center in Norman, Oklahoma, begins his letters to the clergy with a headline in bold face type which says: "It's Your Turn Now."

The dischargees go out from the separation centers in high spirits, laughing and talking of home. As they separate from their buddies in the service for the last time they enter the company of the least of the Lord's brethren, that's all. So it is the Church's turn now. We hope that the clergy, and more especially the laity, will give friendliness and hospitality straightway when the veterans come home to church. Remember it's your turn now.

Talking It Over

By
W. B. SPOFFORD

AT THE General Convention in Washington, years ago, an effort was made to raise money for our Church hospital in Toyko. As I recall it the money was raised. But those in charge of the



campaign could have had more if they had not tried to scare people into giving. The argument was: "There is a rising power to the east of Japan. This power is Bolshevism. It is menacing. This great hospital in Japan will be a bulwark against this threat to us."

Following a meeting at which this argument was developed with all the stops out a very wealthy layman said to me: "If all that he said is true, believe me I am going to give my money to something besides a hospital. I'm going to do my best to see that it goes into battleships."

I do not pretend to knowledge of the psychology of advertising. Fear presumably can sell toothpaste by scaring people about "pink toothbrush" and "one out of four have it," and a bottle of smelling water worth about a cent can be sold apparently for a quarter if you hammer away on "even his best friends won't tell him." But one would hardly expect the Christian Church to indulge in this sort of fear-mongering even to raise five million dollars. Yet from reports that come to my desk, those in charge of our Reconstruction and Advance Fund campaign seem to think that they can scare money out of pockets—particularly the pockets with a lot of money in them—if they harp enough on the menace of communism. Even the Presiding Bishop is handing out this line by setting "some ideology" over against "Christian ideals" and then urging his listeners to give to the fund. Mr. Jordon, in charge of the campaign, is even more specific by talking definitely about the menace from the left and presenting Christianity as an antidote.

Well it may work. After all I presume people with large sums of money are more afraid of communism than they are of fascism, though from my knowledge of recent history they have far less reason to be. But I can also say this: there are a

lot of people in the Church who would like to back the Reconstruction and Advance Fund campaign who are not doing so because of their disgust with the way it is being conducted. Everyone isn't afraid of the Soviet Union and what it stands for, even in the Episcopal Church. Indeed there is a considerable number . . . a tiny band certainly, but still a considerable number . . . who look to the Soviet Union with hope. Indeed, where else? Downing Street? Washington? Chungking? Vatican City?

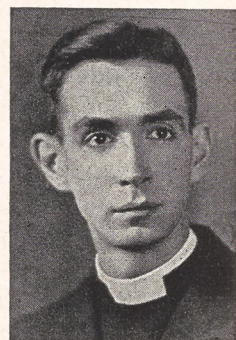
There is a star in the east. Wise men will follow it as far as its beams cast light and do so without fear merely because its color happens to be red.

The Living Liturgy

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

NOTES ON MORNING PRAYER

THE Prayer Book is full of prefaces and exhortations. To the modern man they often seem stilted, tedious and unimpressive. He reacts, with a sound instinct surely, against the Puritan attempt to force all our approach to God into a didactic mold. Hence each fresh revision of the Prayer Book sees some of these godly and righteous admonitions quietly dropped or made optional at the minister's discretion. We certainly do not regret the passing of the old prefaces to Baptism and Confirmation. The one to the Marriage service—certainly the best of the lot—has undergone a skillful operation of amputation. But it would be a distinct loss if the increasing neglect of the exhortation at the opening of the Daily Office should lead to its complete retirement. It may not be ideal in every respect, but its merits stand out rather forcibly if one compares it with the lame modernization of it in the English 1928 Book. In its latter part there is an admirable statement of the nature and contents of common worship and a clear outline of the Daily Office itself. Its practical advantage is that it gives the people some chance for recollection and reflection before confessing their sins.



It is devoutly to be wished that the next revision

will put the "Our Father" always and invariably in a position after the Creed, where it can only be in this service, as it should always be in every service, climactic.

