

# The WITNESS

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JANUARY 24, 1946

CHURCH OF THE  
HOLY SPIRIT AT  
KENYON COLLEGE  
*(story on page five)*

## FREEDOM AND JAZZ



## SERVICES In Leading Churches

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

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

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

ST. BARTHOLOMEW'S CHURCH  
NEW YORK  
Park Avenue and 51st Street  
Rev. Geo. Paull T. Sargent, D.D., Rector  
8 A.M. Holy Communion  
11 A.M. Morning Service and Sermon.  
4:00 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. Roelif 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 9 H. C.; 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 Communion

## THE WITNESS

For Christ and His Church

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JANUARY 24, 1946  
VOL. XXIX No. 15

## CLERGY NOTES

BELECHER, CLEMENT, formerly in charge of Christ Church, Bethel, Vt., is now rector of St. James, Arlington, Vt.

BILLER, ERNEST C. rector of St. John's, St. Cloud, Minn., died on Dec. 24 after a brief illness.

BUTTS, CARTER F., curate at St. Paul's, Kansas City, Kans., is now rector of St. James, St. Paul, Minn.

CARSON, THOMAS H., dean of St. Stephen's Cathedral, Harrisburg, Pa., has accepted the rectorship of St. James', Texarkana, Texas, effective February 1. He will also have oversight of missionary work in the eastern part of the diocese of Dallas.

CLARK, D. W., chaplain of the Christian Settlement House and in charge of St. Mary's Church, Philadelphia, died on January 6 at the age of 57.

FRANCE, ALFRED O., has resigned as rector of St. James, St. Paul, Minn., because of illness.

IRELAND, FRANK G., who has spent several months in Florida, is now taking services at All Saints, Brooklyn, Mich. and St. Michael's, Cambridge.

KROMER, JOHN S., formerly an army chaplain, is now rector of St. Paul's, Gardner, Mass.

LIER, EARLE G. formerly on the staff of St. Mark's Cathedral, Minneapolis, is now rector of Trinity, Oshkosh, Wis.

LUISA, LOUIS S., army chaplain for nearly five years, is now rector of St. John's, Brooklyn N. Y.

RUNNELLS, ERNEST P., former army chaplain, has been appointed priest in charge of the Church of the Saviour, Panama Canal Zone.

WILLIAMS, EDWARD H. 4th, formerly rector of Immanuel, Bellows Falls, Vt., has been at Holy Cross, West Park, N. Y. since October 15.

WITHEY, THOMAS A. formerly rector of St. Mark's, Brunswick, Md., is now the rector of St. Andrew's, Baltimore.

## 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 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: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.) 11 and 4:30 p.m.  
Week Days: Holy Communion, Monday and Friday, 8 a.m. Holy Communion Wednesday and Holy Days, 12:00 noon. Intercessions Thursday, Friday and Saturday, 12:10 p.m. Organ Recital Tuesday 12:10.  
The Cathedral is open daily for prayer.

EMMANUEL CHURCH  
811 Cathedral Street, Baltimore  
The Rev. Ernest Victor Kennan, Rector  
SUNDAYS  
8 A.M. Holy Communion.  
11 A.M. Church School.  
11 A.M. Morning Prayer and Sermon.  
First Sunday in the month Holy Communion and Sermon.  
8 P.M. Evensong and Sermon.  
Weekday Services  
Tuesday 7:30 A.M. Holy Communion.  
Wednesdays 10:00 A.M. Holy Communion.  
Thursdays 12 Noon Holy Communion.  
Saints' Days and Holy Days 10:00 A.M. Holy Communion.

EMMANUEL CHURCH  
15 Newberry Street, Boston  
(Near the Public Gardens)  
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 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.



## Church-Related Colleges Face Their Greatest Boom

*There is New Emphasis on Social Sciences  
And Religion in Most Church Colleges Now*

By Larston D. Farrar

Washington (RNS): — The 788 Church-related colleges of the nation are faced with the greatest boom period in their history according to Dr. Gould Wickey, executive secretary of the national commission of Christian higher education.

"There seems little doubt that we will see a record number of students—including thousands of returned veterans—in most of the church-related colleges and universities," Dr. Wickey said, "with a noticeable increase to take place next year and for several years to come."

Certain trends brought on by the war and the millions of returning servicemen are now evident in the country's church institutions of higher education, Wickey said. These trends he listed as:

1—Development of a more extensive and intensive program of personal counsel both for veterans and students who have not been in service.

2—A greater emphasis on subjects in the field of social relations—history, sociology and economics, with particular emphasis on international relations.

3—A greater tie-in—scholastically—between all classes in the college and actual world events.

4—A change in the type of personnel—more all-around professors rather than specialists.

5—A new emphasis on the actual college class facilities, with greater care to be shown in architectural beauty and class-room utility.

"The new emphasis on social sciences must be based on a Christian ethic, else it will fail to prepare the veterans and the millions of other students fully for their after-college responsibilities," Wickey declared.

"Sociological teachings apart from Christianity will not have the necessary dynamic to maintain a desire

for world peace in this and other countries.

"Instead of simply building a world consciousness, the church-related colleges want to build an ecumenical consciousness among the students. There must be moral, as well as practical, reasons to work actively for a better and a peaceful world ingrained in our students today and tomorrow.

"Professors are being chosen more and more in church-related colleges because they have an overall viewpoint that will help students achieve a better view of the world rather than because they have done much special research in this or that line."

In Cleveland, at the annual meeting of the council of Church boards of education, held last week, Dean C. G. Shatzer of Wittenberg College stated that denominational colleges must be "a part of the great flow of life" and courses in religion must be associated with practice or students will not be impressed.

Dr. Wickey, speaking at this conference, said that "It was headlines when John D. Rockefeller Jr. declared, in making a gift of a million dollars to the World Council of Churches, that the one compelling demand of this age is the rebirth of religion, especially through religious education. The Church is challenged to redouble its efforts in the field of Christian education in order that the whole program of the whole Church may be more effective in developing a Christian personality so necessary for a confused, suffering, and sorrowing world. Fifteen years ago the question was asked, 'For what does Christian education stand?' Imitation of large universities was the daily habit in order to gain more students. Today, the Church-related colleges of America are aware that they have a distinct

vocation, no matter what their enrollment, their endowment, and their property value."

### OVERSEAS SCHOLARSHIPS ARE OFFERED

New York: — Union Theological Seminary has offered eight foreign fellowships to students from overseas. Each student will receive an award of \$1,000 from the Seminary for a year of graduate study and will then return to serve the Church in his own land. These scholarships are in addition to the regular missionary fellowships and scholarships offered annually to leaders of Churches abroad, whether missionaries or nationals.

### BISHOP PERRY HONORED

Providence, R. I.:—The Presiding Bishop and Bishop Sherrill of Massachusetts were the speakers at services held on January 6 at St. John's Cathedral to honor Bishop James DeWolf Perry on the 35th anniversary of his consecration. Bishop Perry was consecrated bishop of Rhode Island on January 6, 1911 and was Presiding Bishop from 1930 to 1937. The following day the Auxiliary honored Mrs. Perry at a luncheon and the tribute was climaxed with a dinner in the evening at which Bishop and Mrs. Perry were the guests of honor. Other bishops attending the services were Bishop Budlong and Bishop Gray of Connecticut; Bishop Lawrence of Western Massachusetts and Bishop Bennett, suffragan of Rhode Island.

### Patience, Please

★ In recent weeks we have had complaints about the late delivery of THE WITNESS. They come particularly from rectors taking bundles who distribute them at services on Sunday. The publication is mailed, as it has always been, on Monday and Tuesday from Chicago. The matter has been called to the attention of Post Office authorities and it is our hope and belief that the matter will be speedily corrected. Meanwhile if your copy or bundle fails to arrive the week of publication we will appreciate a postal card to THE WITNESS, 135 Liberty Street, New York 6, N. Y. so that we may present the data to the proper Post Office authorities.



