

# The WITNESS

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MARCH 7, 1946



A DIVINE SERVICE  
BEFORE ASSAULT  
ON MARCUS ISLAND  
*(story on page four)*

## OPEN LETTER TO EPISCOPALIANS



## 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. Pawl 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. Roeliff H. Brooks, S. T. D., rector*  
Sunday Services: 8 and 11 A.M.  
Daily Services: 8:30 A.M., Holy Communion.  
Thursdays: 11 A.M., Holy Communion.

**THE CHURCH OF THE ASCENSION**  
Fifth Avenue and Tenth Street, New York  
*The Rev. Roscoe Thornton Foust, Rector*  
Sundays: 8 and 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, 9:30 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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MARCH 7, 1946  
VOL. XXX No. 21

## CLERGY NOTES

APPELHOF, GILBERT A. Jr., formerly rector of St. John's, Alma, Mich., and a former navy chaplain, is now the rector of St. Thomas', Berea, Ohio.

ARGYLE, GEORGE H., formerly rector of the Good Shepherd, Ogden, Utah, is now rector of St. George's, Chadwicks, N. Y.

BOARDMAN, WILLIAM A., assistant rector of St. Luke's, Atlanta, Ga., was ordained priest by Bishop Walker on February 17th.

CHESTER, GEORGE M., formerly rector of St. Mary's, Beaver Falls, Pa., is now the rector of St. Andrew's, Pittsburgh, Pa.

DANIELS, G. EARL, formerly rector of St. Paul's, New Haven, Conn., was instituted rector of St. James', Cambridge, Mass., on February 24.

FOSTER, LLOYD R., curate at Grace Church, Lockport, N. Y. has become rector of the parish.

GUERRY, EDWARD B., army chaplain, has accepted the rectorship of St. James', James Island, S. C., and St. John's, Johns Island.

HALL, RAYMOND S., director of Seaman's Club, Boston, received an honorary doctorate from Brown University on February 25th.

HORNER, CLARENCE H., rector of Grace Church, Providence, received an honorary doctorate from Brown University on February 25th.

JONES, DAVID, rector at Sanbornville, N. H., has accepted the rectorship of St. Mark's, Clark Mills, N.Y., and St. Peter's, Oriskany, N. Y.

MARSHFIELD, WALTER J., formerly rector of All Saints', Pittsburgh, Pa., is now vicar of St. John's, Erie, Pa.

MCNEIL, FREDERIC A., former army chaplain, is now the vicar of St. Michael's, Mount Pleasant, Iowa.

MORRELL, A. R., recently celebrated the ninety anniversary of his rectorship of St. Matthias', East Aurora, N. Y.

ROBBINS, HENRY B., former army chaplain, is now the vicar of St. John's, Shenandoah, Iowa.

## 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 Leaders Hold Service To Open World Meeting

*Leaders of Protestant and Orthodox Church  
Make Plans for World Council of Churches*

By Religious News Service

Geneva (by wireless): — High-ranking leaders of Protestant and Orthodox Churches in many countries joined in common prayer here as members of the provisional committee gathered to discuss final plans for creation of the World Council of Churches which will embrace major non-Roman Churches throughout the world, representing 92 Protestant and Orthodox Communions in 33 countries.

Crowded into the historic Cathedral of St. Pierre, where Calvin preached the tenets of Protestantism four centuries ago, thousands listened to addresses by Pastor Martin Niemöller, of the Evangelical Church of Germany; Bishop Eivind Berggrav, primate of the Norwegian State Lutheran Church; and Chester Miao of China, a delegate of the International Missionary Council.

In eloquent silence, the congregation heard Niemöller, one-time personal prisoner of Adolf Hitler, make a confession of his country's guilt, after Geoffrey Francis Fisher, Archbishop of Canterbury had offered a prayer in which he urged the Churches of the world to tear down walls that "separate and divide."

Other leading participants were Alphons Koechlin, president of the Swiss Protestant Federation, who offered a prayer in French; Greek Archbishop Germanos of Thyateira who read a Scripture passage in Greek; and John R. Mott, honorary chairman of the International Missionary Council. Mott headed the solemn procession into the cathedral in which the plain black robes of the Swiss clergy contrasted with the colorful attire of Anglican and other prelates.

Speaking in French, Pastor Niemöller declared that "a mountain of sin and guilt" rests on the

Christians of Germany and arouses "a horror that scarcely anyone dares to face." He said the German churches have no great program to transform radically the spiritual constitution of Germany overnight, but that they will go ahead with their task of calling to repentance.

"If this seems too little," he said, "surely God's rejoicing over one repentant sinner indicates he will perform his will in his own miraculous way. He did great things through the sinner Paul who repented. He can do it again in our way, if that is his will. We can only do in loyalty and obedience what we recognize as his task for us and that is what we in Germany want to do."

Turning to the theme of world-wide cooperation by the Christian Churches, Pastor Niemöller declared that "Christendom needs a world-wide view so as not to subside into national provinciality." He said Christian anti-Nazi resisters in Germany had realized with gratitude that they were not alone in the struggle, but had "the brotherly sympathy and intercession of Christian friends throughout the world."

Both Bishop Berggrav and Chester Miao declared that the Christians of their country also had received great spiritual support from the knowledge that Christians throughout the world prayed for them. Describing his imprisonment by the Gestapo, Bishop Berggrav related how on one occasion a peasant woman secretly brought him a bottle of milk and whispered that her husband had heard the Archbishop of Canterbury pray for Norway over a secret radio.

Miao said Christian fellowship toward China has "transcended the war, race, and nationality."

Speaking at an afternoon reception given by the Swiss churches

to the World Council delegates, the Archbishop of Canterbury asserted that "the primary task of the Church is to bring to men the message and power of reconciliation." He said inclusion of Germans in the Geneva meeting should be held up to the world as an example of this truth.

The question of future relationships with Orthodox Churches is also on the agenda. At the present time, the Council is largely cut off from the larger Slavonic Churches



*Bishop Eivind Berggrav, primate of the Norwegian Church, speaks at the service of the World Council in Geneva*

as well as from the Roumanian Church. Protestant leaders are known to be anxious to strengthen relations with Orthodox churches.

As planned, the World Council of Churches will have authority to call world conference on specific subjects as occasion requires. It will be a purely consultative body, without any power to legislate for constituent Churches or to impose limitations upon their autonomy. Its main purposes will be to facilitate common action by the Churches in matters of international interest; to promote cooperation in study; to establish relations with denominational federations of world-wide scope



and other ecumenical (world Church cooperation) movements; and to promote the growth of "ecumenical consciousness" in the members of all Churches.

According to its proposed constitution, the principal authority of the World Council will be an assembly which will meet every five years, consisting of not more than 450 members, divided proportionately between the Churches of various countries. There will also be a central committee of not more than 90 members, which will serve from the beginning of the assembly meeting until the next assembly. This committee will meet normally once a year and have power to appoint its own executive committee.

The Council will be formally organized at an international assembly which will meet in August, 1948. Invitations have been received to hold this meeting in the United States, Denmark and Holland, but it is thought likely that it will meet in Europe since a number of other important conferences are to be held there in 1948, including the Lambeth Conference of Anglican bishops which will meet in London.

In a move to broaden the leadership of the Council the provisional committee elected five co-chairmen in place of the single chairman, the late Archbishop of Canterbury, William Temple. They are Archbishop Fisher of Canterbury; the Rev. Marc Boegner, president of Protestant Churches in France; Archbishop Germanos of the Greek Orthodox Church in England; Archbishop Erling Eidem of the Swedish Lutheran Church and Dr. John R. Mott, chairman of the International Missionary Council. Boegner, who is also chairman of the administrative committee, looms as a major figure among the five co-chairmen. The administrative committee consists of Bishop Bell of Chichester; the Rev. Samuel McC. Cavert of the Federal Council of Churches; the Rev. Alfonso Koechlin of Switzerland and the Rev. Henry Pitney Van Dusen, president of Union Seminary, whose article on unity is featured in this number of *THE WITNESS*.

## MILITARY TRAINING IS OPPOSED

*Washington (RNS):*—Compulsory peacetime military training was vigorously opposed by representatives of six religious groups at hearings before the House military affairs committee here. Four of the spokes-

men represented church youth groups. Declaring that conscription in America would encourage other nations to follow our example, Mrs. Harper Sibley, of Rochester, N. Y., president of the United Council of Church Women, stated the entire future of the UNO would be jeopardized by the adoption of conscription here.