It is perhaps best to understand the *Gloria Patri* of the opening versicles as an antiphon to the psalmody. The "praise ye the Lord" which follows is only a literal translation of "Alleluia," which originally accompanied the *Gloria* in festal seasons. The addition in the 1662 Prayer Book of a response: "The Lord's Name be praised," is a feeble piece of tautology. Our American Prayer Book now has in the invitatories a group of additional antiphons to the *Venite* proper to the seasons. These should be sung both before and after the canticle. An antiphon is a poetical and musical frame enclosing a psalm like a picture. When these invitatories are used it would be better to take advantage of the rubrics and not sing the *Gloria* after the *Venite*, but at the conclusion of the whole psalmody. The sequence would then unfold as follows:

Gloria (of the versicle)
 Invitatory
Venite
 Invitatory
 Psalm(s)
Gloria

Occasionally one meets with the complaint that Morning Prayer lacks a strong emphasis upon Redemption. But this impression can only come from hearing it rendered repeatedly without either the *Te Deum* or the full *Benedictus*. One of these canticles at least should always be sung, and preferably both. It is doubtful if the Prayer Book compilers intended the *Jubilate* ever to be used except when the *Benedictus* occurred in the second lesson (which happened only three times a year in the 1552 Book, which introduced the *Jubilate*). We should not, of course, ignore the *Benedicite*; least of all, make people associate it with Lenten penance. As for the *Benedictus es*, it might be reserved for occasions when it is extremely necessary to save a couple minutes' time in divine service! But the canticle has this advantage: it is not burdened with mid-Victorian musical settings.

The two invariable collects of Morning and Evening Prayer are correlative. Those for peace—the morning one for outward, the evening for inward peace—are general supplications for the universal Church, without limit of time and place. The second ones, for grace and aid, are immediate in reference both to the hour and the worshippers. Classic liturgies always have this double perspective, with precedence given the wider horizons of prayer (cf. the arrangement of the petitions of the Lord's Prayer). There is an enormous amount

of doctrinal teaching in these collects. Almost every phrase is a sermon text in itself. The original Latin behind "whose service is perfect freedom" literally means "whom to serve is to reign." Either rendering illumines the profound meaning of the other.

The concluding prayer from the St. Chrysostom Liturgy of the Eastern Church curiously conflates the teaching of Matthew 18:19-20 and results in an unwarranted statement of the theology of prayer. Future revision should correct this blunder. The original Greek says, "when two or three agree in thy Name," etc. It is unfortunate, too, that in modern English usage the quality implied in "expedient" has deteriorated.

New Books

***Excellent

**Good

*Fair

**Readings in St. John's Gospel* (First and Second Series) by William Temple. Macmillan, \$3.50.

These "readings" were published in 1939 and 1940, and now appear in one volume. They are the fruit of many years of meditation upon the Gospel of St. John by one whose mind was peculiarly open to the type of thought it represents . . . Temple was a philosopher, something of a mystic (but not overmuch: neither was the author of the Fourth Gospel), and a profoundly religious man. It was the defect of his qualities that he was not much of a historical critic. He tells us that this book is not for the scholar or theologian, save as he too is a soul on pilgrimage. But then he launches into an introduction which is very positive in affirming positions that most New Testament critics have abandoned. Indeed, the whole spectacle of English New Testament scholarship, especially Johannine scholarship, for the past fifty years has been a slow and gradual, reluctant, but inevitable retreat from traditional positions. In consequence, English theology has usually been several years behind the times in biblical interpretation. One wonders what fine results might ensue if English theology really caught up with biblical scholarship! If, for example, it were frankly to be admitted that the Gospel of St. John is *not* by John the Apostle, and has no connection with him; that it is *not* "Palestinian through and through," and so on, but stands on its own two feet as a new, fresh, independent, thoroughly Hellenistic work of interpretation and of re-interpretation, that it gives us a dramatic presentation of the heavenly, exalted Christ of the Church's faith . . . might not new and fresh values emerge from a

study of St. John from this angle, values of even greater meaning for our times than the old-fashioned and now out-moded approach affords? However, within its limitations, Archbishop Temple's book, like all his other works, is superb.

—F. C. GRANT.

* * *

**THIS MEANS OF GRACE by John Higgins. Morehouse-Gorham. \$2.

The communion service needs to be understood as something living, something which is applicable to the present situation and has meaning to the man in the pew. This little volume aims to fill this need. The author is aware of the implications of the liturgical movement, of the race problem, of the influence of humanism on the modern mind, but he does not parade the theological, philosophic or critical problems. Instead he shows in plain words that our Lord's service has something to say about each. The text is filled with homely and well-applied illustrations and is written in a friendly manner. Behind every plain statement and simple analogy there is strong and basic theology. In other words John Higgins has done a good job.

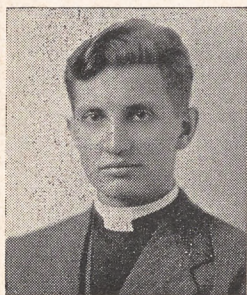
—S. A. TEMPLE JR.