## CLERGY CONFERENCE ON LABOR

*Springfield, Mass.:*—The clergy of the diocese of Western Massachusetts held a conference January 13-14 at the Bishop's house on the Church and labor. The leader was the Rev. W. B. Spofford, executive secretary of the Church League for Industrial Democracy. He also preached at the cathedral on the evening of the 13th on tasks before the Church and the following evening was the speaker at the annual meeting of the cathedral parish when his subject was prospects for world peace.

On the 20th and 21st Mr. Spofford addressed groups on the same subject in the diocese of Albany. On Sunday evening he met with students of Russell Sage College and Rensselaer Polytechnic Institute and the following day met with the ministerial association of Troy.

## CZECHOSLOVAKIA IN NEED

*New York:*—Only the Church and other private agencies can help Czechoslovakia, one of the neediest countries in all of Europe, reported Elsie Thomas Cutler, editorial secretary of the Church committee on overseas relief and reconstruction, who has just returned from a four months' investigation of Europe's relief needs.

"Czechoslovakia and Holland were the two hungriest places I saw," Mrs. Culver said. "Yet UNRRA has no direct program of help in Czechoslovakia. This country wrote a contract with UNRRA in a moment of optimistic enthusiasm over liberation, which provides for a supply of goods for commercial use only, for stores or the re-starting of factories. As a result the people, who now have a diet of bread, potatoes and dumplings, and whose babies receive one-sixth of a liter of milk a day, and are wrapped only in whatever newspapers are available, whose children at six have never seen an orange,—can expect no official aid. The Church must see that these people receive aid, food, and clothing in particular, for the people need what money cannot buy in Europe."

## BISHOP MOULTON RESIGNS

*New York:*—The Presiding Bishop has received the resignation of Bishop Moulton of Utah, who states that he does so in order to conform to the constitutional provision that

bishops shall resign at 72. He will be 72 in May. The resignation requires action by the House of Bishops at its meeting in September.

## DOCTRINE SUBJECT OF LECTURES

*New York:*—The Rev. Charles W. Lowry of All Saints', Chevy Chase, Md., gave lectures on the doctrine of the Trinity and the life of devotion at St. Thomas' Church, January 14, 21. A third will be delivered on the 28th. These will be followed on February 4, 11 and 18 by lectures by the Rev. Whitney Hale of the Advent, Boston, on the doctrine of man and the life of devotion. They are sponsored by the Library of St. Bede.

## WOMEN STUDENTS AT SEMINARY

*Petersburg, Va.:*—There are now four women students at the Bishop Payne Divinity School getting special training for Church work. It is the first time that women have been included in the student body.

## CANADIAN CHURCH LAUNCHES ADVANCE

*Montreal (RNS):*—Plans were announced simultaneously in every Anglican church in Canada for the Anglican Advance Appeal for Christ and his Church, which will begin immediately. A financial appeal for \$4,500,000 will be made later in the year.

A message from the Most Rev. Derwyn T. Owen, Primate of All Canada, was read to every Church of England congregation in the Dominion at special services of re-dedication. It stressed that "our Church believes that she has a definite and unique contribution to make to the spiritual life of Canada."

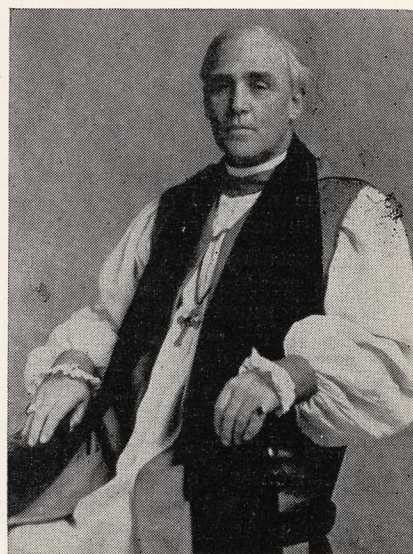
Calling members to "a fuller and richer living of the Christian life, with its exercises of prayer and worship, of love and service, of faith and fellowship," the Primate said the appeal is a "call to every member of the Church to enlist as a worker in building a Christian Canada and a Christian world."

The program of advance will include greater educational hospital work in Canada among the Indians, Eskimos and white settlers, rehabilitation of war-torn mission fields, and consolidation of the Church's work in India. Advance is also planned in social service work, care for superannuated clergy and widows of clergymen, and a share in

the reconstruction of Christian churches in England and other parts of Europe.

The first six weeks of the advance will be devoted to diocesan preparation previous to an intensive period of the Dominion-wide spiritual campaign. District services have been called throughout Canada during Epiphany. Laymen will also assemble in special meetings.

A visitation of every congregation and parish for spiritual purposes will be held during the last week of February, and March 3, a Sunday, will be observed as a day of prayer. Three months of special



*Archbishop Derwyn T. Owen, primate of the Church of England in Canada, who has issued a call for advance*

preaching and teaching will then follow.

The financial appeal will be made from May 12 to 19.

The Anglican advance movement completes the roster of the principal Protestant denominations of the Dominion which are currently conducting forward movements.

The United Church of Canada, largest Protestant communion, has a Crusade for Christ and His Kingdom under way, and the Baptist Federation of Canada has a similarly-titled movement. The Presbyterian Church in Canada recently announced plans for its advance. Financial appeals will be linked with each.

Plans were launched in Canada last year by the Canadian Council of Churches for integration of all four movements. Committees have been set up to investigate ways in which each crusade can be coordinated.



# Kenyon College Training Men For Post-War World

*Offers Courses in the Sciences and Arts  
And Also Has Its Own Theological School*

**By Mary A. Rahming**

**Gambier, Ohio:** — Founded by Philander Chase, the first bishop in the Northwest Territory, Kenyon College is the oldest endowed college for men in the Northwest Territory and has devoted over one hundred years to the education of men. Supported by gifts from England, Kenyon was chartered by Bishop Chase in 1824 as The Theological Seminary of the Protestant Episcopal Church in the Diocese of Ohio, but in 1891 the name was changed to Kenyon College, the name by which it had always been known. It consists of two parts: the College, and the Divinity School of Kenyon College, which takes its name from its principal building, Bexley Hall. Both the College and the Divinity School have deans and faculties of their own; both are presided over by the President of Kenyon College.

For more than a century the College has been closely associated with the Church and has contributed extensively to its leadership. Though the board of trustees is largely self-perpetuating, the Bishops of Ohio and of Southern Ohio are ex-officio members and in alternate years its chairmen.

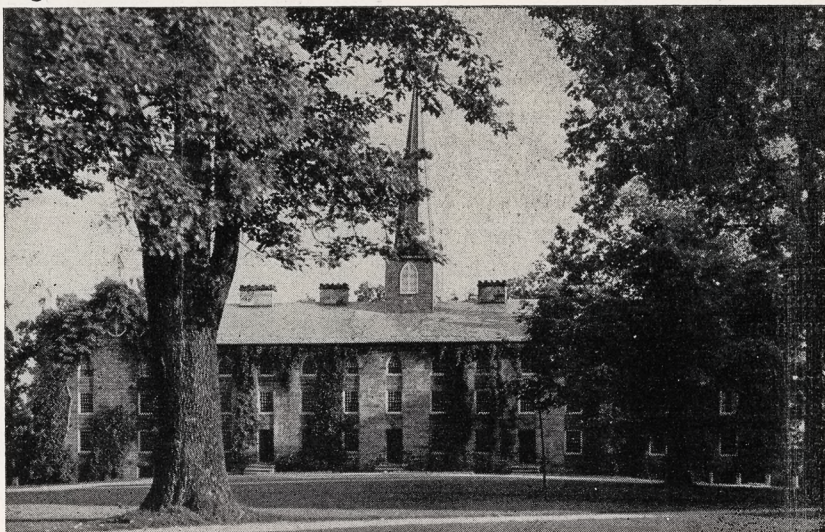
The College is built upon a hill overlooking the Kokosing Valley in Knox County, near the center of Ohio. Almost all of the students live on campus in ivy-covered dormitories of local sandstone, one of which, Old Kenyon, was built in 1827, the design having been amended by the architect of the Capitol in Washington, Charles Bullfinch. The campus is shaded by trees which were part of the forest when Philander Chase drew up his first plans over a hundred years ago. Collegiate and theological students eat in the high vaulted refectory, named for President Peirce. Through the center of the village of Gambier is a mile-long gravel path, lined with oaks and maples, which runs between Old Kenyon and Bexley Hall. Kenyon, with its students living, eating and studying together, stands in the collegiate rather than the university tradition, and has often been likened to the colleges of Oxford and Cambridge, in England.

