

The WITNESS

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The Berlin Refugee Problem Graphically Described

*What the Churches Are Doing in the City
In Humane and Orderly Population Transfers*

By Robert Wood

World Council of Churches Correspondent

Berlin:—The situation in Berlin has improved. That is, only 1,500 deportees from the east are now arriving daily in the German capital!

No longer do they form a miserable flotsam in and around the railroad stations. Their misery has been organized and solidified, so that the superficial would say the problem has been "solved." Actually, above all that has happened is a recognition that there is a problem. That has brought some improvement, in which, fortunately, Christian people have taken a big part.

Two workers for the German Protestant relief agency, Wolfgang Rohde and Korola von Rüd, guided me around Berlin to show how the German-speaking refugees of the east, driven out because they were of "German race," are being treated. Little things on the way gave a picture of the setting in which these people arrive. Of course acres of buildings are crumbled and gutted. Where a boarded-up store is doing business there were queues of people who hoped to buy a dried herring. To combat the food shortage a group of women were working in a garden in a parkway on a boulevard. In the great central park, a wasteland with only a few bombed-up trees, people were gathering wood—but you have to have a license from the police to do that!

The first refugee center, in the Russian sector, was a one-time factory whose dark interior and wood stairs reminded me of New York tenements into which I've stepped. Off the courtyard was a dim kitchen where three women had a few loaves of bread and were brewing some soup—which is a standard diet in a place like this. In a small playroom without toys were several children, some of whom had their heads

shaved, against the disease and insects which had attacked their scalps, thanks to the lack of soap. There was a children's sleeping room where a boy was putting on his shoes made of cloth-like fabric. A first-aid room had a bit of medicine and bandages, —war left-overs; the churches had received some of this from the World Council of Churches in Geneva but sent it on to the Russian zone where the need was worse.

But the real heart of this center was the great common room, filled with two-decker bunks, where men, women and children were herded to vegetate. There were 800 at the center, and a good share of them were in this dim, ill-smelling room now. The windows were boarded. There were gunny-sacking mattresses, and no blankets.

These people stared curiously at the visitors. Then a few bolder crowded round to tell their stories. It was remarkable that many were women, boys and girls, though few infants under two. The reason for this was clear as they told their stories. A woman named Elsa Hallacker said she was from Pomerania. She had her two children with her; it had been a year or more since she had had news of her husband, a soldier, now a POW or dead; she showed the paper with which the Poles had ordered her to leave her home. Another woman, alone, had lost a one-year-old child from hunger; her three sisters and mother had been taken to Russia; her husband, a prisoner of war, did not know where she was but she hoped to find him when she got to the British zone.

Such were their experiences. They had lost touch with husbands. They had been expelled from Poland or Danzig or Pomerania or East Prus-

sia and had lost touch with relatives who had not yet been deported. On the way, they said, the Poles had plundered them, taken luggage, blankets, shoes and clothing, even rings. After a few days here they would be transported on to the Russian or British zones in the west to find a home in that unknown world already overrun with deportees. In France and Czechoslovakia and Germany, I



Some of the German war veterans recently released from Russian POW camps are pictured at the entrance of the building where they are being housed in Berlin. The German Protestant churches operating on a self-help basis, collected blankets, clothing and medicine and distributed some of it here.

The WITNESS

For Christ and His Church

EDITORIAL BOARD: Frederick C. Grant, *Editor*; Arthur Lichtenberger, *Chairman*; William B. Spofford, *Managing Editor*; Philip L. Shutt, *News Editor*; Lane W. Barton, Beverly M. Boyd, Dillard H. Brown, Roscoe T. Foust, Charles K. Gilbert, Hugh D. McCandless, Howard Chandler Robbins, William K. Russell, Sydney A. Temple Jr., Joseph H. Titus, William M. Weber.

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have seen many badly dressed people. But this was the first time I had seen children without shoes.

The next place we visited, a similar big, dark, old building, was a center for soldiers who had come back from POW camps in Russia. It was almost as if the film were starting to run over again. Here I saw men, several of them without arms or legs. But the big room with the bunks was much the same, the people sitting around with nothing to do, the air heavy with the stink of weary, unwashed bodies, the light even less, if anything, than in the last place. The director, Karl Achtelstetter, who had been in an American POW camp, was talking with a young man who told me he was Oswald Pakroppa from East Prussia. He was 18, had had typhus, and had been in a POW camp in Asia. He did not know where his mother was and was going on west in a few days. In the hospital room I saw another young soldier, only 17, who had been there four weeks.

The hospitalized men were mostly suffering from under-nourishment. As the women at the last place had no word from their husbands, these veterans had lost touch with wives and children. For example, I stopped at the bedside of a blind man. He was from Silesia, which the Poles have taken over, and he had heard nothing of his wife and two children since August, 1944. He had lost his eyes in fighting in Rumania and had just arrived from a POW camp down there. In the next bed was an 18-year-old; the facts: Home, Stettin; wounded on Russian front 13 months ago; no word from parents in 14 months. For such the German Protestants had collected from their own members, and distributed here, some blankets, clothing and medicine.

Here are a few highlights about another "home" we visited, a city-sponsored orphanage to which the German churches had also given blankets. There were 67 children of deportees. Some of the parents were dead, others had been lost on the migration from the east. When these children were not just milling around, they were occupied with simple things: learning to sew, rolling a ball to knock over little wood trees, looking at a few toy houses, eating a thickish soup (which was all there was for lunch!). Their hope was to be adopted into some Berlin family which was already living in hunger and crowded rooms.

There is not much hope in this picture but I ran into a ray of it

at a fourth center which was sponsored by the home mission movement of the German Lutherans. Another large room, more bunks, more waiting to go on to the west, more ignorance of what awaited there. Here was a woman from Silesia with one child, who had last heard from her soldier-husband in January, 1944. Here was a woman from Czechoslovakia whose child had had typhus. Here was a man, lying on a mattress, without sheets or blankets, two ragged coats over him. Under-nour-

able to send more and more as time went on.

Such is the concrete reality of population transfers in Germany this year. It was such situations which prompted the executive committee of the World Council of Churches to pass a resolution in which leaders of many nations, including the United States, Britain, Norway, France, and others, asked the Allies to improve the situation. They asked arrangements for the reception of evacuees, adequate supply of food



Fancy as is his own dress, the Archbishop of Canterbury (right) finds something remarkable about the collar Bishop Eivind Berggrav of Norway is wearing. In center is Martin Niemoeller in his black pastor's robe. At left are Dr. Erling Eidem, Swedish archbishop; Prof. Eugene Choisi, former dean of theology at the University of Geneva, and Dr. Chester Miao, secretary of the National Christian Council of China in the Japanese-occupied area.

ished, he had been in bed a month, too weak to get up. He had got supplementary rations; that is, although most refugees got four-fifths of a pound of bread and a quart of soup each day, he got in addition some soup and two slices of bread, one with butter and one with wurst. The bit of hope which had come into this place was the receipt, three weeks before, of some powdered milk, sugar and chocolate which had been bought with American Church members' money and sent in by the World Council of Churches at Geneva. Of course, that had been only for the children, and it was quickly gone—but maybe more would be coming. In fact, there were hopeful signs that the American Churches and the World Council would be

and relief, and provision for settlements in new homes.

