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THE WITNESS

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HE MINISTRY

Hampton Adams

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ETHANY PRESS  
St. Louis

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Lenten Sermons

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ENBERG PRESS

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WITNESS

New York 6

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This perennial best seller

MIFFLIN COMPANY

Boston



# The WITNESS

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APRIL 4, 1946



DEAN AND ARTIST  
CLASP HANDS IN  
REAL BROTHERHOOD  
(story on page four)

## ANGLICANISM: CENTER OF UNITY



## SERVICES In Leading Churches

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

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

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

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

St. JAMES' CHURCH  
Madison Ave. at 71st St., New York  
The Rev. H. W. B. Donegan, D.D., Rector  
8:00 a.m. Holy Communion.  
9:30 a.m. Church School.  
11:00 a.m. Morning Service and Sermon.  
4:00 p.m. Evening Prayer and Sermon.  
Wed., 7:45 a.m. Thurs., 12 noon Holy  
Communion.

THE CHURCH OF THE EPIPHANY  
1317 G Street, N. W.  
Washington, D. C.  
Charles W. Sheerin, Rector  
Sunday: 8 and 11 A.M.; 8 P.M.  
Daily: 12:05.  
Thursdays: 7:30 and 11 A.M.

ST. THOMAS' CHURCH, NEW YORK  
Fifth Avenue and 53rd Street  
Rev. Roeliff H. Brooks, S. T. D., rector  
Sunday Services: 8 and 11 A.M.  
Daily Services: 8:30 A.M., Holy Com-  
munion.  
Thursdays: 11 A.M., Holy Communion.

THE CHURCH OF THE ASCENSION  
Fifth Avenue and Tenth Street, New York  
The Rev. Roscoe Thornton Foust, Rector  
Sundays: 8 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 Com-  
munion

## THE WITNESS

For Christ and His Church

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APRIL 4, 1946  
Vol. XXIX No. 25

## CLERGY NOTES

CAMPBELL, COLIN R., canon at the cath-  
edral, Atlanta, Ga., has accepted the rector-  
ship of Trinity, Columbus, Ga., effective May  
1.  
GARRETT, VAN FRANCIS, rector of St.  
James', Greenville, Miss., has accepted the  
rectorship of Christ Church, Roanoke, Va.,  
and will take charge sometime after May 1.  
GEORGE, ROBERT A., former navy chaplain,  
became rector of Grace Church, Defiance,  
Ohio, and in charge of churches at Hicks-  
ville and Napoleon, on April 1.  
GUERRY, EDWARD, army chaplain, has ac-  
cepted the rectorship of St. John's, Johns  
Island, S. C., and St. James', James Island,  
effective upon his release from the army.  
HORN, JOSEPH R. 3rd, was ordained dea-  
con on March 31 by Bishop Carpenter at  
Trinity, Bessemer, Ala. He is to be vicar  
of the Baldwin County rural mission field  
with residence at Fairhope.  
McGAVERN, CHARLES L., former army  
chaplain, has accepted the rectorship of St.  
Paul's, New Orleans, La.  
MITCHELL, JONATHAN N., was ordained  
deacon on March 3 by Bishop Mitchell of  
Arkansas at the Ascension Middletown, O.  
He is to be in charge of St. John's, Camden,  
Ark., effective June 1.  
POWELL, WILLIAM A., was ordained  
deacon on March 15th at St. Paul's, Chester,  
Pa. by Bishop Hart.  
REEVES, HENRY E. S., was ordained dea-  
con on March 10 at St. Agnes', Miami Fla.,  
by Bishop Louttit. He is on the staff of  
the parish.  
SAVAGE, ROBERT E., was ordained deacon  
on March 15 at St. Paul's, Chester, Pa. by  
Bishop Hart. He is in charge of Trinity,  
Solebury, Pa.  
SMITH, ROBERT M., was ordained priest on  
March 15 at St. Paul's, Chester, Pa. by Bish-  
op Hart. He is vicar of St. Ambrose, Phila-  
delphia.  
STALKER, JOHN R., rector of St. Timothy's,  
Massillon, Ohio, has accepted an appoint-  
ment as professor of practical theology and  
rural work at Bexley Hall, Gambier, Ohio.  
TAYLOR, OSCAR C., formerly army chap-  
lain, is now rector of St. John's, Hopewell,  
Va.  
VALENTINE, F. F. JR., was ordained deacon  
on March 15 at St. Paul's, Chester, Pa. by  
Bishop Hart. He is vicar of St. Alban's,  
Newtown Square, Pa. and St. Peter's,  
Newtown Square, Pa.

## SERVICES In Leading Churches

CHRIST CHURCH CATHEDRAL  
Main and Church Sts., Hartford, Conn.  
Sunday Services: 8, 9:30, 10:05, 11 A.M.,  
8 P.M.  
Weekdays: Holy Communion, Monday,  
Friday and Saturday 8 A.M. Holy Com-  
munion, Tuesday and Thursday, 9 A.M.  
Holy Communion, Wednesday, 7 and 11  
A.M. Noonday Service, daily except Mon-  
day and Saturday, 12:25 P.M.

CHRIST CHURCH  
Cambridge  
REV. GARDINER M. DAY, RECTOR  
REV. FREDERIC B. KELLOGG, CHAPLAIN  
Sunday Services: 8:00, 9:00, 10:00 and  
11:15 A.M., 8:00 P.M.  
Weekdays: Wed. 8 and 11 A.M. Thurs.,  
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 Satur-  
day, 12:10 p.m. Organ Recital Tuesday  
12:10.  
The Cathedral is open daily for prayer.

ST. PAUL'S CHURCH  
Montecito and Bay Place  
OAKLAND, CALIFORNIA  
Rev. Calvin Barkoc, D.D., Rector  
Sundays: 8 A.M., Holy Communion; 11  
A.M., Church School; 11 A.M., Morning  
Prayer and Sermon.  
Wednesdays: 10 A.M., Holy Communion;  
10:45, Rector's Study Class.

GRACE CHURCH  
Corner Church and Davis Streets,  
ELMIRA, N. Y.  
Rev. Frederick T. Henstridge, Rector  
Sundays: 8 and 11 A.M.; 4:30 P.M.  
Daily: Tuesday and Thursday, 7:30 A.M.  
Wednesday, Friday, Saturday and Holy  
Days, 9:30 A.M.  
Other Services Announced

ST. MARK'S CHURCH  
Texas Avenue and Cotton Street  
SHREVEPORT, LA.  
Rev. Frank E. Walters, Rector; Rev. Harry  
Wintermeyer, Curate.  
Sundays: Holy Communion, 7:30; 9:25 A.M.  
Family Service; 11 A.M. Morning Prayer.  
Holy Communion, first Sunday, 6 P.M.,  
Young Churchmen.

CHRIST CHURCH  
Nashville, Tennessee  
Rev. Peyton Randolph Williams  
7:30 A.M.—Holy Communion.  
9:30 and 11 A.M.—Church School.  
11 A.M.—Morning Service and Sermon.  
6 P.M.—Young People's Meetings.  
Thursdays and Saints' Days—Holy Com-  
munion 10 A.M.

GRACE CHURCH  
105 Main Street, Orange, New Jersey  
Lane W. Barton, Rector  
SUNDAYS  
11 A.M.—Church School.  
8 A.M.—Holy Communion.  
11 A.M.—Morning Prayer and Sermon  
(Holy Communion first Sunday each month).  
7 P.M.—Young People's Fellowship.



SERVICES  
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CHURCH CATHEDRAL  
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Holy Communion, Holy  
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ion, Wednesday, 7 A.M.  
Service, daily except Sun  
day, 12:25 P.M.  
CHRIST CHURCH  
Cambridge  
ARDNER M. DAY, Rector  
ERIC B. KELLOGG, Canon  
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UNITY CHURCH  
Miami  
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UNITY CATHEDRAL  
Park, Newark, N. J.  
r. Arthur C. Lickenby  
Dean  
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Holy Communion, Holy  
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Holy Days, 12:30 and  
Thursday, Friday and Sat  
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PAUL'S CHURCH  
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LAND, CALIFORNIA  
r. Barlow, D.D., Rector  
M.M., Holy Communion  
School; 11 A.M. Morning  
Sermon.  
0 A.M., Holy Communion  
r's Study Class.  
GRACE CHURCH  
church and Davis Streets  
ENHARA, N. Y.  
ick T. Hensbridge, Rector  
11 A.M.; 4:30 P.M.  
and Thursday, 7:30 P.M.  
Friday, Saturday and Sun  
A.M.  
Services Announced  
MARK'S CHURCH  
venue and Cotton Street  
HREVEPORT, LA.  
Walters, Rector; Rev. Dr.  
ternberger, Curate.  
Communion, 7:30, 9:30 A.M.  
ce: 11 A.M. Morning Prayer  
ion, first Sunday, 6 P.M.  
children.  
CHRIST CHURCH  
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Holy Communion.  
A.M.—Church School  
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M.  
GRACE CHURCH  
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W. Barton, Rector  
SUNDAYS  
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## Security Council Brings Out The Basic Conflict

*Task Now Is to Re-establish Communication  
Between the Nations to Maintain the Peace*

By W. B. Spofford

**New York:**—For a number of days I have had the excitement of hearing and watching the representatives of eleven nations match wits over big stakes—perhaps “a big stake” is nearer the fact—whether or not we are to have peace or total destruction. I have been sitting in the press gallery of the United Nations as an accredited reporter for THE WITNESS. The details of what has gone on everyone knows since, for the first time in history, the hundreds of millions of little people have been allowed to sit in on a conference of top diplomats through the marvels of modern communication. It has been possible to hear everything said. It has been possible also to see if you are fortunate enough to be wired for television, which is doing such a good job that many reporters possessing credentials admitting them to the hall where the Security Council is meeting, prefer to watch from the television room at Hunter College where they get close-ups of the speakers that they cannot get from the press gallery.

