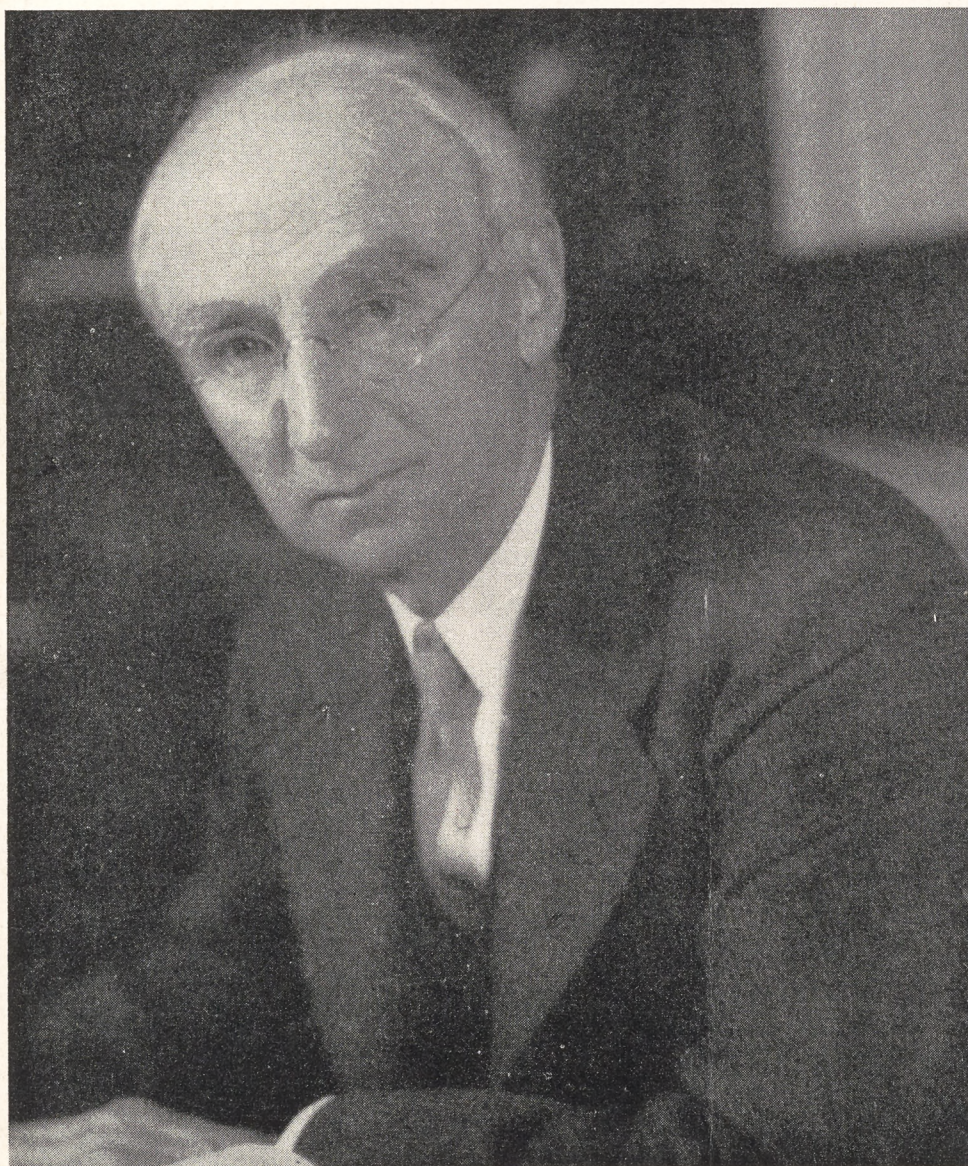


# The WITNESS

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FEBRUARY 27, 1947



PROF. HARRY F. WARD  
DEALS WITH RELATIONS  
WITH THE SOVIETS . . .

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## OUR RELATIONS TO RUSSIA



## 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.  
Open daily 7 A.M. to 6 P.M.

**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: 11:00 and 12:05.

**ST. THOMAS' CHURCH, NEW YORK**  
Fifth Avenue and 53rd Street  
Rev. Roeliff H. Brooks, S.T.D., Rector  
Sun 8, 11, 4. Daily 8:30 HC; Thurs. 11 HC., Daily except Sat. 12:10.

**THE CHURCH OF THE ASCENSION**  
Fifth Avenue and Tenth Street, New York  
The Rev. Roscoe Thornton Foust, Rector  
Sundays: 8 a.m. Holy Communion.  
11 a.m. Morning Prayer, Sermon.  
5 p.m. Evening Song and Sermon; Service of Music (1st Sun. in month).  
Daily: Holy Communion, 8 a.m. Tues., Thurs., Sat.; 11 a.m. Mon., Wed., Fri.  
5:30 Vespers, Tues. through Friday.  
This Church is open 11 day and all 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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FEBRUARY 27, 1947  
Vol. XXX. No. 11