Dramatic Arts and Religion

By

WILLIAM B. SPOFFORD, JR.

LAST year Bing Crosby won the academy award for his performance as Father O'Malley in *Going My Way* and Ingrid Bergman won the same trophy for the excellent job she did with the harassed wife in *Gaslight*. And now director-producer Leo McCrary has put them together in *The Bells of St. Mary's* and, as far as one reviewer is concerned, they might as well dispense with the academy awards for this year and let last year's presentations cover this year as well . . . particularly in the case of Miss Bergman.



In the new film, the transformed "groaner" again plays Father O'Malley but, instead of contending with the crotchety Barry Fitzgerald and a

run-down parish, he has to cope with a run-down school and a rather hostile group of nuns under the leadership of Sister Mary Benedict (Miss Bergman). Needless to say, all is peaches-and-cream at the end with the school a thriving institution and any difficulties encountered along the way happily resolved.

The Bells of St. Mary's labors under the handicap of being a repeat job on a good thing and, astonishingly enough, gets away with it. Despite the lack of novelty, it struck me as an immeasurably better picture than *Going My Way* (but that might be my intense prejudice for Miss Bergman standing forth). Still, somehow, Hollywood has its difficulties with the religious film—i.e. making the spiritual life all intense facial contortions and eyes-lifted-to-heaven; making the representatives of organized religion invariably understanding people with a goodly dash of the "pixie" mixed up in their blood; and all the rest of it. But certainly *The Bells of St. Mary's* is an excellent one of its type and is definitely not going to hurt the cause of the Roman Catholic Church. Unfortunately, Hollywood sometimes can't understand that there can be two-sides to every question—or, realizing it, wisely decides to be politic.

Serious faults of the picture are: it runs too long and it has too many plots. During the approximate two hours, I counted no less than five stories all interwoven into the one film. At times I wondered if even such a whiz of a pastor as Father O'Malley could get them all solved—but he did.

But, in spite of its evident faults, *The Bells of St. Mary's* is fine entertainment and it contains a whole host of wonderful scenes: Sister Mary Benedict teaching one of her pupils "the manly art of self-defense," the same sister working on a rather testy entrepreneur to give St. Mary's a new school building, and, especially, a Christmas Play rehearsal in St. Mary's kindergarten in which the baby Jesus looks like a infant replica of Babe Ruth and all of the children, instead of singing *Silent Night*, give forth with *Happy Birthday to you, Jesus*. This last, I know, would make my seminary religious education professor, Miss Adelaide Case, just bubble for joy.

This picture will certainly arouse much discussion and resentment in Protestant circles. Well, that's probably all to the good. Maybe the Protestant churches will then get together and help Hollywood turn out something that is just as good. And, if they do, I hope they get Ingrid Bergman to play the leading role. Then, it's bound to be a success.

Missionary Fund Wasted Unless We Are More Christian

Presiding Bishop Declares People of Asia Are Unimpressed Unless We Apply Beliefs

Edited by Sara Dill

Chicago:—Unless the Christian West can demonstrate that Christianity can do those things at home which it claims Christianity can do in the un-Christian East, no amount of money spent for a missionary program will do any good, Presiding Bishop Tucker told the 300 clergy and laymen who attended a luncheon in Chicago, November 15.

"Unless we can make greater progress toward the solution of our Negro problems at home, we cannot expect Christianity to be respected or followed abroad," the Bishop said.

World War I and world war II were severe setbacks to Christianity in the eyes of the un-Christian East, the Bishop pointed out. However, because of the loyalty and courage of the missionaries during the last war the prestige of Christianity in China is very high today.

China, the Bishop said, was no longer "a football to be kicked around by the Western powers" but a great power of the future. Whether as a great power, it will be guided by Christian ideals or whether some ideology will guide its destiny, will depend upon whether the Christian West is ready to sacrifice today to give aid.

In his discussion of Japan, the Bishop stressed that the spiritual and moral characteristics the Japanese people will need to develop before democracy can be established can come only through the Church.

"America today is like a city set upon a hill. Are we qualified to give the kind of leadership expected from us," asked the Bishop.

"We must be more than Christian in name only. We must realize that groups, be they national, political or business, are obligated by the same moral laws as are individuals."

Oppose Subsidy

Boston:—The Massachusetts Council of Churches, meeting here November 14, went on record as vigorously opposing the subsidy of private schools which it contends is provided by the Mead-Aiken bill now before Congress. The church-

men urged that no bill concerned with the subsidy of public education be used as a medium for "violating the American principle of separation of Church and state."