That there is a tragic crisis in the affairs of men is putting it mildly. When an immovable body meets another immovable body what happens? That poser of school days can be asked today. Mr. Gromyko of the Soviet Union, supported only by Mr. Lange of Poland, has been an immovable body. Mr. Byrnes of the United States, supported by the delegates of the eight other nations around the conference table, has been equally immovable. Why?

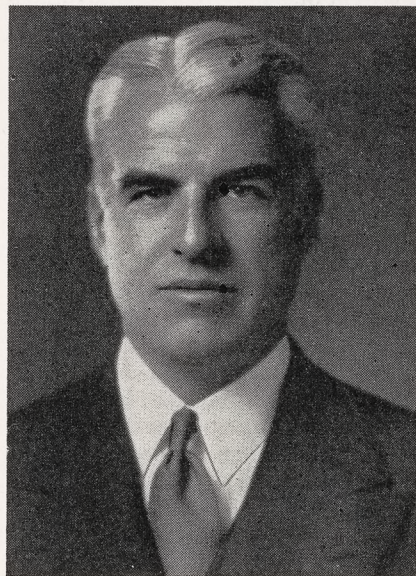
The issue is far deeper and more serious than Iran. The world is not going to war over Iran and its oil. And my guess is that, in spite of all the excitement over this issue, whipped up by press and radio commentators, the conflict will be resolved. The Security Council, at its

London meeting, directed Russia and Iran to settle their disputes through conferences. In spite of all the fireworks in New York, I believe they will arrive at an agreement and Iran will drop from the headlines. The pattern is similar to “the Polish crisis” of a year ago in San Francisco. Then Mr. Stettinius and Mr. Eden called a hasty press conference to announce that meetings of the Big Three had stopped because of Russia’s underhand dealing with Poland. Later the same day Mr. Molotov also had a press conference and when asked about Poland shrugged it off with a casual, “Do not worry about Poland. It will be settled in due time.” Today Mr. Lange sits at the table of the United Nations as the representative of that country. I am enough of an optimist to believe that time will likewise solve the crisis over Iran.

But the Iranian crisis will be followed by others and for a basic reason. At the table at Hunter College is a representative of the Union of Soviet Socialist Republics. He has one ally—the representative of Poland who is brushed off as a stooge. At the table also are the representatives of the Union of Capitalist Western Democracies, led by the United States and the United Kingdom. They also have their allies—Australia, the Netherlands, Egypt. They would resent, quite properly, being branded as stooges. They could talk of their differences with England. Egypt, in fact, is right now carrying on negotiations with England over the very same issue that concerns Iran and Russia—when are British troops to get off Egyptian soil? Nevertheless, in spite of differences, these nations are convinced that their national interests are best served, at least for the present, by allying themselves with

the Union of Capitalist Western Democracies.

There are other nations represented at the conference table not quite able to make up their minds where to line up in this conflict of ideologies. This is particularly true of France—hence the role of Henri Bonnet as a peace-maker. So likewise Mexico and China, with the latter spared for the moment because its representative, Dr. Quo Tai-chi, is the presiding officer and therefore saved the embarrassment of committing his country. It should be said however that all of these nations voted with the United States and the United Kingdom, giving Mr. Gromyko the con-



*Edward Stettinius, Episcopalian, is the American delegate on the Security Council now in session in New York*

viction, I presume, that it was a gang-up. I wish he had sat it out. Certainly his attempt to prevent even an airing of the Iran matter until such time (apparently April 10) as he can announce the issue settled, does not show a great deal of confidence in the effectiveness of the United Nations as an instrument to maintain peace.

On the other hand to kick the Soviet Union in the teeth through two sessions with verbal cracks and several 9 to 2 votes is not apt to increase Russian confidence, particularly with newspapers saying editorially that we



better pile up atomic bombs "just in case," and with a top-ranking United States diplomat telling the world that we would do well to start dropping bombs on Soviet cities, and quick.

The point is, as I see it, that there is a basic conflict between the USSR and the capitalist democracies. What then is the role of the Security Council in maintaining peace in the world in spite of our ideological differences?

I cannot do better, I think, than to quote an editorial from the New York Herald-Tribune. In any case that newspaper cannot be accused of being pro-Soviet.

"The Council's true role in the present juncture of history is not to 'settle' the Iranian case—something for which the Council lacks legal, to say nothing of physical, power. It is to rebuild, if possible, those bridges between the Russian and the Western viewpoints which will permit the settlement of the matter in the light of open discussion, explanation, consultation. It is not to judge the Russian case which, for all anyone knows, may be a very good one. It is to induce Russia to state the case, to explain it in the light of declared Russian principles, to make consultation and international confidence possible. This is a delicate work to which the blunt instruments of voting power are ill suited. But it is the real work before this decisive meeting of the Council."

I repeat there is a basic division in the United Nations due to ideological differences. Are the men around the conference table at Hunter big enough, and humble enough—and it is going to take humility now for someone to be a movable body—to re-establish communication in order that peace may be maintained? I have watched these eleven men for several days. I just cannot believe that they will blow up the world with atomic bombs over who gets the oil of Iran.

## YOUTH FOR CHRIST HITS CHINA

Peiping (RNS):—Posters, written in English and Chinese characters, are being hung in many prominent places in the cities of Korea and North China, announcing one of the most unique Christian evangelistic movements ever promoted here. "Youth for Christ," the placards say, and the movement is inspired by the campaign of the same name now flourishing in the United States, where it has been condemned by many as being fascist in character.

Chief promoters of the "Youth for Christ" revival in the Orient are U. S. servicemen, some chaplains and religious leaders here. The meetings are international, enthusiastic and well-attended.

In Peiping, an independent Christian church near the heart of the city is the center of the movement. Local Methodists and Pentecostal Christians are promoting it, with a Norwegian missionary, now acting-manager of the Peiping Bible Society, and U. S. Marines also behind the movement. Burton Cheng, young people's worker at Asbury Methodist church, largest Protestant congregation in the city, is an active leader. Top attraction of the "Youth for Christ" meetings here is an ex-movie actor turned preacher, the Rev. Ku Jen-en. About 40, Pastor Ku has a flair for dramatic preaching and appeals to large audiences of young people.

## THE PICTURE ON THE COVER

New York:—When Dean Hewlett Johnson of Canterbury, England, visited the United States recently he spoke at a great mass meeting in Madison Square Garden for the furthering of friendship between the United Nations, and particularly between England, the United States and the Soviet Union. As he took the platform he was greeted by one of America's foremost singers and actors, Mr. Paul Robeson. The hand-clasp was firm, the smiles those of brotherhood and understanding.

## BISHOP MANNING RESIGNS

New York:—Bishop Manning on March 29th announced that he would present his resignation as Bishop of New York to the House of Bishops in September, to take effect in December. No action can be taken for the election of a successor until after the resignation becomes effective, which means presumably that the election will take place at the diocesan convention of May, 1947. In the intervening time Bishop Charles K. Gilbert, suffragan, will head the work of the diocese.

## LAYMEN VISIT PARISHES

Detroit:—The laymen's club of the diocese of Michigan has a visitation committee which arranges for visits to various churches. On March 17 a group went to St. Cyprian's,

where the Rev. Malcolm Dade is rector, and there was such a crowd that chairs had to be put in the aisles. Mr. John C. Spaulding, the chancellor of the diocese, read one of the lessons. In April a group will visit the parish at Romeo, where after church service they will be entertained at dinner and then tour the city.

## CHURCHMEN JOIN SCIENTISTS

Pittsburgh, Pa.:—Religious leaders and scientists of this region have joined forces in a group known as the tri-state committee of educators,



The Rev. Richard Emrich, professor at Episcopal Theological School was elected Suffragan Bishop of Michigan on March 26th. He was elected on the third ballot. Dr. Emrich has indicated that he will accept, if it is approved by a majority of bishops and standing committees. This pictures him leading the singing at a Church summer conference

scientists and religious leaders on atomic energy and related problems. The move came as the climax of a two-day conference here. The committee protested to U. S. senators from Pennsylvania, Ohio and West Virginia against the Vandenberg amendment to the proposed McMahon bill for control of atomic energy. The group feels military authorities would be given too much power over atomic energy development under terms of the amendment.