### Clergy Notes

CURTIS, GILBERT G., formerly rector of Holy Trinity, Cincinnati, O., is now vicar of Christ Church, El Reno, Okla.  
GARNER, WILLIAM, formerly rector of All Saints, Hoosick, N. Y., has retired and is now living at 2211 29th St., Galveston, Texas.  
HEMSLEY, GILBERT V., formerly rector of St. Paul's, Oxford, N. Y., is now rector of Emmanuel, Adams, N. Y., and Zion Church, Pierrepont Manor, and in charge of Christ Church, Ellisburg.  
LAIRD, WILLIAM H., rector of St. Paul's, Charlottesville, Va., becomes rector of St. Peter's, St. Louis on April 1st.  
MULLIGAN, JOHN M., formerly chaplain at Salisbury School, becomes rector of All Angels, New York City, on March 23rd.  
ONSTAD, GALEN H., formerly rector of St. Luke's, Bartlesville, Okla., is now rector of St. Andrew's, Amarillo, Texas.  
PIKE, JAMES A., on the faculty of General Seminary, has accepted the rectorship of Christ Church, Poughkeepsie, N. Y.  
PLANKEY, JAMES G., formerly rector of Trinity, Seneca Falls, N. Y., became rector of the Advent, Chicago, February 19th.  
POUND, J. PRESLEY, formerly rector of Trinity, Macon, Mo., becomes rector of St. James, Del Rio, Texas, March 15th.  
ROBERT, FRANK W., assistant at Holy Nativity, New York, becomes vicar of St. Andrew's, San Mateo, Calif., March 1st.  
VAN WINKLE, E. KINGSLAND, formerly rector of St. Luke's, Worcester, Mass., was instituted rector of Calvary, Utica, N. Y. this month.  
WITSELL, WILLIAM P., rector of Christ Church, Little Rock, Ark., since 1927 has resigned, effective October 15th.

Who will pray for the repose of your soul?

**THE GUILD OF ALL SOULS**  
is composed of communicants of the Anglican Church pledged to pray for the repose of the souls of departed members and for all the Faithful Departed and to promote the celebration of Requiem Masses with proper ceremonial and vestments.  
For further information, address the Superior General

THE REV. FRANKLIN JOINER, D.D., Philadelphia 3, Pa.

## SERVICES In Leading Churches

**CHRIST CHURCH CATHEDRAL**  
Main and Church Sts., Hartford, Conn.  
Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.  
Weekdays: Holy Communion—Monday and Thursday, 9 A.M.; Tuesday, Friday and Saturday, 8 A.M.; Wednesday, 7:00 and 11:00 A.M. Noonday Service, daily 12:15 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 Wednesday and Holy Days, 12:00 noon, Friday, 8 a.m. Intercessions Thursday, Friday, 12:10; 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

**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.

**CHRIST CHURCH, BALTIMORE**  
St. Paul and Chase Streets  
Rev. H. Fairfield Butt, III, Rector  
8:00 A.M. Holy Communion  
9:30 A.M. Radio Broadcast—WCBM  
10:00 A.M. Bible Class  
11:00 A.M. Sunday School  
11:00 A.M. Morning Service and Sermon  
Thursday, 10:30 A.M. Holy Communion.

**CHRIST CHURCH IN PHILADELPHIA**  
Second Street above Market  
Cathedral of Democracy  
Founded 1695  
Rev. E. Felix Kloman, S.T.D., Rector  
Rev. Peter M. Sturtevant, Associate Rector  
Sunday Services: 9:30 and 11 A.M.  
Church School: 10:00 A.M.  
Weekdays: Wed. noon and 12:30.  
Saints' Days: 12 noon.  
This Church is Open Every Day

**CALVARY CHURCH**  
Shady & Walnut Aves.  
Pittsburgh  
The Rev. Lauriston L. Scaife, S.T.D., Rector  
Sundays 8, 9:30, 11:00 and 8:00.  
Holy Communion—Daily at 8 a.m.  
Fridays at 7:30 a.m.  
Holy Days and Fridays 10:30 a.m.



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## Religious Education Leaders Stress Family Unit

*Communities Throughout the Country Enrolled More than Two Million in Weekday Programs*

By Philip C. Landers

**Grand Rapids, Mich.:**—New emphases on family-centered religious training, lay leadership and educational evangelism were major themes of Christian education programs adopted at business sessions of the International Council of Religious Education in annual meeting here, Feb. 13-15.

Representatives of 40 Protestant denominations and of 32 state councils of churches and Christian education, attending the meetings of the Council heard the general administrative report which was presented in the absence of Roy G. Ross, because of illness, by the associate secretaries. Ross declared in the report: "Christian education forces are determined to provide the home with as much support as they can as means of helping parents in their work of Christian education. . . . In cooperation with the Federal Council of Churches, the International Council of Religious Education is conducting 13 four-day missions during 1947, in which nationally known religious leaders are helping local churches enlist and train lay workers for educational evangelism."

Former Governor Harold E. Stassen of Minnesota, president of the convention of the International Council, arrived by airplane from New York to attend the annual meeting of the board of trustees. In a press conference he stated: "The upsurge of religion in this nation since the war, and the work of national religious organizations in promoting the cause of Christianity will provide a better moral foundation and a sound basis for the support of the United Nations by the United States."

Religion, Mr. Stassen added, will play a large part in preventing a third world war, and future relations of this country with Russia

will depend to a large extent on future growth of religious freedom in Russia.

In commenting about the need for further Christian education of children and youth in this country, Mr. Stassen said: "Children are handicapped by a postwar lack of moral values. A method of weekday religious education should be used throughout the country, with local communities deciding upon the basis for such teaching."

Two thousand two hundred communities enrolled more than 2,000,000 boys and girls in weekday programs of religious education last year, Ross pointed out in his report to the Council. At the same time, 590 community training schools for church school workers were held and there was a record-breaking attendance at summer religious training conferences.

Guidance for the total future program of Christian education in the United States and Canada is contained in the final report of the committee on the study of Christian education which was presented to the Council at its business session. The report was prepared by a committee of 60 scholars, of which Paul A. Vieth of New Haven, Conn., a professor of Yale Divinity School and chairman of the Council's commission on education program, was chairman.

Presented for the first time at this year's meeting was the chapter in the study on the "Community approach to Christian education." Other chapters were presented at the annual meeting in 1946. A final chapter on the "Structure and function of agencies of religious education" was received and referred to member agencies for further study.