Finally, these churchmen said they are persuaded the old policy toward Germany, "aggravated as it is by the compulsory transfer of large numbers of people from other countries into a smaller Germany, ought to be re-examined, lest, by condemning millions of Germans either to be fed by charity for an indefinite period or to die from starvation until the population fits the new frontiers, it bring ruin, not only upon Germany, but on Europe."

A hardened newspaperman who had not seen Germany hinted to me he thought that was "soft." After what I saw in Berlin, I am sure it is a temperate statement of sound common sense.

New Zealand A Leader in Unity Groups Down Under

The Council of Churches Represents Action In Ecumenical Movements Among Christians

By Herbert W. Newell

Secretary of the Council of Churches, New Zealand

Christchurch, N. Z.—When Samuel Marsden, priest of the Church of England, had settled the first missionaries of the Church Missionary Society in New Zealand in 1822, he suggested to the Wesleyan Methodists that they should come and open up work in a different district.

Something of this indifference to denominationalism has remained a characteristic of certain elements of New Zealand life. In rural and in city life, laity and ministers of various denominations will serve on the same committees and support recurring social functions of the churches but they will not take matters any further. Amongst the laity, in particular, few have felt that there is any particular problem in the divisions. There is truth in the charge that the country's greatest heresy is sectarianism.

The Maoris with their strong sense of community have suffered most from this attitude of denominational ossification. What had been their bond of union was now the chief force to break them into groups and the result has been that today more than one-third of the Maoris have left the regular churches and joined the so-called Ratana and Ringatu movements.

Moreover, it was sectarianism which forced the government against its will in the education act of 1877 to make the national education system secular. In consequence the Church as a body has not had any appreciable influence in the political and social developments in the last half century.

The last 25 years has seen a growing dissatisfaction with this easy-going churchmanship. The Presbyterians, Methodists, and Congregationalists have made two attempts at reaching corporate unity. Within the Church of England, in harmony with similar trends in England, there has been a growing number of clergy who have taken up the Anglo-Catholic position until in certain dioceses they now form a majority. This has resulted in a certain reaction against an examined attitude of indifference

to questions of validity of orders and sacraments and in some instances to an impatience among the rest towards what is thought to be an Anglican exclusiveness, and a revived interest among Presbyterians in their own Church position. The Baptists and Methodists have to a lesser degree shared this tendency. Within this apparent revival of denominational awareness a movement began with more ecumenical promise, at first little noticed but growing in significance.

In 1921 under the initiation of Dr. West-Watson, the bishop of Christchurch, now the Archbishop of New Zealand, the Council of Religious Education was formed. Six Churches collaborated in improving their educational work. This council set up a youth committee which soon became a vigorous body. It issued year by year a combined Bible-class syllabus. It formed numerous regional youth councils which drew together for a variety of purposes the young people of the Churches. Once a year the secretaries and the leaders of the youth departments of all the Churches came together for four or five days of conference before the year's work began. The Student Christian Movement took a leading part in giving this council depth and earnestness, in sending out into the service of the youth movements a succession of men and women trained to think of the place of the Church catholic in a rounded Christian experience.

When the study department of the Faith and Order Movement began to call from Geneva and New York for people to prepare for the conference to follow on Lausanne it found numbers of people in New Zealand ready. It was the Council of Religious Education which selected persons to go to Oxford and Edinburgh in 1937 and when they returned sent them touring the country with the message.

In April, 1941, the National Council of Churches in New Zealand was formed in unity with the World Council and those who represented the Churches on this council already for

the most part knew each other well. It seemed no new or revolutionary thing that they should aim at the same objectives: (to quote from the constitution) "to examine existing differences between the Churches in order to bring out the underlying unity; to facilitate common action by the Churches on all matters where there is agreement or the possibility of agreement." Two more Churches' bodies have since joined the National Council which now combines eight denominations together making up more than 90 per cent of the Church people of the Dominion other than Roman Catholics who number 15 per cent of the whole population.

The National Council of Churches has grown both in strength and in awareness of its specific task as the



This little boy in make-shift clothing, who was deported from the east "back" to truncated Germany, is pictured at a former factory in Berlin where he was herded with 800 refugees.

servant of the Churches in matters which they can only do together. On the domestic side the "Campaign for Christian Order" for two years during the height of the war sought to bring home to the people as a whole the relevance of Christian values and principles of conduct to the issues of national life. The University of New Zealand, hitherto a strictly secular body, agreed to the institution of divinity degrees of a high standard, and an united Church approach to education authorities and to teachers has prepared for a fresh considera-

tion of the place of religion in education.

In Christchurch in September, 1945, for the first time all the New Zealand Churches met together in conference through 200 official delegates to consider five questions of common concern, 1) the presentation of the evangelical message under present day conditions, 2) the future of the Maori people, 3) community, more especially in the South Pacific, 4) Christian order in the use of the land, industry and commerce, and 5) education. It was a happy thing that three United States chaplains with the Pacific forces were able to attend the conference and contribute to its work. The message issued at the conference spoke of "the sheer joy of fellowship, a deep sense of unity in diversity, a growing sense of the guidance of the Holy Spirit and a wonderful measure of agreement." A report entitled "They Met at Christchurch" is procurable from the office of the National Council of Churches in New Zealand, P. O. box 297, Christchurch, New Zealand.

Through the National Council of Churches the Churches now make united approach to the government on many issues such as the recent inquiry into the question of the future population of the Dominion.

Careful preparation is being made for the next big step forward, a national conference on faith and order. Sixteen groups up and down the country are drawing Christians of all kinds together for the first time to examine the doctrines of the Church, the ministry and the sacraments. These studies, together with the work of the continuation committee of the Christchurch conference, are likely to be co-ordinated with the recent far-reaching proposals of the study department of the World Council for a world-wide consideration of the "Order of God and the Present Disorder of Man" with a view to the World Assembly of 1948.

The National Council of Churches has also done a great service to the Churches of New Zealand by the growing fellowship with the similar sections of the Ecumenical Movement in many countries and communions. The connection with the World Council of Churches has been of special benefit to the Churches in a happily united country like New Zealand. It has helped to give deeper significance into the doctrine of the Church and to make the Churches see their divisions as unhappy. It has

brought a new sense of responsibility before God for national issues. It has brought the Churches consciously into the family of Christian people throughout the world.

PACIFISTS IN BIBLE STUDY

Bucksteep Manor, Mass.—The annual conference of the Episcopal Pacifist Fellowship meeting here this year studied the book of Jeremiah from a new translation being made

several weeks expect to fly back to their respective countries to report. Bishop Charles S. Reifsnider, the representative of the Episcopal church will make his report to General Convention in September.

A complete analysis of the reconstruction plans of the 71 destroyed churches, the destroyed Central Theological College and other church properties has been made, as a basis for future planning and rehabilitation.



Four World Council leaders form a virtual bas-relief at the Geneva meeting. Left to right—John R. Mott of America; the Archbishop of Canterbury; Dr. Eidem, the Swedish Archbishop, and Bishop Ingve Brilioth of the Swedish Lutheran Church.

by Dean Charles L. Taylor of Episcopal Theological School, Cambridge, who also headlined the conference as leader. Mrs. Henry Hill Pierce was chairman of the conference and Bishop William Appleton Lawrence was host. Others who took part in the study program were Mrs. Leslie D. Hawkridge, the Rev. Messrs. Wolcott Cutler, Sydney Temple, and Roger W. Bennett.