Connected with the meeting, 1,000 laymen, representing ten denominations, attended a dinner at which Bishop Sherrill, Lt. Governor Robert F. Bradford, Ralph E. Flanders, president of the federal reserve bank of Boston, Prof. Paul J. W. Pigors of Massachusetts Institute of Technology and Bishop Lewis O. Hartman of the Methodist Church were the speakers. They urged negotiated settlement of labor disputes with the public as arbiter.

The Council approved plans for ministering in state institutions, including veterans, general and mental hospitals. It also resolved "that the time has come when concerted Protestant action and influence are more important than denominational work alone" and urged its member bodies "to pledge their combined efforts for the reaffirmation and extension of the principles of religious freedom and Christian democracy."

Bishop Hartman was elected president to succeed Bishop Lawrence of Western Massachusetts and the Rev. Gardiner M. Day of Cambridge was elected one of the three vice-presidents.

An Anniversary

New York:—The board of trustees of the American Church Building Fund at a recent meeting adopted resolutions of appreciation for the services of the Rev. Charles L. Pardee who has served as secretary for thirty years. He was also secretary of the House of Bishops from 1922 to 1940 when he declined re-election to that office.

Clergyman Killed

San Francisco:—The Rev. Cyril Leitch, vicar of St. Luke's, Hollister, Calif., was killed on Nov. 12 in a highway accident while riding in a car driven by the Rev. Allan Geddes, rector at Watsonville. They were returning from a fishing trip when

their right of way was obstructed by another car causing theirs to overturn and land in the way of a car coming from the opposite direction. Mr. Geddes was last reported to be in a critical condition as a result of injury and shock.

Call for Karloff

New York:—Visions of a horror-man under the bed at strictly feminine Windham House, came to Miss Helen Turnbull, director, when she answered a phone call on a recent morning. "Is this Windham?" said a masculine voice. "Yes," Miss Turnbull replied. "Well give me Boris Karloff." . . . "Oh, Mr. Karloff isn't here . . . there's no one here but us girls."

It developed that the inquirer wanted the Windham Hotel, where Mr. Karloff was staying. Windham House is calm again.

Aid to Chaplains

Brooklyn:—The altar guild of Long Island gave 593 finished articles to the army and navy commission since 1941 and an additional 158 to chaplains direct.

Consecrate Church

Hansford, W. Va.:—The Church of the Good Shepherd was consecrated here on November 4th by Bishop Strider—a happy day for a congregation of about fifty persons. This hamlet consists of about 200 people, with most of them working in the coal mines or industrial plants located up and down the rich Kanawha Valley. The Good Shepherd, in charge of Capt. Albert J. Sayers of the Church Army, is the only church in the community.

This is the second church of the Good Shepherd. The first one was located on the side of a mountain and had to be torn down when landslides made it unsafe for further use. The landslides were caused by the construction of a new road at the base of the mountain. As soon as it was found that the old church could be used no longer the people determined to build a new church, despite the war and the difficulties of priorities. The vestry received \$2,000 damages for the old church and a gift of \$1,000 from the diocese. The new church cost approximately \$8,000, \$5,000 of which was raised by the people with the help of friends outside the parish.

For the past 3 years they have had a parish victory garden, the produce of which was sold to raise funds for the church. This netted

about \$650. This year they used pence cans, (1 cent per meal), and in 36 weeks gave over \$420. At the time of the first service, Nov. 5, 1944, the church owed approximately \$1,500, and this debt was liquidated in less than one year, so that the consecration service could be held on the anniversary of the first service.

The new Church seats about 130 people and it was filled to overflowing for the consecration service. Immediately after the service a reception was held in the basement at which the women of the parish served ham, potato salad, green beans, rolls, cake and coffee to over 150 people.

Rural Areas

Columbus, Ga.:—The responsibility of the Church to young people in rural areas was stressed by Canon Colin R. Campbell of the cathedral at Atlanta, in speaking here at a meeting of educational and recreational directors of the state. It was the first of a series of meetings to be held throughout the state. Mr. Campbell, well known in this part of the country as a successful football coach, is active in young people's work in the diocese and is also head of college work.

Fund for Missions

Philadelphia:—The entire estate of the late Bishop Taitt, amounting to approximately \$68,000, has now been turned over to the Church foundation of the diocese of Pennsylvania, following the death of his sister who was entitled to the income during her life. It is to be known as the Bishop Taitt Fund and is to be used for diocesan missions.