"Churches of any American com-

munity have a responsibility for relating the basic concepts of freedom and democracy to the ongoing process of community life," the Study committee stated in the chapter on the community. "The church is concerned with community life because there is need to resolve the tensions arising in social living which require a spiritual ministry for their resolution."

"Interchurch cooperation (in the community) is indispensable for interpreting fully the meaning of world Christianity to the community. . . . The challenge of secular trends in public education makes it urgent that the churches and synagogues engage in bold experimentation with new patterns of relationships between the public schools and the churches of a local community," the report continued.

In the field of political activity in the community, the study states: "For the Protestant church, the end of political activity is not to gain some special privilege or power for the Church, but the spiritual, moral and social welfare of the community

### STUDY GROUPS

\*\*Insofar as possible the articles in THE WITNESS will follow the order of the chapters in the book *Christianity Takes a Stand* (Procurable by sending 30c to THE WITNESS, 135 Liberty Street, New York 6). However since those who are to contribute are extremely busy men there may be one or two weeks when the order is changed. Thus this week the article is on Relations to Russia, with Mr. Stassen's comments on Sumner Welles chapter on United Nations following in the issue of March 6th. Unless things beyond our control upset the schedule, the WITNESS articles will appear as follows:

March 6: Harold E. Stassen on United Nations.

March 13: Prof. F. W. Foerster on Treatment of Ex-Enemy Nations.

March 20: Prof. Louis Ridenour on The Moral Meaning of the Atomic Bomb.

March 27: Dr. Max Yergen on Minorities.

April 3: Carey McWilliams on Japanese Americans.

April 10: Philip Murray on Full Employment.

April 17: The Rev. Stephen F. Bayne Jr. on Man and the State.

April 24: The Rev. Frederick C. Grant on The Duty of a Christian.



as a whole. To achieve this end, it is neither desirable nor necessary for the Church to act in any other capacity than as a moral force in the community."

Dr. Fleming James, for the past 10 years professor of Old Testament and dean of the Divinity School, University of the South, Sewanee, Tenn., was appointed executive secretary of the Old Testament Section of the Standard Bible Committee by the Council. Revision of the Old Testament by the Standard Bible Committee now is approaching final stages of preparation, and it is expected to be released in 1950.

## BISHOP LANE BARTON INSTITUTED

*Bend, Oregon:*—Bishop Lane W. Barton was instituted third bishop of the district of Eastern Oregon at a service held here at Trinity Church on February 10th. There were three other bishops present: Bishop Huston of Olympia, Bishop Walters of San Joaquin and Bishop Lewis of Nevada. The Rev. James Leach represented the diocese of Colorado and the diocese of Idaho was represented by the Rev. F. V. C. Ward. The sermon was by Bishop Lewis of Nevada who stressed the need for greater work in the mission field.

There was a reception in the parish hall following the service when over 200 people gathered to honor their bishop.

A clergy conference was held in connection with the service, with Bishop Barton meeting with all of his clergy for a full day of discussion of various projects. Summer camps were planned, with the juniors in charge of the Rev. H. E. Parrott and the senior school under the leadership of the Rev. Fred Wissenbach. There was also discussion of advancing the work in the mission fields of the district, with plans made for full time work in Langell Valley, Hermiston and the Wallowa areas.

## TRANSFER WORK TO U. S.

*New York:*—In the Cathedral of St. John Baptist, Belize, the pastoral care of thousands of Anglicans in Central America was formally transferred from the Church of England to the Episcopal Church, following the execution of a proclamation of transfer dated January 21, 1947.

This was the culmination of the

action of General Convention in September, resulting in our assuming responsibility for the half of Panama lying towards North America, and all of Costa Rica and Nicaragua. The formal transfer was made by Bishop Douglas J. Wilson, and the recipient of the transfer was Bishop R. Heber Gooden of the missionary district of the Panama Canal Zone, to whose jurisdiction the new territory is added.

The document of transfer was executed by the Presiding Bishop



*Bishop Carruthers of South Carolina was the preacher at the services opening the noonday services held in Lent in Charleston*

and Bishop Gooden for the Episcopal Church, Archbishop William George Hardie of the West Indies, and Bishop Douglas J. Wilson of Honduras.

## HERMAN TALMADGE'S PASTOR RESIGNS

*McRae, Ga.:*—The Rev. Joseph A. Rabun is the pastor of the Baptist Church here where Herman Talmadge is a member. He went to Atlanta recently and appeared before the state Senate committee to oppose the white primary bill as undemocratic. So eleven of the thirteen deacons of the church wired Talmadge that the views expressed by their pastor did not represent their own. So Rabun submitted his resignation but a number of them have told him that they do not want to accept it.

The pastor, a former marine corps chaplain who saw action in the Solomons, said it seemed odd that some persons would permit in state

affairs moral lawlessness which they would not approve locally. He defended his right to hit at wrongdoing wherever he finds it and said that "some would have the pastor submit in writing his every sermon before he delivers it. Some want a pastor to preach for them instead of to them."

Outspoken in his criticism of racial discrimination, he led a move at the convention of his Church last fall which resulted in a resolution denouncing the late Eugene Talmadge's "white supremacy" campaign.

## LUNCHEONS SERVED AT TRINITY

*Boston:*—Working people who attend Lenten services at Trinity Church here will be able to have lunch in the parish library. The novel plan, calling for a quick, inexpensive meal, started the day after Ash Wednesday and will continue from Monday through Friday each week during Lent. The Rev. Theodore P. Ferris, rector, has made the arrangements so that working people attending Lenten services may have lunch and be back at their desks within the hour usually allotted at noon.