## BISHOP DUN ON UNITY

Chicago:—Bishop Angus Dun of Washington is to be the first lecturer on a new lectureship on the subject at the University of Chicago. He will give four lectures, November 11-14, in the Mandel assembly hall.



# Protestant Ministers Answer Romanists on Spain

*They Meet the Challenge of Advertisement  
By Also Buying Large Space for an Answer*

By Charles D. Kean

St. Louis:—Because of the initiative and energy of several Episcopal ministers, official Protestantism in this city gave a public refutation to a publicity campaign carried on by the Knights of Columbus Council of the Roman Catholic Archdiocese. The Roman campaign sought to identify the cause of Franco with Christianity, and to brand opposition to Franco as "communism."

The Rev. Leonard F. Thornton, of St. Luke's Church, Valley Park, and Epiphany, Woodbine Heights, as voluntary executive of a special committee of interested Protestant ministers saw that an advertisement was prepared answering the Roman Catholic position and that it received the endorsement of the Metropolitan Federation of Churches.

For almost two years the Knights of Columbus have been running advertisements of Roman Catholic teachings and positions in the St. Louis newspapers. These advertisements have aroused considerable antagonism, particularly when their statements about non-Roman Christian practices have been offensive. No official reply, however, has been given, although the speech in St. Louis last October by Bishop Bromley Oxnam, president of the Federal Council of Churches, was regarded by the Metropolitan Federation as a positive witness on behalf of the Protestant community.

On Sunday, March 10, in the St. Louis Globe-Democrat and on Monday, March 11, in the St. Louis Post-Dispatch, the Knights of Columbus published a much larger advertisement, criticizing the recent state department policy on Spain. The advertisement was captioned "Shall We Help the Communists Crucify Christian Spain."

The advertisement which quoted from Lenin, and which claimed that the Spanish Republicans took orders from Moscow ended by claiming that Spain was "the last outpost of Christian civilization in Europe."

This claim was too much for many St. Louis Protestants, but the leadership in making an answer came from a group of Episco-

pals with Mr. Thornton carrying the major part of the work. Money was raised by voluntary subscription for an answering advertisement of like size, published in each newspaper one week later with the caption, "Shall We Help the Fascists Crucify Democracy in Spain." The advertisement quoted from Franco's statements to Hitler and Mussolini, cited the treatment of the Basque Catholics, and concluded with criticisms of Franco Spain quoted from *Commonweal*, from Jacques Maritain, and from Bishop Oxnam. It stated plainly, "Recognize Republican Spain."

Associated with Mr. Thornton in organizing the reply was the Rev. Junius J. Martin, rector of the Church of the Holy Apostles, St. Louis, who raised the Episcopalian share in the cost of the advertisements, and the Rev. Raymond E. Maxwell, rector of St. Mark's Church, St. Louis, who called the informal voluntary committee together to start proceedings. Also taking part in the project were the Very

Rev. Sidney E. Sweet, of Christ Church Cathedral and the Rev. Charles C. Wilson, of Grace Church, St. Louis.

Incidentally the St. Louis Council of the Knights of Columbus ran the same advertisement in the New York Herald-Tribune for Sunday, March 24th. At this writing it is not certain whether or not the money can be raised to run an answer, as was done in St. Louis, but it can be said that there are Protestant groups working to that end.

## UNION SERVICES IN CLEVELAND

Cleveland:—Two services were held here in interest with union with the Presbyterian Church. One was held in Trinity Cathedral, when the Rev. Henry Sloane Coffin was the preacher, and at which the clergy of both communions in the area were present. The second was held in the Presbyterian Church of the Covenant on March 20th, when Bishop William Scarlett of Missouri preached. Again the clergy of the two communions were in attendance. Bishop Scarlett said "The most important work of the Church is to extend as far as is humanly possible the sway of the Christian Religion. In order to bring the full power of the Christian community to bear on the problems of the day, there should be one community of faith bearing a common witness and speaking with a

## Keep It Coming!

If you are one of several thousand getting THE WITNESS this Lent at your church, we urge you to fill out this form and return at once. Many parishes discontinue the bundle with the Easter Number. By filling out the form below THE WITNESS will be mailed each week for a year

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Street .....

City ..... Zone..... State.....



common voice. Who cares, in a day when the world is faced with the possibility of ultimate disaster, whether a man is ordained by the presbytery or a bishop, seeing that there is no way of limiting the free flow of the grace of God seeking entrance into every heart open to him, whether that man kneels before the bishop or the presbytery? And who can set great store, in a day when the world is on fire, on minor differences of ritual, government and practice which hold our denominations apart, when these things separating us are so trivial compared with the transcendent importance of the things we hold in common?"

At both services the churches were filled to capacity.

## UNIQUE CHURCH IN DETROIT

*By Mrs. John C. Spaulding*  
*Detroit:*—The Church of All Peoples here is an experiment in Christian living, planned by the local Council of Churches, the first service of which was held less than a year ago in the chapel of St. John's Church. The work at the present time is being directed by five ministers: two white, a Methodist and a Presbyterian; two Negro, a Baptist and a Presbyterian; a Japanese-American who is a Methodist.

So far the only services are the ones at 4:30 on Sundays, and these follow a simple pattern of hymns and other music, prayer, scripture reading and sermon. Almost every week there is a visiting minister who preaches, or takes some other part in the service while one of the regular ministers preaches. These visitors have been colored and white and almost uniformly high class, as has been the music. There is a permanent organist, and visiting choirs and soloists have come from Negro and white churches, including Greek Orthodox. Once a month there is a song service without a sermon, and at one of these, instead of a solo, there was a beautiful reading by a Negro member. There is no tradition to prevent experimenting, and this makes for interest.

There are occasional business meetings, and there are committees for special purposes, and to plan monthly social evenings which are held in churches or at the Y.W.C.A. The programs of these are varied with moving pictures, speakers, music, group singing, games and folk dancing.

There are a very few full mem-

bers who belong to no other church, and about eighty associate members who take part in all activities. Among these are several Episcopalian vestrymen and some members of the Woman's Auxiliary diocesan executive board.

The main purpose of this church is to demonstrate that races and creeds can worship, work and play together, and already deputations have been invited to churches, and groups of young people who have attended services as part of their program.

The work is supported by the

college work, who acted as adult chairman, leaders included the Rev. Thomas V. Barrett of New York, the Rev. John R. Wyatt of Rhode Island, the Rev. Robert N. Rodenmayer of Northampton, and the Rev. Charles W. F. Smith of Wellesley; Mrs. Ralph C. Williams of Connecticut; Miss Elise G. Dexter, former China missionary, and Miss Bernice Jansen, rural worker in Michigan, Miss Helen Turnbull of Windham House, New York, and Miss Eleanor Snyder, assistant in college work in St. John's Parish, Northampton.



*Bishop Juhan dedicates the corner stone of St. Simon's Church, Fort Walton, Florida, in the presence of the Rev. Charles O. Farrar, in charge of the church, and William C. Pryor, mayor*

membership at present with volunteer leadership, but it has been decided to call a permanent minister, and enlarge the program to include study and forums, so help is being sought from the congregations represented. The congregation has contributed substantially in clothing and money for Europe, to aid the families of General Motors strikers, and for the Church-labor conference held in Detroit recently.

## COLLEGE GIRLS HOLD CONFERENCE

*Boston:*—There were 75 alert college girls, representing 20 New England colleges, at the conference held in St. Mark's School, March 15-17, to consider going into some phase of Church work after graduation. In addition to Miss Barbara Arnold, provincial secretary for

## DELINQUENCY COMBATTED

*Tallahassee, Fla. (RNS):*—An eight-point program to combat juvenile delinquency was adopted here by 100 clergymen, social workers, county and state officials called together by Governor Millard Caldwell to discuss the problem. The plan was sent to the governor for his approval. The program called for: (1) Increased community activity by the churches; (2) Coordination of youth work of various agencies; (3) Establishment of more teen-age canteens; (4) Interracial cooperation; (5) Encouragement of Sunday school and church attendance, and family altars; (6) Better care of returned boys and girls from state institutions; (7) More state aid to dependent children, and (8) Better trained enforcement personnel.

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## The Suffering of God

**P**ATRIPASSIANISM, the theory that God suffers, has found occasional adherents in the Church. But belief in the significance of Christ's suffering is universal, and the fifth Sunday in Lent has, since the eleventh century at least, been known as Passion Sunday. Horrifying as they were, Christ's physical sufferings on the cross have often been unhealthily stressed—witness the morbid use of crucifixes and bleeding hearts in the Roman communion. Countless men have suffered as great agonies and over longer periods of time. But the gospel for this Sunday continues a thought which makes his mental anguish a living reality in which we all have a part. For it is directed against those whose pride of race blinded them to the spiritual truths he uttered and so kept them from God. It was this ruthless tearing of the fabric of unity which binds all the earth together that so constantly troubled and disheartened Jesus and caused him bitter grief.