Bishops Speak

Lafayette, La.:—Bishop Everett H. Jones of West Texas and Bishop Jackson of Louisiana were the headliners at the annual meeting of the Auxiliary, meeting here at the Church of the Ascension, November 14th. Both spoke of the great opportunities the Church has today, with Bishop Jackson stressing the need there is today for leadership among young men and women.

Old Church Restored

Brimfield, Ill.:—November 4th was a red letter day in the little town of Brimfield, Illinois, for it marked the rebirth and rededication of the venerable Zion Episcopal Church. Coincidentally this year marks the centennial of the pioneer

church, for it was founded in 1845 by Bishop Philander Chase, the leading prelate in the state of Illinois.

Bishop Chase was an uncle of Salmon P. Chase, secretary of the treasury in Lincoln's cabinet. In 1831 he resigned from the presidency of Kenyon College, Gambier, Ohio, and the episcopate of Ohio. He was chosen Bishop of Illinois in 1835. Soon he visited England and raised \$10,000 with which he founded Jubilee College, eight miles east of Brimfield, Peoria County. The college was built in 1839. It was constructed of golden colored limestone with slender windows of leaden glass.

The work of restoring Zion Church has been directed by Godfrey G. Luthy, a retired business man of Peoria, now living near Brimfield. When work was started on Zion, there were holes in the roof, the ceiling plaster was down, the windows had been boarded up for 25 years or more, and no services had been held in the church for nearly 50 years. Termites had invaded the ruins and were adding to the destruction. Weeds six feet high and giant thistles had overrun the entire churchyard. But the impossible has been done. Seven memorial windows have been placed in Zion to the memory of pioneer members of the community.

The rededication services were under the direction of Bishop W. L. Essex of Quincy. Gordon K. Chalmers, president of Kenyon College, as one of the speakers, placed great stress on the pioneering ability of Bishop Chase and emphasized the unique work he did in bringing the teachings of the Church to this distant land then on the fringe of western civilization.

Tells of Japanese

Scarsdale, N. Y.:—The Rev. Leo McAfee, for twenty years a missionary in the Philippines, was the preacher at St. James' here on November 18th and told of a letter recently received from a member of the mission at Upi.

"We here at Upi certainly experienced the hardships of a people at

war," the letter said. "The Mission, Nuro and Baringstan were scenes of battles between the Japanese and guerrillas. Our houses were burned down; our animals, clothes and palay were either burned, commandeered or looted. Besides suffering from the lack of material goods, we were also arrested and imprisoned by the Japanese. I remember a day when those Japanese bayoneted and killed men, women and children simply because one of their officers was killed by a guerrilla. Those civilians who had no contact with the Japanese, who lived all the time in the mountains, had a different sort of suffering. There they suffered from sickness, malaria and dysentery, and too many of them hunger."

Prayer for India

London (wireless to RNS):—Leaders of the Anglican and Free Churches have issued an appeal for observation of December 2 as a day of prayer for the welfare of India and for the solution of "her human and welfare problems." The appeal was signed by the Archbishops of Canterbury and York and the moderators of the Church of Scotland and the Free Church Federal Council.

Money Pours In

New York:—The treasurer of the National Council, Lewis B. Franklin, reports another fine record of collections.

"The record of collections against quotas and expectations," he said, "dating up to November 1, is an excellent one. More and more our

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parochial and diocesan treasurers are forming a habit of remitting each month one-twelfth of their quota. This practice has enabled the National Council during the last few years to continue its work through the lean summer months without borrowing anything from the banks.

"There is still nearly \$500,000 to collect during the months of November and December but that is a task which does not look too difficult. Already nine dioceses have paid the total amount of their expectation for the year and almost all of them are up to date on their remittances."

Military Training

New York:—International agreement on reduction and regulation of armaments, the fixing of military quotas and the abolition of peacetime compulsory military training was urged by the executive committee of the Federal Council of Churches. It was suggested that a civilian commission, with technical advisors from the military services and other branches of the government make a comprehensive survey of all aspects of national defense. This commission should make recommendations "consistent with the expressed desire of the nation to seek security through international cooperation."

Progressive Program

Chicago: — Three hundred and fifty delegates representing the 386,000 Methodist women who are members of the North Central jurisdiction of their denomination's Woman's society of Christian service adopted resolutions here calling for support of "progressive legislation" such as the full employment, \$25-a-week unemployment compensation, and price control bills. They also sent a telegram to President Truman asking that the atomic bomb secret be placed under international control and condemning his compulsory peacetime military training proposal.

The convention's list of resolutions on federal legislation included an endorsement of the permanent Fair Employment Practices Committee bill; a recommendation that rationing be continued along with price control "to prevent inflation and to provide more reasonable distribution of food and clothing"; approval of bills to raise the minimum wage level; and endorsement of federal housing legislation.