## THE PICTURE ON THE COVER

*Washington:*—Crewmen of a light cruiser bound for a raid on Marcus Island gather aft for a service. They are seated on one of the ship's catapults, with their feet dangling over life rafts. This assault resulted in the destruction of eighty per cent of the enemy's installations.

The picture is the last of a series of ten which have appeared on *WITNESS* covers, all taken in combat by Fons Iannelli who was a member of the photo unit directed by Captain Edward J. Steichen. These pictures, as we have stated, caught as words never could, something of what men went through during war which all must keep in mind as we work for a warless world.

## SPECIAL LECTURERS AT BEXLEY

*Gambier, Ohio:*—As a part of the Lenten program, the students organization at Bexley Hall, has arranged for a series of special lectures by visiting clergymen. The Rev. E. B. Jackson of Cleveland is to speak on ministering in a housing settlement. The Rev. Stephan M. Kelker, rector at Lima, Ohio, is to speak on ministering in industry and the Rev. V. J. Peard of Mansfield, Ohio, is to speak on Alcoholics Anonymous.

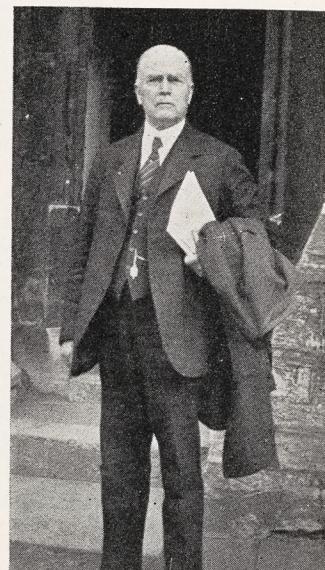
## EMRICH LEADS MEETING

*Syracuse, N. Y.:*—The Rev. Richard Emrich of the faculty of the Episcopal Theological School, Cambridge, led a conference of the clergy of the diocese of Central New York on February 26-27. He gave a number of addresses on the general theme of the Church's part in rebuilding a broken civilization.

## PROGRESSIVE ACTION IN MISSOURI

*St. Louis:*—In addition to taking action on many local matters, such as public housing, emergency housing for veterans, restaurant sani-

tation, state social security, and a state minimum wage law, the convention of Missouri passed resolutions on a number of national issues. A resolution was passed urging the passage of the bill providing for a permanent Fair Employment Practices Commission which would make it unlawful to discriminate in employment against properly qualified persons because of race, creed, color, national origin or ancestry. Another resolution stated that "the productive capacities of the industrial machine require a mass market, which in human terms means widespread well being and security, while the lack of such a mass market means want, unemployment and public peril" and then



*Dr. John R. Mott who was elected a co-chairman of the World Council of Churches at a meeting last week in Geneva*

went on record as "endorsing the full employment act" and deploring "any weakening of its principle."

In regard to UNO the convention went on record as wholeheartedly supporting it and stated that churches have the responsibility of educating members on such key issues as control of the atomic bomb, trusteeships for strategic bases, and world trade. The convention also endorsed Senate bill 1717, the McMahon bill, which is considered the best one before Congress on control of the atomic bomb.

Church members have since been asked to write the Congressmen and Senators on these matters, with the secretary of social service, the Rev. Charles Wilson, sending out information which included the names of Missouri Congressmen and Senators.



# Laymen Preach to the Bishops At Meeting of Council

*Society Is Formally Launched for Purpose  
of Issuing Tracts With a Catholic Slant*

By W. B. Spofford

**New York:**—The press-worthy fact about the dinner which launched the National Council of Laymen on February 27 was that sixteen bishops and several hundred of the lesser clergy had to sit quietly in their "pews" while four laymen each preached good fifteen minute sermons. What percentage of the 700 persons present were laymen it was impossible to judge—an observer at the press table figured that at least half of the audience came from rectories: parsons and their wives. You could tell the parsons by their round collars: the wives because they came with the parsons.

Anyone who came expecting to hear a militantly high church line of talk were disappointed. Certainly nothing was said to indicate that this new society is to be a high-powered outfit out to capture the Episcopal Church for Anglo-Catholicism. When reference was made to the Episcopal Church it was called "the Catholic Church"; there were references to "the essentials of the Catholic Faith" and "a rule of life involving all the sacraments." Also when Clark Kuebler, the president of the organization, put in a plug for Church unity he said that "Ours is the one Church which can extend the hand of fellowship to both Catholic and Protestant" which probably meant that it is better to keep both hands in your pockets if you can't shake hands with both at the same time. But taking it as a whole, all the talks were just good sermons that set forth truths that are taken for granted these days by practically every clergyman I know. Indeed the surprising thing to me was that such distinguished laymen should talk about the Prayer Book, the Incarnation, Sin, the need of applying Christian principles to all areas of life, in a manner indicating that for them they were completely new discoveries.

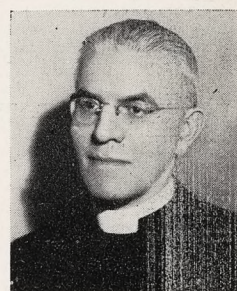
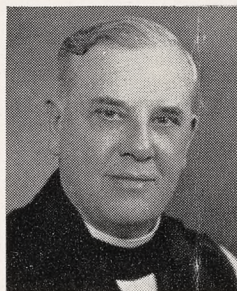
Mr. Kuebler's essay took the Reinhold Niebuhr line, only simplified, which helped. He cracked at the "inevitability of progress" philosophy of a previous generation

which resulted in "bland optimism and self-confidence." He next hit at "an equally unthinking cynicism and negativism" which followed, and then quite rightly came to the conclusion "that the illness which ails the world is sin or alienation from God." He then pointed out that the Prayer Book is "a truly remarkable document" and that the new society which he heads proposes to give "instruction to our people through tracts and other publications" on the truths it contains.

Mr. Richardson Wright, the editor of a mass circulation magazine, likewise revealed that he had made discoveries. Said he: "We have failed

the Church, against weakness within and assault without."

Mr. William R. Castle, former under-secretary of state and once ambassador to Japan, said that "Any whittling away of different segments of the faith, any cowardly evasion of controversial points, any fear to defend the whole faith as expressed in the Book of Common Prayer, either as against ultra-Protestant influences or as against Romanizing influences means weakness where strength is essential. The Episcopal Church, as an independent body, came into being in England as a protest against the usurpations and errors of Rome. We never repudiated, as did Calvin, the doctrines of the Church Catholic; we only scrubbed off the excrescences which were beginning to hide the glorious truth. We must never forget that when we inveigh against the excesses of the Protestants. I am willing enough to absorb Rome, which is a branch of the Holy Catholic Church. I am not willing to be absorbed by Rome because that would



**CHURCH IN THE NEWS:** Attending the laymen's dinner were sixteen bishops including Bishop Gardner of New Jersey and Bishop Essex of Quincy. At the right is the Rev. Frank Dean Gifford, rector at Mamaroneck, N. Y., who has accepted the position as dean of the Philadelphia Divinity School, effective May first.

to teach the whole satisfying faith—the whole faith of the Incarnation which wove the kingdom not of this world and our everyday working, playing, familiar world about us into one inseparable piece." He then stated that when laymen "find that out they are amazed" particularly when they discover that it means that the Church should have something to say about "our present industrial unrest." Which prompts me to put in a plug for the CLID by pointing out that that organization has been saying just that, and acting on it, for nearly thirty years. He ended with a strong plea for a religious revival by calling for a "laity of firm conviction, men and women who know the rock whence they are hewn, who will defend Christ's mystical body,

be once again to assume the errors which we sloughed off 400 years ago, as well as the new errors which have since been added. Let us be ourselves always. In all our discussions, moreover, we must be infinitely charitable, since charity is of the very essence of catholicity. If our extreme evangelical, or our so-called broad church brothers sometimes forget this fact, we must never forget it. But charity never means surrender of the truth. It means rather that we must attract others through our own certainty, not by attacking their mistakes. If we can bring them to see the eternal rightness of the full Church position they will join us voluntarily."

Mr. Clifford Morehouse, like Mr. Wright, struck a social note by say-



ing that the Church must assume the duty of embodying the teachings of Christ in a moral code "that is applicable to a world of corporations and stockholders, of unions and co-operatives, as well as of individual relations. When our clergy do preach about questions of social and industrial morality they are likely to preach to white collar congregations about the sins of labor rather than about their own shortcomings.