There are fewer than nine students to every instructor; classes and seminars are small, and the instructor has time to study the special needs and abilities of his students. The faculty members, although all relatively young, contribute almost constantly to the advancement of their fields of study, and during the war, many of them held positions of responsibility in the army and the navy, and in fields of scientific research. The cloud chamber where the physicist, Dr. Wilson Powell, still on leave of absence doing essential war research, studied cosmic rays, is a piece of equipment pos-

in religion and the English Bible and the regular services of the Church provide formal instruction in Christian thought and worship. Similarly, the Seminary curriculum has concentrated the energies of students and faculty on essentials of theological studies, eschewing the less important.

President Chalmers, a firm upholder of the College's liberal tradition, and a believer in modern education as well, was a strong advocate of the idea that colleges during the war should devote themselves to their part in training for war, and at the same time maintain their old academic standards so that men might be trained for the peace as well. To this end, the College initiated and taught the pre-meteorology training program of the army air forces, and contributed to and taught the area and languages courses of the army.

In mathematics, chemistry, political science, history, biology, economics, theology and other fields of



*Old Kenyon is one of the finest examples of Gothic in the United States*

sessed by few other colleges in the country. *The Kenyon Review*, a quarterly of arts and letters, now in its eighth year of publication and edited by Professors John Crowe Ransom and Philip Blair Rice, of the College faculty, is considered one of the outstanding literary publications of the day.

The College is devoted exclusively to liberal education, education designed to help the student make the most extensive and rewarding use of his own mind; liberal education as distinct from professional education is being concerned with freeing the mind. Christian education is a part of liberal education; elective courses

study the contributions of the Kenyon faculty to knowledge as well as to teaching have been notable. Socially the student and faculty life at Kenyon is collegiate; intellectually it enjoys much of the excitement and urbanity which characterize the university tradition at its best.

## **BISHOP KEELER IN BOSTON**

**Boston:**—Bishop Keeler of Minnesota was the headliner at the annual meeting of the diocesan Church Service League, held here at the cathedral on January 8. He spoke on the Reconstruction and Advance



Fund. Presiding was Bishop Sherrill who said that he expected every one of the 100,000 persons in the diocese to contribute to the fund or else give a distinct "No." With regard to the millions of persons in the vast movement of population in Europe, Bishop Sherrill said that we would shrink from the horror if all were gathered in one place and an atomic bomb dropped upon them but that he was not sure but that it would be a more merciful death than what these people face if we cannot do more for them. He also said that the chaplain service, for which no separate appeal is being made, is if possible even more necessary now than at any time.

Also addressing the meeting were the Rev. William Crittenden, head of the national youth division, and Mrs. Y. Y. Tsu, wife of Bishop Tsu.

### BISHOPS LEAD QUIET DAY

*Hartford, Conn.:* — Bishop Budlong of Connecticut and Bishop Spencer of West Missouri gave the meditations at a quiet day for the clergy of Connecticut at the cathedral on January 21.

### NO DOG RACING IN BOSTON

*Boston (RNS):*—Joint action by Roman Catholic, Protestant and Jewish religious leaders here has forced dog racing promoters to abandon plans to erect a new track in the Hyde Park section of this city. The racing interests dropped their scheme after the appearance in all the Boston papers of a letter opposing the move, signed by Archbishop Richard J. Cushing; Rev. Ashley Day Leavitt, president of the Boston Council of Churches; Bishop Henry Knox Sherrill of the Episcopal diocese and Bishop Lewis O. Hartman of the Methodist Church.

The public letter was preceded by a meeting in Hyde Park of Congregational, Methodist, Baptist, Presbyterian, Episcopalian and Roman Catholic clergymen as well as rabbis at which a general protest mass-meeting was scheduled. On the Sunday following this meeting circulars of protest were distributed at all services. Votes protesting the erection of the track were taken by officials of each church and synagogue. The Holy Name Society of the largest Catholic church held a protest meeting in the evening. These events, culminating in the joint letter carried by the press fi-

nally forced the operators to announce that the petition for the oval would not be presented to the city council.

### FLETCHER ADDRESSES SOCIAL WORKERS

*Springfield, Mass.:* — The Rev. Joseph F. Fletcher, professor at the Episcopal Theological School, was the speaker at a luncheon of the council of social agencies here on January 14th. One of the highlights of his address was the suggestion—"demand" would probably be more accurate—that representatives of labor organizations be asked to serve on the various committees of the council. His remarks on the subject were impromptu, following a report

rejected by a 24-15 vote a proposal by the Popular Republican Movement in favor of subsidies. The PRM proposal was intended to nullify a bill passed by the Provisional Consultative Assembly last spring suppressing state aid to non-public schools and outlawing grants paid to Catholic schools during the Vichy regime. The commission's decision is subject to ratification by the French Assembly, and the PRM has announced it will introduce a debate on the subject.

### WHITE SPIRITUALS RENDERED

*Scarsdale, N. Y.:*—Original American hymn tunes known as "white spirituals" were presented at



*A view of the chapel at Bexley Hall, the theological seminary of Kenyon College*

on veterans' aid, in which a committee was set up which included representatives of business organizations but where no place was found for labor.

Later in the afternoon and through the evening Mr. Fletcher lead a seminar on social problems which was attended by both clergymen and social workers.

### FRENCH BAR AID TO SCHOOLS

*Paris (wireless to RNS):* — The long-standing dispute between Roman Catholic and leftist groups over the issue of state aid for church schools entered a new phase here when the constitutional committee of the French Constituent Assembly

an afternoon service at St. James the Less on January 20. They were sung by Miss Susan Reed who is well known for her interpretation of them. Her songs were the Cherry Tree Coral, The Wayfaring Stranger, I Wonder as I Wander, The Seven Joys of Mary, Kedron and Song of Twelve.

### BISHOP SPENCER ON FUND

*Hartford:* — Bishop Spencer of West Missouri is now holding meetings of clergy and laity in the diocese of Connecticut on behalf of the Reconstruction and Advance Fund. He is spending ten days in the diocese with meetings in each arch-deaconry.



## Defense Against Atomic Bomb

THE Atomic bomb is the first weapon of victory that has been greeted with misgiving — even penitence — by its discoverers.

We are told that there were more deaths at Hiroshima than the United States army suffered on all fronts during the whole of this war. We ask ourselves if it would not have been better to *demonstrate* the weapon in a desert or on an uninhabited islet. Some answer that this would have delayed the end and cost more American lives — or that it would not have been appreciated by our enemies. George Washington is quoted by these people: "The object of war is to destroy the enemy." Objectors to war point out that we can destroy an enemy by making him our friend; and the gesture of using the bomb where it would warn without causing wholesale slaughter might have been a death blow to all future wars.

In our humility, we are apt to ask if man is slipping back into suicidal savagery. We doubt it. Our very humility is a new attitude for conquerors to take — it is even hard for us to consider ourselves "conquerors" — and the change is a hopeful one. And making war on civilians, which has been considered unsporting until now, may either mean that we have succumbed to the total frightfulness of a total war, — or that we have discovered that what shouldn't happen to a civilian shouldn't happen to an enlisted soldier either.

At any rate, these questions will doubtless be considered in many sermons and articles in the next few months. There will be a wave of such subjects as "The ..... in the Atomic Age" — and you can insert in place of the dash such words as "Christian," "Church," "Gospel," "Bible," and so forth. Those lured by these up-to-date titles will probably find that the conclusion of the matter is that we need more Christianity, more church-going, more brotherly love, or more Bible reading. Novelty seekers may feel that they have been deceived by a timely and novel title affixed to an oft-told tale, but the preachers will be absolutely right. We can find no quarrel with their conclusions, but we think the description of our times

as "The Atomic Age" is superficial.