NIPPON SEIKOKWAI PLANS FUTURE

Nippon, Japan—Some 500 bishops, priests and missionaries of the Episcopal Church in Japan, known as the Nippon Seikokwai, met here recently in a conference to discuss rehabilitation plans and to consider the future of the Church in this country. Ten dioceses were represented from 278 parishes and chapels. It marked also the final sessions of the Japanese Church attended by the representatives of the English, American and Canadian Churches, who, following a survey of conditions for

START WORK AGAIN ON CATHEDRAL

New York—Several additions and improvements will be made at the Cathedral of St. John the Divine here this summer for the first time since the war ended. Work on the cathedral completely stopped during the war. One of the marked improvements will make it possible to remove the first row of stalls on both sides of the choir to give a better view of the sanctuary and high altar.

OFFERS FREE TB AID

Phoenix, Ariz.—From the income of the Nettie May McCracken trust fund, St. Luke's sanatorium here is able to offer free care for two Episcopal clergymen a year suffering from tuberculosis, according to a recent statement from Bishop Arthur Kinsolving. Treatment constitutes rest, artificial collapse, pneumothorax and chest surgery as recommended by the medical staff.

EDITORIALS

Irresponsible Journalism

ONE of the tricks of the human mind, so psychiatrists inform us, is to project to others our own worst faults. Whether or not this accounts for the charge made by the editors of the *Christian Century* that a pre-convention deal between liberals and catholics had been made we do not know. Commenting on the report of the commission on unity, the magazine states that "it is rumored that the issue is already settled by a pre-convention deal. In this alleged compact, the advocates of a 'more liberal' divorce canon are expected to combine with opponents of merger to defeat the union, in return for which the anti-union element will permit a loosening of the divorce canon." It may be the way the editors of the *Christian Century* would settle these issues but diligent inquiry by THE WITNESS fails to uncover one single bit of evidence that the charge, which reflects on the honesty of all Episcopalians, is based on fact.

We first of all called Charles C. Morrison, *Christian Century* editor, long distance to ask him for the source of his information. With embarrassed confusion he said that he did not know but that if we would call back in an hour we could talk with Harold Faye of their editorial staff who doubtless could give us the answer. Mr. Faye, however, said that he was not at liberty to reveal the name of the persons who had told them of the alleged deal, nor was he willing to tell us the geographical area where the gossipers lived. He justified the editorial on the grounds that if the story were true those making the deal would be smoked out, whereas if it were false it would be denied.

We have since been in communication with a number of Church leaders, both liberal and catholic, who would most likely know of any deal if there was one. We have yet to find one who has even heard gossip of such a deal. Mr. Spencer Ervin of Philadelphia, who recently circulated a petition against Presbyterian-Episcopalian unity, informs us that "I know nothing of it. If the rumor be true it is strange that the Episcopal Evangelical Fellowship is supporting both union with the Presbyterians and the proposed marriage canon, don't you think? I might add that I know a fair number of influential men on the catholic

side and have never heard a breath of such a proposal from any of them."

Canon Bernard Iddings Bell of Chicago, likewise a leading catholic, declares: "To the best of my knowledge, and I think I know what is going on hereabouts, there is no basis whatever for Dr. Morrison's statement. When challenged for the source of his alleged information he refused to divulge it, thus laying himself open to imputation of a particularly disgusting sort of gossip journalism. The editorial reflects on the honesty of all Episcopalians of course since if there were a deal it would have to be one made by Anglo-Catholics with other parties in the Episcopal Church."

Another catholic who flatly denies any knowledge of any such deal is the Rev. Leicester C. Lewis, a member of the unity commission and a signer of the minority report. He is also vicar of St. Luke's, a chapel of Trinity Church, New York, which is not without significance. The rector of Trinity, the Rev. Frederic Fleming, could not be reached, but his secretary informs us that if Mr. Lewis knows nothing of any such deal then she is sure Mr. Fleming does not.

The Rev. Stephen Bayne, the secretary of the marriage commission, who can be said to be both liberal and catholic, indignantly denies the rumor, whereas the chairman of this commission, Bishop Davis, as we reported in the issue of July 25, states that "I have no knowledge of, and I am sure there is no basis in fact, for the rumor."

Liberal churchmen are equally prompt with their denials. The Rev. Gardiner M. Day, president of the Episcopal Evangelical Fellowship; the Rev. Joseph H. Titus, treasurer of that organization; the Rev. Beverley Boyd, a vice-president of the EEF; Dean Alexander Zabriskie, a member of the unity commission, all declare that they have not even heard suggestions of such a deal.

What the editors of the *Christian Century* have to know is that Episcopalians of different schools can stage a most sincere and often entertaining scrap without even remotely threatening a split in their ranks as Episcopalians. For thirty years we have covered General Conventions and on numerous occasions, when debate was hot, have been asked by reporters: "Is a split likely?" Our answer has always been, and will continue to be,

"QUOTES"

WHEN the Church historian of the year 2044 writes the story of our time, he will say that the most important event of the 20th Century for the Churches was the establishment of the World Council, because it marked the beginning of the end of interdenominational rivalry and divisiveness.

—Bishop Francis J. McConnell

"These fellows will end their fight with a love feast."

What's more, Episcopalians, whatever their churchmanship, will close ranks and fight back-to-

back when attacked by any group or individual outside their fellowship. The editorial of the *Christian Century*, with its completely unfounded charge of gutter politics, is a case in point.

Presidential Impressions

by *Goeffrey Francis Fisher*

The Archbishop of Canterbury

THERE is a story in England that once a train was passing a large mental hospital whose name was Hanwell. A traveller alone in a carriage with another man observed "how grim Hanwell looks from the train," whereupon to his alarm the other man said with a wild eye, "not half so grim as a train looks from Hanwell." The story illustrates the difference between the inside and the outside point of view! For many years I saw the Ecumenical Movement from the outside. My work gave me no particular contacts with it: I read occasional reports, I was stirred by the great Ecumenical gatherings. Both William Temple and William Paton were friends of mine, and I heard much from them. It was clearly a good thing, a movement towards greater Christian understanding and collaboration: it had my interest and goodwill. That is probably just where a good many of my readers now stand. Since then I have come inside and am asked to give my impressions.

As a new Archbishop I came right inside when I attended the meeting of the provisional committee of the World Council in Geneva last February, and for the first time got the inside view. Incidentally I was, I am told, the first Archbishop of Canterbury since pre-reformations days to visit the continent in his official capacity, and certainly the first to say prayers from Calvin's pulpit in the Cathedral of St. Pierre in Geneva. That in itself signifies something.

What were my impressions? I shall not try to describe the work we did or the plans we formed in preparation for the first assembly of the World Council. Let me confine myself to generalities which in themselves are striking enough.

First there was the strange fact that everything was at the same time so extraordinary and so ordinary. Remembering the Christian history of the last 400 years, one could not but think it extraordinary that representatives of so many diverse denominational traditions, Orthodox, Anglican and Protestant, should be assembled in one room speaking of things touching the work and witness of the Church, should gather in one Cathedral to express

their faith in common prayer to God through Jesus Christ. More than that, they also represented nations which in the war just ended had been victors, neutrals, enemy-occupied and defeated. And yet it was from the start just ordinary. We had not forgotten our religious or our political history or our different points of view: but we were at home with one another. Why? Because one loyalty and love bound us all to our Lord Jesus Christ and we were all engaged in his business. That was the secret of our security and trust in one another.