It is not only the recalcitrant Jews of his day that pompously proclaim, "We be Abraham's seed." Self-pride is doubtless the greatest of all the sins for it is an unashamed avowal of one's superiority which cannot fail to blind one to the virtues of others as it carries a contempt for others. It is particularly dangerous for it so easily lends itself to rationalization. Lillian Smith in a penetrating analysis of the Negro problem, which she quite rightly sees as the problem of the white man, writes, "segregation is an ancient psychological mechanism used by men the world over whenever they want to shut themselves away from problems which they fear and do not feel they have the strength to solve. . . . For segregation as a way of life—or shall we say *a way of death*—is cultural schizophrenia." The same thing ran through Winston Churchill's omi-

nous speech at Fulton, Missouri. Said he presumptuously (and, we believe, blasphemously) in speaking of the fact that, as far as we know, the Soviet Union does not possess the atomic bomb; "We sleep well in the knowledge. . . . God has willed that this shall not be."

Aye, "We be Abraham's seed!" And when Jesus endeavored to break down their smug, complacent self-satisfaction, "Then took they up stones to cast at him: but Jesus hid himself and went out of the temple." So the gospel for Passion Sunday ends—but his suffering continues through us even unto this day.

## Let's Have the Facts

**T**HE recent diocesan convention of the diocese of Western Michigan is reported to have followed the suggestion of Bishop Whittemore "to drop" the project voted by General Convention "to seek organic union with the Presbyterian Church of the U.S.A." The reported basis of the bishop's suggestion is that the House of Bishops "has never had an opportunity to discuss the matter in free and open debate" and that the merger should not be a "shotgun wedding."

If the matter was not so serious one could dismiss the matter as an example of muddy thinking but it cannot be dismissed so lightly. When General Convention voted a definite line of action, no individual diocese can repudiate or drop such action from

its own consideration,—especially when the voted plan of action has not yet been completed by General Convention. Any diocese has a right to memorialize General Convention to take or to refrain from taking any action which such diocese believes to be wise and necessary, but it has no *ex parte* right to vote to drop a course of action once voted upon by its own representatives, as well as others.

## "QUOTES"

**W**HEN the General Convention meets in September in Philadelphia, one of the most important matters which calls for action, is a positive vote in favor of union with the Presbyterians. Not at some future date, but now at this Convention. One way to secure such action is for diocesan conventions to take favorable action upon this big issue, and instruct their deputies to insist, that the matter be brought to a vote in the General Convention and to advocate the passage of favorable action. The issue is very plain and must not be delayed longer, else we shall lose the opportunity. No matter what opposition may develop in General Convention, and no matter from what quarter such opposition comes, now is the time for positive action, to bring about this reconciliation within the Christian Church. With both clerical and lay deputies instructed by their conventions to press for constructive Christian union now, the whole Church will receive a new impetus forward which it is much in need of at this time. Too long now we have neglected the importance of this step, which please God, will set forward a new era in Christian relations among all Churches.

HOWARD KEY BARTOW,  
Editor of the *Church Militant*  
Diocese of Massachusetts



This action is all the more to be regretted since the undertaking of General Convention involves another Christian body, the members of which may not all understand the legal impossibility of a single diocese curtly repudiating a project duly undertaken by the governing body of the whole Church. Such action is not merely childish prejudice of incomplete action, but an unwarranted affront to our fellow Christians as well as a discourtesy to our own representatives who are striving to carry out General Convention's charge. This is true irrespective of one's own personal point of view concerning the subject matter. We do not speak to the merits of the question but only to the abortive procedure.

This affair points up the stumbling way in which the publicity concerning this vital transaction has been handled from the very beginning. Too much of the publicity has come from public or private utterances or writings of people who state what they think the commission has decided. Such "decisions" are promptly denied by other people or are otherwise interpreted. What the Church needs to know, and has a right to know, are all the documents actually involved in these negotiations and not some individual's ex parte interpretation of

them. Let the commission spread before the Church all of the documents that are involved in this matter from the beginning without comment or interpretation. We are not children. We are old enough and loyal enough to our Church, whatever our personal prejudices may be, to form a personal judgment from the facts. True, our personal judgment will not be official, but it will at least give us such reasonable knowledge of the issues involved as will put us in the mood to support considered action at General Convention. That action could not possibly be a "shotgun wedding." No one who has the slightest knowledge of the Episcopal Church could imagine such a thing. On the other hand, neither will that action be an embarrassing eleventh hour appeal to postpone action without any understanding of the underlying situation on the part of the whole Church. It may be that we shall have to ask for more time because of the hopeful progress made, but then we can ask for it with a good conscience and not create the impression that we are stalling from fear or from pride.

Let the commission publish all of the documents in full before any more diocesan conventions go off halfcocked and before there is any further ground for embarrassment to all concerned.

# Anglicanism: Center of Unity

by Theodore O. Wedel

Warden of the College of Preachers,  
Washington

THE joint commission on unity has not as yet published its report to the coming General Convention. The writer of this article is a member of that commission and cannot violate its confidence.



This much may be said—the cause of the delay has not been inactivity. The cause has been the seriousness and the complexity of debate and of negotiation. I would beg the reader of this essay not to search in it for hidden prophecies of the commission's forthcoming words. The article will deal

instead with general issues which have never been hidden and which the Episcopal Church faces in any or all ecumenical dreams for its future. Dr. Van Dusen's recent article in *THE WITNESS* has, one may hope, roused our conscience as we envisage our ecumenical vocation.

page eight

The Anglican Communion has often been called a "bridge Church." Have we ever looked critically at this metaphor describing our peculiar genius? Analysis of it might prove interesting. Few people can build homes on a bridge. A bridge exists to be crossed. Most Anglicans, as a matter of fact, have their habitations on one side or the other, though retaining traffic rights and treaties of unity with those dwelling opposite. We are a Church combining Protestant and Catholic traditions. Few of us hold these in exact equilibrium. We divide in our emotional and theological loyalties, however much we may welcome criticism and enlargement of view as we meet one another. Thousands have crossed our bridge to one side or the other for permanent residence. It is a sobering reflection to remember that, with the exception of our Lutheran brethren and the direct descendants of the Scotch Presbyterians, most of American Protestants are children of our loins. They did not find the bridge a happy abiding place. Others again have travelled

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our bridge to Rome. Anglo-Catholicism, while not ready to cross to Rome, invites us nevertheless to permanent residence on the Catholic side, leaving the bridge standing merely for visits to the other shore, and as an invitation to converts to cross to our side.

I would here drop my metaphor. It can, however, help to clarify the dilemma of the Anglican Communion as it prepares itself for the coming ecumenical era of Christian history. Such an era surely lies ahead. Isolationism will soon be impossible.

Only three choices lie before us:

1. We can try to remain a "bridge Church." This would be the easiest solution. We have endured our Protestant-Catholic tension for four hundred years. Why not continue? May our vocation not consist precisely in preserving our tension? God has blessed us and we have tasted the riches of his grace. The trouble with this solution is that it may soon be historically outdated. For it means isolationism. We could, of course, invite other Church bodies to join us as we are. But no other Churches live on a bridge. Hence any union would inevitably upset our balance. One group or the other in our Church is inevitably embarrassed whenever we negotiate with another communion. The alternative is no negotiations at all, and a waiting until others come to us. Yet our conscience condemns such isolationism. Hence our dilemma.

2. We can become an unambiguously "Catholic" Church. The militant Anglo-Catholic movement in our Church presses toward this end. It, too, is divided in its aim. Shall it orient itself toward Rome or toward the Catholicism of the East? Either way, however, it takes on the color of counter-reformation. Such counter-reformation may be courteous and mild, but it is unquestionably a deflection of the original orientation of Anglicanism, as honest Anglo-Catholics admit. If this reorientation of Anglicanism should fully succeed, what would be the result? Would we not become a small sect alongside the two great Catholic bodies, neither of which can really give us ecumenical standing? Would not our isolationism be accentuated tenfold? And what a price we should pay! Anglicanism would sever the ties which have historically bound it to the Reformation. To remove the Reformation tradition from our life would surely mean a great exodus—another series of losses to non-Anglican Protestantism. Have we not lost enough children already? The eyes of many within our Church have been blinded to the glory of the Reformation. We see Protestantism around us in weakened state. We take little account of the victory which Reformation Christianity has won for us on the battle-

ground of modern thought. We ignore the rebirth of the faith in the gospel sweeping today through the Protestant world. The main appeal of the tractarian movement of the last hundred years was its preservation, though by way of traditionally Catholic forms, of the Catholic faith over against modernist liberalism. But Protestant theology is today no longer oriented toward liberalism. Hence much fear of it can now be quietly dropped. The best Protestant thought today is probably more "catholic" than even St. Thomas Aquinas. Surely, before we drift into a Catholic isolationism, we should take sober thought. For a third choice is possible.

