

# The WITNESS

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MAY 16, 1946



—Newark News Photo

TRINITY CATHEDRAL  
IN NEWARK OBSERVES  
200th ANNIVERSARY  
(story on page five)

## CATHOLICISM AND SOCIAL CHANGE



## SERVICES In Leading Churches

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

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

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

**ST. BARTHOLOMEW'S CHURCH**  
NEW YORK  
Park Avenue and 51st Street  
Rev. Geo. Paull T. Sargent, D.D., Rector  
8:00 A.M. Holy Communion  
11:00 A.M. Morning Service and Sermon.  
4:00 P.M. Evensong. Special Music.  
Weekdays: Holy Communion Wednesday at 8:00 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.

**ST. LUKE'S CHURCH**  
Atlanta, Georgia  
435 Peachtree Street  
The Rev. J. Milton Richardson, Rector  
9:00 A.M. Holy Communion.  
10:45 A.M. Sunday School.  
11:00 A.M. Morning Prayer and Sermon.  
6:00 P.M. Young People's Meetings.

## THE WITNESS

For Christ and His Church

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Vol. XXIX

No. 31

## CLERGY NOTES

ARMSTRONG, G. M., rector of Grace Church, Jamestown, N. D., is now in charge of churches at Oakes and Guelph.

BROWN, DILLARD H. JR., rector of the Incarnation, Jersey City, N. J., and a member of the WITNESS editorial board, has accepted the rectorship of St. Luke's, Washington, D. C.

CROOK, GUY H., Takoma Park, Md., died at his home on April 10.

HASTINGS, L. B., has resigned as rector of St. John's, Milwaukee, Wis., effective May 1.

HOMAN, CHARLES A., formerly rector of Grace Church, St. Helena, Calif., became rector of Grace Church, Newport News, Va., May 15.

MARTIN, HAROLD O., formerly curate at St. Andrew's, Baltimore, Md., is now rector of St. Mark's, Green Island, N.Y.

MARTIN, WALLACE, head of the Home for Seamen, Charleston, S. C., died on April 19 at the age of 64.

McGAVERN, CHARLES, former army chaplain, is now rector of St. Paul's, New Orleans.

NALE, RICHARD K., formerly chaplain of St. John's School, Salina, Kans., is now rector of Trinity, Trinidad, Colo.

PFEIFFER, C. THACHER, retired, died at Pasadena, Calif., on April 27.

RICKER, CHARLES H., has resigned as rector of Christ Church, Manhasset, Long Island, effective May 15.

SCATFE, LAURISTON L., was instituted tenth rector of Calvary Church, Pittsburgh, on April 30 by Bishop Pardue.

WING, JOHN D. JR., was ordained priest by Bishop Wing on April 25 at the cathedral, Orlando, Fla. He is a fellow at General Seminary, New York.

## 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 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.

**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.  
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 Saturday, 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 Barkow, 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 Wintermayer, 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 Communion 10 A.M.

**GRACE CHURCH**  
105 Main Street, Orange, N. J.  
Lane Wickham Barton, Rector  
SUNDAYS  
8:00 A.M.—Holy Communion  
11:00 A.M.—Church School  
11:00 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month)  
7:00 P.M.—Young People's Fellowship

**CHRIST CHURCH IN PHILADELPHIA**  
Second Street above Market  
Cathedral of Democracy  
Founded 1695  
Rev. E. Felix Kloman, S.T.D., Rector  
Sunday Services: 10 and 11 a.m.  
Also—October-June, 4 p.m.  
Weekdays: Tue., Thur., 12 noon; Wed., Fri., 12:25.  
This Church Is Open Every Day.



# The WITNESS

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MAY 16, 1946

For Christ and His Church

Publication Office, 6140 Cottage Grove Avenue, Chicago 37, Ill.

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## The Massachusetts Convention Urged to Face Issues

*Various Domestic and International Issues Presented to Convention by CLID Chapter*

By W. B. Spofford

**Boston:**—Declaring that the world is involved in a crisis, with "the task of Christians to see that it is resolved in peace under the rule of justice," the local chapter of the Church League for Industrial Democracy called upon the convention of the diocese of Massachusetts last week "to take definite stands on issues in the political and economic (both equally spiritual) spheres."

On domestic issues the memorial, which had previously been approved at a meeting of the CLID held at the Church of the Advent, pointed out that there is a critical danger of an inflationary spiral at the present time since goods are scarce and money is abundant. Minority interest groups are striving to eliminate adequate price control, hoping that they may make a large killing in the abnormal market, even though present prices guarantee adequate profits. Their action is a direct threat to our economy and leads to a devastating depression. Therefore, we urge that the O.P.A. (HR 6402) be kept without crippling amendments and, its powers extended, if necessary, during the production crisis.

There is a serious housing shortage which strikes at the heart of Christian family life. An adequate solution of this problem lies in the immediate passage of the Wagner-Ellender-Taft Bill (S. 1592) and vigorous support of the Patman Housing Bill (HR 4761) providing emergency housing for veterans.

Christianity presupposes healthy bodies for healthy souls. And yet a large number of our citizens are not receiving adequate health protection because they cannot afford to pay doctor and hospital fees. We urge strong support and the immediate passage of the Wagner-Murray-Dingell health bill (S. 1606) establishing a national health program

aimed at providing adequate low-cost medical service.

Christianity subordinates secondary characteristics such as race, creed, color, country of national origin and sex and holds all equal in God's sight, deserving equal opportunities for jobs, education, voting, etc. For this basic reason, we urge the establishment of a federal Fair Employment Practices Commission (S. 101) on a permanent basis and passage of H. 400 in the state of Massachusetts. Also, we urge the passage of the anti-Poll Tax bill (HR 7) in Congress and call upon Massachusetts representatives in the national legislature to sign Discharge Petition No. 12.

The memorial was equally outspoken and concrete in dealing with international issues. After stating that "peace is indivisible as war was indivisible" the document asked the convention to urge the government to share America's food supply with the rest of the world, taking whatever means is necessary.

On relations with other nations, and specifically with the Soviet Union, the resolution declared that "As Christians, we ask this nation to recognize the same moral claims of other nations that we make for ourselves. For instance, there is justice in the Soviet Union's demand for unilateral control of the Dardanelles as long as Great Britain enjoys that privilege in the Strait of Gibraltar and the United States continues its unilateral control of the Panama Canal. Attempts by certain newspapers and individuals, such as ex-Governor Earle of Pennsylvania, to embroil this nation in an atomic war with the U.S.S.R. are sinful and anarchic. We must do all in our power to strengthen the United Nations and make it effective as an instrument for world peace and

order."

The document was equally specific on the subject of Franco Spain by urging "an immediate break in diplomatic relations and a sincere effort through the United Nations to help Spain establish a democratic, peoples government."

It next urged support of the recent report of the Anglo-American commission on Palestine as "a positive step in the right direction" for the following reasons: it admits 100,000 European Jews into Palestine; it restores the equal rights of Jews to hold land in Palestine; it proposes equality of immigration quotas between Jews and Arabs.

The final paragraph of the memorial stated that "from any searching viewpoint, control of atomic fission is the number one issue of our time."

Those responsible for the petition stated that they memorialized the convention "because it is the lawful task of the Church to lead men into a new world order of peace and justice. Only Christian witness can reveal to men that post-war reconversion involves a radical social and spiritual conversion."

The convention went on record unanimously as favoring the passage of the McMahon bill and the implications of the Acheson-Lilienthal report on atomic energy. It voted unanimously that the government should requisition food, medicine and clothing for the needy peoples of the world and also called for rigorous consumer rationing here at home. The Patman housing bill and the Wagner-Ellender-Taft bill establishing a national low-cost housing program were endorsed unanimously. The resolutions committee commended the CLID memorial generally and approved its distribution among the delegates.

On the matter of union with the Presbyterian Church the convention favored some definite and positive forward step at General Convention.

Elected General Convention delegates: clergy: Theodore Ferris, Gardiner M. Day, Henry Ogilby, William Brewster. Laymen: Alexander White-side, Lisenard Phister, Stoughton Bell, James Garfield.



## WEARY CONVENTION ELECTS DELEGATES

By Philip L. Shutt

Chicago, Ill.:—The hour was 5:30 p.m., Tuesday, May 7. Exhausted delegates to the 109th annual Convention of the Diocese of Chicago sighed with relief after a full afternoon of voting on deputies to the General Convention and for other Diocesan committees. Seldom had historic, barn-like St. James' church been the scene of such tension. The issue, as everyone knew, was whether deputies would be selected who favored the Presbyterian-Episcopalian union scheme, or who opposed it. Votes were cast consequently on the basis of this issue.