It was extraordinary, as all God's gifts are: it was ordinary, because all his gifts when they come to us seem so natural. Here was his gift of fellowship in a faith which overleapt national differences and hostilities and drew together in sympathy members of divided Christian communions. What the nations cannot command, the Churches can because they look to the same Lord. This meant much to all of us, but most, I think, to those who by the exigencies of war had been cut off from the outside world, isolated from contacts with Christians beyond their own borders and passed through the fires of lonely suffering and martyrdom. That it meant so much to them and to us to meet again reveals how far we have already travelled. Go back, not so many years, and each denomination was well content to dwell in its own borders and not go outside them. But if it means so much and if the World Council is to mean anything, the kind of experience which I have tried to indicate of our extraordinary-ordinary security and trust born of a common faith in Christ must not exist only among leaders of the Churches but must be repeated all through the company of Christian people everywhere.

SECONDLY, feeling sure that God had brought us so far and meant us to go forward, I felt, too, a common understanding that we must not outrun God's pace of movement, but must imitate his patience and move only as he gives it us to move. The World Council is at its beginnings: it cannot speak for the Churches, but can only serve them:

what it does matters only in so far as it helps the Churches to think and act and glorify God together. The Churches have delegated no authority to it: it must justify itself by its own wisdom and by the help it gives to, and receives from, its members. And yet it is an instrument formed under the guiding hand of God through great servants of God, and God will give the increase. Already it has renewed the sense of the *Una Sancta*, the one Holy Catholic Church as a reality in the mind of Christ, to which in one measure we all already belong and in another have yet to receive. In so far as we share in it, there is abundant work ready to our hands in this tormented world in testifying to Christ and his way of redemption against the disintegrating and destructive forces of unbelief. In doing that together, we shall not only serve his kingdom together: we shall deepen the fellowship

of the Churches to a point at which differences can be understood, respected, analyzed. That must come first, before they can be resolved in a fuller realization of the will and working of Christ. One step at a time. A long step has been taken. We thank God and take courage. He will determine our future course. But in the World Council we walk together as friends in a common service, and look forward patiently and hopefully to what may be, and if we are faithful, will be.

"Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God." There is our charter, and the unity we possess. The World Council expresses it. And at the same time by its very nature, by the fact that great Churches are still outside it, the Council declares that there is an unity which we do not possess. That Christ will lead us to it is our hope.

"... Which A Woman Took"

by Margaret T. Applegarth

*Chairman, World Council's Committee
on Education*

WOMEN are more essential to the Ecumenical Movement than anybody has ever yet acknowledged, except our Lord himself, who included them in all his daily walks and talks in the most astonishingly natural way: so natural that sometimes we forget to read between the lines—since there may be more in this than meets the eye. For the fact that, deliberately, he described the kingdom of heaven as leaven "which a woman took and hid in three measures of meal until the whole was leavened," continues to be a more exciting and a more demanding recipe than most Christian women have ever tried! Exciting: because in those masculine days when Jesus was here among men, it was unusual for a rabbi to trouble to interpret his message in terms framed to catch a woman's imagination—my kingdom, as silent as your yeast: reaching out and out in an infectious fashion from your four walls to earth's remotest bounds, altering everything everywhere—race, caste, creed, nation. Demanding: because it presupposed initiative, a faultless formula needing a forehanded housewife, enough ingredients always on hand, a recipe properly remembered, properly measured. And the finished loaf matters, too—with whom will you share it? These are little daily domestic dramas older than Christendom, and very precious; yet still utterly appropriate for any woman in any pew on any Sunday.

About the same time that John Ruskin was saying: "The history of humanity is not the history of its wars, but the history of its households," Frances Willard was stating it from a woman's angle: "There are no working plans for a Christly world save the expansion of the home in the world, so that no human being shall be motherless." Which is simply another way of saying . . . which a woman took.

For it is possible to go through the history of humanity picking out its headline households where the quiet miracle began working its conscious contagion, out and out: Consider Lydia, business woman, venturing to become Europe's first convert, receiving Paul into her home—alien creed, alien type becoming acceptable and dear to her entire family. Consider Priscilla and Aquila, lately from Italy, influencing a Jew from Africa while he stayed under their roof, so that Apollos could go out to spread the leaven of their enthusiasm through Greece. Consider Lois and Eunice creating in Timothy enough eagerness and wisdom to carry the good news into Phrygia, Galatia, Berea, Corinth. Consider Dorcas making little garments which caused her friends genuine heartbreak after her death, as they saw she had lavished all this lovely detail on clothes to go out to unknown households. Consider early Christian maidens flung to the lions, burned at the stake, yet singing with such rapture

that onlookers were haunted by their radiance: "What have they?" Well, they had enough leaven to be hid in three measures of Roman barbarism until the whole land began to be changed.

This is such stuff as Christian womanhood has been made of; the Ecumenical Movement beginning to come true as, more and more women identified themselves with "the whole family of the whole Church in the whole world; a family which is interracial, international and inter-denominational, because of a common Father, a common purpose, a common love." Coming down across the centuries it is possible to see how France, England, Scotland received this leaven which three women took—first, there was Queen Clotilda whose tender devotion to her Lord convinced the rough Clovis, master of all Frankish men, that here was a God worth trying; so he and all his three thousand soldiers were baptized. Somewhat later, Clotilda's granddaughter, Bertha, was sent to England to marry King Ethelbert, accompanied by her own priest, building her own little St. Martin's chapel in Canterbury for her daily devotions; later, when Pope Gregory sent Augustine from Rome to convert the Angles, it was Queen Bertha who persuaded Ethelbert to meet Augustine under an oak—and the beauty of the chanted litanies, and the lovely simplicity of the friars, convinced him. And when their daughter Ethelberga went north to wed Edwin, King of Northumbria, it was natural for her to take a priest, also; so that the leaven in royal hands had crossed seas and borderlines within the record of one household, into three nations.

EMERSON once said: "You ask me, what is civilization? I reply: It is the power of good women!" But not the tepid passionless goodness content to sit in a pew on Sunday morning upholding the status quo, viewing with alarm those flaming souls who have flung themselves into the anti-slavery and the suffrage and the missionary movements of our own country, traveling incredible distances with incredible discomforts—leaven in hand, to be hidden in how many a ladylike audience, in spite of ridicule in high places; as witness this pastoral letter sent out in 1840 by the General Associations of Churches of Massachusetts against women who spoke in "promiscuous assemblies": "When woman assumes the place and tone of a public reformer, she yields the power that God has given her for her protection, and her character has become unnatural. If the vine whose strength and beauty is to lean upon the trellis, thinks to assume the independence and overshadowing nature of the elm, it will fall in the dust in shame and dishonor. We therefore regret the mistaken conduct of those who encourage females to bear an

obtrusive and ostentatious part in measures of reform, and we do not countenance any of that sex who so far forget themselves as to itinerate in the character of public lecturers and teachers."