Before the dinner there was a long receiving line to greet the sixteen bishops, after which they filed in, Indian fashion, to take their place at the speakers table where they remained silent for the rest of the evening. The bishops present were the Presiding Bishop, Bishop Barry of Albany, Bishop Gardner of New Jersey, Bishop Wroth of Erie, Bishop Essex of Quincy, Bishop VanDyke of Vermont, Bishop Ivins of Milwaukee, Bishop Oldham of Albany, Bishop Manning of New York, Bishop Perry of Rhode Island, Bishop White of Springfield, Bishop Sturtevant of Fond du Lac, Bishop Whittemore of Western Michigan, Bishop DeWolfe of Long Island, Bishop Pardue of Pittsburgh.

### DR. WASSELL TALKS TO STUDENTS

Greenville, Miss.:—Dr. C. M. Wassell, the hero of Java, gave a series of addresses last week at St. James' Church here. He also spoke to the students of both the white and Negro high schools. He told the latter of work among Negroes in his native Arkansas, describing the formation of medical units on plantations. His talk was followed by an open forum. Considerable time was also taken when autograph books were produced and the famous doctor and former missionary signed all that were presented.

### CHURCH COUNCIL PRAISES LABOR

Cincinnati:—The local council of churches last week adopted a resolution praising the American Federation of Labor for supporting world democracy by demanding the recognition of the Spanish government-in-exile and denouncing the Franco regime. "In this they should be joined by every true believer in democracy," declared the churchmen. "Since Protestant Christianity has always inspired and supported democracy we join in this request."

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### ADOLPH KELLER SPEAKS ON EUROPE

Berkeley, Calif.:—Prof. Adolph Keller of the University of Zurich, Switzerland, who is also on the staff of the World Council of Churches, was the headliner at a conference on religion held last week at the Pacific School of Religion. Speaking on conditions in Europe, he declared that it was not simply a geographical or social or racial entity "but presents most difficult psychological, moral and religious problems."

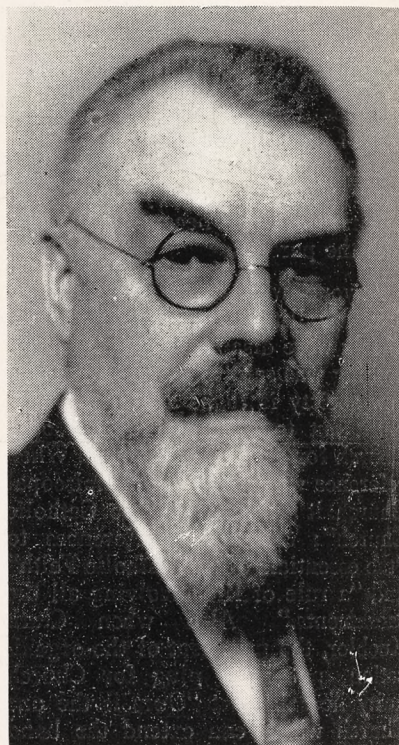
The speaker called Europe today the dark continent, contrasting it with the fortunate continent of America, with victory, power and wealth, optimistic belief in goodwill, ideal programs and reconstruction. "The main continental countries in Europe are coming to the end of their world," he said. "It is not simply an abominable political system which is finished, not simply happiness and health of millions of human beings, or the glory of ancient cultural centers which have come to an end, but many old cherished ideals of the European soul, revered cultural values. Not only is the whole social order disintegrating but also something in the very structure of the European mind.

"This transformation of the European consciousness has a sinister negative aspect as well as a hopeful and positive one. That man who believed in power, in the superman, in the illimited possibilities of the human race, has met his limits, his frontier line beyond which he cannot reach for the moment. A moral confusion results from this disintegration which is manifest especially in the members of the young generation. For years they were taught that wrong was right, that they had to lie, for instance, in order to save an elder brother, hidden in a cellar, from arrest by the Gestapo. The moral foundations have thus been shaken and the problem of re-education is most difficult in the present efforts toward reconstruction. The soul of millions is filled with fear and hatred or desire for revenge. These psychological and moral obstacles to peace must be known and studied in the interest of the present administrative co-operation between the allied authorities and a new class of leadership in the occupied countries. No political authority can overcome fear and revengefulness resulting

from the experiences of these years."

The speaker declared that this dark and sinister aspect of the psychological and moral situation is paralleled by a glimmer of hope.

"The end of a state of mind contains also elements of a new beginning. The despair in man, in power, in success stimulates a fresh searching for higher values which can withstand even such an earthquake. The pessimism in regard to human nature and the natural goodness of men does not exclude an optimism of faith. A religious revival is no doubt manifest in the Christian world of the continent. A new Bible



Adolph Keller of Zurich tells Church conference of conditions in Europe today

movement is growing and many aspects of the old divine message receive a new terrible and hopeful justification from recent historic events. History has become judgment. The question of guilt and responsibility can no longer be silenced. The continent is certainly sharing the awakening of a new world conscience and also a new confidence, not so much in a natural evolution and progress for which the atom bomb is a frightening symbol, but in the redemptive moral and spiritual forces of the gospel. Still it is night in millions of souls but a new day is dawning in the sufferings and travails of a lost generation."

THE WITNESS — March 7, 1946



## EDITORIALS

### *The National Council*

**R**EADE the heading then close your eyes and ask yourself, "What is this editorial going to be about?" Nine out of ten informed churchmen will say that we are going to write something about 281—the official National Council of the Church—which in reality is the executive committee of General Convention between sessions. But now there is another National Council—the National Council of Churchmen. It was formally launched on February 27th with a dinner in New York, attended by distinguished churchmen and women, including twenty bishops who lined up with the officers of the organization for hand-shaking before the meal.

We are not concerned at the moment with the aims of this new organization — the news story (page five) will give you an idea of that. What we are concerned about is the name. Whether or not it was deliberately chosen to confuse of course we do not know. But that it does confuse is attested by the fact that the official National Council has felt obliged to warn people about it in an official publication, and the Bishop of Alabama has seen fit to warn communicants that in responding to requests for contributions to this new society they are not giving to the missionary work of the Church, as some of them apparently think.

"Do not make the mistake of thinking," writes Bishop Carpenter in his diocesan paper, "that this has anything to do with your National Council. It is regrettable that this name shall have been used by this small group, which, I understand, has for one of its aims the removal of the word 'Protestant' from the official name of the Church. In Alabama we like the word Protestant because we like the strong positive emphasis which it connotes. We know that Protestant is derived from the Latin words: *Pro* which means 'for' and *Testor* 'to be a witness.' We remember our Lord's final words before his Ascension: 'Ye shall be witnesses unto me, etc.,' and we like to be reminded in the title of our Church of our duty to be witnesses for the

Christ and for the freedom of the individual within his Church from any tyranny of ecclesiasticism."

We believe that churchmen and women have a perfect right to band together for any legal purpose they see fit . . . whether it is the moth-eaten one of dropping "Protestant" from the title of the Church, or the more dubious one of promoting a type of ecclesiastical and political fascism in the United States, which some contend is the real purpose of this new society. Whatever it is let them have the plain decency not to steal the official name of that body of men and women who direct the affairs of the whole Church between sessions of General Convention.

### "QUOTES"

**I**N ADDITION to the Christian Creed of 325 A.D. the Episcopal Church believes that the public worship of God calls for order, dignity, beauty and reverence; that the possession and growth of the Holy Spirit may be as quiet as the life process in nature and not necessarily accompanied by mental or physical explosions. In matters of amusement the Church taboos no legitimate form of recreation. Temperance in all things is the guide-line, marking the true road to social happiness, physical health and spiritual growth. In government we strike a balance between authority and freedom which is true democracy. We maintain that there is no enduring conflict between modern science and the Christian faith. We honor the past, live in the present and believe in the future.

—Norman B. Quigg,  
Rector at Shawnee, Oklahoma

### *Unequivocal and Final*

**W**HEN we asked Dr. Van Dusen to write on unity in our Lenten series we did so partly because he is a communicant of the Episcopal Church, a minister of the Presbyterian Church, the president of the largest interdenominational seminary in Christendom. More than that, he is not only a scholar of international repute but he has a vision of the Church Universal which made his book *They Found the Church There* top the list of religious books in 1945 and keeps it there at the present time. Certainly it is significant that bishops of the Episcopal Church, some of whom doubtless will disagree violently with his article, made this book "must" reading

for their clergy in preparing for our Reconstruction and Advance drive.