There is no denying that the weapons and cruelties of the past war and its preliminaries have had a tremendous effect on our thinking. One cannot remember the hatreds which have been glorified and even worshipped by large groups in the past ten years, without shuddering. One cannot without awe look forward ten years when it may be possible for one nation to obliterate another nation — by the flip of a switch! When we put this memory and this look into the future together, we not only are grateful that such hatreds and such power did not come at the same time in the same place, but we are made extremely dubious of the survival, not only of civilization, but of all life.

We no longer smile indulgently at Luther's lines:

"What though this world,  
with devils filled,  
Should threaten to undo  
us."

We thought we had killed all the devils by science, and now we find we were wrong. It is the scientists themselves who are most disturbed about having atomic force in the world without a moral force to control it.

The atom bomb has made the golden rule a law of survival. It has made universal right thinking the only way of man's safety in this world. It has, indeed, had a terrific effect on our thinking. Let us not forget, however, the effect

our thinking can have on the future use of atomic force.

There are stronger forces than atomic energy in our world today. Ideas are much stronger forces: they can contribute more to our future comfort or destruction than atomic force. But let us keep "down to earth" and consider simply the power of ideas for good or evil, in whatever way they are spread: by speech, writing, pictures, symbols, or insinuation.

The pen is mightier than the sword. We would rather be struck by a pen than a sword, but the pen can command the sword to kill me. History is full of penmen who have refused to flinch in the face of swordsmen — Socrates, St. Paul, St. Ignatius, Wyclif, Tyndale, Cranmer; we can all think of dozens of others — but in history we hear of

### "Quotes"

A TRULY noble man may be defined as one who stands by a good cause or organization even after he knows a lot about it! There are too many tired radicals with high ideals, but who lack the fortitude to remain active in a movement after they discover its imperfections. To stay in such an organization, and yet keep alive the fires of self criticism and purification from within, is perhaps the most difficult task of the social or religious idealist.

—James Myers  
Industrial Secretary of  
Federal Council of Churches



few swordsmen who would even dream of disobeying written orders.

We would rather listen to a speech of Hitler's than be struck by any kind of bomb, atomic or other. But it was the radio broadcasts from Berlin and Rome that spawned the buzz bomb, the two-ton bomb, and eventually, the atom bomb. The radio, motion picture, printing press, and camera do not owe their existence to the weapons of warfare; they are not derived from the sword or musket. But they have helped make necessary, or possible, or inevitable, every armament that has been developed in our days.

Ideas — words — precede action. Satan used words on Eve; that was enough. Cain spoke to Abel before he killed him. It has always been so.

If the Churches will realize that this is a propaganda age, and can use all methods of spreading their ideas while there is time, we shall have all the defense we need against the atom bomb in all its improvements. The Nazis made strong, simple, worshipful, effective motion pictures; the Church could have done the same thing, without the handicap of hypocrisy. It must seek to do so now. It must sponsor, or inspire, radio broadcasts which are not merely harmless, but which improve relationships between classes, races, and religions.

"The Church must do this." We cannot dismiss the matter there, for these things cannot be done by the clergy or by a National Bureau. They must be done by laymen trained in these fields of propaganda, and used to thinking religiously about community and world problems. There's the rub. We have plenty of trained laymen, but very few who are used to any sort of intellectual religious life. They are satisfied with one sermon a week, with hearing a couple of passages from the Bible. They read magazines, but not Church magazines. They read books, but not religious books. They see dramas with social significance, but the Churches appear in these plays as a somewhat odorous fossil.

Man would have no words, no ideas, to pit against the senseless, heedless fury of the atomic bomb were it not for the fact that God has spoken first. But for him to speak through us to all the world, more of us must listen to him and speak in our various ways for him.

The price of defense against atomic force is a little more thought on the part of all of us. The events of the next twenty years will indicate whether Christians have thought that price too high for them to pay.

### *Unity and Prayer*

AS OUR parishioners return from the battlefield they come frequently to their clergy to ask what is being done by the Church to bring groups

page eight

of men together. They have a vague sense that this was the cause for which they were fighting, and often their questions deal with the specific point of unity between the Presbyterians and ourselves. It is easy enough for us to tell them that this delicate and complicated proceeding is in the hands of a commission of both churches, but that answer doesn't seem to satisfy them.

We don't think that the majority of these men require that anything should be done hastily, but those of them who do know about this inspired and daring proposition are quite discouraged to hear it mentioned so infrequently, and with so little optimism.

We ask if there is any possibility of the issuance of a prayer by our commission which could be used in our churches, and which would give these young men and women some assurance that at least we feel seriously enough about reunion to pray for it, and more than that, to pray for it in specific terms.

The ignorance and consequent indifference to this matter, which depresses them so greatly, is to be found in the members of the Presbyterian Church as well as among our own, and it would seem that if both Churches could agree on a similar prayer, it would raise our hopes and elevate the general level of discussion about this matter. If it is God's will that the Churches should reunite, and if it is God's will that nothing valuable should be lost to either Church in the process, then God will somehow make this possible, and the best thing that we can do is tune our minds to his.

It seems to us that a prayer common to both Churches, and uttered every week in both Churches, would help us all out immensely in this matter. We therefore urge our Commission to investigate this possibility.

## *New Books*

\*\*\*Excellent

\*\*Good

\*Fair

\*\*FRANK H. NELSON OF CINCINNATI by Warren Herrick. Cloister Press. \$1.

The life and influence of Frank H. Nelson on his parish, his community, and the national Church, is something to inspire all of us. Here is an example of how a liberal clergyman might work in society. He met the challenge of his day. And it is for some of the younger clergy who think themselves beyond this sort of "social service" and "civic righteousness" to take heed, and to do some-

THE WITNESS — January 24, 1946



thing, rather than just preach "doom" and "judgment." Frank H. Nelson was a liberal, but liberal with convictions. He could stand before an interfaith audience and say, "Let's be honest! I believe in the Lord Jesus Christ." And then proceed to say that he would like all Jews to become Christians without the audience resenting his frankness. He was not afraid of wearing a necktie, and he could refer to himself as "the last of the black Protestants." And yet he had nothing but scorn for any narrow-minded points of view, and could say, "There is no *one* so narrow as the broad-minded liberal."

One amusing quotation from the book, "After Mr. Nelson's exchange with the rector of St. Paul's Church, Rome, Italy, in 1912, a certain dowager commented, 'Mr. Lowrie's sermons make me feel comfortable, but Mr. Nelson makes me feel a miserable sinner'."

It's terribly hard for us today to think of Walter Lowrie's sermon making anybody feel comfortable. And I am sure that would be far from his intention, even in 1912.

—W. OWINGS STONE.

## Talking It Over

By  
W. B. SPOFFORD

**I**F YOU are not interested in civil liberties and the American Civil Liberties Union then stop right here. For a good many years I have met Mondays with a group of citizens as a member of the board of directors. I have now resigned and since I have been there as a representative of the Church, at least that part of it that makes up the membership of the CLUD, I owe it to them to say why I have resigned. This is the most convenient way to do it.



There are three reasons.

First, there are about 6,500 persons who pay dues to the organization. Efforts were made by members of the national committee of the organization, largely under the leadership of Dr. Alexander Meiklejohn, former president of Amherst College, to give these dues-payers some voice in the affairs

of the organization. Nothing came of it. Actually only those persons are members of the ACLU, by its by-laws, who are either members of the national committee or the board of directors. The thousands of others who pay money to keep the organization functioning have no voice whatever in its affairs. The reason for this undemocratic set-up has been frankly stated by some members of the board and apparently is subscribed to by a majority of the board—fear lest the ACLU be "captured." To me that is exactly as though the franchise should be denied an overwhelming majority of the citizens of the U.S. for fear they might "capture" the government. The ACLU talks a lot about "anti-democratic objectives and practices" on the part of others, including labor organizations, as you will see from the next paragraph. Yet the organization is itself guilty of such practices; what's more I am persuaded that nothing can be done about it. A good try was made by top-ranking people and failed.