Quaint as this sounds echoing down the hundred years (reminiscent of St. Paul; who, in his letters, mentioned with thorough approval 15 women and 18 men, by name!), the disturbing discovery of our own day is that most denominations are still reluctant to elect women to significant positions, either on the national or local levels, so that Christian women who recognize their own leadership qualities now find outlets in (1) their women's missionary activities, (2) outside the church proper, in Y.W.C.A., League of Women Voters, and various clubs, and (3) in ecumenical relationships offered by local councils of church women, where they welcome possibilities for interdenominational work and fellowship. Also, on each first



This little refugee girl expresses her pleasure at being able to have food once more provided through help from the World Council of Churches.

Friday in Lent, on the initiative of women the World Day of Prayer is observed by women in 51 different countries on earth, through the use of the same worship service sent out many months in advance (10,000 observances are held in the U.S.A. alone; another 2,000 in Canada).

Lillian Smith once said that we do small things about race because we are unwilling to do the big things. In much the same way, the woman in the usual pew does the usual small things about ecumenicity; if she is unusual, she may join a study group to learn about the practices and liturgies of other denominations, thus gaining insights on Christian history and new reverences for varying religious viewpoints. But the more she comes to love the ecumenical idea, the more she feels it is leaven which a woman could take and hide in the three measures of worldly indifference—if she only knew how!

Meanwhile, a ready-made bit of Christian leaven

awaits her, which she hardly wants to handle: for last March in Columbus, the Federal Council of the Churches asked all its member Churches to do what they could to erase segregation from their own ranks—as unchristian and undemocratic. Yes, she has the leaven for this, all right—it being purely a household affair. Instead of taking that leaven she probably makes the less ecumenical gesture of packing a box of old clothes for Europe. If she emptied more of the clothespress, to the point of actual inconvenience, it might be a nobler substitute. For both *race* and *relief* are ecumenical naturals where the supposed tenderness of a woman has its real opportunity to shine; indeed, in other lands, during all the war years, Christian women under the oppressor have displayed such tenderness superbly, under constant peril of arrest and imprisonment, as the files of the World Council of Churches could disclose.

Consider Madeleine Barot in France, inspiring French youth to form "CIMADE" to befriend the hunted refugees from all lands and creeds; helping them to escape underground into Switzerland, perhaps; or to endure the horrors of homelessness. Consider Norwegian mothers, during the occupation years, daring to send their children out into the black streets with wet sponges, after curfew, to erase the malicious Nazi signs from certain shops: "This Is a Jewish Store, It Is Forbidden to Trade Here." Consider young Mrs. Hoekendijk and her husband in the Netherlands, secretly rescuing 450 Jewish orphans from Nazi cruelty by persuading Dutch housewives to hide and feed these little waifs, although their homes were stripped of all necessities even for their own children—for in Holland also it is true that "there are no working plans for a Christly world, save the expansion of the home in the world, so that no human being shall be motherless." And in this rosary of saintly names, let us close with that of the Rev. Mrs. Tamaki Uemura, the first Japanese civilian allowed outside of Japan, who has been speaking in the United States since last May—amazingly gentle, but with enough flintlike firmness to have hidden twelve forbidden Koreans under her roof! Then, her church having been bombed, she preached to her congregation in her own home, until the fragile floor gave way; when she had initiative enough to find a carpenter in another town. And through all the eight war years, she sponsored ardently the Chinese-Japanese student prayer fellowships, so that these interchanges of intercession never stopped . . . leaven which a woman took!

For as in the days of our Lord, his kingdom continues to be as silent as yeast; and he expects its infectious influence to reach out and out from each Christian household on earth.

Seminarians and Ecumenicity

By

ROBERT S. BILHEIMER

Secretary of the Interseminary Movement

IT IS well known that one of the largest contributions which has been made to the emergence of the Ecumenical Movement generally has been that of the student Christian movements. In pioneering towards Christian unity, in achieving that basic understanding of Christian fundamentals upon which all ecumenical advance rests, and in providing leadership, their role has been a significant one. The World's Student Christian Federation has been a chief means for the achievement of ecumenical Christianity.

The interseminary movement, as part of the World's Student Christian Federation (the total U.S.A. branch of which is the United Student Christian Council), is the student movement in the theological seminaries. It has a special purpose. Sponsored by the national student committee of the Y.M.C.A. and the American committee for the World Council of Churches, it exists to bring home to students, through the traditional functions of a student movement, the full significance of ecumenical Christianity.

It is generally recognized that one of the most urgent problems before the ecumenical movement is that of achieving a vigorous expression of the mission and unity of the ecumenical Church at the local level. By confronting theological students, who are, of course, the ministers of the churches in the future, with the wide-ranging claims of the world Church, the interseminary movement seeks to contribute to the solution of this problem. The achievement of an ecumenical consciousness and commitment on the part of theological students is its central aim.

The means by which this is done are five-fold:

First, the interseminary movement is a student movement. Its major activities are planned and promoted by theological students themselves. Eight different regional councils, which among them cover the main regions throughout the country, are composed of representatives elected from approximately one hundred seminaries. These councils are responsible for all of the activities of the movement within their respective regions. Each has student officers and an operating budget which is contributed wholly by seminary student bodies.

Associated with each regional council is a field representative of the movement. These men are

students in seminary, who are engaged for one year to do their seminary field work for the inter-seminary movement. Each receives a modest stipend from the national interseminary committee and his work is supervised both by the national committee and by the field work department of his seminary. The work of the field representatives is of the utmost importance, not only because through this means more program activities are scheduled, but because as students they can challenge their contemporaries to the claims of ecumenical Christianity as perhaps no one else can do. Through the total work of the regional councils and the field representatives, as well as in basic intent, the interseminary movement is a student movement.

Conferences form a second major part of the work of the interseminary movement. Between twenty and twenty-five conferences annually are held, of different types and duration. They are, as indicated above, planned and promoted and financed by students. While it is not possible to indicate in detail the themes of these meetings, it may be said that they all deal with some aspect of the mission and the unity of the Church. The foremost leaders of the Churches speak at them, thus providing an unusual opportunity for seminary students to meet at first hand those engaged in the active work of the Church and the ecumenical movement.

Thirdly, the movement, through the regional councils, has scheduled some outstanding speakers to visit the seminaries. In this way students are able to confer for a longer and more leisurely period with men who know from present experience the problems and opportunities before the Church as a whole.

THE fourth means by which the interseminary movement seeks to fulfill its purpose is the establishment of study groups, organized on individual seminary campuses. For over a year, the interseminary committee has been in the process of having written and published a series of five volumes. These books, known as the interseminary series, seek to set forth in positive and comprehensive fashion the essential task, message and nature of the Church in the modern world. The titles indicate their general contents: *The Challenge of Our Culture*, Vol. 1, Clarence T. Craig, ed.; *The Church and Organized Movements*, Vol. 2, Randolph Crump Miller, ed.; *The Gospel, the Church and the World*, Kenneth Scott Latourette, ed.; *Toward World-wide Christianity*, O. Frederick Nolde, ed.; and *What Must the Church Do*, by Henry P. Van Dusen. Thirty-two different authors

representing ten of the major Churches in this country have contributed to this survey of the ecumenical Church and its function. The volumes will be available and widely distributed among the general Christian public; they have been specially produced, however, for the purpose of study in the theological seminaries, in order that there may be available to seminary students a fresh appraisal for these post-war days.