## CHURCH SPONSORS CONFERENCE

*Princeton, N. J.:*—Under the chairmanship of the Rev. Robert D. Smith, social service secretary for the diocese of New Jersey, an all-day conference of the New Jersey Council for World Organization was held here on February 18. Speakers dealing with the economic responsibility of the United States, our food commitments and our responsibility to displaced persons were Prof. Max Gideonse of Rutgers, Prof. Winfield Riefler of Princeton, Mr. Charles D. Coe, president of Farm Research, Inc., and Mr. Allen Burns of the Citizen's Committee for Displaced Persons.

## BISHOP HUSTON GETS GIFT

*Tacoma, Wash.:*—Bishop Huston of Olympia was presented with a check for \$5,000 as a gift from the people of the diocese at the dinner which closed the two-day diocesan convention. The guest speaker at the convention was Bishop Hines, coadjutor of Texas, who challenged Christians to fight secularism.



# Western Bishops Hold Meeting To Discuss Problems

*Say the Church Has Failed in Extending Its Work in Missionary Fields of West*

**By Robert B. Gooden**  
Suffragan Bishop of Los Angeles

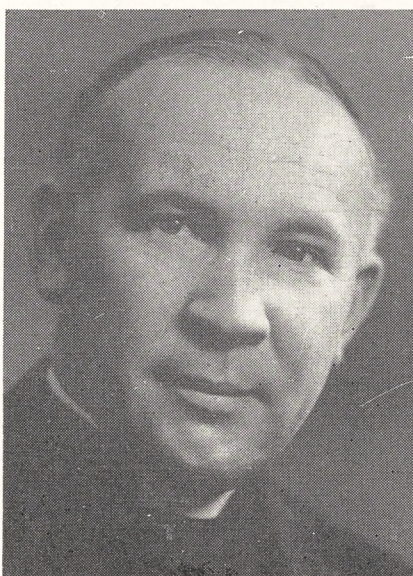
**Boise, Idaho:**—Deploring the failure of the Episcopal Church to fill vacancies in existing organized work; its failure to extend its ministry to new areas of greatly increased population; and its complacent acceptance of a norm of a total of approximately five thousand active clergy when at least 10,000 are needed to meet present opportunities for service, the Episcopal bishops and delegates from eight western states of the province of the Pacific, meeting in a three-day planning session, February 12, 13, 14, at the Bishop's House, headquarters of Bishop Frank A. Rhea, of Idaho, took decisive action toward providing increased numbers of rurally-trained ministers for the Western area.

Action taken called for the appointment of an instructor in rural work to the faculty of the Church Divinity School of the Pacific, Berkeley, Calif., who will also direct student field work in the western states. Further action included the endorsement of Washington State College, Pullman, Wash.; Oregon State College, Corvallis, Ore.; and the College of Agriculture, University of California, Davis, Calif., as the land-grant colleges where systematically chosen clergy and women Church workers will be enrolled each year in refresher courses on rural Church and rural community life; the placement of seminary students from Eastern schools in accredited fields for receiving supervised rural Church experience; adoption of a policy for mileage travel allowance for clergy sufficient to cover cost of travel and replacement of cars; the approval of a program to reach isolated families by correspondence, radio and evangelical and Bible teaching institutes.

The meeting was under the chairmanship of the Rev. Clifford Samuelson, associate secretary for the division of domestic missions, who stated that the National Council and the General Convention has made available \$62,150 for the current year for rural Church advance.

A large part of this money will be used in the western area if sound plans are developed for rural Church extension.

Attending the planning session, which was called by the provincial commission on rural work, through the Ven. W. F. Bulkley, Archdeacon



*Bishop Frank A. Rhea of Idaho was the host of western Church leaders at important conference*

of Utah, chairman, were Bishop Rhea; Bishop W. F. Lewis of Nevada; Bishop S. Arthur Huston of Olympia; Bishop Sumner Walters of San Joaquin; Bishop Stephen Clark of Utah; the Rev. Edward Slater, representing the Bishop of Spokane; the Rev. Perry Smith, representing the Bishop of Oregon. Also attending were the Ven. Norman L. Foote, Archdeacon of Montana, who reported on a new policy for mission work in that jurisdiction growing out of a recent survey of the state; and the Rev. David Clark, superintendent of the Good Shepherd Mission, Fort Defiance, Arizona, who discussed the relationship of the Church's Indian work to rural work.

Other steps toward strengthening the ministry of the Episcopal Church in rural areas will be pre-

sented to the annual synod of the Province of the Pacific, to be held in Medford, Oregon, April 30-May 3. Special emphasis, according to the findings of this session, will be placed on trying to get the Episcopal Church to overcome its lack of ordained leadership to meet the immediate needs of the nation and the Church.

## URGE UNDERSTANDING OF SOVIETS

**Lynchburg, Va. (RNS):**—Resolutions asking "spiritual rearmament" against war with Soviet Russia and opposing federal appropriations for parochial schools were adopted unanimously at the annual meeting of the Virginia Council of Churches here. The resolutions on Soviet-American relations urged member churches to become fully informed about Russia, to guard carefully against promoting war by loose talk and to demonstrate by positive practice of Christian principles and extension of democratic freedoms the superiority of the American form of government.

The resolution on parochial schools provided: "That our secretary transmit to the Congressmen and the Senators from Virginia and to the committees before which hearings are to be held, the protest of this body against the appropriation of federal funds to parochial schools for any purpose whatsoever."

The Council asked Congress' Un-American Activities Committee to be as assiduous in its investigation of the Ku Klux Klan and the Columbians as it has been in pursuing subversive Communist groups. Both the Klan and the Columbians were attacked as being Fascist.

## HARDSHIP FACES CLERGY

**London (wireless to RNS):**—Church members are faced with the responsibility of keeping clergy salaries up to "tolerable" levels in the face of current financial difficulties, the Archbishop of Canterbury declared at spring sessions of the Church of England Assembly here.