We asked him not to pull his punches. He has not done so. He urges a simple thing: that there shall be no evasion of the issue this fall in Philadelphia; no "reinterpretation" of the facts, no cloak-room (he might better have said "Union League Club") formulae which hides realities. He calls for an unequivocal and final decision on this matter of organic union with the Presbyterians. Certainly he and our Presbyterian brethren are entitled to that. If we fail, we may be sure an unequivocal and final decision will come from them. And if that happens, we agree with Dr. Van Dusen,



it will be the gravest setback which the cause of Christian unity has suffered in more than a century and the blame will be placed squarely on the doorstep of the Episcopal Church.

### **Protestants Also Have Converts**

**F**RONT pages of newspapers feature from time to time the conversion of conspicuous persons to the Roman Church. These prominent people coupled with skillful publicity—the Metropolitan opera programs used to carry full page advertisements listing the names of prominent converts to Rome—give the impression that there is a decided trend toward Rome. What the front pages do not publicize is the trend in the opposite direction. While klieg lights and blaring trumpets focus attention upon celebrities entering one door of the Roman Church, the lambs of Peter are scurrying from other doors in such numbers as to cause the hierarchy genuine concern.

In one Protestant parish we know, twenty-two Romanists have been married to Protestants within the past two years. This is about half the total number of marriages in that parish. Learning of this deflection we inquired among friends and found that this condition is rather general. In fact Roman losses through marriages to Protestants are so alarming in one Roman diocese that the bishop decreed that mixed marriages might take place in the church. In fairness to the bishop it should be stated that he softened this compromise by ordering the altars stripped before such irregularities.

As we contemplate this exodus certain thoughts present themselves. Protestantism can claim little credit for the exodus. We wish it might, not that we consider proselyting Romanists a proper missionary function, but because we wish there were on the part of Protestants a greater appreciation of the rock whence they were hewn. The free institutions of America are menaced less by the avowed purpose of Rome to capture this country than by Protestant indifference to its heritage.

It also occurs to us that it would be a happy day for world Christianity if the Roman Church were to divert its attention from proselyting notables to the greater task of correcting those abuses in the Roman system which outrage the conscience of an enlightened world. The Roman Pontiff might not have to bolster his prestige by creating an unprecedented number of cardinals and he certainly would have enhanced his moral and religious leadership if he had dared to stand against the monstrous evils of Nazism instead of waiting until the war was won to extol the glories of democracy. Furthermore his continued support of the Franco regime belies his espousal of democracy. His profession of concern for the down-trodden and oppressed would ring with less un-

certainty if southern Italy, Spain and other areas where Rome has been undisputed for centuries were not festering with poverty, disease, dirt and illiteracy. His lip service to religious freedom has a hollow sound as long as Rome enjoys that freedom where she is in a minority only to deny it where she is dominant as in Spain and South America.

There is no law against the proselyting of Protestants if Rome chooses thus to exercise her missionary passion. If however Rome pursues this policy without correcting the abuses which cause so many of her children to leave the fold we can assure Msgr. Sheen and his associates in the art of converting Protestants that they have much work cut out for them in the years to come. The children of those who are forsaking Rome will provide an abundant supply of Protestant brands to be plucked from the burning.

### **FOR LENTEN DISCUSSION**

**E**ACH week during Lent we will present a number of questions based on articles featured in the series: *Issues Before General Convention*. Rec-tors or other discussion leaders we hope will find them helpful but we suggest that they add to them or make up their own questions. We add that authors are alone responsible for their contributions, the views expressed not necessarily being those of the editors.

#### **Dr. Van Dusen's Article**

1. Do you think that organic union of all Churches is desirable? Discuss your reasons.
2. Since organic union of all Churches is impossible as long as the Roman Church maintains its present position, do you think other Churches should settle their differences and unite?
3. What, practically, prevents the union of churches in your own community?
4. Is there "resentment and scorn toward the Episcopal Church" in your community on the part of members of other churches?
5. What are the recent historic steps in the proposal for the union of the Presbyterian and Episcopal Churches?
6. What has happened since the resolution, quoted by the author, was passed at the 1937 General Convention?
7. Do you think the author is correct in stating that opposition to the proposals is the fear of high churchmen that "they would become an insignificant party on the extreme wing of a United Church"?
8. Do you agree that the Plan of Union "embraces everything which the great bulk of Episcopalians cherish as important"?
9. In view of the commitment made by the Episcopal Church in 1937 do you agree that the Convention this year must make an unequivocal and final decision?
10. If this decision is against union do you agree that "it will bring the gravest setback the cause of Christian unity has suffered in more than a century"?



# Open Letter to Episcopalians

by Henry Pitney Van Dusen

President of Union Theological Seminary

**I** WRITE as a son of the Episcopal Church—an affectionate, albeit perhaps a somewhat wayward, son. Like many others, my childhood and youth were spent equally in the Episcopal and Presbyterian Churches; my father was an Episcopalian, my mother a Presbyterian. When the time came to assume the responsibilities of full membership in Christ's Church, we were attending St. Paul's Church, Chestnut Hill, and I was confirmed there. In the years since, I have treasured jealously the status of a layman (in good standing, I trust) in that great parish.



When I decided to prepare for the ministry, it was clear that temperament and conviction were more fully at home within Presbyterianism. But it was a narrow-edged decision. In sympathy and in affection, not a toe but a foot has remained firmly planted within the Episcopal Church. I rejoice in the liturgy of the Prayer Book, especially the service of Holy Communion. I have preached often in Episcopal cathedrals and parish churches. Many times I have shared in marriage and funeral services as guest of Episcopal rectors and bishops. I have many more intimate colleagues within the Episcopal ministry than in that of my own Church, and I am proud to claim at least a dozen of that magnificent group of younger bishops (incomparably the ablest and most gifted, though not the most influential, body of leaders in any American Communion) as close personal friends. Thus, I view the Episcopal Church as both an affectionate "insider" and a dispassionate "outsider."

As a son of that Church, I am frankly disturbed by a growing ground swell of bitterness, resentment and scorn toward the Episcopal Church. Episcopalians are, for the most part, unaware of it, partly because they are not habitually sensitive to what others think of their beloved Church, partly because friends in other Communions do not reveal their true feelings. This ground swell is found widely in many Communions. It is strongest among those of whatever denomination with

whom devotion to Christian unity is not a matter merely of talk and prayer, but of action and life-commitment. What follows is less a record of personal conviction than a report of what is being very generally said throughout American Protestantism.

What are the facts? In the autumn of 1937, in the wake of the great World Christian Conferences at Oxford and Edinburgh, the Episcopal General Convention in Cincinnati declared unanimously, both Houses, its "purpose to achieve organic union" with the Presbyterian Church, U.S.A. Since so many Episcopalians appear to be unaware of the position to which their Church then committed itself, it may not be inappropriate to quote it in full:

"The General Convention of the Protestant Episcopal Church in the United States of America, acting with full realization of the significance of its proposal, hereby invites the Presbyterian Church in the United States of America to join with it in accepting the following declaration:

"The two Churches, one in the faith of the Lord Jesus Christ, the Incarnate Word of God, recognizing the Holy Scriptures as the supreme rule of faith, accepting the two Sacraments ordained by Christ, and believing that the visible unity of Christ's Church is the will of God, hereby formally declare their purpose to achieve organic union between their respective churches.

"Upon the basis of these agreements the two Churches agree to take immediate steps toward the framing of plans whereby this end may be achieved."

This action took all Presbyterians by complete surprise. They had not proposed it; they would not have suggested it; the logic of kinship would have urged Episcopalians to seek, first, reunion with Methodists, children of their own household from whom they have been separated by only a century and a half, while Presbyterians turned to one or another of their cousins of the Reformed tradition. With characteristic caution stemming from their Scottish ancestry, the Presbyterian leaders made critical and thorough inquiry as to



whether this was just another gesture by their sister-Communion which had acquired the reputation of "talking more and doing less" about Christian unity than any other major branch of Protestantism. They were assured by foremost spokesmen of all schools that the Episcopal Church really meant what it had said. Accordingly, the Presbyterian General Assembly adopted the resolution of the General Convention in identical language, and appointed representatives charged, not to discuss the matter or to explore possibilities, but to *draw up a Plan on which the Churches might unite.*

The history of the eight years since is a familiar story. The two commissions have presented a series of successive proposals—the Concordat, a plan for joint ordination, the "Basic Principles"—each proposal originating with the Episcopal representatives, each voted unanimously by the Presbyterian representatives and by a large majority of the Episcopal representatives. Each proposal has fallen into the discard under violent attack from a small minority within the Episcopal Communion. At the General Convention in Philadelphia next autumn, the Episcopal Commission should discharge its task by presenting a definite Plan of Union. There is more than a possibility that General Convention will again postpone decision or seek some convenient device to avoid the issue altogether. Is it any wonder that throughout American Protestantism, the Episcopal Church is increasingly likened to an adolescent school-girl who proposes marriage in leap-year, and then, when her offer is accepted, searches frantically for some escape from her pledged commitment?