Two, the ACLU recently passed a bill which they contend is for the purpose of promoting democracy in trade unions. Efforts are now being made to have it introduced in Congress and in state legislatures. In my judgment this bill constitutes a threat to the very existence of labor unions, thus placing the ACLU on the side of those working for the Ball-Burton-Hatch bill and other anti-labor bills now before Congress. This ACLU bill, if it became law, would place limitations on the entire conduct of a union's internal affairs. The language is so broad, applying to elections, appointments, finances, etc., that it is doubtful if unions could administer their affairs at all since most every action could potentially tie them up in months and years of litigation. The approval of such a bill by people seriously concerned with the continuance of unions and collective bargaining, as members of the ACLU board have always claimed to be, seems to me inexcusable.

Three, the all important issue before us today is the world-wide struggle between fascists and the people. This fight has now developed to the point where it seems to me absurd for a person who is an anti-fascist to defend the "rights" of a man like Gerald L. K. Smith and others of his kind. For Roger Baldwin, as director of the ACLU, to report to the directors with what seemed to me a great deal of satisfaction, that he has conferred with Smith (who was incidentally accompanied by a gunman according to Baldwin) in a Detroit hotel and had assured him that the ACLU would defend his "rights" was to me revolting. The liberal absolutes and legal hair-splitting of the ACLU has meant in recent years that it has on occasions been



used by the fascist-minded people. In any case, for me, the struggle of the people throughout the world for freedom and justice is far more important than defending the "rights" of people who are obviously the enemy of the people in this struggle.

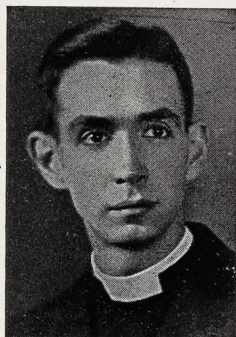
The ACLU certainly has, over a long period of years, functioned effectively in many cases. Today however, in spite of some good work, I am convinced that it is both undemocratic and anti-labor. Therefore, being no longer in sympathy with the spirit and viewpoint of a majority of its board of directors, it is clear that I no longer belong on the board. I have therefore severed my connection with it.

## The Living Liturgy

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

### "QUIRES AND PLACES WHERE THEY SING"

THERE has just come into my hands a little booklet of 86 pages entitled *In Every Corner Sing*. It is written by Dr. Joseph W. Clokey of Miami University, Oxford, Ohio, and published by



Morehouse-Gorham. If every clergyman, organist and chorister would invest a half-dollar in this booklet, and study and apply its practical, concrete suggestions, the dividends in the improvement of music in our churches would be enormous. And don't think that it is too technical.

It is written for people who are not experts, and except for one brief chapter on "The Accompanimental Voices of the Organ," any layman in the pew can understand it. For my own part, I am going to put it on the list of required reading in my seminary course in church music.

Dr. Clokey gives some very wholesome advice about what constitutes good church music. It is not simply good music. It is good music which contributes to worship. Much good religious music, even great religious music is more suited to a concert than to a worship service. Any music (just as any church musician) which calls attention to itself and diverts the worshipper from his main business is an abuse. There is no suggestion here of relaxing standards. While admitting that even

competent critics often disagree regarding the quality of particular pieces of music, Dr. Clokey goes on to say: "The purpose of worship is to elevate, not to degrade. The quality of the music used should be above rather than below the cultural level of the congregation. If the music seems to be 'over your head' the best plan is to raise your head."

The important point is made that corporate worship requires a different kind of music from that employed in other functions of the church's program. "Gospel songs, revival hymns, songs of religious sentiment, spirituals, religious folksongs—these all had their origin in the informal, personal type of service. This is their natural habitat and this is where they are used to best advantage. They are not only inappropriate but ineffective in corporate worship. The rules of good manners usually have a practical background. If you eat mashed potatoes with a knife you may cut your mouth." Well said. I have often pondered whether one reason there are many hypocrites in the Church is that we have forced them to it by asking them to fill their mouths with gushing sentiments which they have never experienced in their hearts. I am not competent to judge whether pump-priming is a sound device in economics, but I am pretty certain it will not work in corporate worship.

No part of Dr. Clokey's little manual is more valuable than his advice to small choirs not to attempt to imitate a cathedral choir. It hasn't the same resources. It ought to face its limitations honestly, and accept them as a challenge. Elaborate and difficult music is not necessarily the best. He points to the analogy of the symphony and the string quartet. Some worship-music "is like chamber-music and is heard to best advantage when done by a small group in a small building. A small choir—even a volunteer one—can attain a precision and unanimity that is difficult with a large chorus." When choirs, or even congregations, consider the "complexity" of a piece of music as a guide to its quality, they are indulging in what Dr. Clokey calls "a species of vanity."

His hints to organists and choirmasters ought to be memorized, and recited (like the Ten Commandments) "at least one Sunday in each month." But I shall pass by any comment upon them to call attention to the last chapter on "Education in Church Music." Dr. Clokey is absolutely right in insisting that the place to begin is in the Church School. Children should learn the noblest hymns and best liturgical music there. Until we build our musical program on a long-time scale, and stop thinking solely in terms of immediate results, we are wasting our time.



# Freedom and Jazz

by **Randolph Crump Miller**  
Professor at the Divinity School  
of the Pacific

SAID William James: "My first act of free will is to believe that I am free." All men act as if they are free. They may have theories of various kinds which deny freedom, but they behave as free men.

One may say that God is the ruler of all, that God knows what we are going to do before we do it, that we are predestined to our end; but the men who say this still act *as if* they are free. Psychologists may talk about behaviorism, which is the theory that men act according to their reaction to environment, in terms of stimulus and response, without freedom; but the psychologists are still free to write books about it. Hitler may have believed that all men in the conquered countries were slaves; but the men of Norway, Holland, and Czechoslovakia proved Hitler wrong before our armies did. We know we are free. But what is freedom?

Freedom must be distinguished from license. I am able to shoot my neighbor—in fact, neighbors do get shot. Is that real freedom? Or I can get drunk so that my friend has to take me home and put me to bed and I suffer from a hang-over the next day. Or I can stand up in church and make insulting remarks to the preacher. I can do some act of treason against my country; I can betray my family; I can even commit suicide. Are these acts of *real freedom*? I can do these things; there is no doubt about that. These things are done everyday.

I am also able to think in similar ways. Perhaps I think I am President Truman, or Hitler, or Napoleon, or even Jesus Christ. People think that way. But are they free?

A good illustration of real freedom can be found in an old fashioned jazz band. The soloist can improvise on the theme as he goes along. He may improvise on the melody, as most of them do. He can bring in new musical ideas, provided that he keeps within the structure of a simple melody. He may go so far as to improvise on the harmony, as Bix Beiderbecke used to do, and this may be a spectacular variation. Good jazz is based on these improvisations, which are due to the imagination and ability of the soloist. He is a creative artist within a corporate body. But once he breaks the pattern, or decides to play in a different key, or goes into the wrong rhythm, or plays out of turn, the musical structure is broken and it ceases to be good jazz.

The distinction we are making is between free-

dom and license: license goes beyond the structure, the pattern, the form—in music, morals, or any other human activity. We can break the laws of music, morality, or logical thought; but that is not real freedom. It puts us outside the basic pattern of life.

When we break the laws of music we cease to be free musicians. When we break the laws of morality we end up in jail. When we break the laws of thought we are placed in confinement. I may be Napoleon, an excellent musician who always plays a different tune, and who has murder as a sideline; that is a possibility. But if I insist upon these things, I end up by sacrificing my real freedom.