3. Anglicanism can become the center of unity for Protestantism. This may sound like a boast and be guilty of presumption. It is a fact, however, that Anglicanism has preserved catholic forms of Church unity as has no other Reformation Church. And in the determination to preserve *these* catholic elements at whatever cost, all Anglicans are united. The very name of our American Church is significant. We still are the Protestant *Episcopal* Church.

**T**O THROW in our lot with Reformation Christianity—is not this, under God, our vocation? As already argued, fear of such a step was justified in recent generations. But the Holy Spirit has been at work among our Protestant brethren also. They may be more prepared than we for a new chapter in history—a great "catholic" post-Protestant era. Let us boldly cross our bridge to the Protestant side. This would not mean leaving all of our Catholic heritage behind. We should be

## 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*. Rectors 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.

CANON WEDEL'S ARTICLE

1. What is meant by "the bridge Church?"
2. Do you consider the Protestant Episcopal Church "Catholic," "Protestant" or both?
3. Do you agree that the best Protestant thought today is "Catholic"?
4. What does the writer mean by a great catholic Post-Protestant era?
5. What commitments would the Episcopal Church have to make in entering a united Protestant Church?
6. What are our alternatives to a united Protestant Church?



planting this heritage on larger continents. But if we take this step, there should be no illusions that it would not be decisive. Some of the comforts of living on our bridge would be over. Some of our ambiguities of doctrine would have to be surrendered. Anglo-Catholics are not mistaken when they see this clearly. Nor would I accuse them of bad faith when they oppose reunion with a Reformation Church. A decision of momentous importance is before us.

For an orientation of Anglicanism toward the Churches of Reformation anchorage would involve certain final commitments. The Reformation recovery of the Bible as norm would have to be unequivocally accepted—for example, its subjection of tradition to the judgment of Scripture, its repudiation of much mediaeval sacramental doctrine, its revolt against clericalism, and against “priesthood” when this lays claims to powers not representative of the corporate priesthood of the Church. These are not primarily matters of ceremonial or vestments or symbolism. The Reformation need not be equated with Puritanism (think of the Lutheran Church in Sweden). Here again a post-Protestant, post-Puritan, era lies before us. But it is sheer folly to suppose that any Reformation Church can enter into negotiations with us and surrender its basic evangelical convictions.

To those of us who favor this third choice for Anglicanism, no other choice, as a matter of fact, seems really possible. For is not this the vocation of Anglicanism as we meet it in the Book of Common Prayer, in the Thirty-nine Articles, in the dreams for the Anglican Church of its founding fathers in the sixteenth century, and, indeed, throughout the main stream of its history? Let us bring to a united Church our two great “Catholic” links with the Church of the ages, and we will join heartily in recognition, in our turn, of Reformation history. We find no difficulty in accepting the historic Reformation Churches as fully “Church.” And “Church” implies valid ministry and sacraments. Differentiation of ministry exists, of course, and must be dealt with in reunion negotiations. “Episcopally ordained” is not a phrase that we hold meaningless. But the differentiation cannot mean a difference in kind between “priest” and “presbyter.” And so with other contrasting elements in our several traditions. All are possible of being brought into harmony, so we believe, if once we grant that the Reformation schism (like our own break with Rome) was a schism *within* the holy catholic Church of God.

Nor can we read the invitation of 1937 to the Presbyterians as meaning anything less than that the Protestant Episcopal Church was committing itself to this third “ecumenical” choice. Perhaps

it was a premature invitation, at least in its wording. “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 of 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.” The Presbyterians are good theologians. They read this invitation carefully. It implied, as they interpreted it, an acceptance of the Presbyterian communion as “Church”—Church in a theological sense. No Christian Church in such a sense can exist without valid ministry and sacraments. Hence, so they were persuaded, they could negotiate with us as equals. There would be no demand even of their ministers that in a united Church they must “ride in Jim-Crow cars.”

Perhaps they were mistaken in thus interpreting our words. Of the fact that they did so read our resolution there can, however, be no doubt. They would otherwise not have entered into frank negotiations with us. The great issue facing our Church is, therefore, a kind of “previous question.” Did we mean what we said? We must sooner or later register our corporate conscience. If we did mean it, or can say it over again wholeheartedly, the door will be open for possibly the greatest venture in Church unity since the break-up of Western Christendom in the sixteenth century.

*The Coming Great Church* by Canon Wedel was recently reviewed and given three star (excellent) rating in *THE WITNESS*. It is recommended to those who want further information on this subject. The Macmillan Co. \$2.

## Why Full Employment?

By

GORDON M. JONES, JR.

*City Missions of Toledo*

“THE ordinary workman is more afraid of being out of a job than of going to hell.” So wrote one Christian pastor recently. As churchmen, people interested in the temporal and eternal well-being of men, we must recognize the cause-effect relationship which can obtain between these two realities. In this land of plenty many people “have gone to hell” in the past fifteen years because there were no jobs for them.

The Church’s stake in full employment, then, may be seen, first, if we acquaint ourselves with



the real, if often intangible, results of unemployment. Now if ever, in this period of reconversion the Church and churchmen must acquaint themselves with and come to appreciate the effects of unemployment. With the possibility of mass unemployment staring us in the face we cannot act worthy of our Master if we are uninformed or unconcerned about such a vital issue. Jesus said, "Men do not live by bread alone." Alone! No. It is equally true that men do not live without bread. If we are indifferent, if we are reluctant to get our hands soiled by the things of the world, men may be forced to try to live without bread which brings in its wake a rise in the incidence of disease—tuberculosis for instance—and an increased population in our penal institutions, to mention but two tangible results of protracted unemployment.

In the event of mass unemployment men would die not only physically. They would die spiritually. Some may feel the first of these is not necessarily the Church's business. All will agree that the latter is. With the loss of one's job come many things in addition to physical discomfiture. These things are, must be, of deep concern to all of us as churchmen. Loss of self-respect! If you have never gone from employment office to employment office requesting a job when there was none, it is impossible to know and appreciate the spiritual death such experiences bring with them—a death far worse than the death of the body. Loss of the sense of belonging! Have you ever felt that you were not wanted? Have you ever thought you were no longer essential? Though we cannot approve, we can understand the despair which led so many to commit suicide during the thirties when the opportunity for gainful and meaningful employment was denied them. One of the blessings which was ours only with an unwanted war was the sense of self-respect and of being essential which came to many of our fellow Americans when for the first time they felt they were integral parts in the ongoing life of our nation. If America, blessed so abundantly, cannot achieve for all who wish to work this same feeling in peace-time it were almost better for the atomic bomb to do its worst. Whether better or not, the atomic bomb will do its worst if we cannot achieve full, meaningful employment in peace-time. Economic insecurity is the infection which, if it festers, would unleash the forces which in turn would release atomic bombs in the vain hope that they might bring security.

If the Church is to understand these truths it must descend from its cozy, comfortable balcony. It must walk the city streets again. The Church must get off the residential street corner and make its voice heard in factory and office building where

men's minds and souls are also molded well or warped. There, too, we must bring the Gospel tidings of the Christ who died to set men free — free from every form of tyranny and insecurity, whether political, social, economic, or religious. A Church on the balcony of life cannot understand these truths. A cozy, comfortable Church will not convince men of them.

**T**HE Church has a stake in full employment because, secondly, only as that goal is achieved will the Christian doctrines of God and man have been implemented in our daily life. If the Church, as the continuing Incarnation, believes in the essential goodness of all men; it cannot tolerate economic injustices against any man, employer or employed. If the Church believes in the dignity of every man; it cannot stand idly by and watch that dignity trampled under foot by the selfish interest of pressure groups, whether management or labor. If the Church believes that Christ was born, lived, died, and rose again for all men; it must not sit idle while some of those for whom he died are denied the opportunity for the life more abundant, be they managers, white-collar men, or laborers. If the Church believes in the inevitable corrupting nature of power; it must not remain forever on its knees when being on its feet might prevent power from reaping its deadly harvest, whether the power is in monopolies of management or monopolies of labor. If the Church believes in a God who is above all the wills of sinful men judging them; it must not shirk its bounden duty to the priest of that God, whether it condemns management or labor. These are eternal Christian truths—eternal because God ordained them as of his nature. He depends on the Church to proclaim them.

Because of its hesitancy and reluctance in the past in witnessing to and for its militant Christ, the Church has lost its place in the hearts and minds of men. Yes, what is even more important, in the wills of men, both managers and laborers. This might be well if through this loss Christ had found his place in them. The Church is still, however, the appointed ordinary channel through which he can be mediated most convincingly. The Church like every other creature of God must overcome itself, must forget its own well-being by worldly standards. It must be free from self to witness to Christ. It is not the end for which it exists. The Church exists neither for nor of itself. It is the means, or should be, whereby our Father God and our Saviour Christ may be made known to men. It is the means whereby men are brought into communion with God. Its teachings are not its own, but his. It is not traitor solely to itself, but to its Master and Founder, when it fails to



proclaim these teachings—no matter whom they may offend.