**DO NOT** think that those who know the Episcopal Church intimately are not fully cognizant of and sympathetic with the problem which confronts that Church. They know well the parties within Episcopalianism, the very wide spread of conviction on matters of churchmanship, the extremely vague ties which hold such diversity within a common loyalty to Prayer Book and episcopacy.

In particular, sympathy is claimed for convinced "high churchmen." I trust I am not wide of the mark in interpreting their underlying dilemma somewhat as follows: If they are honest, they know that they at present constitute a minority within the Church. But they live in the hope (a hope, so many informed observers believe, with scant foundation) that the day will come when they can claim a majority of the Church for their views. If union with the Presbyterian Church is effected, that hope will evaporate. At present a small but convinced and militant minority who can prevent the Church as a whole from a course which they disapprove, they would become an insignificant party on the extreme wing of a United Church.

But there are two facts which should be faced and are not now being faced. In the first place, the Plan of Union, developed by the two commissions and proposed for action by the two Churches, leans much farther on points of difference between the two traditions to the Episcopal position than to the Presbyterian view. It includes nothing which an overwhelming majority of Episcopalians, both clergy and laity, regard as faulty. It omits nothing, *absolutely nothing*, which that same majority hold to be essential. In essence, it embraces everything which the great bulk of Episcopalians cherish as important, and adds to this, certain elements from the Presbyterian heritage which most Episcopalians who have been at pains to study the matter recognize as valuable.

In the second place, the Plan goes very much farther toward the fullest possible Episcopalian position than any delegate at Cincinnati in 1937 could have dared to anticipate when he voted the purpose of his Church to effect full organic union with the Presbyterian Church U.S.A. Those who voted "yes" then, and are trying to persuade their Church to say "no" now, can have taken their earlier action only either in ignorance or in insincerity. It is unthinkable that any responsible representative of the Church should have been so ignorant in these matters as to have failed to foresee clearly that any possible Basis of Union of the two Churches could not incorporate more of what he thinks important than the present Plan of Union does in fact incorporate. Is deliberate insincerity then suggested? Most certainly not. But there is a kind of covert insincerity of which Christians are often all too readily guilty, and which is really a form of ethical irresponsibility. And it must be questioned whether it is less blameworthy than overt hypocrisy.

**WHAT**, then, will happen at General Convention next autumn? And what *should* happen? What seems most likely to happen is that those who distrust union with the Presbyterians for reasons which to them are compelling will lead the great bulk of the Episcopal Church to search for some formula of delay or evasion which may be made to appear as less than retreat from the plighted promise of 1937 but which will, in fact, pigeon-hole union for an indefinite future.

What *should* happen? It is not suggested that the majority of the Convention should vote their Church into a Union which they have come to believe is unwise. In the relations between communities, as between individuals in courtship, it sometimes happens that one party pledges its promise to a step which it does not feel able to fulfill. In those circumstances, there is one honorable and manly course. It is frank and penitent withdrawal. What is urged is that, when General Convention



meets, there should be no evasion of the issue, no "reinterpretation" of the facts, no cloak-room formulae which hide realities. Positively, what is urged is that the issue be squarely faced on the floor of Convention, that sides be frankly taken so that the decision, whichever way it ultimately goes, shall be unequivocal and final.

Let each man who votes understand clearly what is at stake. For what is at stake is not simply the destiny of two American Communions; in the larg-

er view, that is a relatively unimportant matter. What is at stake is the welfare of Christ's Church. Be quite sure of this: if Episcopal-Presbyterian Union, having been solemnly pledged by both Communions and publicly professed for almost a decade, now falls to the ground, it will bring the gravest setback which the cause of Christian unity has suffered in more than a century—a setback for which no weight of pious protestations or prayers can make amends.

# Lent, Sin and Psychiatry

by J. Clemens Kolb

*Chaplain at the University of Pennsylvania*

THE other day I went to a meeting to be addressed by a psychiatrist. The hall was packed. He talked for an hour and the people hung on every word. So did I. He talked about Moms



and he described all the kinds of bad Moms there were in the world and went on to show how Mom after Mom practically destroyed the sons' and daughters' lives and usefulness. By the time he was through, there wasn't much left of Mom.

When the lecture was over, after the manner of such gatherings, we had tea. And while I stood there spoiling my appetite for dinner with sandwiches, cake, nuts, candy, sherbet, ice cream and coffee, I heard someone say, "When a psychiatrist gets hold of people, he can damn them to hell five times quicker than any clergyman I ever heard." "Oh," chuckled a doctor, "I call that faint praise for the clergy." The doctor spoke in jest, but he spoke profoundly. Today the people who are calling attention to human sin are the psychiatrists, whether they call it sin or not. They are the only ones who are damning people to hell, only they don't call it damnation and they don't call it hell; they call it frustration or something that sounds technical and scientific.

What clergy fail to observe is this: people want to be damned. People want to be damned because they want to be saved. It is true that if a clergyman simply stands in his pulpit and tells people they are sinners they will hardly lift an eyebrow; but that is because some of the grand, old, theological words have been worn threadbare

through use and misuse until they no longer take hold. Let a psychiatrist recast the old words into new ones and tell people that they are introverts when they ought to be extroverts, or that they are frustrated, or that they have an oedipus complex or an inferiority complex and they will drink in his message as the peoples of old listened to the prophets speaking with the authority of the Almighty.

I said that people want to be damned, which reminds me of the saying of someone that when Christianity came into the world, it came bringing the good news of damnation. People want to be damned for the same reason that they want to be told that they are sick when they really are sick. When they are sick of body and some doctor comes along and simply gives them a little pat on the back and says, "Oh, you are all right; it is just your imagination," they turn right around and go to a doctor who delves a little more deeply into their aches and pains. People have no use for a doctor who finds nothing wrong with them. The doctor that they really respect is the doctor who diagnoses their trouble and then proceeds to treat them with the seriousness their illness demands. The operation that one brags about is the operation where he was snatched from the jaws of death; and the only salvation that is worth having is salvation where one feels with Wesley that he was snatched like a brand from the burning. When we are sick of body, we don't want sugar pills or mere comfort; we want hard facts and treatment. We want an honest diagnosis and an adequate treatment. And when we are sick of soul, we don't want to be told that we are saints. That sort of thing doesn't go down. We have contempt for a doctor who tells us we are well when



we are sick, and we have contempt for a faith that does likewise.

One reason for the great popularity and usefulness of psychiatry is simply this: it has jumped into that field from which religion has drawn away, the field of sin and failure. Psychiatry goes down deep and comes up dirty. It doesn't pretend that we human critters come from heaven trailing clouds of glory. It has gotten away from the humanitarian position about as far as it is possible for a person to go. Because the psychiatrist deals honestly with the awful stuff that is inside of us, people have the sense to listen.

**W**HERE the Church has erred is in exactly the same place where the humanitarian has erred. He has glossed over human sin. Unlike the humanitarian, the Church hasn't given up salvation, but what it has really done is to hold out salvation to mankind and then practically in the same breath tell them that they don't need it. If I were dying of cancer and the doctor told me there was nothing wrong with me but that I could occasionally take a little tonic, I might or might not take the tonic; but if I were dying and the doctor told me I was dying and said, "This penicillin will save your life and it is the only thing that will," I would be pretty careful to take that penicillin every time he ordered it. So we tell people to worship, but we do not tell them why except that they ought to. We tell them to give to missions, but we don't tell them why except that it is their duty as Christians. We provide the sacraments and tell them they ought to receive them, but we fail to tell them how really important they are. And we try to teach our people to pray; but we only tell them it is a good thing to pray, not that it is an all-vital thing.