Have I denied real freedom? Some would say that if freedom is restricted to certain patterns we are not free at all. The patterns of environment and inheritance make us what we are. We are determined by the strongest motive and that comes from outside us. Yet two children in the same family are not the same. Even identical twins have many differences. If there could be real duplication of every influence, two people would still be different and would end up making different choices. Our freedom is limited by external circumstances, by the freedom of others, and by the power of God. But we are free.

TODAY, we are likely to think in terms of political freedom. It can be very narrowly circumscribed without being destroyed. Niemoller rotted in a concentration camp for eight years, but Hitler never was able to destroy his influence. All the demons of storm trooper control did not prevent the deaths of Nazi leaders. All the stormings of a Quisling did not keep the pastors of Norway from resigning. Bishop Berggrav never ceased to be a power in Norway.

On the other hand, so-called "rugged individualism" is not real freedom. Here in America we have frequently substituted license for freedom. "Every man for himself!" has been the cry. Industry has demanded absolute license — what they called "freedom from government interference"—and they may get it again during reconversion if they have their way. During the San Francisco Conference foreign delegates from democratic countries were shocked by the license of the American press in its deliberate misinterpretation of Russian motives. Yellow journalism in America, with its complete irresponsibility, is not true free-



dom of the press; it is license. We have been free to do what we pleased, say what we pleased, and the devil take the hindmost.

The United States in the years 1920-1929 and Germany in the years 1933-1945 have been at opposite poles — the one demanding the type of freedom that was really license, and the other using political tyranny to deny every type of freedom. Our jazz band illustration can be used here. Germany tried to put the band in a straight jacket, where no improvising was allowed. Even the tune was set. Everyone played the same tune with great monotony. It is bad jazz and worse politics. (It is no accident that jazz music was barred by Hitler).

In America, however, everyone was his own soloist, announcing his own tune. There was no one to keep the rhythm. There was no one playing in the background. Everyone played as he pleased. This breaks the laws of jazz and the laws of freedom. It is sheer license.

The nations during the pre-war era carried this idea even further. There was not even an orchestra. Each nation was its own soloist, and he stayed in his original position and played his own tune. Once in a while two or three soloists got together but they never once were really in tune. Each soloist was protecting his own sovereignty. The Big Three never had the empathy, the feeling for doing the same thing together, that one finds in the Benny Goodman trio.

Political freedom needs organization to be real freedom. There must be a structure, there must be laws and there must be limitation of sovereignty, — so that all shall have the greatest possible freedom. Freedom is not license; and democracy is not anarchy.

In wartime, this became obvious. Our freedom, as we call many of our frivolities, was limited by the necessity of maintaining national life. We were willing to give up many things in the name of national security. We sought the theme of national unity and our solo flights were kept within the scope of this limited theme. The press accepted voluntary censorship, industry accepted with some grumbling government control, the pulpit served national morale, the people adjusted themselves to rationing. We still had some freedom to improvise, but the theme became limited to a single one.

Freedom was thus seriously curtailed, but not lost. It could have been lost, if we had lost sight of the meaning of freedom. It is one thing to sacrifice certain rights; it is another to use this as a means for permanently eliminating the freedom of some groups.

In Deuteronomy, there is this arresting clause: "Love ye therefore the stranger, for ye were strangers in the land of Egypt." The real test of what freedom means lies in how we treat the aliens

in our midst. The internment of Japanese-Americans may have been a military necessity; but all the tenets of fascism were used in the threat to revoke their citizenship. This is the way to kill freedom. The fact that the fair employment practices commission should be opposed by southern Senators shows that we have not yet learned to provide freedom for minority groups. There is no real freedom unless it is freedom for all; all men are born free and equal in the sight of God; this is the freedom we must defend at all costs.

**F**REEDOM is always a half-way house between slavery and license. We are not free when we are slaves of other men; we are not free when our freedom hinders the freedom of other men. None is free unless all are free.

We have distinguished between freedom and license in the psychological, moral, and political realms. In religion, this same distinction holds good.

We talk about the sovereignty of God. God is Lord of history and ruler of the world. Yet we are created free and equal—under God.

We are free to ignore God. We have license to be as the younger son in the parable of the two lost sons. We can turn from God. But in so doing we strike a discordant note in the orchestra of God's kingdom. We cease to be an effective member of the orchestra. To turn from God is to sin. And we all do this.

On the other hand God does not demand that all men be alike. We are called to different tasks. God sets the theme, but we have freedom to improvise on the theme. The man who buried his talent and was condemned for it was the man who refused to improvise. The theme is found throughout Scripture: "Be ye therefore perfect, as your father in heaven is perfect," says Jesus. "Let justice roll down as waters, and righteousness as a perennial stream," cries Amos. This is God's structure, this is the pattern of his kingdom, this is the theme of his orchestra. Within it we have freedom to play our parts, to select our own improvisations, to adapt the tune to the city, or country, or backwoods, or to transcribe it for international relations. We make real choices.

We have real freedom — which is not license, not anarchy, not sin. We have real freedom which is not completely preconditioned, that cannot be overruled entirely even by the tyranny of fascism and that is not destroyed by the sovereignty of the God of history. We have freedom within the structure of man's nature, within (for Americans) the pattern of democracy, and within the purposes of God himself who is the only one who can overrule our freedom. There is a great orchestral pattern and yet we can improvise on many themes within that pattern. That is our real freedom.



# Study Shows Church Attendance Is On the Upgrade

*Forty-two Per Cent of Nation's Population Attends Church Once a Week Survey Shows*

**Edited by Sara Dill**

**Denver (RNS):**—Forty-two per cent of the nation's population goes to church or synagogue at least once a week, and 64 per cent at least once a month, according to a survey just completed by the national opinion research center of the University of Denver here. Investigation on a proportional sampling basis by the center also disclosed that only 16 per cent reported they never went to church. A few of these qualify their absence with the statement that they used to go to church but are prevented from doing so now because of ill health or similar reasons.

A like survey taken a year ago revealed almost the same percentages when the identical question showed 65 per cent attending church at least once a month and 18 per cent seldom or never.

Catholics are the most regular church attendants, 69 per cent reporting that they go to church at least once a week. Only 36 per cent of the Protestants and nine per cent of the Jews do as well.

A further breakdown shows that Negroes appear to be more consistent in their religious devotions than whites, women than men and farmers than urbanites. Eighty-seven per cent of the Negroes say they go to church at least once a month while seven per cent state they never go. Among the whites, the figures are 61 per cent and 17 per cent.

Seventy per cent of the women go at least once a month while only 56 per cent of the men state they attend over the same period. Of the farmers, the percentage is 73, for city residents 59.

Sectionally the figures for attendance at least a month are: New England and Middle Atlantic States—63; South—77; Midwest—62; Rocky Mountain and Pacific states—44.

The largest percentage saying they never attend religious services are Jews (31 per cent), residents of the Rocky Mountain and Pacific areas (26 per cent), and men (22 per cent).

## **Clergy Endorse FEPC**

**Cleveland:**—The Episcopal clergy

of this city, meeting January 7, endorsed the federal fair employment practices bill, now before Congress. Declaring that it was vital to the welfare of the country and a proper implementation of Christian principles, the resolution was sent to Senator Taft and Senator Huffman with the request that they support it. The resolution was presented by the Rev. John C. Davis of St. Andrew's, was seconded by the Rev. James A. Midgley of All Saints', and the Rev. Andrew S. Gill of Emmanuel Church assisted in framing it.

## **Church Convocation**

**Durham, N. C.:**—A distinguished group of Church leaders are to gather at Duke Divinity School, February 11-13, to discuss the task of the Church in post-war reconstruction. Among them are the Rev. Henry Sloane Coffin, Methodist Bishop Oxnham, the Rev. Reinhold Niebuhr of Union Seminary, John Foster Dulles, chairman of the Federal Council's commission on peace.

## **Artist Is Dead**

**Boston:**—Charles J. Connick, stained glass artist, died recently. His windows, described as symbols of light and color, have been placed in churches in many parts of the world.

## **Council of Churches**

**Dallas, Texas:**—Initial steps toward organizing a council of Churches in this city were taken at a recent meeting of the local pastors association.