Under the rules of the Convention opportunity had been fairly afforded some weeks in advance for the clergy and laity to nominate to the Secretary names for the several Diocesan committees as well as for General Convention delegates. These names, in turn, were mimeographed on a ballot form and mailed to the clergy and delegates to the Convention for their use. On the verge of the Convention a group of clergy who were opposed to the scheme of union between the two churches, discovered that its supporters had somehow been able, it was alleged, to place upon these ballots such names of persons known to be favorable to the union. Hastily they made up a slate of their own and when the time came nominated their candidates from the floor of the Convention. Due to confusion in counting the ballots it was some time before the results of the first ballot could be known. When they were announced it was found that only four of the eight clerical and lay nominees had been selected, so that a second ballot had to be taken.

Opponents and proponents of the union of the two churches marshaled their voters and on the second ballot a majority of the names selected both for regular deputies and for alternates were found to have been from those nominated as opposed to the merger. The announcement of the completed delegation was made, however, to an almost empty church, for a great number of clergy and laymen had left tired of the lengthy meeting. Because of these circumstances a special committee was appointed to report to the 1947 Convention on improved methods of voting and the selection of candidates for offices.

Celebrating his fifth year as the Diocesan, Bishop Conkling inspired an over-flow congregation on the pre-

ceding Monday night with a review of accomplishments and a program for the future.

"In five years a Diocesan debt of great proportions has been removed and at the same time the Parishes have removed an amount almost as great on their own properties . . . but our goal is more than this," he said. "We want a diocese of churches which are vital centers of daily prayer, both individual and corporate; where by revealed truth our people more and more understand the meaning of worshipping God with their own minds."

To implement this ideal the Bishop suggested the following activities: 1) open churches through the day and on certain evenings with instruction to communicants on how to use them, 2) a corporate Prayer Book Service of some kind every day where there is a resident clergyman, and held at convenient hours, 3) an end to the turmoil of talking in the Church proper at the conclusion of the Service, 4) the use of parish Retreats and Quiet Days, 5) more intensive parish calling by the clergy with assistance from lay persons, and 6) a ban upon games of "chance" such as "bingo". The Bishop also advocated week-day schools for children wherever practicable with trained teachers, and a regular and systematic program of religious education for adults.

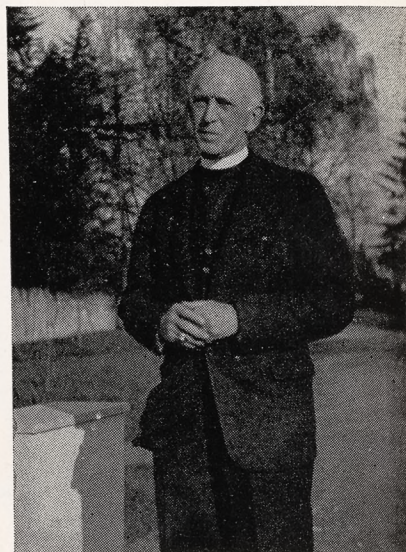
He urged strong support of the RAF during the final months of the campaign to raise funds. "Personally we believe the national Church leaders have not lifted our sights high enough . . . throughout the home field . . . this work has languished for years through acceptance of mission support on a lower level than our common indulgences. We have spent less on advancing the Kingdom of our Lord than we have on cigarettes. Our average per capita giving within the Diocese and for the national church at home and abroad averages a little more than five cents per week per communicant!" He also pointed out that the recent allocation of \$50,000 from the RAF for work among the Negroes in Chicago was made with the understanding that it was only a loan. "The gift . . . is so contingent at our request," he stated. "We want the Diocese to see clearly we are not engaged in the same old spiral of expansion without the money to pay for it."

A departure from the ordinary routine was unanimously approved by the Convention when it accepted the Bishop's recommendation that a number of clergy be selected to be

the guests of the Diocese on the opening days of the General Convention, the expenses for the trip and entertainment to be taken from the large Pence Fund now in its thirteenth year.

The Convention also took under advisement a suggested ten per cent increase in clergy salaries where the salary was under \$3,000.

The Rev. Dudley S. Stark, rector of St. Chrysostom's church presented a rather gloomy report for the committee on the "State of the Church". The report pointed out that there were only 371 more communicants in the Diocese in 1945 than



Bishop Larned of Long Island returns from Europe to report to the Church on conditions there

ten years previously, and that within the city of Chicago there had been a sharp decrease. As a result of this report an interim committee was set up to study ways and means of preventing a further decline in communicant strength to report to the 1947 Convention.

Delegates and alternates to General Convention are: The Rev. Messrs. Ray Carr, Carlton Story, Norman Burke, Harold Bowen, John Scambler, Harold Holt, Samuel Martin, B. I. Bell and Messrs. Wilbur Katz, Stewart Cushman, Walter Underwood, Edward Ryerson, George Mason, W. A. Schneider, Henry Scandrett, and Clifford Terry.

## BISHOP ATWILL IS ILL

Minot, N. D.:—Bishop Douglass H. Atwill of North Dakota is under the care of a physician and has been ordered to cancel all appointments for a period of three months.



# Newark Cathedral Celebrates Its 200th Anniversary

*It Has a Record of Notable Achievement  
In the Affairs of Both Church and State*

**By Robert Bush**

*Of Trinity Church, Arlington, N. J.*

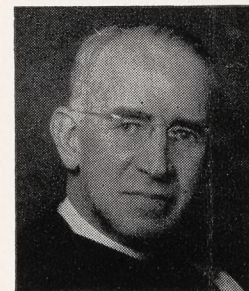
Newark, N. J.:—Past, present and future will share almost equally as points of emphasis in Trinity Cathedral's celebration of its 200th anniversary throughout this month. From a Crown mission in a small colonial village to the cathedral church of the sixth largest diocese in America, the two centuries of its history will be interpreted in the light of Trinity's progress as a vital force, through its steadfastness as a witness to the Living God. No major phase of that history is to be slighted but the celebration, as planned by Dean Arthur C. Lichtenberger and approved by Bishop Benjamin M. Washburn, will utilize the treasury of Trinity's past as a background, tradition and spur.

Public celebration of the anniversary was launched by the Presiding Bishop in a sermon at a parish corporate communion on Sunday, May 5. Bishop Tucker's presence emphasized by contrast the many trials, shared by Trinity with other Anglican churches in the colonies before the Revolution, resulting from lack of an American Episcopate. The Library of Congress is repository for a number of letters on the subject by Trinity's first rector, the Rev. Isaac Browne, a leader in the vain efforts of colonial clergymen to have the mother Church send bishops across the Atlantic.

The vesper service on May 5 was devoted largely to a program by Trinity choir under Albert L. Faux, director since 1913. Praise of God in the music of divers faiths and denominations has risen from Old Trinity since earliest times. In 1828 the first Roman Catholic settlers in the section were granted use of Trinity for an oratorio by the choirs of St. Patrick's Cathedral and St. Peter's Church (both of New York City) as a fund-raising project for the first Roman church in Newark. More recent examples of non-Anglican religious music in Trinity were a program of Jewish liturgical music by a cantor and quartet last fall and a vesper service program by a colored Baptist choir this winter.

The Rt. Rev. Theodore R. Ludlow, Suffragan Bishop of Newark, will continue the bicentennial program with a sermon at Morning Prayer on Sunday, May 12. His participation underscored the cathedral phase of Trinity's history, beginning with its quasi-official designation in 1917 by the late Bishop Edwin S. Lines. That somewhat anomalous status was continued by the late Bishop Wilson R. Stearly and Bishop Washburn until 1944. In that year the charter granted by King George II of England in 1746 to the "Rector, Church Wardens and Vestrymen of Trinity Church" was replaced by a corporate charter of the New Jer-

sey Legislature, in the name of "Trinity Cathedral in Newark." The Diocesan Convention of 1944 unanimously approved the change and Trinity dates its full cathedral status from then.



**CHURCHMEN IN THE NEWS:** Bishop Gilbert of New York is vice-chairman of the interfaith committee of Russian Relief, seeking clothing for Soviet children: the Rev. Beverley Boyd, Federal Council secretary, urges the clergy to be less prudish about venereal diseases: Dean Arthur Lichtenberger of Trinity Cathedral, Newark, which is observing its 200th anniversary this month

Commemoration of Trinity's important role in the development of Newark—from a pre-Revolutionary hamlet of a few hundred to a great industrial city of close to half a million—was the theme of the community vesper service on May 12. The pulpit was occupied by the Rev. Lloyd Foster, minister of Old First Presbyterian Church, Newark, pioneer religious group in the community since 1666. The Anglican "newcomers" in the early 1700's were at first suspected by the congregation of Old First Church but later friendships were cemented in

of the diocese were addressed by Bishop Washburn in his cathedral on the evening of May 13. He has referred to Trinity as a "mother of churches in far more than a sentimental sense," recalling that long before the Revolution it was "a center from which missionary activity extended into the western counties of the state." As a matter of record, Trinity's clergy and laity founded no less than twelve new parishes; seven in Newark itself and one each in Jersey City, Paterson, Belleville, Harrison and Orange.