Thank goodness the Church still has Lent. It still has a time when, in theory at least, it still deals with sin and, in theory at least, it convinces people of their soul sickness. It is the time when we have a chance to bring our people to realize that they are under the judgment of God. If we spend our time merely preaching comfortable sermons, we can only blame ourselves if our churches are empty, because we are not giving them anything worth going for. As an amusement center, we cannot compete with the movies; as a producer of great music, the Church cannot compete with the symphony, hardly with the town chorus; for sheer eloquence the clergy are not particularly impressive, even when they attempt the great themes that are at their disposal. It is only as we can minister to people's deepest needs, their sins and their desire for salvation, or their imperfec-

tions and their longing for perfection, for their earthliness and their desire for godliness, that we can expect to be of large usefulness.

It may be true that in the Middle Ages before the time of St. Francis the Church lay under the shadow of judgment and had too little of the joy of religion, until St. Francis came—too much of Lent and not enough of Easter; but now the shoe is on the other foot—too much of Easter and not enough of Lent. After all, the center of our religion is a cross where God died for our sins. Whoever puts anything else in the center of our faith, let him, in the words of the ancient canons, "Be anathema."

## Talking It Over

By

W. B. SPOFFORD

**W**ITH millions of lines printed in the American press about the elevation of the new cardinals it is perhaps significant that the oath they were required to take was either played down or ignored. Placing their hands on a Bible each man swore to uphold, increase and promote in every way, including *temporal*, rights pertaining to the sovereignty of the Church and the Pope. They swore to defend ecclesiastical properties and not dispose of them without the Pope's permission and faithfully to observe the rulings of each and all decrees promulgated by the Congregation of Ceremonies. They swore to "keep, protect, or recuperate its (Holy See's) rights against any other authority"; to defend the liberty, honors, privileges and authority of the Holy See and to inform the Pope immediately, or his successors, of any plots which the cardinals themselves are unable to forestall.



Just how such a pledge can be made to jibe with the obligations of American citizenship, Cardinal Spellman and his fellow citizens have no doubt neatly figured out. But in these days when the word "subversive" is so glibly used, and when a committee of Congress accuses citizens who supported the Spanish Loyalists with being "prematurely anti-fascists," one wonders just what sort of an Alice in Wonderland world we are living in.

THE WITNESS — March 7, 1946

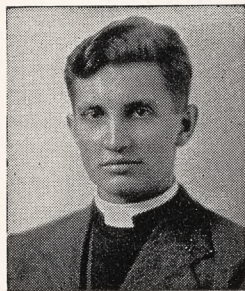


# New Secretary Gives Program For the Church League

*Proposes That National Office Be Moved To Industrial Centers from Time to Time*

By Sara Dill

Washington:—The acceptance of the Rev. William B. Spofford Jr. of the position of executive secretary of the Church League for Industrial



Democracy, effective June 1, was announced at the annual meeting of the organization, held at the Church of the Epiphany on Febru-

ary 22nd. The new secretary, twenty-five years of age, is a graduate of Antioch College and the Episcopal Theological School, and at present is minister-in-charge of the Church of the Good Shepherd, Boston, and assistant secretary of the social service department of the diocese of Massachusetts.

Speakers at the luncheon held in connection with the business meeting were the Rev. Joseph F. Fletcher of the faculty of the Episcopal Theological School and Mr. Joseph Evans, regional director of the Fair Employment Practices Committee. Dr. Fletcher, one of a number of clergymen recently to join pickets at the East Boston plant of General Electric Co., explained why he felt it necessary for a clergyman who had made up his mind on the merits of an industrial dispute to implement his convictions with action. Mr. Evans presented the history of the FEPC and then offered a number of cases handled by the committee to illustrate the importance of its work. Presiding at the luncheon was the Rev. Charles Sheerin, the rector of the Epiphany.

Mr. Spofford in accepting the leadership of the CLID said that the "magnitude and importance of the task" filled him with a mixed feeling of humility, inadequacy, fear and excitement. "It does not take a great deal of prophetic insight to read the signs of our times correctly. Modern man is caught up in the maelstrom of social change and

that powerful and extremely vocal group of reactionaries is seeking to insure that the change shall be in a backward direction. Opposed to them is a less powerful and less vocal group of radicals who are fighting to make sure that the change continues to add to man's freedom and man's true fellowship with God."

He went on to describe how man has passed through three major revolutions since the 16th century: the revolution to free man's mind in the Renaissance and Reformation; the revolution to liberate man politically centered first in America and France; the contemporary revolt which is aimed at liberating man economically—to give him justice and the reality of the full life. "From every indication it is apparent that the United States is the country which gives greatest promise of remaining isolated from this fundamental movement of growth. It is apparent that this is the great struggle of our generation. It is a struggle which we as Church members and as members of the CLID are completely and dynamically involved."

The new secretary then outlined the task that in his judgment faces the organization. First an expanded and more formal organization is called for. "It has been said," he declared, "that the CLID is more a state of mind than an organization. To a certain extent that is true; it is a collection of like-minded Church people. But if it is to function effectively we must have organization — organization made up of committed, dependable people; people who can be depended upon to act in any given situation. Most of the present struggle is being fought out in the committees of legislatures. If we are to be effective it is necessary to have members throughout the country who, given the word, can bring the witness of Christian pressure to bear on these committees."

He spoke of the need for new members and particularly "keeping

up with the younger members of the Church, many of whom are being lost to the Church because they think the Church never takes any vital, unequivocal stand and action upon the major social problems of our time."

Likewise he stressed the need of adding laymen to the membership of the organization. "There are many union men active in our churches, serving as vestrymen and as officers of men's clubs. They are personally concerned in the present conflicts: they have the most to gain and the most to lose. They should be brought into the CLID where they could see that their Christian affirmation has a direct bearing, and a definite responsibility, in the struggle."

After stressing that local chapters needed to be strengthened and literature and bulletins sent to members regularly, he interpreted the job of executive secretary as being that of a trouble-shooter. He then suggested that the central office of the League might well be moved from time to time to some "potential critical area" — New York, Detroit, Cincinnati, St. Louis, the South, the West Coast. "In this way the League would be better able to keep abreast of the times and bring the Church's witness to the areas of conflict, and at the same time build up membership which can act as a real leaven in the social field in those areas."

Most of the time at the business meeting was devoted to revising the program of the League which is done annually. This program sets forth the aims of the League at home, in the international area and in the Church.

There was also a report by the assistant treasurer, the Rev. William Sharp, which revealed that approximately \$7,500 has been raised or pledged on the new annual budget of \$10,400. He expressed the hope that members and friends would contribute the balance before the new secretary takes office since the budget is the minimum needed to carry on effective work.

There was also considerable discussion about possible activities at General Convention this fall, with a committee appointed to work out plans. A nominating committee also was appointed which was charged with the task of nominating officers and members of the national committee, to be elected by postal ballot later this year.

The final hour of the meeting was



devoted to a discussion of the possibility of forming a Washington chapter of the League, with Mr. Arthur Fawcett, who was the chairman of the national meeting, turning the chair over to the Rev. Brooke Mosley, social service secretary of the diocese of Washington. It was agreed that there should be a chapter and a committee was appointed on ways and means with the first meeting of the new chapter being held this week.

### Grace, New York

*New York:* — Grace Church is celebrating the 100th anniversary of the consecration of the present edifice this month with a series of services and meetings. It opened last Sunday morning at a service when Bishop Manning preached and an evening service at which the preacher was the Rev. Theodore P. Ferris, rector of Trinity, Boston, who was once on the staff of Grace Church. The anniversary dinner was on March 5 when the address was by Secretary of war, Robert P. Patterson, with Judge Augustus Noble Hand, warden, the toastmaster. There were also brief addresses by Bishop Gilbert of New York; the Rev. Felix Kloman of Philadelphia, also once on the staff; Rector Elmore McKee of St. George's; the Rev. J. V. Moldenhawer, pastor of the First Presbyterian Church and the Rev. Louis W. Pitt, rector of Grace Church.

Other preachers during the month will be Nicholai, bishop of Ochrida, Yugoslavia; the Rev. W. Russell Bowie of Union Seminary, former rector; Bishop Littell, retired bishop of Honolulu; the Rev. Frederick S. Fleming, rector of Trinity Church; the Rev. John A. Bell, rector of the Incarnation.

### Discuss Rural Work

*Minneapolis:* — Bishops of the midwest held a two day conference here at St. Mark's to discuss rural Church work. Leading the meeting was the Rev. Clifford L. Samuelson, national rural work secretary, who said that the leaders of the Church were "increasingly coming to recognize that the future Christian vitality of the nation depends on a

stronger Christian work in rural areas." He also stated that "rural clergy have suffered discouragement and frustration, not being adequately supported either in salary or morale. Many competent clergy have actually been starved out of their rural church ministry."