"Despite all done by the ecclesiastical commissioners, Queen Anne's bounty, and other central bodies, in recent decades to keep clergy incomes up to just a tolerable level," Dr. Fisher said, "there is a fresh and grave deterioration in their condition."

The Archbishop disclosed that this



year 7,300 benefices which have local loans among endowment stocks will lose 49,500 pounds (\$198,000). He said it is possible that next January, under the transport bill, an additional 1,500 benefices holding railway stocks will lose a total of 41,500 pounds (\$166,000) yearly.

"At the same time," he warned, "the clergy will have to bear a steep rise in the cost of living, a high level of taxation, and heavy increases in rate contributions under the national insurance act. What was before just tolerable has become intolerable. There is no margin in clerical incomes to meet these demands, and the future prospect for most clergy is desperately hard."

Declaring the situation cannot be met by recourse to central funds, Dr. Fisher asserted that the responsibility for clergy maintenance must therefore fall on Church members. He added the clergy should be kept out of efforts to raise funds, which should be done "by the laity going to the laity."

## EPISCOPAL SERVICE FOR YOUTH

*New York:*—Young people's need of a sense of values in the confusion of modern life was described by Mark McCloskey, a churchman and New York City board of education director of recreation and community activities, at the annual meeting of Episcopal Service for Youth, which took place February 13 and 14. "A terrific lot of kinetic energy is thrown loose on the world today," Mr. McCloskey said. "The pace of our time is a destroying thing. New kinds of problems grow out of the machine age, with its motor cars, movies, radio. Parents are not too well settled themselves. Young people have great capacities but they need a patient teaching of values, and they need to be given a sense of belonging."

Black market activities in babies, exploiting the mothers for financial gain, contrasted with the thorough study and activity carried on by reliable social agencies for the permanent good of parents, children and foster parents, were discussed by Miss Dorothy Hutchinson, associate professor of child welfare, New York School of Social Work.

Casework as part of the healing ministry of the Church was discussed by the Rev. Thomas J. Biggam, Jr., instructor at the General Theological Seminary, New York.

General discussion brought out convictions that the difference between secular casework and Church casework is partly a difference of emphasis but also that the Church has a different foundation to work from, and a different aim.

Study homes, centers where study, diagnosis and treatment, corrective and preventive, are carried on continuously for adolescents, were described by Mrs. Aileen Burton, Community Service Society, New York, and Mrs. Ann Boyce Harris, Girls Service Bureau, Philadelphia.

Problems of finance and personnel



*Maury Maverick, Episcopalian, has spent recent years fighting for the small business man in Washington. He has now declared his intention of again seeking election as the mayor of San Antonio*

were presented in discussions led by Miss Helen Olmstead of Buffalo, chairman of the national personnel committee, and the Rev. Jonathan G. Sherman, Bellerose, New York. Mr. Sherman had a panel whose members were the Rt. Rev. Theodore R. Ludlow, suffragan bishop of Newark, Miss Ethel Van Benthuyzen of Albany, Mrs. Joseph Higgins, Chicago, and the Rev. John K. Mount, Jr., Baltimore.

The national executive, Miss Edith F. Balmford reported a continued increase in the demands made upon the society; personal and family readjustments, especially among young people, are numerous and acute, Miss Balmford stated.

## DRAMATIC SOCIETY IN DIOCESE

*Detroit:*—A dramatic society, known as the Vesper Players, is making increasing contributions to

the life of the diocese of Michigan. Under the direction of two churchmen, John Booty and David Farlow, it is staging benefit performances in many areas for the department of missions and for local parishes. It has already staged "Cinderella," the proceeds of which have gone toward the building of a new summer chapel. Plans are now being made to produce "Cinderella" again for the benefit of St. John's Church, Wayne, and to give Bernard Shaw's "St. Joan" in Ann Arbor, Michigan. The local church sells the tickets, and 60% of the proceeds go to the church.

Notices were sent out by the Vesper Players to all of the young people's fellowships in the greater Detroit area asking that all young people interested in acting and in the production of plays make contact with this growing organization.

## SEEK TO CONVERT COMMUNISTS

*Geneva:*—The World Council of Churches held a conference here to discuss methods of converting communists to Christianity. It was attended by Protestant leaders from fifteen countries. Pastor Jean Lasere of France, one of the speakers, urged churches to "turn the communist cell technique backwards" and bore within communist circles. He said that communism and Christianity can find meeting points in common ideals of justice, brotherhood and mutual service, but declared that "there is the inevitable clash between communism and Christianity over the ideas of love and forgiveness and the meaning of the cross. Forgiveness is considered by communists to be weakness. Like the Nazis, they worship heroism."

The Rev. J. H. Cockburn of England, director of the Council's department of reconstruction and interchurch aid, was elected chairman of the conference and Edgar G. Homrighausen of the Federal Council of Churches in the U. S. was made first vice-chairman.

## BISHOP SHERRILL THE SPEAKER

*Trenton, N. J.:*—Presiding Bishop Henry K. Sherrill was the speaker at a service held here the afternoon of February 23, under the auspices of the Churchmen's Association of the diocese of New Jersey. The service was held in the War Memorial Building which was packed with men and boys from parishes throughout the diocese. A buffet supper followed the service.



## EDITORIALS

### *Was Our Lord a Snob?*

THE Gospel for the Second Sunday in Lent is hard reading for those Christians who hate discrimination on the basis of race, unless they assume, as they well may, that Jesus spoke to the Syrophoenecian woman with a twinkle in his eye. If there were any discrimination there it was going to be on the basis of her possible lack of understanding. He had no time in his three short years to act as a wonder worker among those whose gratitude would impede the true spiritual purpose of his ministry. Thus when his healings had been purely physical he said, "Tell no man"; when they had an element of forgiveness of sins he said, "Go show yourself to the priests."