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In the field of international relations the resolutions asked that the members of the society "support all measures that will strengthen the effectiveness of the United Nations Organization" and seek the abolition of compulsory military training in all countries, including the United States.

They also asked that the financial appropriations for the United Nations Relief and Rehabilitation Administration be increased and that "former enemy peoples" be included within the scope of UNRRA.

Want Tiso Back

Prague (wireless to RNS):—Roman Catholic groups in several Slovakian villages have staged demonstrations in favor of Msgr. Joseph Tiso, imprisoned chief of state in formerly Nazi-dominated Slovakia. He is held as a collaborationist. Villagers carried placards bearing the inscription "Give us back our Tiso."

Memorial Chapel

London (wireless to RNS):—Proposed erection of a memorial chapel in St. Paul's Cathedral to American servicemen who died in the war has been warmly endorsed by the British press. A fund is being raised for the purpose with all the money in excess of the amount required to be used to promote Anglo-American understanding.

Service at Coventry

London (wireless to RNS):—Reconstruction plans for historic Coventry Cathedral, which include a Christian service center and a chapel for joint Anglican and Free Church use, were inaugurated at services commemorating the fifth anniversary of the cathedral's destruction by German air raiders.

Heading a procession that moved from one part to another of the floodlit ruins, the Bishop of Coventry, the Rt. Rev. Neville Vincent Gorton, read a message from the Archbishop of Canterbury expressing appreciation of the "spiritual vision" behind the rebuilding plans.

Greeting Free Church representatives, Bishop Gorton blessed the crypt which will serve as the Christian center service. The Rev. Leslie Cooke, president of the Coventry Free Church Council, then read a statement describing the purposes of the center.

Among those taking part in the commemoration were Archimandrite J. Virvos, of the Greek Orthodox

Church in London; D. Lamont, former moderator of the Church of Scotland; Lt. Col. W. E. Hoffenbacher, senior U. S. army chaplain in Britain; and chaplains from Canada, Australia, Sweden, Norway, France, India, China and Africa. The services opened at the same hour that incendiary bombs first fell on the cathedral in 1940.

Advertising Campaign

London (wireless to RNS):—The assembly of the Church of England has voted here to launch a five year \$4,000,000 advertising program which will utilize the theater, cinema, radio, press and other media to bring about a religious revival in Britain.

Responding to a warning from Bishop C. M. Chavasse of Rochester, that the clergy's "spiritual anemia" has left half of the country "worse than heathens," the council adopted a 172-page report calling for a "missionary invasion of the modern agencies of propaganda" to spread the Christian Gospel.

"Our task today" declared Bishop Chavasse, head of the commission which drafted the report, "is far more formidable than that which confronted the early church in missionary lands. 'It is impossible to exaggerate the gulf between the church and the ordinary life and thinking of the English people.'"

University Reopens

Heidelberg (wireless):—Courses in theology were the first to be offered students when the University of Heidelberg reopened here.

Political screening revealed that members of the theological faculty resisted Nazi "coordination" far better than others. Some of its scholars even succeeded in publishing books which included strong anti-Nazi passages. A correspondent of Religious News Service attended the opening lecture, at which Prof. Martin Dibelius, dean of the theological faculty, and cousin of Dr. Otto Dibelius, Bishop of Berlin, presided. The session began with a moment of silent prayer in memory of theological students who died in the war. Professor Dibelius told the students that pastors must be well grounded in Bible and Church history "or pseudo scientists will usurp the field with ulterior motives."

Young men attending the lecture seemed of an especially high calibre. I met one student from Hungary, and two from Latvia. It is ex-

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pected that the enrollment will reach 200 in the near future.

Two-thirds of the full professors in the university's medical school have been eliminated as pro-Nazis. Its sessions were resumed on Nov. 22, with an enrollment of 1,000 students.

Honor Primate

London (wireless to RNS): — Bishop Eivind Berggrav, Primate of the Norwegian Lutheran Church, was presented a Lambeth Cross here by the Archbishop of Canterbury, Geoffrey Fisher. The ceremony took place at a Nikaen Club luncheon. The award conferred on church and lay readers for furthering understanding and closer relationships between their communions and Anglicans has previously been given to Archbishop Germanos of Greece, Bishop Brilioth of Sweden, and Prof. Alivisatos also of Greece.

Bless Franco

Rome (wireless to RNS): — Broadcasting in Spanish to Madrid Catholics assembled to commemorate the 100th anniversary of the Apostleship of Prayer, Pope Pius XII expressed confidence that Spain, through the good work of devout faithful, will find her rightful place among the nations.