A good deal of time was spent in discussing possible realignment of mission churches so as to provide a more effective oversight.

Bishops attending were Atwill of North Dakota; Brinker of Nebraska; Roberts and Gesner of South Dakota; Haines of Iowa; Ingley of Colorado; Daniels of Montana; Ziegler of Wyoming; Keeler and Kemerer of Minnesota.

### New President

*Berkeley, Calif.:* — Ronald Bridges was inaugurated president of the Pacific School of Religion on February 18. He is the moderator of the Congregational-Christian Churches and is probably the first layman to be the president of a theological school. Taking part in the service was Bishop Walters of San Joaquin and the faculty of the Church Divinity School of the Pacific.

### Housing of Vets

*Washington (RNS):* — A group of religious leaders conferred in the White House with President Harry S. Truman and laid plans for a nationwide "share your home with a veteran" drive which will begin the middle of March. The churchmen told reporters after the conference that the drive would be national in scope, and would be opened with a statement by President Truman to central organizations of all denominations and faiths, but that it will be essentially "local in character." The program for the campaign will include sermons from every possible

pulpit, conferences between pastors, or their designated representatives, and veterans who are members of congregations, and a survey to determine the lack of housing facilities. Earl Frederick Adams, executive director of the Protestant Council of New York City, pointed out that if all of the 250,000 churches and synagogues in the nation were to provide temporary housing for five veterans each, at least 1,250,000 veterans would be able to live more comfortably.

### College Workers

*Sewanee, Tenn.:* — College workers of the province of Sewanee held a three day conference here at the University of the South, Feb. 19-21, to consider problems of college Church work in the South. Program headliners were Bishop Dandridge of Tennessee; Alexander Guerry, vice-chancellor of the university; the Rev. Thomas Barrett, national secretary of college work.

### Associate Members

*New York:* — Mrs. Henry Hill Pierce, national chairman of the Episcopal Pacifist Fellowship, reports a gratifying response to a letter recently sent to the clergy inviting them to become associate members of the organization. Regular members pledge themselves "to refuse to participate in or give moral support to any war" but the new classification enables others to as-

## War-phans in China

The Rev. Kimber Den is caring for hundreds of Chinese refugees — children who were orphaned by the war and also many adult refugees. The centers are to a large extent self sustaining through farming and other projects. Nevertheless to maintain the centers it is essential for him to get the support of Americans.

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sociate themselves with the group who "advocate such social economic and international readjustments, at whatever cost to class privilege and to nationalistic prestige and self-interest, as may be necessary to remove causes for war and to abolish it as a fact."

### Aids Central New York

*Syracuse, N. Y.*:—Bishop John C. Ward, retired bishop of Erie, is assisting Bishop Malcolm Peabody in the diocese of Central New York, filling a number of appointments for confirmations and parish visitations.

### Carload a Week

*Boston*:—The department of social service of Massachusetts has set a carload of clothing a week as the objective of its drive for clothing for the destitute peoples of Europe. The receiving center is the Church of the Good Shepherd where the Rev. W. B. Spofford Jr. is minister in charge.

### New Organist

*Boston*:—Frederick H. Johnson, for eighteen years the organist and choirmaster at the Advent here has accepted a similar position at the Cathedral Church of St. Paul, effective May 1.

### Japanese-Americans

*Cincinnati*:—The youth offering this year will provide scholarships for the training of Japanese-American young people for Christian work in Japan. The decision was made at the annual meeting of the youth commission which met here February 15-19, and was attended by twenty-five young people representing the eight provinces of the Church. The program for the youth division, which goes into effect in September, is to be available in time for summer conference courses. Tentative plans were also made for a national youth convention to be held September 14-15 in Philadelphia as a part of General Convention.



The commission met at Orleton Farms where they were the guests of Miss Mary Johnston, National Council member, who is also a member of the youth commission.

### Exchange Pulpits

*Akron, Ohio*:—In the interest of promoting better race relations and in keeping with the spirit of brotherhood week, the Rev. Murray Kenney, rector of St. Andrew's, here, exchanged pulpits on February 17 with the Rev. Charles Taylor, rector of All Saints, Toledo. Both clergymen were guests in the homes of the senior wardens, Mr. J. Kimbrough of Toledo and Mr. J. B. Binns of Akron. St. Andrew's has taken a progressive position on race relations. During the past year a Japanese priest, a Negro priest and a Jewish rabbi have participated in services.

### An Anniversary

*Burlington, Vt.*:—The tenth anniversary of the consecration of Bishop Vedder VanDyck of Vermont was observed on February 25th with a service at St. Paul's, followed by a luncheon.

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## Unite for Action

**Boston:**—Social relations groups of five Churches sponsored a two-day seminar on legislative action here on February 25-26. The opening session was presided over by Bishop Raymond A. Heron, suffragan bishop of Massachusetts, with representatives of the Baptist, Congregational, Methodist, Universalist and Episcopal Churches present. Various authorities spoke on legislation pending on public health, full employment, civil liberties, lotteries. There was also a session devoted to bills now before Congress.

## College Work

**Middlebury, Vt.:**—The Rev. Harry H. Jones, rector of St. Stephen's here, is the chairman of a committee to survey the work of the Church in colleges of Vermont. Others on the committee are the Rev. Charles Martin of Burlington and the Rev. Francis R. Nitchir of Northfield. The committee is considering plans for a week-end conference of college students.

## Poles Cautious

**Rome:**—Polish Catholics attending the public consistory in St. Peter's Basilica were markedly discreet in hailing their new cardinal, Archbishop Adam Sapieha of Cracow. The cardinal was greeted with affectionate but subdued salutes by Polish soldiers who had evidently been warned not to make his return to Poland more difficult by a too open display of fidelity. This Polish army in Italy has been a problem of the UNO, with the Soviet government contending that it is a fascist army with the ultimate aim of overthrowing the present Polish government.

## St. David's Day

**Wilkes-Barre, Pa.:**—The annual St. David's day service was held here at St. Stephen's, on February 24, when the Orpheus glee club, the choir of Emmanuel Baptist Church and the choir of St. Stephen's joined forces for Gymanfa Ganu, which is Welsh for Singing Festival. The program printed the words of the hymns in both English and Welsh.

Although little is known of St. David, the patron saint of Wales, it is quite certain he was born in Cardiganshire, Wales, in the seventh century. He became Bishop of Menevia, a seaport later known as St. Davids. Many stories are told of St. David. One of the most familiar is the basis for the traditional

picture of him standing on a hill with a dove perched on his shoulder. The people were called together for instruction in the true doctrine of the Church. So great a crowd assembled that it was not humanly possible for a preacher to make himself heard. One after another tried and failed. Finally they called on David, who spoke with the voice of a trumpet. While he was speaking a dove sat on his shoulder and the ground slowly raised him upward until he was standing on top of a hill and all the people heard every word he spoke. St. David's Day is

March 1st, on which day the Welsh people wear leeks, his special emblem, much as the Irish wear shamrocks on St. Patrick's Day. It is said that the Welsh wore leeks at David's suggestion in a battle against the Saxons to distinguish them from their enemies.

## Interracial Center

**Philadelphia (RNS):**—In an interracial effort to stem the delinquency rate of one of the most congested areas of this city, young people of eight white and Negro Presbyterian churches have banded together to help sponsor a neighborhood center

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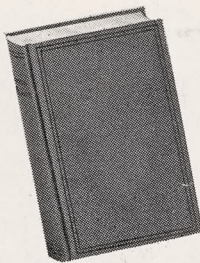
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called Camac House. It will be used to minister to the needs of the children and young people of the locality. The program started a few months ago when the Presbytery of Philadelphia bought a dilapidated structure on North Camac Street and arranged with the Westminster Fellowship Council to have the property improved. To renovate the building, the Council set up a series of one-day work projects. Each Saturday six Negro and six white young people from the eight churches worked on its repair. Wearing slacks and old shirts, they painted the walls, woodwork and furniture, scraped and sandpapered the floors, scrubbed and washed the plumbing, and removed ashes and debris. Their industriousness paid off. The work was completed in four weeks instead of the originally scheduled eight.

The future program of Camac House will be under the direction of the Rev. and Mrs. Shelton Waters, who will live in a small apartment on the third floor of the house. Young people throughout the Presbytery will have an opportunity to continue their help by assisting at Sunday school classes, manual art classes, discussion groups, and in the recreational program.