The fifth aspect of the interseminary movement program is a national conference of seminary students on "The Order of God and the Present Disorder of Man." This conference, the theme of which is the same as the theme for the forthcoming assembly of the World Council of Churches, will bring together from 1000 to 1500 theological students from most of the seminaries in the country. The above mentioned volumes form study material as preparation for it; the conference comes as a climax to the entire program. The impetus gained from it, and particularly from the internationally known speakers—from Europe, Asia and this country—who will form its leadership, are expected to provide a significant step forward for the ecumenical movement among seminary students in this country.

The interseminary movement is hardly an organization. It is distinctly a movement, depending for such effectiveness as it may have, upon the contagion of student conviction, as this in turn is motivated by the demands of Christ. The purpose of the movement is in essence spiritual: to assist in bringing forth in the seminaries that renewed dedication to Christ and his Church which will result in a more effective witness in these fateful days.

SANCTUARY

conducted by W. M. Weber

MIRACLES, NOT UNIFORM BUT RATIONAL

... If God is personal, if His being is better expressed in human will and character than in mechanical motion and unconscious life, miracles with adequate cause are neither impossible nor unnatural. It is blind instinct which works on in monotonous uniformity where conditions are exceptional. It is rational character which from time to time will violate uniformity in the interest of rational consistency.

—Charles Gore, *The Incarnation of the Son of God*.

Unity Commission Group Give Reasons for Support

*Meeting Informally Four Majority Members
State Why They Favor the Basis of Union*

Edited by Philip L. Shutt

New York:—In submitting their report to General Convention the majority of the commission on approaches to unity did not indicate their reasons for favoring the proposed basis for union. On the other hand the minority did expound their objectives, ably and at some length. It therefore seemed to some members of the commission, in the interests of fair play, that some members of the majority should indicate why they favor the plan. Four members of the majority, finding themselves together at a meeting held for another purpose, therefore drew up a statement. In submitting it they make no pretense to speak for all of the majority, nor was any attempt made to secure the signatures of others of the majority. The four are Dr. Alexander Guerry, vice-chancellor of the University of the South; Prof. Sherman E. Johnson, professor at the Episcopal Theological School; the Rev. Theodore O. Wedel, warden of the College of Preachers; Dean Alexander C. Zabriskie of Virginia Theological Seminary. Their statement follows:

We are in favor of the proposed basis of union, because it is the nature of the Christian Church to be united, and we wish to support any sound plan which gives real hope of restoring this unity. No Christian dare be complacent about a break in the fellowship of those who accept the good news of salvation through Jesus Christ. The disunity of Christians is intolerable and unthinkable. "Is Christ divided?"

A plan for the union of two Churches must, if it is to succeed, be both fair and realistic. The proposed basis of union deals fairly with our heritage. It safeguards our sources of doctrine—the Bible, the Creeds, the Book of Common Prayer, and the Articles of Religion. It continues the threefold ministry of bishops, priests, and deacons. It provides that the episcopate shall have its traditional powers and duties and that the succession of bishops shall be maintained. Every celebration of baptism and the holy communion will contain those elements which we

consider essential for their due performance. Confirmation and other sacramental rites will be available. Any usage connected with wording which has been permitted under our Prayer Book will continue to be permitted. Unusual care is taken to protect the Prayer Book against speedy and radical amendment, and congregations are assured the right to maintain their traditional wording as long as they so desire. In view of statements made by the Lambeth Conference and the Archbishop of Canterbury relating to the South India scheme, it appears that Episcopal clergy and people would continue to be in communion with the See of Canterbury. Episcopalians will forfeit nothing of their heritage if they enter into this union.

It is also fair to the Presbyterians. As we shall be able to teach from the Prayer Book, so they may use the Westminster Confession. Just as the episcopate is preserved, so is the ruling eldership, and with it the office of lay deacon and the parish council system by which the laity have a greater opportunity to take part in the spiritual government of the church. Not only is the episcopal succession preserved; so is the presbyterial, for ministers representing the presbytery will participate in the laying on of hands in consecrations and ordinations. The presbytery will assist the bishop in many pastoral and administrative functions, much as the standing committee does now. Although many congregations may wish to have the bishop confirm new communicants, it will be possible for a duly authorized presbyter to confirm, as in the Eastern Orthodox Churches. Presbyterian methods of worship, and the right of congregations to maintain them, are guarded as carefully as the Book of Common Prayer. What is extremely important to Presbyterians is that the Basis of Union does not repudiate their ministry and sacraments. Ministers of both Churches will be formally commissioned to minister in the United Church, while at the same time their

former ministry is explicitly recognized.

The proposed basis of union is not only in accord with the Bible, the Christian tradition, and the genius of the two Churches; it also takes account of the realities of the situation. If Episcopalians and Presbyterians are to unite, they must be ready to bear with one another. We must deal with each other as branches of the Holy Catholic Church in full good standing; the Episcopalian making no pronouncements against Presbyterian orders and sacraments, and the Presbyterian putting to one side those clauses in his Confession of Faith which offend many Episcopalians. Neither Church can be expected to condemn or repudiate its saints and founding fathers. We Episcopalians cannot demand Presbyterians to accept theories regarding the episcopate, the priesthood, and the sacraments which go beyond those doctrines which the Prayer Book explicitly demands. Nor can the Presbyterians expect the Episcopalians to teach the "parity of ministers," even though presbyters take part in consecrations. As we understand the philosophy underlying the proposed basis of union, it is this: The Churches are substantially one in the faith, and where they differ, the differences are not so serious that they need destroy the fellowship. We believe this to be true. Are the two Churches prepared to adopt this assumption and act upon it? Otherwise, we can see no prospect of union being achieved between the Episcopal and any other reformed Church in any foreseeable future. We say this because a plan of union between our Church and some other Protestant Church other than the Presbyterian might indeed differ in many details from this plan, but the underlying methods and assumptions would remain the same. Some day the Episcopal Church must decide what its reunion policy shall be.

That is not to say that the basis of union, as it stands, is perfect or complete. Much remains to be done in working out the governmental machinery. Both the Churches have a series of graduated councils or judicatories. The Presbyterian Church is a good example of a representative democracy in which the highest court has absolute legislative and judicial powers, and in which clergy and lay elders have equal votes. The Episcopal Church is, by contrast, weighted on the conservative side. It has many checks and balances,

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page fourteen

such as the device of voting by orders, and many powers are reserved to the bishops, to the clergy, and to the congregations. The negotiating groups have tried to write out a governmental plan which will combine the two. We have not, however, been able to settle whether the highest council should have two houses or one, how much power the lay and clerical orders should have, and what the functions of provincial synods should be. We have confidence that out of frank and friendly discussion will emerge a solution of these and other problems which will be mutually acceptable.

What the commission asks is modest enough. It is that the Church devote three years to the serious study of these proposals and then decide whether we should go ahead along these lines. We who sign this statement will be favorably disposed toward constructive amendments which will improve the proposed basis of union, and we expect to work for its final adoption because we believe it to be religiously sound and practically feasible.

Christian reunion has always been an urgent task. It is now, if possible, more urgent than ever. There is a world to be captured for Christ. The gospel must still be proclaimed to millions in all the continents and islands of the earth. We must stand against injustice and cruelty, and bear witness to the claims of justice, mercy, forgiveness, and other Christian principles in the relationships of individuals, families, classes, races, and nations. This is not a work which any existing Church can do by itself, least of all after this greatest war in history, when the world is disillusioned, suspicious, sad, and broken.