The representatives of management and labor cannot in and of themselves give us economic peace. They are party to the trouble which they are trying to settle. Consequently they are prejudiced. They can never become the instruments of peace until they, too, have been freed from self. In the Church we have the message of the Christ which, if preached and taught fearlessly, can free them or condemn them. If the Church fails in this, not only will the pews be empty, but the hearts, minds, and wills of men will be turned from their Christ to men. The Church's stake in full employment is simply this: to proclaim the Christian Gospel with convincing clearness for all men that men have the opportunity unhindered by economic tyranny or insecurity, to be actually the Sons of God. Only as we do so can we be free from the charge of apostasy. The choice is ours. We, who are the Church, can choose the easy way of remaining on the balcony and watching all men "go to hell"—ourselves included for we are part of mankind. Or we can choose the hard way of taking our heritage as Christians and witnessing clearly, convincingly, and unrelentingly to it where it touches the lives of all men. The Church's stake in full employment is not its own. It is the stake of the Christ whose body it is. Men can "go to hell." They must be led to Christ. That is the Church's job.

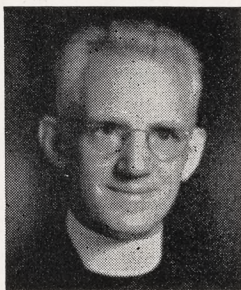
## For Church School Teachers

By

WILLIAM GRIME

**M**ANY of you say you are perplexed with all this lack of parental support. You mention having visited the homes of your students, you have had parent-teacher's meetings, you have appealed to parents through your church papers, yet they give you excuses for children's absences that they never would dare to give to a public school teacher. Ah, yes, I know this situation does take the very life out of you, but be sure to keep up these practices, they are sound.

In the meantime try this: kneel down and ask God to awaken the ambition within you for "the glorious privilege of being independent." You hear other teachers, unable to



stand this parental indifference, saying, "What's the use?" and then they look for the first chance to quit. Well, continue asking God to make *you* a really independent teacher, one who will not follow the crowd and retreat when the battle is hardest. Keep this up for then a great prayer like this will have a good chance to rise in you, "Father, I thank thee that thou hast matched me with this hour."

If the above suggestion doesn't help perhaps this will. First, read Luke 10:25-37. What is this discouraging condition? A lawyer is attempting to discredit Jesus in the eyes of the crowd. Notice how he solved this incident. He gave the world the story of the Good Samaritan.

Read Mark 3:31-35. What is this exacting event? He sees he must set behind him "the claims of home." Watch what he did with it. He announced that men everywhere who were working to do the will of God were his brothers.

Read Luke 15:1-24. What is this undeserved trial? The so-called best church people were resentful because he insisted on being friendly to sinners. See how he transforms this happening. He gives the world the deathless parables of the lost sheep, and lost coin and the lost boy.

Read Luke 22:24-27 and John 13:1-15. What is this bitter disappointment? His friends now quarreling as to which should be the greatest. In St. John we read that he first of all squared his creed with his conduct, and then uncovered a universal principle that mankind must either practice or else perish—greatness is to be measured by service.

Now in these instances of Jesus facing lack of sympathy and cooperation with his teaching you will discern no mere acceptance of glaring indifference and ingratitude. He did not just endure these circumstances and grow complainingly restless about them. He used them. He resolved to make something beautiful come out of something ugly. He changed oppositions into opportunities. He turned these threats to hold up his redemptive work into a good for himself and a permanent good for others.

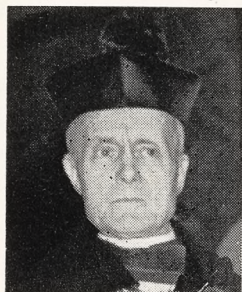
I grant you that the cultivating of this distinctly Christian approach towards discouragements is difficult, yet it is not impossible. If in your soul there is honest desire to be found of God plus a renewal of grace that comes from "creative hours with God" you too can be more than conqueror here. Yes, sooner or later a new spirit will be regnant in you and it will break through your teaching and leap into lives known and unknown, "for the fragrance of such a spirit goes not only with the wind, but even against it."



# Bishop Manning Asks Sacrifice To Help the Starving

*He Urges That Food Rationing Be Restored In Order That We May More Adequately Help*

New York:—Bishop Manning urged last Sunday that the government ration food "if it will enable us to give more adequate help" to



the starving people of the world, and that greater voluntary sacrifices and gifts be made.

Bishop Manning said there

was no room for doubt as to the "appalling facts" of the food shortage left by the war throughout the world. "Millions will die in spite of all we can do," he said, "but many can be saved and will be saved by the help that we can give.

"Herbert H. Lehman (retiring Director General of the United Nations Relief and Rehabilitation Administration) and others tell us that government rationing of food is necessary if we are to give help in any adequate degree. I am certain that the people of our land will accept such rationing willingly."

But government action in setting up rationing is slow, said Bishop Manning, and the need for food is urgent. He urged his congregation, and the people of all churches, to use and to waste less food, both at home and in public places, and to give money to the agencies which are sending food overseas. This, he said, would help meet the most immediate and desperate need.

Other countries will help, he said, but the United States, "with an abundance such as no other nation in this world has," must make the largest contribution. "I appeal to every man and woman in our land to do everything within their power to help meet this critical need which the war has brought upon the world," he said.

The Lenten season is a particularly appropriate time to make such an appeal, said Bishop Manning. "Our self-denials this Lent will be doubly and trebly blessed

if we turn them to the help of men, women and children who are starving and dying. Here is our opportunity to minister to the bodily needs of men and to give new hope and courage to their souls."

## Letter to President

Washington:—A number of ministers went to the White House last week and asked a secretary to place a letter on the desk of President Truman. It urged, first of all, that he stand firmly for civilian control of atomic energy. "Army control," they declared, "opens the door to military fascism and chaos, and it could only be interpreted as a threat directed against other nations."

The letter then went on to state that "The warning of our young scientists that unilateral control of atomic bombs cannot, by its very nature, serve peace in the one-world context of our time is confirmed by our Christian faith, and by man's experience that those who trust only the sword shall perish by the sword. Indeed, unilateral or bilateral possession of such power, which because it is scientific is international and may not possibly be kept by some from others, only leads to mutual distrust and tension in a world that depends entirely upon mutual policy and interdependence.

"We do not condone unilateral action anywhere, but concentrations of Russian troops in Iran or Manchuria cannot honestly, or realistically, be understood apart from similar concentrations of British

and American troops in Greece, India, Syria, Lebanon, Iceland, China and elsewhere. In this crucial position of international forces we cannot demand multilateral policies in Eastern Europe and still pursue unilateral policies in the Americas and the Pacific. Does not international justice suggest that decisive harbors and canals should be primarily under the control of those great powers to whom such seaways are immediate and vital, with other nations participating according to their proportionate interest? Can we properly object to Russia's demands for a special position in the control of the seaways of the Dardenelles which is essential to her life and trade so long as we ourselves insist on exclusive control of the Panama Canal by the United States?

"The Churches have seen nations rise and fall because they would not accept the truth that mere trust in military power is not the road to peace. There is only a limited time in which to act decisively. It is no mere slogan to say we live in one world or no world! Irresponsible influences like Mr. Churchill's would destroy us and the United Nations Organization. Only through your continued strong support of the United Nations Organization can one world be achieved and peace won. It is later than we think. Religious insight on a deeper level than past political methods, is essential to the atomic age."

The statement was signed by eight ministers, including the Rev. Joseph F. Fletcher, professor at the Episco-

## COMMEMORATION TO WAR DEAD

New York (RNS):—The nation's churches have been urged by the Federal Council of Churches to observe Memorial Day season this year as a special commemoration to those who gave their lives during the war.

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pal Theological School, and the Rev. A. T. Mollegen, professor at Virginia Seminary, both members of the WITNESS board of contributing editors.

### Dies in Church

*York, England:*—The Rev. Henry A. Dexter, retired priest of the American Church, collapsed in St. Olave's Church here immediately after receiving the sacrament. He died a few moments later. He was minister of the American Church in Munich for many years and was rector of All Saints, Briarcliff, N. Y. from 1915 to 1930.

### Calls for Action

*Sewanee, Tenn.:*—Myles Horton, director of the Highlander Folk School at Monteagle, Tenn., told the students of the seminary at the University of the South that Christian principles must be made concrete through action. He spoke on March 20 under the auspices of the St. Luke's Society, student organization of the seminary.

Modern churches, said Mr. Horton, are guilty of failing to put into practices the principles which they profess. As a result, large segments of the population fail to see the relevance of the Church in their daily lives. This charge is particularly applicable to the main elements in Protestantism: the principal growth in religious bodies today being in the Roman Catholic communion on the one hand and Pentecostal sects

on the other hand. Unless Protestantism can meet the challenge, increasing indifference will mark the public attitude to it.