## **Army Surplus**

**New York:**—The relief agency of the World Council of Churches has bought a half million dollars' worth of army surplus goods in Europe. It includes shoes, blankets, clothing, cooking utensils, medicines and several jeeps. The agency expects to spend fifty million dollars in an over-all program of relief and reconstruction in the next five years.

## **Money to Europe**

**New York:**—In response to an urgent cabled appeal from the World Council of Churches, the Recon-

struction and Advance Fund has sent its first substantial contribution for relief to Europe. The sum of \$50,000 was sent last week.

## **Tax on Churches**

**Regina, Canada:**—The Anglican church in Saskatchewan has vigorously protested the plan of several cities in the province to tax church property to pay for such city services as fire and police protection, street lighting and maintenance. Petitions have been filed with the various city councils.

Rt. Rev. E. H. Knowles, bishop of the diocese of Qu'Appelle, told Regina city council the Anglican church would be crippled in its work if it were taxed.

The matter of assessing tax-exempt property has been under consideration by the cities since an amendment to the city act was passed at the 1945 session of the provincial legislature. The amendment gives cities the power to make special levies on tax-exempt properties.

The total value of church property of all denominations in Regina is \$562,000, which would yield a revenue of \$5,500 if the special assessment permitted under the act was levied. Bishop Knowles said the extra money from the assessment of church property would only mean that non-church goers would have their taxes reduced.

## **Needs of Others**

**Burlington, Vt.:**—The needs of people in liberated countries was stressed during the Christmas and Epiphany seasons in the diocese of Vermont, under the direction of the social service department. At St. Stephen's, Middlebury, the children, following their Christmas party, brought gifts of clothing, canned foods and medicines. At Trinity, Rutland, not only did the children bring gifts but the collection is being continued with a barrel placed in front of the church. At St. Paul's, Burlington, special prayers and litanies are being sent out and each week during the Epiphany season a different part of the world is stressed: Great Britain; Russia and Scandinavia; France, Holland and Belgium; Greece and the Balkan states; Germany and Italy; China and the Orient. On Sundays the prayers are being offered by a member of the congregation whose background is from the nation for whom the prayers are said.



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## Religion of Students

*Madison, Wis. (RNS):*—The clearest picture ever obtained of what happens to the religious faith of students while attending the University of Wisconsin will be presented to the faculty soon. It will indicate that religious faith remains unchanged or is strengthened in an overwhelming majority of cases.

Student replies to a questionnaire designed to aid the faculty in making curriculum changes provide the details of this picture. The questionnaire, circulated last year and answered by nearly one-fourth of all of the students enrolled in the university, showed that 56 per cent of the pupils recorded their religious beliefs as unchanged, 24 per cent strengthened, 13 per cent weakened, and 7 per cent changed.

Wisconsin has a constitutional prohibition against sectarian instruction in its state university. Nevertheless, the school at times has been accused by persons of being a hotbed of atheism, communism and other isms. In view of those circumstances, the results of the student questionnaire are considered especially significant.

The 341 students who reported that their religious faith had been strengthened while attending the school credited the change to social contacts with other students, independent reading, courses, informal discussions with instructors, and increase of church affairs and relationships.

## General Patton Memorial

*Beverly Farms, Mass.:*—A memorial service in honor of General George S. Patton Jr., was held recently at St. John's here. It was a fitting tribute to one whose life had been tied to the parish as a former vestryman and the church in which both he and his two daughters were married. The service was conducted by the Rev. A. Abbott Hastings, rector, assisted by the Rev. W. F. A. Stride, rector at Hamilton and Wenham, and the Rev. Cornelius A. Wood of New Bedford, Bishop Patton's nephew.

## German Church

*London (wireless to RNS):*—The Church is the only group in Germany which shows "any real sign of understanding democratic and representative government," Walter Robert Matthews, Dean of St. Paul's, declared here in the Spectator. He was a member of a British church delegation which recently toured

Germany. "Amid all the ruin and desolation," Dean Matthews wrote, "there are two creative forces which Hitler was unable to destroy — the church and the universities. The best news out of Germany is that they are alive and vigorous. With wise assistance by the Allies, they can lead the German people into a new era."

Stressing the hopeful attitude of the churches, both Protestant and Catholic, Matthews said that "the congregations which crowd shattered, heatless, windowless and roofless churches are evidence enough that Christianity is alive."

"Church leaders," he added, "would hesitate, I think, to speak of a religious revival, but there are at least potentialities of one."

Dean Matthews revealed that during his visit to Germany he met a group of a hundred theological students who only a few months previously had been officers in the German army.

## Go For the Dogs

*London (wireless to RNS):*—Britain's dog racing fans bet an equivalent of more than half the amount of the recently negotiated

loan with America during the war years according to estimates by the British Council of Churches. Starting in 1938, the gambling boom ran right through the war years, and official figures of amounts taken at the betting windows show 70,452,961 pounds laid out in 1944, a jump of 90 per cent over the 1938 total.

These amounts, however, do not include those wagered with bookmakers which probably equalled the official figures. This would bring the total sum bet on the dogs to 140,000,000 pounds (about \$560,000,000) for 1944.

## Agencies Merge

*Philadelphia (RNS):*—Merger of three interdenominational agencies here into a Philadelphia Council of Churches has been proposed, to carry out a more adequate and effective

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religious program in this city and vicinity.

The three bodies involved in the plan are: The Federation of Churches, organized in 1908; the Sunday School Council of Christian Education, incorporated in 1922; and the Women's Interdenominational Union, incorporated in 1923.

If the proposal is approved, as expected, a new executive secretary will be chosen, with two associate secretaries, one of whom will be a woman.

### Visit New Jersey

Trenton, N. J.:—Bishop Oliver Hart of Pennsylvania and Bishop Oliver Loring of Maine visited in the diocese of New Jersey from January 8 to 18 on behalf of the Reconstruction and Advance Fund.

### Bible Reading Crusade

St. Paul, Minn.:—All but ten of this city's 150 Protestant churches took part in a 15-day Bible crusade which resulted in 50,000 St. Paul people reading a chapter of the Gospel of John daily and in their memorizing a verse of each chapter. Thousands of book marks, special bulletins, survey cards, reading schedules, and copies of directions on

how to read the Bible were distributed.

The crusade is not ended. Mr. Taylor, general secretary of the American Bible Society, pointed out that a number of groups and churches will continue a daily Bible reading schedule. In fact two thousand young people, affiliated with the St. Paul Council of Churches youth group, have pledged daily reading.

### Schools in France

Paris (wireless to RNS):—The Roman Catholic hierarchy of France has announced it will oppose "by every means in our power" attempts to embody "atheistic or materialistic philosophies" in the new constitution which will be submitted to the French parliament during the next few months. The bishops' warning was contained in a report on religious and educational issues likely to be settled under the projected constitution.

"France is called upon," the bishops declared, "to choose between the neo-paganism of materialistic doctrines and the principles of Christian civilization for which the Allies fought. Although the Church has nothing to say about matters which are pure techniques of political or

economic structure, it is the bishops' duty to make the Church's voice heard on the questions of philosophy implied in the new constitution."

Citing Catholic doctrines regarding human dignity, the bishops maintained that society should place itself at the service of the human beings which compose it and guarantee them certain rights. These rights, the bishops asserted, include the right to practice one's religion freely and the family's right to choose the type of school to which children should be sent.

The bishops' reference to schools was obviously prompted by discussions as to whether church

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schools should continue to be subsidized under the new constitution as in the past. During the Vichy regime, subsidies were given to Catholic schools in order to win support for its policies, but these were withdrawn last summer under pressure from Communist and Socialist elements. The question is expected to take on major importance when the new constitution is debated. The Popular Republican Movement is in favor of renewing the subsidies, but the Communist Party is strongly opposed to any form of state aid for non-state schools.