Trinity's own anniversary celebration as a parish church—in which capacity it passed most of its first two hundred years—will be held at the Morning Prayer service on Sunday, May 19. Sharing the pulpit will be the two men who have served



as deans and whose combined tenure spans more than a quarter of a century. Former Dean Arthur Dumper will be exceptionally qualified to speak of Trinity's transition period from parish church to cathedral. His successor, Dean Lichtenberger, may be expected to outline the great hopes and aspirations for Trinity's future in a broader field of service.

It is rather fitting that the final anniversary observance will be held in connection with the annual diocesan children's service at vespers on the 19th. Such a finale to the bi-centennial celebration will serve to focus attention on the future and on those new generations, in whose lives (in Dean Lichtenberger's words) "Trinity will renew her youth and increase in vigor and usefulness."

## ANGLO-CATHOLICS MEET

*Philadelphia:*—The priests' convention of the eastern dioceses met here at Holy Trinity, April 30-May 1 and 2, to discuss various questions to come before General Convention. The Rev. Leicester C. Lewis, vicar of St. Luke's, New York, spoke of the episcopacy, declaring that the position of the Church through the ages had been "Only he can ordain who has himself been ordained to ordain." There is very little in the discussion today that is new. All the questions emerged at the time of the Reformation and were then settled. The ordaining function of the bishop was settled at the time of the closing of the canon of holy scriptures and the adoption of the Apostles' Creed. Since that day we find bishops leading the developing life of the Church. Touching on the situation in the American Church, the speaker asked: "Why was it necessary for William White to risk the hazards of a sea voyage to England for consecration, except that the Church in Pennsylvania believed in the apostolic succession?"

The Rev. Don Frank Fenn, rector of St. Michael and All Angels' Church, Baltimore, spoke on the way to Christian unity. He counseled patient consideration of the matter of union with Presbyterians. We should not seek in a matter of nine or twelve years to heal a schism that has been developing over centuries. We should weigh the effect of such a move on the relationship between the Episcopal Church and the Eastern Orthodox Churches. The merging of 4,000,000 Protestants in the United States might interfere

with a larger union with a majority of Christians throughout the world. A persistent effort for the present project might result in three Churches: Presbyterians, many of whom would not abandon the present organization; Episcopalians who would remain loyal to the Church; and those from each of these Churches who would set up a new organization.

The Rev. Walter C. Klein spoke on Christian marriage. He was chaplain in the United States navy, is now special preacher at St. Mark's Church, Philadelphia, and has just been appointed to represent the Church in the United States on the staff of the Anglican cathedral in Jerusalem. He spoke on the historical and scriptural background of the Church's marriage laws.

At the final meeting the Rev. William H. Dunphy made an address on application of the principle of Christian marriage. He declared that one of the most pressing needs of the Church is to bring its legislation into closer accord with the principle of the indissolubility of matrimony as taught by Christ. He stated that the innocent party exception is of doubtful constitutionality, and opens the door to unlimited abuses. "It is unbecoming to the dignity of the Church and her divine mission to let her children proceed on the basis of decisions in civil courts, without bringing the matter to the Church's judgment."

## RUSSIAN RELIEF SUPPORTED

*New York:*—Funds to provide 100,000 complete outfits of clothing for Soviet war orphans were asked on May 6 at a dinner here attended by about 200 clergymen. The meeting was under the auspices of the interfaith committee of Russian Relief, Inc., of which the Rev. Ralph Sockman is chairman and Bishop Charles K. Gilbert, vice-chairman. Representing the Presiding Bishop at the meeting was the Rev. Almon Pepper, secretary of social service of the National Council. An initial gift of \$15,000 was announced from the Methodist committee on overseas relief, which will buy winter clothes for 700 orphans at Pskov. The Rev. G. P. Warfield, in presenting the gift, voiced the hoped that "our small beginning" will inspire other Protestant Churches to aid "this most worthy and needy Christian effort."

Joseph E. Davies, former ambassador to the Soviet Union, called on

clergymen particularly to counteract suspicions which have arisen since the war "through tolerance and the application of the altruistic principles of the great religions." Judgment of affairs must in the interest of unity be based upon full knowledge of facts, he added.

The Rev. Stanley I. Stuber, executive secretary of the world relief committee of the Northern Baptist convention, proposed that each denomination allocate funds sufficient to insure the appeal's success.

"Many of us are of the opinion that good will expressed in the form of material aid may do more to further the universal desire for peace in the world—a world which is thinking very much in terms of Soviet Russia—than any reliance upon military force, the atom bomb, or even international diplomacy," said Stuber.

Vassily Kazaniev, acting Soviet Consul General in New York, voiced the thanks of Nikolai Novikov, the Russian ambassador, for the "splendid assistance" of Americans towards the Russians' victory and rehabilitation. He was preceded by Konstantine Siminov, author of the novel, "Days and Nights," who said that "there is perfect freedom of all religion in the Soviet Union."

Among other speakers were the Rev. Robert W. Searle, general secretary of the Greater New York Federation of Churches; Israel Goldstein, former president of the Zionist organization of America; the Rev. George W. Sadler, of the Baptist foreign mission board of the Southern Baptist convention; Edward C. Carter, president of the American Society for Russian Relief, and John R. Mott, chairman of the war prisoners aid of the Young Men's Christian Association.

## CHURCH CLUB ELECTS

*New York:*—Robert McCurdy Marsh was reelected president of the Church Club of New York at the members' dinner on May 6th. The vice-presidents elected were Allan Davies, Douglas M. Moffat, Edward N. Perkins.

## DEAN W. R. OTTO DIES

*Phoenix, Ariz.:*—Dean William R. Otto, forty-two, of Trinity Cathedral here died suddenly on May 7th. He was rector of Trinity, Oshkosh, Wis., for six years and came to Phoenix at the beginning of this year.



## EDITORIALS

### Editorial Policy

RECENT meetings of the WITNESS editorial board have been devoted largely to a discussion of editorial policy. A fairly lengthy statement was then prepared and presented at a meeting of the executive committee of the Church Publishing Association, for whom this weekly is published. After discussion the document was unanimously approved by both groups—not that every one of the twenty persons present subscribes one hundred percent to every word. But the views set forth are composite and reflect the consensus of convictions of the editors and also the laymen and women who serve on the C.P.A. committee. It is presented, one topic at a time over a number of weeks, as our *Credo*, or rather *Pisteuomen*—we believe.

We believe in Prayer Book revision. The Book of Common Prayer, like the Bible, needs to be revised every generation or two. For one thing, language changes, and the use of words. But more than that, the revision in 1928 was not thorough. Through indifference, or dilatoriness, the commission put off until almost the end of the process of revision the work to be done upon the Psalter; the result was that the Psalter has hardly been touched—not since 1892, or 1662, or 1549, but not since Coverdale! Perhaps we ought to wait until the new Revised Standard Version of the Old Testament is published, in another 4 or 5 years (having waited this long already!); but sooner or later the Psalter should be revised. So should the Epistles and Gospels, perhaps taking suggestions from the new RSV New Testament. This revision need not be drastic; the flavor of the old, traditional version ought to be retained, no doubt; but at least for the sake of new communicants, young and old, the translation of the Epistles and Gospels should be more intelligible. There is nothing sacrosanct about the English version. All versions of the New Testament are merely translations—i.e. all but the Greek version are merely translations made from it, and in some cases translations of translations.

If a further revision of the Prayer Book is undertaken, it ought to include revision of the collects, and especially the Offices of Baptism, Visita-

tion of the Sick, and Holy Communion. We do not advocate this in the interest of any change in doctrine, or of any ceremonial or liturgical enrichment (of the kind proposed before 1928), but rather in the interest of simplification, brevity, and straightforward statement of thought and devotion. Much of the language of the Prayer Book, beautiful as it is, is pompous and rhetorical and reflects the Elizabethan and Jacobean courts. Some of it moves too slowly for the tempo of modern life . . . it was all right when Morning Prayer, Litany, Ante-Communion took up a good two hours, and was then followed by a sermon, with a hearty Sunday dinner at two-thirty or three, and a nice nap afterwards. But those days are not even a memory to the present generation. We need a shorter service of Holy Communion for use in chapels, schools, hospitals and where daily services are the rule.