Twenty years ago the movement toward Church unity was greatly encouraged by the atmosphere of international cooperation which produced the League of Nations. Today the absolute necessity of understanding and peace is even more keenly felt, even though in the perplexing post-war period each economic group, political party, nation and Church is tempted to seek its own advantage. In this time of decision, we appeal to the Church to show the world the true way toward its unity. We trust that however great the discouragement and obstacles, the Episcopal Church will exhibit its true spiritual vitality by standing for the unity of Christians in a world which threatens to be torn apart by hatred and fear.

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THE WITNESS—August 8, 1946

Unique Music

Decatur, Ala. — A barbed wire fence provides music for St. Peter's mission here in the open country. An abandoned school house is used for weekly services. To this place of worship the Rev. E. M. Chapman takes an album of hymn records and an electric turn-table. Electricity is obtained from a nearby tenant house using two strands of barbed wire fence. The people say that the charged fence helps materially in keeping their cattle and horses out of the corn and cotton as well as improving the music for their services.

Supports Unity

Sweetbrier, Va. — The advanced conference of the province of Washington meeting here recently memorialized the coming General Convention to take favorable action in regard to organic unity with the Presbyterians.

Enters Politics

St. Louis—The Rev. Charles C. Wilson, rector of Grace Church here, has filed for the Democratic nomination for Congress in the 13th Missouri district comprising the north

end of the city to succeed Cong. John J. Cochrane, St. Louis progressive, who is expected to retire because of illness. Mr. Wilson, who is past president of the Missouri association for social welfare, has been active in supporting welfare projects. His work to finance the purchase of the Delmo Labor Homes from the Farm Security Administration, so that their occupants might own them, won him state-wide attention a year ago. He is still treasurer of the corporation controlling the Homes project.

Plan Campaign

Madison, Wis.—That rural clergy and lay leaders are alive to the needs of religion in the present day was amply endorsed by the annual national Episcopal conference on rural Church work which met here July 8-19. A drive to enlist clergy and an appeal to the people of all racial backgrounds in America were suggested among several recommendations. Changes were made in future plans for this conference. It was decided to have a rotating pol-

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icy of changing locations in three-year cycles among the several mid-western universities, the Madison conference to be used as a graduate training school to supply leaders for other regional conferences.

The conference emphasized Negro work, looking forward to a period when all clergy may have complete equality wherever they may be called upon to serve. A three-year certificate was given to the Rev. Granville Peaks Jr. of Virginia, the first time the award has been given to a Negro.

In addition to Mr. Peaks four other Episcopalians received certificates indicating they had completed the three-year course in training for rural Church leadership. They are the Rev. Messrs. Ethan Allen, Saugatuck, Mich.; Raymond Gayle, Bucyrus, Ohio; Charles Hawtrey, Waverly, Iowa, and Fred Raasch, Independence, Kansas.

Tries Unity

Brooklyn—A grass roots movement looking towards Church unity has been started by the Phi Sigma fraternity of Christ Church, Bay Ridge, N. Y. This is a national order for high school boys dedicated to service and fellowship in the Church, of which the Rev. Joseph H. Titus, rector of Grace Church, Jamaica, is chaplain. Recently the boys initiated a chapter in the Ft. Hamilton Presbyterian Church at Bay Ridge, this being the first group taken in outside the Episcopal Church. Additional Presbyterian chapters are being planned.

Churches Unite

Denver—After several months of careful planning and with the full approval of their vestries, three Episcopal Churches here have announced a united program of Christian education. The Church of the Ascension, St. Mark's, and St. Thomas' will co-operate in the use of a common curriculum and teaching methods. They will, at the same time, retain their

separate identities in administration. A cooperative course of study covering a period of the next five years has been outlined and is in preparation by the rectors of the three parishes. Three qualified instructors from the public schools will be employed. Adults, and particularly parents, will be invited to attend adult classes in each parish studying the same subjects on an adult level, and meeting at the same time with the Church schools.

"Jim Crowism"

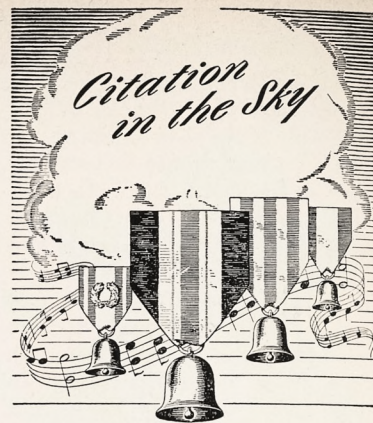
Silver Bay, N. Y. (RNS)—The greatest obstacle to the world-wide spread of Christian missions is the "Jim Crowism of the Church in the United States." The Rev. Charles T. Leber of the Presbyterian Mission Board declared here in a keynote address opening the annual Silver Bay conference on the Christian mission to the post-war world. "We must strip the Church of a hard and stubborn layer of pride and prejudice which reveals itself in a false sense of white superiority," said Leber. "It is too late to argue about racial segregation."

New Aide

New York—The Rev. Charles E. Fish, rector of Christ Church, Xenia, Ohio, will become assistant secretary in the National Council's youth division September 1. He has been editor of the Southern Ohio diocesan youth paper, *The Beacon*, and a member of the youth commission as well as of the religious education committee of that diocese. He graduated from Episcopal Theological School, Cambridge, Mass., in 1943.

Asks Expression

London (by wireless to RNS)—Efforts for Church reunion must be preceded by agreement among Free Churchmen that the issue is worth pursuing, Archbishop Geoffrey Francis Fisher of Canterbury declared here at the Methodist conference of



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Great Britain. He recalled that when he put the issue to the last annual meeting of the Free Church Federal Council, the only answer he got was from one man who described reunion as a "phantom or mirage."

Trains Nurses

Tokyo, Japan—St. Luke's College of Nursing here is being heavily drawn upon for nursing training and to provide nurses, according to Major Grace E. Alt, chief of the army's nursing affairs division. A council of nursing education has been formed, and a three-year demonstration school has opened headed by St. Luke's graduates, all of whom are Japanese.

Support Pastor

Port Huron, Mich. (RNS):—Ministers and laymen of the Detroit Methodist Conference have formed a committee to back the Rev. John Safran, minister of the Marysville church, who was discharged by his official board for opposing racial discrimination in a baccalaureate sermon at the high school. At a luncheon of the conference branch of the Methodist Federation for Social Justice, unofficial organization of ministers and laymen devoted to social action, a committee was named to wait on Bishop Raymond J. Wade, head of the Detroit Area, and the conference cabinet of district superintendents, to support Sa-

fran's denunciation of race discrimination in employment in the St. Clair River communities.

Unintelligent Restoration

London (wireless to RNS):—Many British cathedrals have been damaged by "unintelligent" restoration work, the Archbishop of York, declared in a sermon here. He said that "misplaced zeal has swept away much that was beautiful and valuable and replaced it by what is cumbersome, inappropriate and vulgar."