"Today's meeting," the Pope declared, "must have a threefold purpose: to give thanks to providence for having escaped the dangers and horrors of war, to resolve firmly to meet the need for mutual charity and common prayers, which makes all souls brothers, and to renew the consecration of Spain to the Sacred Heart made on May 30, 1919."

The Pontiff extended a Papal benediction to Generalissimo Franco as head of the Spanish state and after his broadcast received members of the Spanish embassy in special audience, together with ecclesiastical and lay members of the Spanish colony.

Report from Moscow

Moscow (wireless to RNS): — Freedom of the church in Russia will be "more extensive" in the future than it is at present, the Rev. Antonio Laberge, Moscow's only Roman Catholic priest, predicted in an interview. He arrived here three weeks ago to replace the Rev. Leopold Braun, formerly in charge of the French Embassy chapel, who has returned to his home in the United States after nearly twelve years in Moscow.

The priest, who hails from Central Falls, R.I., declared he has been "favorably impressed by what I have seen so far." He added that present religious conditions confirmed his opinion that the original persecution of the church in Russia was caused by political motives inspired by the church's close connection with the state under the Czarist regime. He expressed the hope that good relations may soon be established between the Vatican and Russia, and pointed out that the Holy See has often made concordats with states whose political forms were not in accord with its own ideas.

Protest Lynchings

Jacksonville: — Leading Florida clergymen, whose names are being temporarily withheld, are planning what may develop into a state-wide campaign to prevent an outbreak of post-war lynchings of Negroes in this state.

Action was launched by the churchmen when the Suwanee Grand Jury, meeting in Live Oak, "no billed" Tom Crews, chief of police in Branford, and two other men on charges of killing Sam McFadden, a Negro, and throwing his body in the Suwanee river.

It is understood the churchmen

may press for another grand jury investigation of the case and also for further investigation of the lynching of Lonnie Davis, 30-year-old Madison county Negro, on October 1.

No Atheists Aboard

Metz, France: — Ewart E. Turner, correspondent for Religious News Service, tells of his experience aboard a crashed plane, when all the occupants except a wirehaired puppy and a major of the Red Army prayed fervently while they were in danger and declared that they would go to church on Sunday if they were spared to do so. The trip was a two-hour routine flight from Frankfurt to Berlin. Lost in a fog the plane was in the air seven and a half hours and then made a crash landing in a boggy field in France, with the fuselage coming to rest forty feet from a drainage canal.

Turner, who says that he learned the hard way that there are no atheists in a plane in such a predicament, states that during the hours of suspense "the four members of the crew and the twenty-one passengers prayed fervently and declared with equal fervor that they

Christmas Gifts

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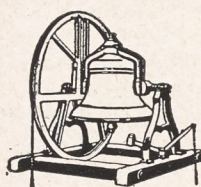
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would attend Church on Sunday if spared to do so. Regretfully it must be reported that no permanent church attendance was indicated in these promises."

He then states however that two of the passengers were unmoved by their experience. "One was a little brown wirehaired puppy. The other was a Russian major, a member of the reparations mission, who slept through it all."

Turner gave it as his opinion that "chief responsibility for the mishap is the general disrupting of services which has been caused by confusion due to redeployment pressure for boys to be shipped home. It has created a psychology here that is most unfavorable to American responsibilities in Europe."

In Those Packages

New York:—If you had practically nothing and were to receive a Christmas package from your friends in another country what would you want in it? There are 160,000 packages being sent to Europe and Asia, the gifts from members of twenty-five American Churches.

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With the completion of its Christmas package campaign, the Church Committee on Overseas Relief and Reconstruction is stressing the need for food, clothing, and bedding to feed and clothe destitute peoples in war-devastated countries.

Urge Confiscation

Prague (wireless to RNS):—Leftist party members here are demanding the confiscation of the property of the Teutonic Order, organization of German Sudeten Roman Catholics, on the ground that it was managed by the Nazis and hence should be regarded as enemy property. Catholic political leaders insist that the property should be returned to the Church.

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THE WITNESS — November 29, 1945

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.