Our convictions of Christian Reunion will be presented next week.

### Amend the Canon

THE recent appearance of the Revised Standard Version of the New Testament brings a problem to some clergy who desire that Morning Prayer shall not only be solemn, but helpful. Canon 43 says that the lessons at Morning and Evening Prayer shall be from the King James' Version, including the Marginal Readings of 1901, or in the English or American

Revised Version. The Revised Standard Version might seem to be permitted by this canon. After all, we have assumed that the rubric in the Book of Common Prayer about hymns and anthems permits the use of the 1940 Hymnal (which was compiled after the rubric was written.) May we not assume therefore, that Canon 43 includes the successor to the American and English Revised Versions?

It would, however, be better to change the canon to permit this usage specifically. The Revised Standard Version is dignified enough, like the King James' Version, to be read in church as it doesn't contain any distracting colloquialisms. The Moffatt and Goodspeed translations are more colloquial, like the original Greek New Testament. It would be well if the canon would specifically permit the use of the new translation.

### "QUOTES"

I am twenty-five cents.  
I am not on speaking terms with the butcher.  
I am too small to buy a quart of ice cream.  
I am not large enough to buy a box of candy.  
I am too small to buy a ticket for the movie.  
I am hardly fit for a top, but believe me,  
When I go to Church on Sunday I am considered *some* money.  
—Diocesan News, Lexington



# Catholicism and Social Change

by Wilford O. Cross

*Rector of St. Paul's, Kittanning, Pa.*

OF ALL movements within the Episcopal Church the Anglo-Catholic party should be most socially alert. From it one ought to expect a pressure for social advance and amelioration that one could not look for in more individualistic movements like the various sorts of evangelism. A dynamic social viewpoint should logically arise from a movement that makes primary the doctrine of the Incarnation. The fact that the Word was made Flesh in a carpenter's family, sharing the daily life of a workingman's home and shop, ought in itself to make any form of catholicism sensitive to social things.

The sacramental system also with its stress on the use and value and divine significance of material things should give to Anglo-Catholic thinking a tendency to think in terms of the consecration, beyond church walls, of all the material aspects of human life. The eucharist, central to the cult of catholicism, should by its sheer predominance lead to an extension of the action at the altar to life so that out of all this should grow a fervent concern for the consecrating and handling of all bread as the bread of the altar is handled. As the bread of the altar is made holy so the making of bread for daily use, its sowing, its harvesting, its milling, its baking, its distribution, should be also a holy act, carried on in that same ethos of brotherhood and peace.

All the implications of the basic doctrines stressed in Anglo-Catholic thinking lead directly and irrevocably to a philosophy of social improvement. The Church as the divine community is the nucleus and germ of the Kingdom of God. Even the sacrament of Baptism itself is capable of great social interpretation, for it removes a child from the world as it is constituted and places it in the environment of a new and conspiratorial society.

However, the fact remains, and it is a strange fact, that, save for a few prophetic voices, Anglo-Catholicism has shown little real interest in social progress and social change. There has been more of that interest in England. There have been a few brilliant exceptions here. But mostly the interest of the movement has been in the shape of chasubles rather than in the cut of society.

And this is a mystery. Why should there be so little carry-over of the obvious social implications of creed and cult? The social import of doc-

trinal catholicism is immense and undeniable. Why don't those who hold the mass dear go on to discover in their hearts an equal love for the masses? Is Anglo-Catholicism all decadent aesthetism, and ceremonial? Does the smell of the incense cover up the reek of a rotten social order?

The mystery deepens when one puts Anglo-Catholicism in its larger setting of catholicism as a whole. First, there is Orthodoxy, the Eastern Church, which since the time of Constantine in the year 312, has been Caesaro-papal—that is to say has been headed and governed by a secular czar or emperor rather than an ordained pope. The czar inherited the ecclesiastical powers assumed by Constantine, and the Eastern Church, being bound, at least as far as the Russian Church was concerned, to his throne, became reactionary, and when the test came, and revolution was at hand, threw in its lot with the counter-revolution and the enemies of the people. The whole structure and tone of the Church was orientated to keeping the peasants in line and serving as an opiate for poverty. The kingdom of the czar crowded out the ideal of the Kingdom of God. Orthodoxy was socially blind and unprogressive and in the long run denied its Lord and his gospel by warming its hands at the fire in the outer court. When the cock of revolution crew thrice the Church went out into the night of bitter exile and persecution.

IN THE West, historic, catholic Christianity has an even worse record. Even though in the middle ages, through the trade guilds and the doctrine of the just price, and the feudal contract, the medieval Church was a remedial influence, with the breakup of Christendom into national states, catholicism became in each nation a force of reaction allied with whatever despotism was uppermost. Since the Council of Trent Catholicism has come almost eagerly to the aid and comfort of tyranny.

One need not go outside of North America to see how tragically unprogressive catholicism is. To the north is Quebec and to the south Mexico. Both are dominated socially by the Roman Church. In both of these regions social conditions are obviously worse than in neighboring regions having the same climate and the same economy. A low standard of human living persists in both Mexico and



Quebec and in both countries the Church is at the bottom of the riddle. In both countries an illiterate peasantry is kept living in shacks and hovels. Education is discouraged and perverted. Large, burdensome families are the rule. Labor unions are undermined. The vote is sabotaged. New inventions are discouraged and new ways of life are ruled out. Any movement that would lead to the abundant life is rigidly outlawed. Catholicism is here the enemy of all human decency.

Beyond the Atlantic it is even easier to lift the skirt of the cassock and find the cloven hoof. Once, against Black and Tanism, the Church in Ireland was a revolutionary force but it has settled down in Eire to become the enemy of education and of change. The Church in France surrendered more rapidly than the Maginot Line to the invader. In Italy the Church played into the hands of Mussolini. In Germany it resisted but only sufficiently to preserve some shadow of its institutional strength. In Spain its alliance with the Franco brigandage is a crying shame for Christianity, for the Church sold out her gospel in order that her lands would not be given to the peasants. The political affiliations of the current pope, with his unspeakable dubbing of Hitler and Mussolini as "the twin hammers of God" are a stench in the nostrils of Christianity and he has used the Vatican as a center of world-wide Fascist intrigue, and is, even now, with his lust to declare a holy war on communism, a perpetual menace to the peace of the world.

By and large, the globe over, Catholicism seems to feel most at home in a world dominated by tyranny. It is the avowed foe of anything like a democratic, peoples' world. It insists upon reducing religion to an opiate of personal salvation. It becomes the cult of death rather than the cult of the abundant life. Voltaire's impassioned cynicism, that there could be no liberty for man on earth until the last tyrant had been strangled with the entrails of the last priest is tragically true.

Catholicism holds all of the gospel, including the gospel of human brotherhood, and the Kingdom, and the gospel of the abundant life in its heart. The trouble is, essentially, that the institution, the shell, in which this gospel lives and is carried and preserved, outgrows the living organism within. The Church exists for the gospel, but in catholicism, the Church eventually encrusts the gospel with the rigidities of its calcified life. The institution becomes of more import than the teaching. The paper is of more value than the message. The shell of the snail, to return to the earlier metaphor, becomes too heavy and burdensome for the frail creature within. The Church, which is the Body of Christ, grows too heavy for his spirit. The institution takes on a life of its

own apart from his life. The Church becomes virtually a pagan force, dedicated to a secular philosophy of power and survival. Christ is sold for thirty pieces of silver.

This is the historic tragedy of catholicism. And by that tragedy is well nigh lost to the world all the riches of the ancient gospel. What is always needed, what is lacking now these many days, is a new anti-clericalism, a new Franciscanism, a new wave of prophecy burning in the heart of catholicism, a Lollardry that will go forth into the slumways and highways to preach the Kingdom. Perhaps God will stir this life again in the dead sepulchre of catholicism. If it does this magnificent religion re-Christianized, awake once more to the implications that lie at the heart of its doctrine, will become the friend rather than the enemy of humanity, and the Kingdom will not then be so far from us.

## Strategy and Tactics For the Parish

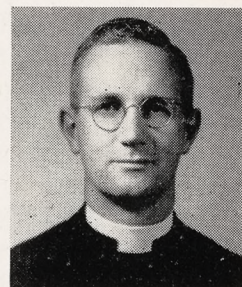
By

FRANCIS O. AYERS, JR.