The woman understood his twinkle and his point and thus he could help her. But he was not always so tentative in his dealings with people. That is why he knew that his time was going to be short.

Our Lord seems to have had two rules of discrimination. He sought the company only of those he could help spiritually. He was not polite to those who thought themselves better than others.

We might do well to practice both these rules this Lent, especially with those of our acquaintance who make a hobby of preaching race hate. The Christian ideal of brotherly love is not the same as the weak, wet, wobbly legged, would-be amiability of small puppies and inebriates.

### *Demonstration Also*

THE word of God is not only for proclamation but also for demonstration." This quotation from the address of Joseph F. Fletcher at the Lincoln Day luncheon of the Church League for Democracy merits thoughtful consideration by Christian bodies in general and the six thousand or more parishes of the Protestant Episcopal Church in particular.

The word of God has been preached for something over four thousand years and Christianity has been proclaimed from the housetops for about two thousand. The times and places where the

Christian way of life has been the accepted way have not always coincided with the greatest eloquence and the largest audiences. We are reminded of the old saying that "What you are speaks so loud that I can not hear what you say."

The CLID since its organization has believed in both proclamation and demonstration. There have been many who would assist when it was time to proclaim but they have frequently been a lonely band when it was time to demonstrate. The Church owes a great debt to the gallant few—and there are some of them in every parish—who are not content with their mission unless it in-

cludes the active witness of demonstrating their support to those causes and individuals who stand firm in their opposition to political, social and economic injustice.

### *Hats Off Department*

IN ATLANTA last week a layman said to us: "I have never been so proud of my Church as now. Bishop Walker just preached a good sermon on the doctrine of man and divine judgment to the boys up there in the state house. I actually glowed in appreciation and pride. Then the papers carried the story that the clergy of the other diocese, led by Bishop Barnwell, unanimously condemned the 'white primary' bill, and he personally came to Atlanta and presented it to the senate committee. No wonder I am proud of my Church."

To a man the clergy of both dioceses in Georgia have opposed the bill which would effectively take the vote from both Negroes and poor white folks. Several of the clergy, including both Bishops, have testified at the hearings.

In the midst of the tensions that grip the state it took positive courage to make such a witness for Christianity and democracy. So we join our layman friend in saying that we, too, are proud, and we express our thanks to Bishop Barnwell, Bishop Walker and their clergy for the great service they have rendered the Church and the cause of democracy.

### "QUOTES"

IT IS FOOLISH of the Church to try to make an assistant Sunday school secretary out of a twenty-year-old who has been trusted with a \$200,000 bomber over Europe. Instead the Church must demand that he be as expendable for Christ as he was for the government. Many veterans have returned with a definite sense of mission only to discover that the Church is playing at the fringe of life. They want the Church to stand up and fight sinister forces instead of proving helpless.

—Richard E. Plummer  
Director of Adult Education  
Presbyterian Church



# Our Relations to Russia

by Harry F. Ward

*Professor Emeritus of Union Seminary*

PROF. NIEBUHR'S attempt to improve our relations with Russia begins with a somewhat lengthy account of the difficulties in the undertaking and ends with only scant hope for their removal. At two of the points of conflict discussed we are given much needed positive directives. One to destroy the dogmatism which says that capitalism and communism cannot live in the same world. The other to lessen self righteousness on both sides. At the point of immediate danger—political-military strategy—the rather vague final counsel is apparently contradictory. "We must actually be willing to risk some immediate securities for the sake of establishing a greater degree of trust." But this involves the kind of strategic bargaining that will, we have been told, "always tend to incite, rather than allay, apprehensions because it assumes an ultimate conflict." On the basic question of totalitarianism we are given only tentative advice: "We may have to cease challenging some aspects of Russian rule in Eastern Europe, even though our democratic conscience is outraged."

The unstable and unethical nature of these two major conclusions requires us to ask whether the opposing forces and their relations have been correctly described; whether any essential factors have been left out of the picture; whether there is any other approach with more promise of overcoming the formidable difficulties in the undertaking.

The necessary task of destroying the "dogmatism" that says capitalism and communism cannot live in the same world is described in terms of dealing with a "Marxist dogma" in Russia and with "circles in America as fanatically devoted to the 'free enterprise system' as Russia is to communism." The actual situation is the opposite. In the Soviet Union the "dogma of an irreconcilable conflict" lost its vitality when Trotsky's policy of the "continuing revolution" was defeated, received its death warrant when Bukharin lost his philosophical leadership and, when he later lost his life for treason it gave up the ghost, to linger only among a few Marxist fundamentalists. Stalin's recent assertion to Elliot Roosevelt that capitalism and communism can live together is the third time within a year he has said that to foreign questioners. It is not merely his opinion. It is the collective decision of the Polit-Bureau, the Cabinet, and the philosophers' brain trust which is required to hold conferences on national policies

before they are decided. This policy is based on the view that the inescapable struggle between declining capitalist and rising socialist society can be prevented from developing into more war, as the struggle between the feudal order and the capitalist order could not. The condition is that the democratic elements in capitalist society overcome its imperialist tendencies. That is why the Soviet government is supporting democratic forms of state capitalism in liberated countries and not trying to enforce a socialist economy. Out of bitter experience Soviet leaders have gained historical perspective.

In this country devotion to the "free enterprise system" is certainly not limited to fanatical circles. Preservation of that system is the proclaimed aim of all our political leaders—progressive, conservative and reactionary. Extension of that system is now a major objective of our foreign policy. Hence we are faced not merely with dogma, but with an imperative emerging from the nature of our economic system, to conceal whose identity the phrase "free enterprise" was coined by propaganda experts. That element is monopoly control which has now become dominant in finance and basic industry. It is a powerful source of the idea that war with Russia is inevitable because the increase of Soviet influence threatens its dominance and hinders its expansion.