Protestantism, said Mr. Horton, must develop effective techniques for conveying its message to the people and for implementing that message in social action. Increasingly, secular organizations are implementing policies which are more properly the affair of the Church. He cited as an example the activity of labor unions, the National Association for the Advancement of Colored People, and the Chicago Civil Liberties Union in connection with the recent race disturbance in Columbia, Tennessee (WITNESS, March 21), and pointed out that a fundamental responsibility for the prevention of similar disturbances rested with the Church, and that this responsibility must be worked out in terms of removing the prejudices and hatreds which gave rise to the trouble in Columbia.

### Earl of Halifax

*Washington:*—Addressing a congregation in Washington Cathedral here, the Earl of Halifax, British ambassador to the U. S., scored the abandonment of Christianity as the cause of the "dire disaster" of World War II and declared that whole peoples must embrace moral law if Christendom is to endure.

"Of the gravest concern to us," the Ambassador said, "is that after nearly 2,000 years of the Christian re-

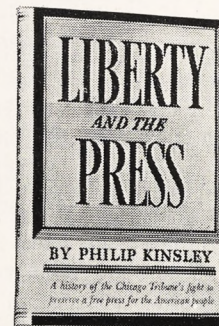
ligion a large part of Europe should have relapsed into conditions as degrading as anything known or done in the worst days of paganism; as if Christianity had not been born; or as if, after brief trial, men had come to the conclusion that they had no further use for it."

The root of the trouble, Lord Halifax stated is "the idea that you separate Christian belief from Christian practice."

Urging a return to the "simple acceptance of the cardinal points of Christian faith," he warned that as nations and individuals "we have been living on past capital. Unless we replace what we spend spiritually we let the link between belief and conduct wear thin."

He pointed out that Christianity has lived through many extreme dangers in the past, but he expressed doubt that any of those dangers were as great as the "more subtle and

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insidious corrosion that menaces Christianity today."

Nothing was more conspicuous prior to the war, he said, than the weakening hold of Christianity upon Whole peoples. If Naziism had been faced by Christians, as enthusiastic for what is true as the Nazis were for what is false, Naziism would probably not have gripped the German people so firmly or conquered so large a part of Europe, he declared.

"If there was a latent sickness in the Christian world which remains uncured," he warned, "sooner or later the malady will surely reappear."

### Blast Churchill

**Brooklyn (RNS):**—Winston Churchill's proposal for a "virtual British-American alliance" was condemned here by the commission of international justice and good will of the Brooklyn Church Federation. The commission declared that friendship between the two countries "is not contingent upon such joint action as contemplated in the Churchill proposals, which would speed a return to the disastrous alliances of the past."

To lessen the growing tension in international affairs, the commission advocated a U. S. policy directed toward strengthening of the United Nations Organization.

"Verbal bombshells between the United States, Great Britain and Russia should be discarded in favor of prompt and direct negotiation on the areas under dispute with orderly referral to the United Nations in the event of a dead-lock," the commission said.

### Ecumenical Service

**Minneapolis (RNS):**—Minneapolis Church Federation sponsored an ecumenical service at the Cathedral Church of St. Mark in which a score of Protestant and Orthodox denominations participated. A feature of the service, intended to show the world-wide scope of Christianity, was the recitation of the Lord's Prayer successively in Greek, Chinese, Japanese, German, Norwegian, Swedish and Russian.

Paul G. Macy, Chicago, midwest

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region director of the American committee for the World Council of Churches, gave the sermon, declaring "peace will never come through a political organization no matter how fine it is."

"There must be some force that draws mankind together," he added. "The only force that is strong enough to do this in spite of individual loyalties is the Christian church."

Macy said the World Council of Churches offers an opportunity through which can be built "a fellowship which really binds people together across lines of nation, race and class."

### Homes for Veterans

**Augusta, Ga. (RNS):**—In a move toward solving the local housing shortage, three Baptist churches and a Methodist church here have converted their cellars into apartments for the pastor and turned the parsonages over to veterans and their families. Ten other local religious

leaders have moved out of their residences into relatives' homes to make room for veterans.

All local churches have set aside one day for a canvass of members to find living space. When the census is completed, a committee will call at places where quarters are available. The names and addresses of those agreeing to take in veterans and their families will be turned over to the Red Cross which will act as a clearing agency.

Lodges, clubs and business with private meeting places have planned to hold their sessions in churches in order to convert their halls into living accommodations.

### Turn to Religion

**Frankfurt, Germany (RNS):**—Several of the Nazi war criminals on trial at Nuremberg have shown an interest in religion, according to Lieut. Carl R. Eggers, of Eugene,

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July 29-Aug. 2 Gerald Kennedy, Paul Scherer, Wesner Fallaw, Boynton Merrill, James Muilenburg.

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Oregon, Protestant chaplain of the Missouri Synod, who formerly served in the Nuremberg prison. Chaplain Eggers said fifteen of those on trial are Protestants in the sense that they were baptized and confirmed. Two of the prisoners (Von Papen and Frank) are Roman Catholics, and two (Streicher and Rosenberg) do not profess any religion.

Four of five of the prisoners, according to Chaplain Eggers, indicate a willingness to attend church services. Von Ribbentrop, Raeder, Fitsche, and Saukel show a "special interest" in religion which is probably inspired by fear of death. Chaplain Eggers was especially impressed by Field Marshal Keitel, who was unusually willing to discuss religious questions. Herman Goering is also disposed to discuss religion, but shows little interest in the Church, although he once told Chaplain Eggers he envied people with definite religious convictions. Hess has not committed himself regarding his attitude toward religion.

#### Joins the Union

*Boston:* — At a special dinner meeting of the State, County and Municipal Employees Union (A. F. of L.), the Rev. Howard P. Kellett, head of the social service department of the diocese of Massachusetts, was made an honorary member of the union. He was so honored for his work at the states' prison where he is chaplain.

#### Pardee Resigns

*New York:* — The Rev. Charles L. Pardee has resigned as secretary of the American Church Building Fund Commission effective April 1. He has served as secretary and trustee for more than thirty years. He was also secretary of the House of Bishops for eighteen years.

#### Impressed by Sermon

*Washington (RNS):* — Senator Wayne Morse (R.-Ore.) began the debate on the so-called "minimum wage bill" here by preaching a sermon to his colleagues in the Senate on his conception of religion — although he did not label the remarks a sermon.

"It seems to me that in American politics too frequently there is much reference to great Christian principles and not enough practice of those principles," Morse asserted. "Businessmen as well as politicians are too frequently willing to profit from religious forms and associations, but keep in watertight compartments their economic practices

separated from their professed religious convictions. That remark is probably also apropos to us as a nation and as a people. Too many in all walks of life live their Christianity on Sunday and then do business as usual the other six days of the week.

"There are millions of underpaid Americans who are most deserving of a greater practice of some of the fundamental principles of Christianity applied to the economic life of this nation. There are millions who believe that our system of free enterprise can be reconciled in practice with the concepts of the Lord's Prayer and the other principles of Christianity."

Morse began his "sermon" by pointing out that only the Sunday before he had listened to what he considered a "great sermon" preached by the Rev. Alfred W. Hurst, pastor of the Cleveland Park Congregational church in Washington.

"The topic of the sermon was 'Give us this day our daily bread,'" Morse explained. "It discussed the economic aspects of Christianity. The sermon stressed the relation of economic justice to Christian living. They (the millions of wage-earners) are crying out to a free-enterprise system in this country today—'Give us our daily bread'—not for nothing, but in payment for service rendered. When we consider the low-paid workers of America, I think, if we are to be honest and true to our principles, we must recognize that large segments of the American economy do not live up to the Christian concept—'Give us this day our daily bread'—for service rendered."

#### Hit Committee

*Portland, Ore.:* — Alleged anti-Semitic attitudes of some members and employees of the House Committee on un-American Activities were denounced here by the board of managers of the Portland Council of Churches. Approving a resolution adopted by its race relations commission, the council also urged that Congressmen sign discharge petition number 12 which seeks reconsideration of the legislation creating

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the committee, commonly known as the Wood-Rankin Committee.

Action by the council followed a similar resolution adopted recently by the Greater New York Federation of Churches and is based on evidence that an employee of the House committee made anti-Semitic statements. The employee is said to have told Prof. Clyde Miller of Columbia University, "You should tell your Jewish friends that the Jews in Germany stuck their necks out too far and Hitler took good care of them, and that the same thing will happen here unless they watch their steps."

The council declared that the statement "outrages American and Christian principles, reflects on the spirit and purposes of the committee and challenges the House of Representatives to bring this sort of thing to an end."

### Mosely to Speak

**Harrisburg, Pa.:**—The Rev. J. Brooke Mosley, director of social service in the diocese of Washington, is to lead a conference of social workers, meeting here at St. Stephen's Cathedral, April 11. The meeting is in connection with the annual meeting of the state welfare conference, April 9-11. The program was arranged by the Rev. Robert C. Batchelder of Lancaster who is the chairman of the diocesan social service department.