Rector of St. John's, Waterbury, Connecticut

WHAT is the purpose of the parish? For me it has been most clearly stated by Davies in *Down Peacock's Feathers*. In the chapter entitled, "Christ's revelation of the meaning of history," he says, "To bring men and women into repentance, to initiate them into a new life, to start them on a new career in which altruism displaces egoism as the natural tendency is the end to which history is working. This is what Christ means for history, and what history means for the Christian. The ultimately significant thing in history is the repentance of individual men and women. 'There is more joy in heaven over one sinner that repenteth than over ninety-nine just men.' The things that impress the world, the great events, the movements, the cataclysms, the revolutions, the pomps and panoplies, are important only in their relation to the experience of personal repentance. And this never strikes the headlines. But it is the thing that supremely matters."

A parish has other purposes—worship, prayer, the study of God's word, prophesy, and service. Furthermore, the purpose of a parish can be stated,





in terms of these activities. William Temple said, "This world can be saved from political chaos and collapse by one thing only, and that is worship." Jesus said, "I am among you that serveth" and "Whosoever wishes to be great among you shall be your servant; and whosoever wishes to be first among you shall be your slave." Again, "Thus saith the Lord God, Let my people go." He still speaks the same words to any parish where men are held in economic, political, cultural or any kind of bondage.

In the last analysis, however, it seems to me that the one purpose which will include all others and

will at the same time distinguish the parish as a true part of the redemptive society is the purpose of bringing men to repentance. Only occasionally is this the central working purpose of our parishes. We tend to regard ourselves as the Society for the Preservation and Protection of the Ninety and Nine or we tend to lose our identity in competition with social and recreational institutions. If the present disintegration of parish life is to be halted and that life strengthened and reinvigorated, we must make "the experience of personal repentance" the end of our strategy and develop all our tactics with it in mind.

# For Good and Not Evil

by Henry Harmon Chamberlin

*A Non-Churchman of Worcester,  
Massachusetts*

IF I WERE a clergyman to preach a sermon on the atomic bomb I would take my text from the first book of Kings, "And behold the Lord passed by and a great and strong wind rent the mountains and brake in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake; and after the earthquake a fire; but the Lord was not in the fire; and after the fire a still small voice" and that, according to the scriptures, was the voice of the Lord.

My sermon would come under three heads. First I would point out that as the Lord was neither in the wind nor the earthquake nor the fire, so he could not be present today in the atomic bomb. For the atomic bomb is a product of nuclear research, and nuclear research is a branch of science, and science, being the process of investigation into the facts of the material universe, has nothing to do with morality as such. Morality has to do solely with spiritual values. Science can show you how to split the atom but it cannot show you the difference between right and wrong. That is the province of morality and of religion. Hence we can see how fatuous are the remarks of an editorial writer in the *Osservatore Romano* who asserts that nuclear science is impious because it would lay bare the secrets of the creator. And equally inane is the assertion that the atomic bomb has been given into our hands as a sacred trust. The Lord would hardly be annoyed by any scientific discovery. You might as well believe in the old Hellenic myth that Zeus was angry with Prometheus for giving fire to mankind. Nor is it very

probable that the Lord appeared before the scientists in Oak Ridge and Los Alamos and handed them over the atomic bomb as it is related that he gave the ten commandments to Moses on Mt. Sinai. We must bear in mind that nuclear science is neither moral nor immoral. For morality and immorality are in our own minds, and not in the world of matter.

So we would come to the second heading of my sermon. How can we use this discovery for the betterment of ourselves and the rest of the world? It is here that morality enters into the discussion. How can we use this momentous and formidable discovery for good and not for evil? Presumably most Americans want to use it for good. How can it be so used?

We can easily tell how it cannot be used with advantage to ourselves nor to anybody else. We have been told that America must keep the atomic bomb a secret, something like a patent medicine or a beauty cream. But specialists in nuclear research have conclusively proved that this is impossible. Congress has introduced a bill to put nuclear research into the hands of a congressional committee whose members would restrict the science in question and ban publicity. This method of treatment is quite as ridiculous as the action of a clerical coterie who once forbade Gallileo to believe in a revolutionized astronomy and denied him the use of the telescope because it was heretical. There have been many attempts to stop the onward march of science and all of them have ignominiously and deservedly failed.

Another suggestion is to outlaw the bomb and



to send commissions over the face of the habitable globe to report on any attempts to produce atomic weapons and so to prevent their manufacture. Such attempts would have about as good a chance for success as our former prohibition agents had when they tried to prevent the sale of liquor. The most these tactics could accomplish would be to end their manufacture among honest and peace loving peoples and put it into the hands of clandestine aggressors. Then we would awake some fine morning to wholesale calamity. Montaigne once said that we are all under sentence of death with a sort of indefinite reprieve. Only in this case the indefinite reprieve would be cancelled, and the sentence would be sudden, swift and sure. Moreover the prohibition of atomic energy for destructive purposes, and its encouragement for constructive purposes are equally futile; for it is impossible to ascertain where destruction leaves off and construction begins. Without a world government firmly rooted in popular approval, our chances of escaping and surviving an atomic war are slim indeed.

**B**UT how near have we come to a world government? That question answers itself. World government is like Mark Twain's weather. Everybody talks about it, but up to now, nobody has done anything about it. A step in the right direction would be to knock Franco and Peron off their perches. For we know that Franco has a number of Nazi scientists active in nuclear research and that Peron and his colonels, who have recently prohibited the export of uranium, have at their disposal a swarm of Nazi specialists who will labor for a comeback with a right good will. But beyond a few tepid expressions of disapproval, we leave both these foul birds to their own atomic devices, and there is little doubt that both are busily hatching a malignant atomic egg.

Meanwhile the British lion and the Russian bear are snarling at each other, the lion clutching at the Mediterranean and the *status quo ante* in the orient, and the bear holding all he can of eastern Europe and western Asia; while the American eagle flutters over their heads in wavering and uncertain circles and squawks out "naughty, naughty" to both, while keeping a weather and possessive eye on Japan and the coast of China, and strategic islands in the Pacific. This is not a very edifying spectacle for the peoples of the world. The Lord is not to be found in the cross fire of protocol nor in the hot air of nineteenth century diplomacy, nor in power politics and spheres of influence, obsolete already in the light of nuclear research. We need world government desperately and quickly, too, and there is no statesman extant to show us how this can be obtained.

THE WITNESS — May 16, 1946

So, for my third heading, I may mention one means of attainment, as old as Christianity itself. It is a simple method and easily comprehended. It is the golden rule, so often preached and so seldom practiced. "Do unto others as ye would that they should do unto you." Whatever creed or cult we may profess, there is no better solution for our troubles. But if we would apply the golden rule to international policy we must begin by applying it at home. So far as in us lies we must purge ourselves of avarice and hatred of hypocrisy and this unfortunately is easier said than done.

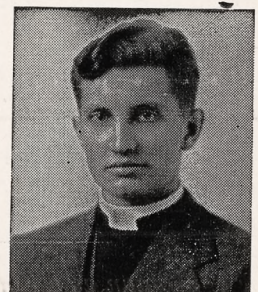
Jointly or severally these undesirable qualities are made manifest to us in corrupt business, corrupt politics, race discrimination, Russophobia, Anglophobia and the desecration of the grave of our late president. We need to mend our manners before we presume to tell other nations what they ought to do. For example, we must see to it that labor and management lay aside their selfish internecine war and work together for the public good. Then we should call together the representatives of all freedom loving peoples and agree on the definite framework of a workable plan for mutual benefit. Perhaps we shall find that the fear of the atomic bomb is the beginning of wisdom. That is our only hope in these days of uncertainty and mortal danger.

## Dramatic Arts and Religion

By

WILLIAM B. SPOFFORD, JR.

**T**HE Gestapo chief of Rome was speaking to Don Pietro, partisan and priest of one of the local churches, while, in the next room, his strong-arm boys were beating to death a veteran of the Loyalist forces in Spain. The purpose was to get either the priest or the veteran to give the Gestapo the names of the leaders of the Italian underground. Speaking to the priest, he says: "You can't trust him. He's a Communist; he's an atheist; he hates religion. He'll turn against you. Speak and save yourself." In answer, Don Pietro says: "I can't speak. God works in mysterious ways."



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Going into the next room, the chief speaks to the beaten Manfredi: "Speak, fool. These churchmen and monarchists will sell you out. They'll collaborate with you now but they'll turn against you sooner or later. Speak and I'll grant you freedom and your party immunity." In answer, the Spanish veteran spits in his face.