Here we come face to face with a factor which gets only a few passing references in Prof. Niebuhr's discussion. It is the nature of two opposing economic systems and their respective influence upon the policies of the U.S.A. and the U.S.S.R. upon whom the present fate of the world depends. In one glance at this factor the Soviet economy is called a "consistent collectivism" in contrast to a "consistent laissez faire." This means consistent state control against consistent hands off. Neither one nor the other exists anywhere today except in the minds of writers who work too much with ideas and too little with facts and moving forces. One glimpse at the Soviet Constitution of '36, a day's reading of the Soviet press, or any article on its economy, will show three forms of

This is a critical appraisal of the chapter with the same name in *Christianity Takes a Stand*, which may be purchased by sending 30c to THE WITNESS, 135 Liberty Street, New York 6, N. Y. Dr. Ward has made two extended visits to the Soviet Union for study; one for an academic year. It resulted in the book, *In Place of Profit*, the only study of Soviet incentives to be published in English. It was brought up to date and republished with the title, *Soviet Spirit*, in 1944. Dr. Ward also published the first analysis of the 1st Soviet Constitution of 1919 in this country and has been a lecturer and writer on Soviet life ever since.

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socialist enterprise and property—state, cooperative and private; also a combination of three groups in the administration and in the unifying control of the economic plan—government officials, technical experts and managers, workers. The Soviet Union is prepared by experience to take part in developing the world community which will, as Prof. Niebuhr states, have to be pluralistic. But, to be able to progress, it will have to be held together by a unifying principle, as the Soviet Union is.

Prof. Niebuhr's proposal to lessen the self righteousness that is indeed "one of the fruitful causes of friction" fails to realize the possibilities of his religious insight. It tends to encourage the attitude of moral superiority it seeks to remove because it sees us as "slightly less self righteous" than the Russians. Is that a correct comparison? Where in their record is there any of the hypocrisy shown in our pretense of holding the atomic bomb as a trust? Or in our notes about free elections in Eastern Europe after our record in the deep South, our behaviour in Korea, our complicity in Greece? The Soviet people have an equally flaming scorn for the moral platitudes that adorn the speeches and reports of our representatives in the United Nations. Soviet criticisms of us are sometimes exaggerated but always concrete. Their attitude of superiority is rather a sense of the rightness of their system than a claim of righteousness; for example the claim that it is more democratic than ours. This is not a matter of moral attitude but, of facts, one way or the other.

**PROF. NIEBUHR** recognizes that Russian Communists are not morally cynical, that they do not worship power for its own sake. Yet his one specification in the charge that they are more self righteous than we is that, according to their communist religion, "a nation which has gone through a revolution is not imperialistic and is free of all the vices of lust for power which other nations betray." This assertion is as unfounded as their pretension would be if they indulged in it. Their claim that they are not imperialist is based on the nature of their economic system. The basis and aim of imperialist power is the exaction of economic tribute, whether it be by the loot of conquering armies, by trade for all the profit the traffic will bear, or by acquiring natural resources and cheap labor through investment expansion. The Soviet assertion is that their economy removes the main source of imperialism in the modern world, the need to export goods, machinery and capital for profit, and to search for cheap labor in other lands.

They also point to the fact that all the races and nationalities which come into the Soviet Union are given equality of opportunity—political, economic,

cultural, social. Prof. Niebuhr mentions the strategic reason behind the Soviet request for a trusteeship over Libya. Their press mentioned another. They said they wanted to show that a socialist nation could bring backward peoples to complete independence quicker than capitalist nations had done.

Instead of thinking they are "free of all the vices of lusts for power" one of the aims of the Soviet educational system, and of their practice of "self criticism," is to prevent the development of the tendencies to power inherent in the individual. For the checking of those inherent in state, nature and political life they have successively developed various devices that are impossible in capitalist society.

The imperialist element in our present economic expansion is being concealed by the phrase "freedom of economic opportunity," because if its real nature is seen the democratic conscience of the American people will be roused against it. Hence Prof. Niebuhr's effective use of Paul's injunction: "Whosoever thou art that judgest, thou thyself doest the same thing," needs to be turned more powerfully upon our nation. To be effective the ethical know-how of Jesus needs to be added, about the mote and the beam, the speck of dust and the splinter. Even if it is a case of two splinters the only way we can see clearly enough to help the other fellow is to start getting rid of ours.

This ethical method of Jesus needs to be used also in the conflict arising from "political-military strategy." Here again the picture given us is incomplete. The generalization that each side is "planning unilateral systems of defense," and so is equally responsible for hindering the building of mutual security leaves out too much. Surely the Soviet Union is no such potential threat to our security as we are to theirs. Our correspondents agree there is no psychological preparation for war there as there is here. The Soviet Union could not fight an offensive war against us. It is not a naval power. Its reduced military budget provides only for defense of the home land. Our stockpiling of bombs, experiments in long flight bombers and self guided planes, our research in deadly bacteria prepare for the offensive war these weapons call for. Our far-flung bases are defensive only in relation to our expanded investment areas. A pipe line from Saudi Arabia to the Mediterranean has become, even to Prof. Niebuhr, "our life line."

He recognizes that the Russians are not aggressive as the Nazis were, that they "need peace not war," that if they get into war "they will stumble into it while seeking security; and so will we." The difference is that with us security for hearth and home is being transformed into security for the kind of investment expansion that in the end



has no protection against the union of the needs of the people with the principles and examples of socialist society. Experience has shown that no weapons no matter how deadly; no wars no matter how successful, can win anything for our type of economy but more debt, more bankruptcies, more unemployment. To win security, for ourselves and for others, we have to follow the path on which we are now turning our back by our actions on relief and food . . . the path of United Nations planning and action for world-wide economic development according to the aims and principles set forth in the Atlantic and UN charters, and before them in the declarations of our Churches.