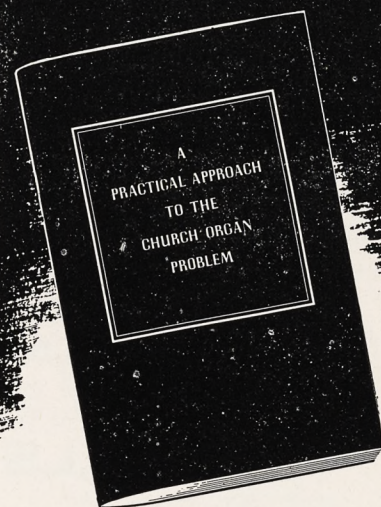
"Educated public opinion today," Dr. Garbett asserted, "is vigilant against repetition of disastrous past errors. Never in their long history have British cathedrals been more used than at the present time. They no longer stand apart from the dioceses, but are mother churches in reality as well as in name."

Labor Chaplain

Washington, D. C. (RNS):—Appointment by Bishop G. Bromley Oxnam of two ministers of the New York east conference of the Methodist Church as "chaplains to organized labor" was praised here by Frederick E. Reissig, executive secretary of the Washington Federation of Churches, and Frederick Brown Harris, chaplain of the Senate. The chaplains are the Rev. Charles G. Webber of Richmond, Va., and the Rev. Nelson H. Cruick-

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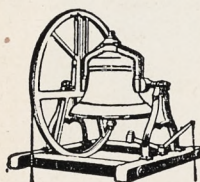
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page eighteen

shank of Washington, D. C. Both are active in labor circles. "We ought to wear a path to labor, just as we ought to wear a path to every organized group," Dr. Harris declared.

Adopts Church

Louisville, Ky. (RNS):—Members of Christ Church Cathedral here have sent the first of a regular series of food packages to their "adopted" Catholic parish of Moselle in the war torn vicinity of Metz, France. Clothes, seeds, and any other materials that may be used to help the community get on its feet are being sent.

Negro Leader

New York, N. Y.:—Appointment of Fenton B. Sands, a Negro, for work as an agricultural missionary in Liberia is announced by the Overseas department of the National Council. Recently separated from the Army in which he was an air corps instructor he hopes to leave for Liberia October 1. He received a degree in agronomy from Cornell university in 1942. His wife, a trained dietitian will accompany him.

Gets Rectory

Penacook, N. H.—St. Mary's Church here is rejoicing over the gift of a home given to it by Mrs. Mabel S. Locke to be used as a rectory.

All classified ads are 6 cents a word for one insertion; 5 cents a word for three or more. 50 cents added for keyed ads to cover postage and handling. Minimum cost for any insertion, \$1. Copy is to be sent to THE WITNESS, 135 Liberty Street, New York 6, N. Y.

CLERGY RETREAT

September 3-6, Adelynrood, South Byfield, Mass., under the auspices of the Brotherhood of the Way of the Cross. Conductor, Rev. Charles W. F. Smith. Cost, \$6.10. For reservation or further information write to Rev. Sherrill B. Smith, Superior, F. V. C., Swansea, Mass.

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THE WITNESS—August 8, 1946

BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

Mr. RICHARD SAVAGE
Layman of New York

As a regular reader of three Episcopal Church papers, including THE WITNESS, I am not only surprised but a bit shocked at the stress given to unity and the marriage canon. Are the leaders of our Church so lacking in vision that they are unaware that unless more vital matters are justly settled the 1946 General Convention may well be the last? THE WITNESS, practically alone of our papers, has urged better international relations, particularly with the USSR: civilian control of atomic energy; full production and employment, without which we will have another world depression leading to world war three. This is all to the good. But I have yet to see any indication that the Convention plans to give any leadership in these vital areas but is rather to concern itself solely with questions which might well wait until the human race decides whether or not it has the intelligence to so order affairs that it will remain on this planet. Mr. Truman in his address at the meeting of the Federal Council of Churches earlier this year declared that a true prophet is demanded for these times. Has the Episcopal Church such a prophet? If so I for one hope that he may speak with tongues of fire this coming month in Philadelphia.

* * *

Mr. A. H. TURNEY
Layman of Houston, Texas

I believe everybody recognizes the good work the Pension Fund does for our clergy. Those who criticize do so constructively, recognizing that the Fund has not yet accomplished the purpose sought at its inauguration: security for the sick and old. May I therefore make a few suggestions:

1. Until the Fund can pay a living pension to all, remove all restrictions about length of service in one parish.
2. Pay up from surplus, deficiencies in premiums for those delinquent from necessity and not choice (published figures indicate this would be a very small sum) thus allowing these men the current minimum instead of having the miserable \$50 a month for married men cut.

3. Let every bishop having retired men living in his diocese do his utmost to provide them with enough work so they can live and not barely exist, if unable to obtain secular work.

4. Let every parish provide a living wage for supplies. I know of cases that are disgusting, whether rector or parish bear the responsibility. For example, friends tell me of the omission of the Sunday early service and weekday services, seemingly so they can pay but a small sum for supplying one service a week.

The Rev. F. K. Howard (WITNESS, May 16) suggests a good plan. But how many rectors now having charge of such missions would be willing to relinquish the income from them? It is no good shutting our eyes to the fact that some of our clergy are out after every possible dollar.

Let us hope that something will be done

about this serious matter and that it does not end in just talk and letters.

* * *

Mrs. JOHN M. SWIFT
Churchwoman of Boston

I have come to expect important news stories on pages three and five of each number of THE WITNESS. Mr. Day's article in the July 25th issue certainly is not news, however important his opinion may be on the subject of unity. It is definitely an article rather than news. I hope you will follow your long established policy of presenting news in the front pages.

ANSWER: Correct. This number was devoted largely to the Episcopal Service for Youth, with very limited space for other material. We therefore varied from our usual practice of printing only news on pages 3-6 in order to present Mr. Day's timely article.

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To all the Readers of the **WITNESS**

Dear Friends:

I feel sure that you share my increasing concern about the present trends in world affairs and the lack of decisive influence on the part of the Christian Church. If not by any means a negligible factor, it certainly is not the vital force in the world of today that it should be—that it **must** be if humanity is not to sink back into the Dark Ages.

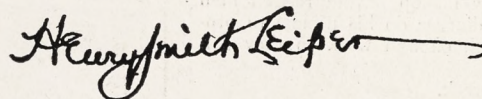
And yet we can show a real advance over the situation as it was at the close of the last war. At that time the machinery for making Christian unity real had not been found—now we have a network of cooperating Christian centers in various parts of the world and there are ninety-three non-Roman communions associated in the World Council of Churches. And the World Council, though still technically in process of formation, already has a record of fine work accomplished and a program-in-action which, if successfully carried out, should go a long way toward fulfilling the heart's desire of so many of us for a Christian world order.

The chief lack at present is a greater "spread" of the ecumenical movement among the multitude of believers, the men and women who form our Christian public. Too much of the responsibility and planning for the future is left to a handful of devoted pioneers. They resemble a detached company trying to hold a vital bridgehead with inadequate numbers.

There are three ways in which you can reinforce this united effort and help build it into the consciousness of millions of our fellow-Christians in America: by making a personal gift; by getting a group or society in your church or community to do so; or by securing a gift from the congregation of your church as a whole.

This letter is a frank request for your interest and support. It is only a feeble echo of Christ's plea for one-ness among those who love Him, yet I trust that it will not fall on deaf ears. Come and share **now** in this great enterprise, once described by Archbishop Temple as "the great new fact of our day."

Faithfully yours,



Executive Secretary

The American Committee for the World Council of Churches

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