*Open City* was made in Rome just as the Allied forces were capturing the city. Dealing with the work of the Italian underground during the war, it is a glorious tribute to the hidden allies all over Europe. All of the leading characters are killed before the picture ends—and yet they come forth victorious. The Communist is beaten to death, after being betrayed by his lover; the priest is shot by the firing squad; the pregnant fiancée of the underground leader is shot down in the street. It is a brutal picture and portrays a type of life that we have never known in this country. And, yet, its honesty and power overwhelms one. Without the typical Hollywood heroics and released from the curse of American censorship, *Open City* stands out as a great motion picture.

Superbly acted by a company of non-professionals, the film has been widely acclaimed wherever it has been shown—and justly so. The characters of the priest and the Spanish veteran are, of course, central and they are sharply drawn. Working hand in hand in the partisan movement, we find the atheist and the priest both discovering a power and a sense of comradeship. The atheist would call it "the greatness of personality" while the priest would call it "The Holy Spirit." But, although they both jump off from different points, we find them ending up in the same place—the grave—and ending up there as friends who understand and love each other.

Because of its emphasis on important values, *Open City* should be seen by all adult churchmen. Because of the brutal, but honest, scenes, the children ought to be kept away. It has a great lesson for the rest of us, however! A lesson dealing with true unity and true cooperation which makes the headlines and editorials that we read in the daily press seem disgusting and tawdry.

## New Books

\*\*\*Excellent

\*\*Good

\*Fair

\*\*\**Woman as a Force in History: A Study in Traditions and Realities* by Mary R. Beard. Macmillan. \$3.50.

To a reader unacquainted with Mrs. Beard's

writings, this book offers two astonishments: first, that so serious and profound a study should prove extremely readable; second, that such deep and globe-girdling research could be so clearly distilled.

Mrs. Beard examines "the tradition that women were members of a subject sex throughout history," tests the idea of subjection "by reference to historical realities," looks into the idea of equality, and finally outlines "the kind of studying, writing, and teaching which I believe to be mandatory if a genuine interest in understanding human life is to be cultivated."

Looking into law, social life, politics, working conditions, family life, philosophies, intellectual life, religious practices, Mrs. Beard shows that "the force of woman was a powerful factor in all the infamies, tyrannies, liberties, activities and aspirations that constituted the history of this stage [from modern times running back into and through the medieval ages of western feudalism and Christian contests with barbarism] of humanity's expression." Her generalization is based on facts, actual historical instances of named people in given countries at stated times, with the careful weighing and checking of the sound historian. The reader learns in the first few chapters that he may wholly trust the author's historical integrity and objective judgment; that she will not drag women out of their historical surroundings either to damn or bless them. Consequently the book concerns itself almost as much with men as with women. "... The civilization of men and women occurs in society, and all the agencies used in the process—language, ideas, knowledge, institutions, property, arts, and inventions—are social products, the work of men and women indissolubly united by the very nature of life, in a struggle for a decent and wholesome existence against the forces of barbarism and pessimism wrestling for the possession of the human spirit."

One could wish that Mrs. Beard had summarized at the end in her lucid style "the kind of studying, writing, and teaching which I believe to be mandatory if a genuine interest in understanding human life is to be cultivated." Her ideas come forth both directly and by implication in every chapter, but they would gain force by being grouped.

For the fair-minded historian writing on any age from primitive times down, for the social scientist seeking a true picture of women's upholding "civilization in the struggle with barbarism," for the ordinary men and women wishing to understand more clearly our present life and its roots in the past, this book is mandatory.

—Rose Phelps.



# Radical Changes in the Church Are Asked By British

*Discovery of Atomic Energy Forces Church To Re-Examine Relationship to Social Life*

Edited by Sara Dill

London (wireless to RNS):—The discovery of atomic energy forces the Church to re-examine the relationship of the Christian faith to social and political life, according to a report presented here to the British Council of Churches. Entitled "The Era of Atomic Power," the report commends, quotes, and partly parallels a report made to the Federal Council of the Churches at its special session in Columbus, Ohio, last March.

Prepared by a 15-man commission headed by J. H. Oldham, the British report asserted "something radical must happen to the Church," and warned that although it is impossible to foresee what changes will be required, the Church must be ready to adopt new ways if it hopes to exercise moral and spiritual leadership in the era of atomic power. The commission said it had no practical proposals for action at this time, partly because "possible action is too wide and varied for adequate discussion within the present report," and partly because it feels that the crisis is so deep that it should first be allowed to "penetrate into our whole consciousness and do its work at the deepest levels."

The report was divided into three main sections dealing with the control of atomic energy, the psychological effect of its discovery, and the attitude toward life and society that Christians must choose in the new atomic age. Discussing problems of atomic bomb control, the report warned against the "too-easy confidence" reflected in the declaration of statesmen and scientists. "It is widely assumed," it said, "that, providing the atomic bomb can be brought under control, the new sources of energy will be used for good. In most utterances of public men and scientists, there is hope for the future if only the danger of war can be overcome. The grounds for this unhesitating optimism are far from self-evident. The misuse of earlier sources of power like coal and oil should guard us against a too-easy confidence that the enormously enhanced powers at man's disposal will necessarily be turned

to wise uses. The industrial evolution brought about by the substitution of one source of power for another will call for economic and social readjustments that will tax to the utmost man's intelligence, magnanimity and devotion to the public good."

Declaring there is widespread skepticism as to the possibility of averting war "with all its new horrors," the report stressed that "In the minds of many young people there is a feeling akin to despair, a belief that for them political action is futile, for they are helpless in the grip of forces quite beyond their control."

Unilateral renunciation of the use of the atomic bomb, the report said, would be a renunciation also of a nation's defensive power and would be an abandonment rather than an extension of democratic principles. "The achievement of democracy has been to curb and discipline power, not to abolish it," the report stated.

It listed three fundamental attitudes between which men must choose in facing the problem of bringing about a society in which the possession of atomic power will no longer be a ground for fear. These were: acceptance of "secular futurism," which includes reliance on social engineering as the chief means of improving society; withdrawal to the contemplative life; or responsible citizenship.

The report declared that "secular futurism" holds the danger that "love of power, tinged with something akin to religious devotion and power mysticism" may develop, while withdrawal as a general rather than an individual vocation "is to deny the significance of politics and to despair of civilization."

Asserting that the third alternative, responsible citizenship, means saving political democracy from perishing, the report added: "The Church has a special mission for drawing upon the inexhaustible resources of its own faith, to restore men's confidence in endeavors by which power is progressively brought under social control and made subservient to the end of justice, and

by which the rights and liberties of individuals are secured and preserved."

Members of the commission, in addition to Dr. Oldham, were: "The Rev. M. E. Aubrey, Prof. John Baillie, Robert Birley, Mrs. Katherine Bliss, Bishop G. K. A. Bell of Chichester, Dr. Newton Flew, the Rev. Norman Goodall, Kenneth Grubb, Canon Cyril Hudson, Donald Mackinnon, Sir Walter Moberly, Professor A. D. Richie, Dennis Ruth, and Mrs. Mary Stocks.

## To Russian Zone

Geneva (wireless to RNS):—Arrangements have been made for the first shipment of relief supplies to the Russian occupation zone of Germany through the World Council of Churches. Forty-three tons of sugar, purchased from funds provided by the Missouri Lutheran Synod, will be shipped from Basel on an international Red Cross train.

## Newark Offering

Newark:—Several hundred churchwomen of the diocese of Newark will gather at Trinity Cathedral tomorrow, May 17, for the spring presentation of the United Thank Offering. The celebrant is to be Bishop Washburn; the preacher, the Rev. R. S. Trenbath, former army chaplain.

## Still in Service

New York:—There are 207 Episcopal chaplains still in service. There have been 334 separated from service to date, with 252 of these having found employment in parishes or elsewhere. There are 82 former chaplains still seeking jobs. The commission on chaplains reported a slowing down of expenditures, with a balance on hand as of April 23 of \$209,712.

## Million Dollar Attack

Minneapolis:—An attack on the Federal Council of Churches was coupled with an appeal for a million dollars at the convention of the National Association of Evangelists, meeting here. It came in a report by the secretary of the organization. Said he: "The National Association of Evangelicals has no reason for existence if it fails to make clear its repudiation of the false doctrines of modernism which are endorsed and propagated by several of the interdenominational organizations of this country, notably the Federal Council of the Churches. Men who deny the deity of Christ, the virgin birth, the miracles of our Saviour, the ef-



ficacy of his shed blood to save us from our sins, his physical resurrection and his personal return in power and glory are not Christians, but are lost and doomed sinners in need of repentance even though they may occupy places of honor in the Church. Our effort must ever be to purge our Churches of these pagans and to give ourselves earnestly to prayer for revival."