### Chaplains Needed

**Washington:**—Chief of Staff Dwight D. Eisenhower said last week that the opportunity for service by the army chaplain is greater today than ever. "No one knows better than I how much their devotion to our soldiers contributed to the final victory," General Eisenhower stated in a letter through which, he said, he wanted to address all army chaplains. "Yet today, with the fighting over, the need for their continued service is undiminished. Our soldiers the world over, with more time on their hands, anxious to go home and conscious of the problems facing them on return to civil life, are urgently in need of the counsel of these men who served them so well in battle."

"I know how anxious these chaplains are to return to the service of

their civilian communities and it is our intention to accomplish their release as soon as the need for them in the service no longer exists. In many instances, because the rate of demobilization has so far exceeded our previous best estimates, there have been temporary local disproportions in the numbers of enlisted men and officers, including chaplains, who have been returned from overseas for separation.

"It is my earnest endeavor to release as rapidly as possible every individual not actually required in accomplishing the army's mission."

### Goes to Philippines

**New York:**—Mr. Elmer L. Munger, for the past several years resident in Omaha, has been appointed for missionary service in the Philippine Islands, according to announcement by the overseas department of the National Council. Mr. Munger, an engineer, expects to sail for the Far East in April, and will be associated with Mr. J. Van Wie Bergamini, the Church's far eastern architect, in the reconstruction of mission property in the Philippines and in China.

### Urges Rationing

**New York:**—Rationing must be re-established in this country if Europe is to be saved from disease and death, Samuel McCrea Cavert, general secretary of the Federal Council of Churches, declared at a meeting here of the alumni of Union Theological Seminary. Dr. Cavert, who recently returned from a six-months' stay in Geneva where he worked with the provisional committee of the World Council of Churches, emphasized the urgency of relieving the food situation in Europe.

"In spite of the fact that the winter is over, conditions will probably be most painful in May, due to the exhaustion of food stuffs carried over from the last harvest," Cavert said. "Next winter may be even more terrible unless help comes from the

outside, since the lack of seed, of fertilizer, and of agricultural implements will result in the sowing of relatively small crops during the coming season."

The situation in Germany and Austria, Cavert stated, is particularly acute. "The recent reduction of the daily ration in the British zone of occupation in Germany to 1050 calories, if long continued, will mean virtually a starvation diet . . . a similar reduction will probably have to be announced for the American zone also. We are seeing the level of nourishment for millions of people pushed down alarmingly near to that of the Belsen concentration camp, which shocked the conscience of the world."

### Pro-Nazi Pastors

**Berlin (wireless to RNS):**—Dismissal of pastors who are still pro-Nazi was demanded in resolutions adopted at a two-day meeting of the Council of Brethren, which represents the so-called Confessional wing of the Evangelical Church of Germany. The meeting took place at Darmstadt and was presided over by Pastor Hans Asmussen.

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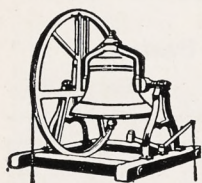
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leadership has the duty "earnestly to cleanse the Church of the Nazi spirit and substance," one resolution said that "every pastor who did not speak openly against Naziism must answer whether he has not broken the first commandment, led his parishioners into temptation, and failed in his duty to brotherhood."

Another resolution stressed that one of the lessons learned by the Church in its struggle with "the un-Christian power of Naziism" was that it has a responsibility to make the will of God recognized in public life. It was announced that the Council may decide at its next meeting in May "how far it may go in dealing with political questions."

The Council urged all Protestant churches to adopt as their own the recent Stuttgart declaration, affirming the German Church's share in the nation's war guilt.

It was later announced that the executive committee of the Evangelical Church, meeting in Frankfurt, had postponed adoption of policies for "de-Nazifying" the Church until its meeting in May. They also postponed consideration of the statement on war guilt.

### Barrier to Peace

London (wireless to RNS): — The atomic bomb is a barrier to lasting peace with Russia, according to the Rt. Rev. Henry Wilson, Bishop of Chelmsford. Writing in the diocesan bulletin, he said: "Russia wants peace to develop her own resources, but how can Russia, who has never shaken off her deep-rooted suspicion of this country, be sure she will be left alone, when there exists a diabolical instrument against which there is no defense and which might be used against her at any time?"

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REV. DAVID C. HUNTINGTON  
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Another thing: don't you think if our nation was really grateful to the returning veterans they would be willing to give them all national parks to be cut up for building lots and let them cut down the remaining forests to build themselves log houses so that they would not need to live with their in-laws? How about the state rights-of-way, old canal beds and abandoned roads, for building lots for soldiers?

REV. ROBB WHITE JR.  
Woodberry Forest, Virginia

All the points opposing the returning of our war dead (WITNESS, Feb. 28) are corroborated by my experience with soldiers in the Spanish-American war and World War I. But—all clergymen know that the people who have the say-so in questions of burial are the women, last at the cross, first at the sepulchre. And when some woman says she "can't sleep at night nor get my mind at rest by day for worrying over my beloved husband (or son) buried in some far-off, God-forsaken, desolate land," sweet reasonableness and theological persuasions do not satisfy. Legislators with an eye to women's part in recruiting for any future war probably have this factor in mind.

MR. GEORGE S. MYER  
Layman of New York City

I am an obscure layman but as I read THE WITNESS week after week I wonder whether or not the leaders of our Church realize what a first rate paper you are giving us. It has been my habit for years to spend one evening a week in a public library in this city where I look over many denominational papers. There is not one that in any way compares with THE WITNESS in content or interest. The present Lenten series well illustrates what I mean: the articles so far have been on vital matters facing not only our Church but the nation and the world. And you have succeeded in having these matters presented by writers who are recognized as authorities.

To give us all this, and much more, for only three dollars a year is, I think, something for which we all need to be grateful. There is little I can do to express

my thanks beyond encouraging others to subscribe. This I can perhaps best do by asking you to enter the names of three friends as subscribers, for which a check for \$9 is enclosed.

REV. NORVIN C. DUNCAN  
Asheville, North Carolina

The reports of the meeting of the National Council of Laymen, I see, urge loyalty to the Prayer Book. The present Prayer Book, set forth by the authority of the Church and with rubrics plain enough for the warfaring man to read, is nevertheless ignored by the use of certain misals. The worst manhandling the Prayer Book has ever had comes from the Anglo-Catholics and their affiliated groups. When one observes the holiness of life, the missionary zeal and the missionary success of our brethren in the Protestant communions it makes such statements as "only the Catholic Church," meaning of course "ours," pitiful and absurd. The need for our age is a religion which does not depend for its validity upon appeals to tradition, to the fathers, or even intellect, but to the power of the living spirit in the lives of men today. Let us have loyalty to particular modes of expression but not arrogance and exclusiveness.

REV. GEORGE A. TAYLOR  
Rector of St. Paul's, Albany, N. Y.

May I commend THE WITNESS for printing so timely a review of Dr. Lowry's book on the Trinity? The Rev. Mr. Hall has made a timely suggestion. May our Presiding Bishop place his hand next Lent upon someone who will give us a book that we can all read and understand. It would be a wonderful thing if some scholar could write a book on the Trinity using the same clear, single syllable words that Jesus used in telling the story of the prodigal son.

REV. GEORGE L. PAINE  
Cambridge, Massachusetts

Most Episcopalians glory in their Prayer Book and in particular in the order for holy communion. I wonder if there are not many, a great many, who like myself are distressed when the celebrant (1) omits the Gloria in Excelsis which is one of the most glorious expressions in the whole Prayer Book; and (2) inserts an extra prayer which more often than not bears no relation to the central theme of the communion service and hence leads thought and emotion away from the basic thought and purpose of the service. Incidentally, the rubric (page 84) plainly states that the priest shall now let the people depart with the blessing.

MR. F. L. KERSHAW  
Layman of Spokane, Washington

I read THE WITNESS from cover to cover and greatly appreciate the many fine articles. There is a saying that a person likes to hear what harmonizes with his own beliefs and you certainly do that for me. I think you are doing a very fine service for us Episcopalians who want the facts.

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\* \*

The Hebrew prophets began their evolutionary campaign for social and economic justice in the northern kingdom of Israel. When the northern tribes were lost, the only remaining tribe was Judah, or the Jews; and upon this tiny fragment of the Hebrew nation was thrown the entire cultural burden and mission of Israel.

\* \*

The Hebrew Bible, as it now stands, was produced for us by the devoted labor of Jewish compilers and scribes, who, in and after the Babylonian exile, toiled over ancient Hebrew documents, and added an enormous mass of Priestly material which largely enters into the first five books of Scripture.

\* \*

But the practical effect of the Priestly material through many centuries has been to dim out the non-Judaic "lost tribes" as factors in Hebrew history, and to obscure the origin and significance of Hebrew prophecy; while, at the same time, the tribe of Judah is put forward as the chief custodian of a revelation delivered, once for all, upon a mountain top, and coming from beyond the orbit of secular human experience. The mountain has overshadowed the social and economic gospel of the prophets for more than two thousand years.

\* \*

This problem cannot be avoided. It calls for the careful attention of scholars and the sanctified common sense of the laity. Organized religion, both Jewish and Christian, must learn to find God in the slow evolution of secular history.

—Louis Wallis

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