## Raise Millions

*Atlantic City, N. J. (RNS):*—Plans for a survey to locate in the war-devastated countries of Europe and Asia workers and members of the Methodist Church permanently injured in war, and to determine the number of the denomination's churches, missions, and schools damaged, were completed here by the committee on policy and program, division of foreign missions of the Methodist Church. The survey and at least a start of the work of rehabilitation will be financed by a \$14,667,500 allotment from a \$25,000,000 war relief and reconstruction fund already raised among the 8,000,000 Methodists in the United States, according to Ralph E. Diffendorfer, New York, the committee's executive secretary.

"The survey will be launched among a foreign constituency of hundreds of thousands of Methodists. Human needs will take precedent over property reconstruction, except where churches or missions can be restored by repair," Diffendorfer explained.

Two of the places where church property will be rebuilt, he said, will be Hiroshima and Nagasaki, the Japanese cities on which atomic bombs were dropped.

A million-dollar appropriation has been set aside to finance scholarships in U. S. schools and colleges for foreign students, with preference to be given those in such war-torn countries as China, Korea, Japan and Germany, and with students from India and Latin America also invited.

## Joins World Council

*Geneva (wireless to RNS):*—The Evangelical Church of Austria has joined the World Council of Churches, it was announced at Council headquarters here. Formerly a member of the German Evangelical Church Federation, the Austrian body became a part of the German Evangelical Church in 1939, but broke off organizational ties last year.

A report prepared by Bishop Gerhard May of Vienna last summer stated that the Evangelical Church of Austria then numbered 170 pastors and 320,000 members.

## German Missions

*Geneva (wireless to RNS):*—Resumption of activities by German missionary societies will be "one of the knottiest problems of the future," according to Church leaders who attended the meeting of the International Missionary Council

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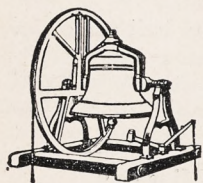
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here. Prominent among those present was Siegfried Knack, vice-chairman of the German Evangelical Missionary Society. The Council pledged it will "seek an early outlet for German missionary devotion and opportunities for service by individuals, preferably maintained by their own boards, but sponsored by, and serving with, non-German societies." It was pointed out that after the last war, German missionaries were either not permitted to return to their fields or not allowed to do so for many years.

In connection with its trusteeship of orphaned missions, the Council gave assurances that German societies will be consulted before any definite action is taken, and that reparations will be made for return of German missions now held as enemy property by Allied custodians. The Council explained it will urge that such properties be conserved for mission work under German or other auspices in forthcoming international settlements, and that alternative opportunities for German missionary service will be given full attention.

### Leads Quiet Day

*Pinopolis, S. C.*—The Rev. Theodore O. Wedel, warden of the College of Preachers, Washington Cathedral, conducted a quiet day for the clergy of South Carolina on March 5, here at Trinity Church. He spoke on preaching the gospel in these times.

### Lenten Services

*Charleston, S. C.*—Episcopal Churches of this city have united for noonday Lenten services at St. Michael's. In addition services are being held on Wednesday evenings at various churches. The preachers: Bishop Carruthers of South Carolina; Bishop Penick of North Carolina; Bishop Spencer of West Missouri; Dean Emerson of Cleveland; the Rev. John Cass of Troy, N. Y.; Bishop Gardner of New Jersey; Bishop Hines of Texas.

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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.

MRS. HENRY HILL PIERCE  
Churchwoman of New York City

How can the men be answered who asked "Why is it wrong?" as Chaplain Tittman reports in his article *Church and Sex Relations* (WITNESS, Feb. 7). Can the men be told that breaking the 7th commandment is wrong while they are being trained to break the 6th and the more efficiently they do it the better.

\* \* \*

VIDA D. SCUDDER  
Prof.-Emeritus at Wellesley College

Is a brief report anent clergy-picketing in order? The other day, a certain friend of mine, a Baptist minister, told me with mingled joy and humility about some Episcopal clergy on the picket line in Massachusetts. He was joyful, because he also had been there; humble because seven Episcopalians had I think been on the line, and only two ministers of other Communions. My own reaction was amused pleasure, for we Anglicans don't any too often find our clergy taking a bold positive stand on practical social issues, as compared with representatives of other Churches, Roman Catholic or Protestant. Every Christian must decide for himself the vexed and vexing question of legitimate partizanship, not to mention activity, in secular matters. But . . . well, I can only repeat that I was pleased. Perhaps I ought to sign myself, Penitently yours.

\* \* \*

MRS. JOHN F. HAMBLIN  
Churchwoman of Newark, N. J.

Under heading *Church Protests* (WITNESS, Feb. 21) it states the social service commissions of New York and Massachusetts have sent petitions of protest to President Truman on the return of American dead from the war fronts. Are these commissions qualified to speak for their entire dioceses in that they are speaking for members of their own families? Are any of these clergymen young enough to have ministered at the front when the call for army and navy chaplains was so badly needed?

Many boys of our faith went out without the benefit of the ministrations of their Church, and no petitions were signed to bring weight to bear on the President to see that young men of our ministry were drafted or urged to enlist in a purely spiritual ministry.

Let social service boards before calling families "pagan" who have given so much ask themselves, "Did I give as much for my country?"

\* \* \*

CAPT. LIONEL R. LAWRENCE  
U. S. Navy, Harper, Washington

I have been reading THE WITNESS for many months and I read it from cover to cover and enjoy all of it. Then I give it to friends who are not by any means Episcopalians and they enjoy it to. I was raised in the Episcopal Church as a boy and received a training which has not been forgotten. However due to the nature of my work and the community in which I live I attend service at a small Evangelical Church, where the children bring their parents. Here you hear the most important question asked and answered: What

will you do with Jesus, which is called Christ?

Jesus loved the men that made their living on an inland sea (Galilee); I too make my living on an inland sea (Puget Sound). After reading the opinions and discussions of many learned minds may a humble sailorman venture a thought: "Except the Lord build the house they labor in vain that built it" also "who to know aright is life eternal."

I read with joy of the evangelistic program in the Episcopal Church. That is needed. Also you are for religious tolerance and are against color discrimination. Truly our Saviour could endorse that. However salvation is a personal thing and each individual and nation will someday learn that. My family and I believe the whole Bible from cover to cover and what we cannot understand we accept in simple childlike faith as God's holy word. This may not be logic, but I believe it is "beating our swords into plowshares and our spears into pruning hooks." "Love worketh no ill to its neighbor, therefore love is the fulfilling of the law."

\* \* \*

ROBB WHITE, JR.  
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In *Talking It Over* (Feb. 21), the pronouncement by our Episcopal bishops states: "Every member of the human race has a right to steady employment, and income, and leisure," etc. This causes the suspicion that even an Episcopal bishop may be so busy looking at the forest that he overlooks some of the fundamentals of a tree. The tree must first take the trouble to send a network of roots down into a soil that can support its growth. It doesn't just be, and then demand.

Back in the old days, the Lord made the earth, and told the man it was his for meat. Till it, and subdue it, and replenish it. Presumably the man built himself a shack, and set to work tilling a patch of it. Quite possibly some of the sons of Lilith, or of the giants that were in those days, came along, took a fancy to the idea, and demanded of the man the right to work in his garden, on their own terms. Quite possibly the man pointed out to them that patch was his, but that there was plenty more ground untilled in that garden east of Eden. For all we know, they may have organized a union, and thrown poor man out on his head.

A little later, some chaps who found "serving the earth" not to their liking, started working in brass and other metals (perhaps iron and steel). They may have met the same fate, at the hands of the Metal Workers' Union.

In the days of horses without buggies, some other Episcopalians, not bishops, lauded happiness. But they were more modest. They proclaimed a "right to pursue it." The right to pursue a job is all the Episcopal Church gives its clergy. You, Mr. editor, may be out of a job some day, and may desire Trinity or St. Bartholomew's. You will be free to pull all the wires, write all the letters, etc. to sell yourself. Would you like us clergy to picket Trinity until they agreed to your terms?

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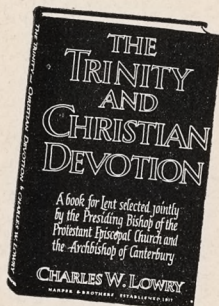


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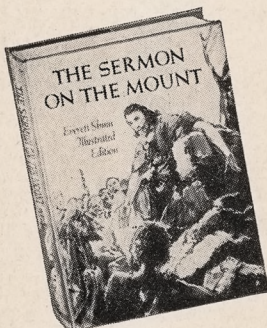


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