### Goes to Japan

*New York:*—Bishop Charles L. Reifsnider, formerly bishop of North Kwanto, sailed on May 1 for Japan to confer with Japanese Church leaders and with deputations from the Church on England and the Church in Canada, on the future of the Church in Japan.

### Layman Opposes Union

*Denver, Colo.:*—Mr. W. W. Grant, chancellor of the diocese of Colorado, speaking last week at one of the series of seven meetings sponsored by the American Church Union, declared that the proposed union of the Episcopal and Presbyterian Churches was legally impossible. Mr. James H. Pershing, former chancellor, declared that Episcopalians who might refuse to go along with the merger could legally claim millions of dollars worth of Church property. The conference was held at St. John's Cathedral.

Another of the meetings was held, also last week, in Dallas, and resulted in a petition being sent to the Presiding Bishop stating that the plan for union should be considered at General Convention but that it should not be voted upon until a sufficient time had been allowed for study of the question. (The proposal for Presbyterian-Episcopal union was first put forward sixty years ago.)

### Congressmen Paid

*Cambridge, Mass.:*—A veteran's experience and imagination were combined by Ward McCabe, student at the Episcopal Theological School here from Kentucky, when he sent a letter to his Congressmen and Senators urging them to support the OPA in the struggle to control inflationary forces at work in the

American economy. McCabe, a former officer of intelligence in the far east branch of the Office of Special Services, and before the war a member of the FBI, said in his letters that in China only last year he had seen inflation with all its evils close at hand. He said, "your salary, if paid in Chinese currency, would now be \$5.00 a year. To illustrate the point, I enclose it in the form of two five-thousand dollar bills." Just to drive the point home, he presented each Congressman with extra one-hundred dollar bills as cigar-lighters. "Are you willing," he asked, "to see this happen in America?"

### Secretary Resigns

*London (wireless to RNS):*—The Rev. Archibald C. Craig has resigned as general secretary of the British Council of Churches, it was announced last week by the Archbishop of Canterbury. He has accepted the position of assistant to the Rev. George MacLeod in the work of the Iona Community in Scotland. It is expected that he will be replaced by two secretaries, one representing the Church of England and the other the Free Churches.

### Discuss Family

*Detroit:*—A panel discussion on the Christian family was a feature of a joint meeting of the Girls Friendly Society and the Auxiliary of the diocese of Michigan, meeting at St. John's, April 29. The day before, the annual festival service of the GFS was held at the cathedral, with Mrs. Helen Hogue, national vice-president, as speaker.

### Pleads for Homeless

*New York:*—Mrs. Mary K. Simkhovitch, for many years the head of Greenwich House and a member of the board of directors of the CLID, believes the United States should relax immigration restrictions and give full support to the United Nations efforts to establish "humane and proper planning of all international migration." She was a head-

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liner at the three day conference held here last week by the National Council of Women. "The question of homelessness," she said, "is brought home to us here in America in a most realistic way by returning veterans who are unable to find living quarters. If countless people are coming home to homelessness in America, how much vaster is the problem in the world as a whole? And if here in America with its great resources and its immediate possibilities there are still forces hostile to securing this basic right for our own veterans, how infinitely more drastic is the need for a solution for the wider world problem."

While the United States should open her door wider than other countries, Mrs. Simkhovitch said that the problem of the displaced person can only be solved through the co-operative effort of the United Nations.

### College Workers

**New York:**—A meeting of college workers is to be held tomorrow, May 17, at Columbia University under the auspices of the committee on college work of the 2nd province. Speakers: the Rev. Robert N. Rodenmayer, chaplain at Smith College; the Rev. J. Clemens Kolb, chaplain at the University of Pennsylvania; the Rev. George E. Rath, chairman of the commission.

### Calls for Leaders

**Washington:**—Bishop Angus Dun in his convention address last week called for new leaders among the laity. He questioned whether it is wise "to freeze the situation in such a way that the same people are used again and again" in the executive council and departments of the diocese and also on vestries.

### Youth Meeting

**Charleston, S. C.:**—About 200 young people, clergy and counselors met here May 3-5 in a youth convention on the theme of what it means to be a Christian. The addresses were by Bishop Carruthers, the Rev. David W. Yates, student chaplain at the University of North Carolina and the Rev. A. P. Chambliss Jr., student chaplain at Winthrop College.

### Deny Charge

**London** (wireless to RNS):—Criticism of the World Council of Churches for setting up a department on world affairs was discounted here by W. A. Visser 't Hooft, general secretary of the international

Church body, in an address before the spring meeting of the British Council of Churches. He also denied that the World Council brought pressure on German Church leaders to sign the Stuttgart statement which acknowledged the Churches' share in the nation's war guilt.

Replying to assertions that the World Council has "bitten off more than it can chew" by setting up a department on international affairs, Visser 't Hooft commended the work which the American commission on a just and durable peace and other religious groups have done nationally in this field, but declared that international questions cannot be dealt with nationally.

"The whole point of having a World Council," he said, "is to see that subjects which exist on a world scale are dealt with on a world scale."

He refuted assertions that the war-guilt statement drawn up by German Church leaders at Stuttgart last Fall was made as a result of an ultimatum by the World Council that if they failed to announce their repentance "there would be no room for them in ecumenical fellowship."

"The repentance statement of the German Church leaders developed out of a spontaneous act on their part," he declared.

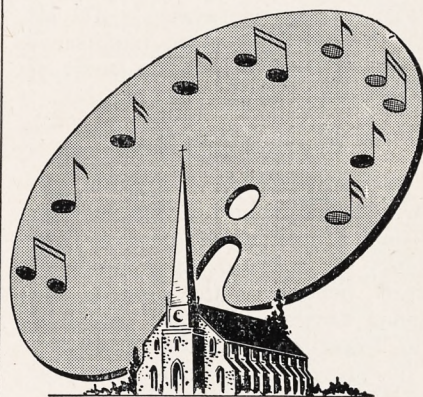
### Hunger Diet

**Natick, Mass. (RNS):**—In an effort to prod his congregation into reducing their food consumption and increasing their contributions to overseas relief, the Rev. Albert K. Herling, minister of Unity church here, has gone on a "hunger diet" of 1,000 calories a day. The 31-year-old Unitarian minister, who also is a student at Crane Theological School of Tufts College, Boston, said he began his diet because "I wanted to do something in my town which would show the visible effects of such a diet." He added that he had gone "as far as the spoken word can take me" in efforts to get people to lower their consumption of food.

### Oppose Unity

**Chicago:**—Those attending the regional conference held here under the auspices of the American Church Union heard the proposed union of the Episcopal and Presbyterian Churches denounced as "unrealistic and contrary to the Episcopal concept of sacramental religion." Bishop Conkling of Chicago in his address on the marriage canon warned those present that they must not accommodate the Christian truth on

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marriage to general conditions. "On both these issues, marriage and union, we must re-establish ourselves in the truth and then proclaim it."

### Urge Conservation

**Washington:**—Churches throughout the District of Columbia observed food conservation days May 10-12, with clergymen of all churches speaking on the importance of saving food to help the needy of Europe and Asia.

### Evangelicals Meet

**Berkeley, Calif.:**—Bishop Sanford, retired bishop of San Joaquin, Bishop Kinsolving of Arizona, Dean Henry H. Shires of the Church Divinity School of the Pacific, and Canon Lovgren of Grace Cathedral, San Francisco, were the speakers at a meeting of the Episcopal Evangelical Fellowship, meeting here May 3 following the synod of the province. The topics discussed were Church unity and the marriage canons.

### Church Congress

**Hendersonville, N. C.:**—A regional Church Congress was organized at St. James' Church here on April 30-May 1. Those who read papers and led discussions were the Very Rev. William H. Nes, Mr. F. W. Ewbank and Mr. George W. Valentine. Bishop Gribbin was present to express his satisfaction that the diocese of Western North Carolina was the first in the South to so organize.

### Burn Mortgage

**Kansas City, Mo.:**—For a number of years St. George's, here, has been raising funds to clear its mortgage. But it looked as though Rector Charles R. Tyner would not be at the service on Palm Sunday to put the match to the document. He had been severely injured in an auto accident a few days before. However he was brought from the hospital on a stretcher and performed that part of the ceremony. The sermon was by the Rev. Richard L. Harbor, former navy chaplain.

### Unique Church

**Tulsa, Okla. (RNS):**—A new church designed exclusively for deaf mutes will be dedicated here in June when deaf mutes from throughout the country meet in convention. The Church of the Silent Sheep welcomes all deaf persons regardless of their religious beliefs. All preaching, teaching—and even singing—are conducted in sign language.