### Oppose Conscription

**Parkville, Mo. (RNS):**—The Rev. Carlyle Adams, editor of the Presbyterian Tribune, has resigned as chaplain of Park College here to become director of the newly organized National Council Against Conscription. A national mass education campaign is planned.

### Roanoke Rector Is Dead

**Roanoke, Va.:**—The Rev. Alfred R. Berkeley, rector of St. John's here since 1926, died on December 26 after an illness of two weeks. He was a deputy to ten General Conventions, representing the diocese of Southwestern Virginia at the last six. In this city he had been particularly active in community welfare and social service work.

### French Protestants

**Paris (wireless of RNS):**—Strict neutrality of state-supported schools in religious matters was urged by the Protestant Federation of France in a resolution adopted at the close of its general assembly at Nimes. The sessions were attended by 120 Reformed, Lutheran, Free Church and Baptist clergymen.

The Federation called upon the government to draft new legislation defining the rights of the state and of parents in regard to religious education. It urged that time for religious instruction be reserved to families and churches.

### Equal Treatment

**New York (RNS):**—Subsidies for education in the Belgian Congo, heretofore monopolized by the Roman Catholic Church, will be shared by Protestant mission schools if present plans of Belgium's new government are carried out, it was reported here by the Rev. Emory Ross, secretary of the Foreign Missions Conference.

Although in theory no discrimination exists on denominational grounds in the Belgian Congo, in practice, it was said, Roman Catholic missions have received the benefit of state grants which now amount to 37,000,000 francs per year.

The question of subsidies, however, is "only one element" in the equal treatment of Protestants and Roman Catholics, Ross declared. Efforts are also being made to obtain official recognition by government agencies and private industries for graduates of Protestant schools. Up till now, holders of Protestant diplomas have not always had the same opportunities of employment as Roman Catholics, Dr. Ross said.

Another proposed reform, to be carried out next year, is the establishment of non-Catholic schools for European children in the Congo. It is possible that arrangements may be made, according to Dr. Ross, for Protestant educational missionaries to cooperate in this project.

Dr. Ross visited England, France, Belgium, and Portugal last spring in the interest of post-war mission activities, and at that time conferred with Belgian authorities on a liberalized policy toward Protestant missions in the Congo.

### Years of Service

**Williamstown, Mass.:**—It isn't often that a man retires from the active ministry and then returns to serve the same parish. But when the Rev. A. Grant Noble went into the navy as a chaplain right after Pearl Harbor, the Rev. J. Franklin Carter immediately volunteered to take his place until his return. Dr. Carter had previously been rector of St. John's for forty years. What his service to the parish is, is shown in some measure in a letter recently received by Bishop Lawrence from Willard E. Hoyt, a vestryman who was a member of the parish when Dr. Carter first came to Williamstown:

"From the very beginning of his work here to its end," writes Mr. Hoyt, "he devoted himself with the utmost enthusiasm not only to the parish but also to the life of the community, and was held in the highest esteem and respect by every one with whom he came in contact.

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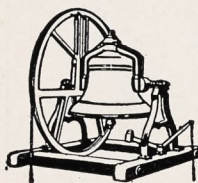
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"Williams College conferred upon him the honorary degree of doctor of divinity, and in the citation which was used by the dean of the college who presented his name for the honor, the following lines from *The Canterbury Pilgrims* were quoted:—

"Christ's lore, and that of His Apostles Twelve he taught,  
 But first he followed it himself."

"I do not think that anything could more aptly describe his work and life, nor could I attempt to say more, save that when our present rector became a chaplain in the navy, Dr. Carter immediately volunteered to carry on in the parish until Mr. Noble's return. This he is doing with his usual unselfish devotion and success."

As great as his service has been to Williamstown and the parish there, it should be added that Dr. Carter has always shown great concern for national and international affairs and has been one of the most loyal members of the CLID from its founding in 1919.

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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.*

DANIEL E. WILLARD  
Layman of Nebraska City, Nebraska

The pronouncement of Bishop Tucker anent daily Holy Communion leads me to exclaim, probably foolishly. Has the Bishop lost all sense of proportion? Why Holy Communion? Is it to worship God? Yes. God does not need our worship except as it relates to the service of our fellow men. This is as I understand Jesus' teaching. Do we make Holy Communion a means to that end? This it seems to me is God's plan. This is what Jesus did during the years of his sojourn on earth. "Inasmuch as ye have done it unto one of the least of these. . . ."

Holy Communion is wholly ceremonial. I was taught by my mother that Communion was a very solemn occasion. Celebrating Communion every two or three days, or daily, seems to me to lessen the solemnity. If Jesus were on earth today would he attend Communion every day? Yes, he would commune with the common people, and I do not believe he would ask if all had been confirmed. He would reach out to help the widows and the fatherless. I fancy he would say to many of us: "Ye pay tithes of mint and anise and cumin, but ye have neglected the weightier things of the law: deal justly, love mercy, help those who are in need; love thy neighbor."

\* \* \*

MRS. BEN W. TINSLEY  
Churchwoman of Charleston, W. Va.

Here is a light squib your readers might enjoy. It is our custom in the rectory to ask any guests who are seeing the New Year in with us to compose a ginger-ale toast. Then we vote on the best one. The nature of the toast is up to the individual. It may be serious or in a lighter vein. This was judged to be the best:

Here's to the men who harnessed the atom. May they have the sense of the folks who begat 'em;

Either brithers all men shall become Or else to oblivion they shall succumb. The toast had to be composed impromptu with pencil and paper in hand in a given time of a few minutes. The winning toast this year happened to be composed by my husband, the rector.

\* \* \*

ROGER W. BENNETT  
Rector at Newton Lower Falls, Mass.

Have we not had a surfeit of navy pictures on covers? Why are they appropriate anyway? The one of January 10 is an excellent photograph and if it were as catholic as religion would have some raison d'être. That would mean that of your many such pictures some would come from England, some from Germany, some from France, some from the United States. Is there any doubt that Canadian and Jap and German fliers were caught in as fine poses as this and for like reasons? If you did attain this catholicity there would be only the one fundamental objection to your continued use of them: that such use publicizes the romance of war. There is a romance in war but it is bitterly overshadowed by the burdens so truly presented in *Journey's End*. Those burdens,

breakdowns, tragedies, rarely are publicized, never by the army and navy. In these times when we are seeking, though desperately, for peace, would it not be Christian for a Church magazine to forego those things that throw a rosy glow about war and feed us with more essential truth?

ANSWER: It has been our aim in running these pictures to show the burdens, breakdowns and tragedies of war. They are not posed pictures but pictures taken in actual combat in the Pacific by Mr. Fons Iannelli, a top ranking photographer, who is thoroughly anti-war because he knows what war is first-hand. Of course there is no question whatever that all fighting-men, on whatever side of the conflict, went through the same harrowing experiences that these pictures, we believe, dramatize. And if Mr. Bennett will get for us as good pictures from British, German, Japanese or French sources we will be glad to use them. We were given ten of Mr. Iannelli's pictures, seven of which have appeared. The other three will follow. We add that these pictures were not secured from the Navy but directly from Mr. Iannelli.

\* \* \*

J. FRED HAMBLIN  
Rector of St. John's, Newark, N. J.

I have just read the new release in your January 10th issue concerning the Rev. Elmore McKee's recent sermon in St. George's Church on the return of the bodies of American dead from Europe to American soil.

I am sure there are others beside myself who take an opposite view to that of our good friend the Rector of St. George's, and who do not consider it "an example of organized paganism," nor "an affront to the graciousness of Christmas" to desire the return of the bodies of their loved ones to the soil of their native land. As I stated in an answer to Mr. McKee which I addressed to the New York Herald Tribune, a copy of which was furnished the Rector of St. George's "only those who have lost their sons in this horrible war can know the heart-ache which has come to bereaved parents." I do not for a moment subscribe to his theory that "this is an example of organized paganism," nor that it is sponsored by those who "seek profit" out of the return of these honored dead.

I think the same space should be given to this protest as the news release received in your issue of January 10th.

ANSWER: Facts are now being gathered on this matter which will be the basis of an editorial later.

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