L. H. WALLACE

Layman of New York

I want to thank you for reporting the statement by Bishop Angus Dun of Washington (WITNESS, Nov. 8) in which he stated that the United States suffers from pride and arrogance. The evidence of this is increasing and it is well that our Church leaders call attention to the fact. Mr. Truman's navy day speech suffered in that regard with his threats to others. Likewise, I think, it was arrogant and hardly the road toward peace and understanding, to have our president meet with Mr. Attlee and Mr. King to hug closely to their breasts the atomic bomb while that other great ally, the Soviet Union, was not asked to attend this all-important conference. * * *

LEO W. DYSON

Rector at Kennewick, Washington

I have four missions at which a copy of THE WITNESS is given to each family attending on each Sunday. The remaining copies are sent to shut-ins and one or two copies sent each week to the near-by Pasco naval air station. Each week during my announcements I mention articles of interest in the recent issue and feel sure that they are read by the congregations. I believe these copies are read and enjoyment found in them.

ANSWER: Mr. Dyson is our largest single customer, taking 75 copies each week. We thank him for his splendid co-operation and want to commend his method of calling attention to the magazine during announcements. * * *

GEORGE H. BOYD

Rector of St. Peter's, Perth Amboy, N. J.

I have been enjoying all the articles in THE WITNESS. However I wish the editorial board would soon run an article on the celebration of the Holy Communion in the evenings. I find in this industrial area that many of our men work Sundays or are involved in shift work. I am wondering in my own mind if we could not reach these men and their families if a service of Holy Communion were held on Sunday night or on some evening during the week.

ANSWER: The editors, with ten present, discussed this and each one gave names of several parishes where the Holy Communion is celebrated regularly in the evening. No one could think of any reason for not doing it. If the parish teaches that communicants should receive fasting they could be told to abstain from food for three hours before the service which is, we understand, the practice in Roman Catholic parishes that have evening masses. * * *

JOSEPH F. TITUS

Witness editor and rector at Jamaica, N.Y.

I think your stand in the editorial of the Issue of November 8, *A Great Vision?* is well taken. The pamphlet undoubtedly does give the impression that we are out to promulgate sectarian Christianity at the cost of competition and divisiveness. But in justice to the Coadjutor Bishop of Puerto Rico I would like to quote from a letter received from him in reply to one I wrote protesting his position in the pamphlet. I am sorry that it is too long to quote it all.

He writes, "... what I meant to say is that wherever we have built a church, we have increased the percentage of empty pews by adding our empty pews to those in the other churches; in other words, every church building in these days of inactive church-going has empty pews." Also, "Actually in Puerto Rico we have been doing quite what you have always assumed; 'wherever at all possible, not to attempt to duplicate missionary efforts.' Except for three major cities on the island where we quite naturally started work both for Puertoricans as well as continental Americans, most of our efforts have been in the mountains where no one was doing anything. Because of our efforts we have stimulated both the Roman Church and other Protestant bodies to come up and 'help' us." That puts a different light on the subject and it is to be regretted that Bishop Boynton did not make these statements in the pamphlet. It is reassuring to know that this is his attitude. * * *

PROF. E. THEODORE BACHMANN

Evangelical Lutheran Seminary, Chicago

Ever since I received the first copy of THE WITNESS several years ago I have appreciated the paper as a helpful tie extending across denominational lines. I am professor of Church history and frequently THE WITNESS has circulated in my classes, particularly in regard to matters of the Church and social action. * * *

VINCENT GLOVER

Churchman of Chicago

Why none other than Mr. Mosher, the NAM and the whole like-thinking business aristocracy. (WITNESS ed. Nov. 22.) They are a minority of the citizenry. They ask us to permit them freedom to determine prices, and insist that government has no right to interfere in business. This is a doctrinaire position which merits further scrutiny. The nobles sit in their swivel chairs and by telephone-fiat or by long-distance warfare among themselves determine what price 140 million people shall pay for a home, for a pair of overalls, for a loaf of bread, a piece of cheese and a glass of milk. By what right do they so determine? Where does that authority come from? The government (and the OPA is still a part of government) rests its authority on the consent of the governed. The doctrinaire position of the NAM smacks of the old doctrine of the divine right of kings without consent of the governed. These gentlemen have been termed "economic royalists." There is truth in this title; we align ourselves with the economic democrats.

Well, after world war I, the barons had their way; government did not interfere.

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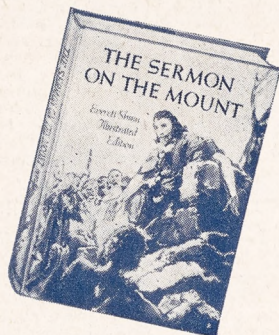


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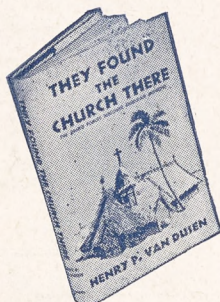
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