The congregation, organized in

1939, has been meeting in another church with Mrs. LaVona Thompson acting as minister. Once a month the group is addressed by a deaf-mute evangelist. Mrs. Thompson hopes that as the congregation increases a full-time minister can be secured.

### Japanese Churches

**Tokyo (wireless TURNS):**—The first step in the plans for the rehabilitation of the churches of the Anglican communion in Japan were announced at a service held here May 12, calling for the rebuilding of seventeen churches destroyed or severely damaged. The service was sponsored by the Presiding Bishop of the Church in Japan, the Rt. Rev. Paul S. Sasaki, with the sermon preached by Bishop Michael Yasukiro of Kobe. Six other bishops attended the service.

### Religious Educators

**Chicago:**—Religious educators of the midwest are to hold a conference here May 21-23 under the auspices of the national department. Leaders include Bishop Angus Dun of Washington; Prof. Adelaide Case of the Episcopal Theological School; the Rev. Daniel McGregor, head of the department.

### Hits Prudishness

**Richmond, Va.:**—The Rev. Beverley M. Boyd, social service secretary of the Federal Council of Churches and a member of the editorial board of THE WITNESS, told clergymen attending the Virginia Council of Churches that they take "too prudish an attitude" toward the venereal disease problem. He stated that it is one in which the ministry must join hands with the medical profession and the law.

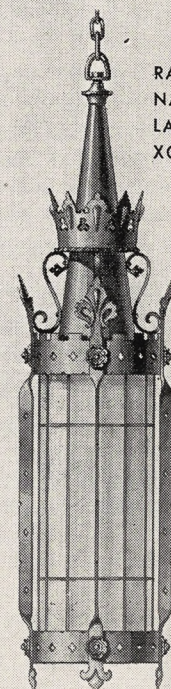
### Role of Youth

**Geneva (wireless to RNS):**—Four international Christian organizations have issued a joint statement here stressing the importance of youth's role in world reconstruction. The statement was prepared in connection with the second world confer-

ence of Christian youth to be held in Europe next year. The first world conference was held at Amsterdam in 1939, but no decision has yet been made as to where the second conference will take place.

The joint statement was released by the international YMCA, the international YWCA, the World's Student Christian Federation, and the World Council of Churches. Details of the conference will be discussed at a meeting of international youth leaders in Geneva next July.

Present plans for the world gath-



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ering anticipate a meeting of 1,300 young people between the ages of 18 and 30, with allocation between the countries represented similar to that of the Amsterdam conference. The theme of the conference will be, "One Lord, One World," and present indications are that it will be convened in one of the northern European countries.

The statement declared that throughout the war years there have been "insistent and increasing demands on the part of Christian youth in many countries to hold a world conference."

"Many groups," it said, "have been planning for it in their own programs of discussions. Others lived through dark and terrible days in anticipation of this reunion in the name of Christ.

"The conference will be the stage for the far wider process through which Christian youth throughout the world will give common consideration to its calling and its tasks, in the world. There will be no question of this event being a 'flash in the pan.' It will be an expression of a world-wide movement among young people and Christian church lay organizations."

#### Council Criticized

Akron, O. (RNS):—Criticism of the Federal Council of Churches for its refusal to admit the Universalist Church of America to membership was voiced here by Robert Cummins, general secretary of the

Church, and the Rev. Emory S. Bucke, Boston, editor of Zion's Herald, Methodist publication. In his annual report delivered at the biennial general assembly of the Church, Cummins charged that the Federal Council "is one more of the world's mentally regimented voices. The Federal Council upholds the ancient and dishonorable doctrine of 'the elect of God.' The Council, therefore, is a creedal body; its pattern of fellowship excludes."

Reviewing the history of the denomination's application, he said that it was first made in 1941, adding that at the Council's meeting in Pittsburgh in 1944 member Churches of the Council voted 12-6 not to discuss the application.

"From the beginning we have been motivated only by our desire to join hands with other Churches in a program of good works," he said. "This, as we understand it, was the purpose of the Council. In fact, the Council's own constitution and by-laws specifically forbid the application of any creedal test."

Formation of a new council composed only of "liberal" churches is not desirable, Cummins said, because such a council would be "equally creedal and exclusive." He called on Universalists to adopt an attitude of "patience and goodwill, not vacillation" in regard to the Federal Council.

Bucke called upon the Universalist Church to take the lead in a general, world-wide "return to Protestant-

ism." He said Universalists can and should lead in the swing back to the ideals of Protestantism's founders because of the rejection of the Church's application by the Federal Council. The refusal of the Federal Council, he asserted, "is, in my opinion, a strong indication that even in our comity we become clerical and theological." He declared that the Universalist application was turned down because "of a few individuals in the Council who did not like your theological interpretation of the place of Jesus Christ."

If the Federal Council is to become a powerful force in united Christian action, Bucke said, "there must be a reform that will bring us away from theological bickering into the larger field of social action. Calling for a "purification" of the Council, Bucke said that "if it means that reactionary and conservative churches must depart from the Federal Council, I would be very sorry.

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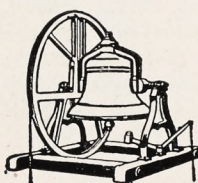
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### Maine Students to Meet

*Waterville, Me.*—Members of the Canterbury Clubs of the Maine colleges are to hold a conference at Colby College, May 18-19, with Miss Barbara Arnold, head of college work in New England; the Rev. Bradford Johnson of Brunswick, Me., and the Rev. Jesse Trotter of Amherst, Mass., as the speakers.

### New Social Agency

*Akron, O.*—A new Protestant social agency to take care of an increasing postwar rise in welfare problems in this industrial city has been proposed by the Akron ministerial association. The Association revealed its plans when it asked the united community chest here to help financially in operating such an agency. Chest leaders took the request under advisement.

Backers of the plan said that such an agency would be operated as a liaison body between Protestant churches of the city and existing social agencies. It would work particularly on the problems of divorce and juvenile delinquency.

### Lectures at Virginia

*Alexandria, Va.*—Bishop Barnwell of Georgia gave a series of lectures on the work of the ministry at Virginia Seminary last week.

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WALLACE E. ROLLINS  
Dean Emeritus, Virginia Seminary

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\* \* \*

STEPHEN E. KEELER  
The Bishop of Minnesota

I have been reading THE WITNESS with increasing interest in these past few months. You certainly are bringing to the attention of the Church a great many matters of prime importance. What a shame it is that we do not have a larger number of our Church people reading a paper like THE WITNESS that has so much to give.

\* \* \*

MATTHEW C. HOWARD  
Layman of New York

I was impressed by the article on present day problems by Bishop Scarlett of Missouri (WITNESS, April 18). As a layman who has remained loyal to the Church of my up-bringing, I often wonder whether or not the clergy are quite aware of how indifferent most people are to the Church these days. This is true I think particularly of young people. And when I hear them express an opinion at all they say that the Church is reactionary, out of date, cowardly. Surely no one could say this of the fine program for Christian social action set forth by Bishop Scarlett. I only wish I could believe that he is representative of the Churches as a whole.

\* \* \*

MRS. H. J. JOHNS  
Churchwoman of Boston

Your editorial *Committed to Your Charge* (WITNESS April 25) was well done and I am sure met a good many existing situations in parishes. Being rather elderly I have been a communicant of a number of parishes, both big and small. And on at least two occasions I have seen the work of fine young priests made extremely difficult because former rectors accepted invitations to return for weddings, funerals, parish functions. When a man leaves a parish he should keep hands off.

\* \* \*

F. K. HOWARD  
Retired Priest of California  
The Editors:

Thank you for the article "The Cost of Pensions" (WITNESS, April 25) which dealt quite fully on many aspects of clergy pensions. I would suggest that since the high cost of living bears hardest on clergy with no other incomes than their pension, with occasional stipends for occasional ministrations now permitted by the Pension Fund, they be permitted to officiate regularly in such small missions which otherwise could not afford a resident priest.

In California, and probably in other parts of the U. S., retired clergymen might thus supplement their pensions and be resident pastors in small missions which can not afford to pay living salaries without depriving younger clergy of any pastorate. As it is, some missions and some

retired ministers have to go without what might benefit both a mission and a clergyman.

While the General Convention is considering the needs of the Pension Fund and the ability to meet them, one retired priest at least, would ask that depriving qualified clergy from regular ministry simply for the crime of being sixty-eight is an injustice both to vacant missions and to retired clergy still able to do most of the work for which they were ordained.

Sons of clergymen know that we are better cared for than were our fathers before the creation of the Pension Fund so I would not wish to find fault but only to make a few handsome suggestions.

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