**A**CROSS that path Prof. Niebuhr puts an impassable barrier when he accepts and repeats the propaganda phrase which classifies the Soviet system as another "totalitarianism." If that is true the effort to get collaboration between the United States and the Soviet Union to establish security and peace is doomed to failure. The only possible foundation for that great undertaking is the continuing extension of democracy; and between democracy and totalitarianism there is indeed irreconcilable conflict. By its nature, and the law of self preservation, each is compelled to seek the ending of the other. That is why those who want war with Russia spread the idea that the Soviet Union is a totalitarian state. Fortunately for the future of mankind the facts do not support the charge. A political system is totalitarian when it gives all power to the state, makes it the be all and end all to which the individual must yield his freedom, his conscience, his life. The Soviet view of the state is completely the contrary. It holds that at its best the state is still evil because it is repressive by nature. It looks forward to a time when this necessary evil will be replaced by more democratic forms of association and control.

It is incorrect to think that the presence of only one party makes a government totalitarian. That happens only when one party creates a totalitarian state in order to exercise total power itself. One party rule in the deep South is certainly undemocratic but its states' rights, anti-collectivist legislators are certainly not totalitarians. The main point is that the Soviet Communist party is not a political party in our sense of the term. It is a leadership organization designed to guide the people in the transition from feudal to socialist society and is supposed to make itself unnecessary in time. So far Soviet history shows a gradual distribution of the power almost entirely monopolized by the party in early years. The organization of the "party and non-party bloc" in last year's Supreme Soviet election is some guarantee

of the continuance of this movement.

It is also an error to equate acts of repression with "totalitarianism." They are on the record of every democratic nation, including our own. Sometimes they are the exercise, and the excesses, of the constitutional right in an emergency to prevent anti-democratic forces from seizing power. Sometimes they are the expression of anti-democratic forces within the government. In the Soviet Union the undoubted, and admitted, excesses of repression in times of danger have checked, but not stopped, the over-all movement toward more democracy. Once the record is examined there is no question about the aim of the Soviet system being to develop socialist democracy as a higher form than that of capitalist society, and to proceed from that to a still higher form in communist society.

Lenin grounded the Soviet system in the basic democratic principles of liberty and equality. The commission that drafted the constitution of '36 was instructed to write the "most democratic constitution in the world, that is one that most fully expresses the will of the people." Lenin, like Lincoln, had taught the people that this was the essence of democracy. Founders of totalitarian states don't do that. The story of the nature of working of the economic plan which is the guiding control of Soviet life, and the record of recent elections, show an increasing expression of the will of the people, the opposite of the history of totalitarian states.

Here is the ground for another approach to the problem of American-Soviet relations, with more promise than that from which Prof. Niebuhr and our current diplomacy start. They view the situation in terms of two centers of power. Today a great power is one that can wage war upon another great power. So their effort is primarily to seek an adjustment between war potentials. When the situation is approached in terms of two developing democracies the task becomes the mutual unfolding of peace potentials. The development of democracy provides a community of interest, the only one capable of replacing the common interest of the war. The positive factors on both sides, omitted from Prof. Niebuhr's discussion, emerge to influence the situation. The condition of success is the overcoming of anti-democratic tendencies on both sides. For us this means the curbing and ending of our economic imperialism which is a threat to both our own democratic advance and that of the areas it penetrates. This road of mutual democratic development requires no compromise of conscience like the dangerous road of strategic bargaining. It is the only road that expresses the social principles of our Churches and gives any promise of peace.



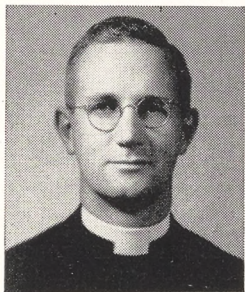
# Strategy and Tactics

by

FRANCIS O. AYRES

Rector of St. John's, Waterbury, Connecticut

**E**VERYONE who understands the work of the Church in the world today will have nothing but praise for the decision of General Convention to increase the missionary budget of the Church and to raise the fund of \$1,000,000 for famine relief and reconstruction. Personally, I hope that the money available for the whole missionary endeavor of the Church will be doubled in the next ten years—i.e., I hope the giving will increase one hundred per cent over the figure raised last year, instead of stopping at the projected fifty per cent. Furthermore, I believe it can be done, on two conditions. The first is that the individual parishes of the Church must become fired with the missionary possibilities in their own communities. The second condition is that we develop new ways of raising money for missions. I would like to discuss this second condition here.



The red side of the envelope is a proved method of raising missionary funds. Needless to say, there are few parishes in which the giving through this medium cannot be greatly increased. Before this is possible, in most cases, the people of a parish must be given the opportunity to work together to supplement the regular giving. Most parishes once had large organizations which performed such important tasks as making clothing, rolling bandages, etc., for the mission field. For a number of reasons, such work has been rapidly disappearing, and I do not believe it can be revived. Something must take its place, for in the common endeavor women learned about the missionary work of the Church and found a personal interest in it. Moreover, it provided an outward and visible sign that the Church really was interested in missions.

Every parish should have something like a bazaar, auction, supper, or street fair in which men, as well as women, could work together for missions. I once suggested to an official of the Church that the National Council put out pamphlets on such subjects as "How to run an auction," or "How to run a street fair," for there are many facts about such projects that are valuable to beginners. The answer was: "And why not one on

bingo?" This seems to me to display not only an unrealistic attitude about the present condition of the Church, but also a spirit which is aging rapidly around the edges. Auctions and street fairs are fun, and there need be no gambling in either. The man who no longer enjoys spending a dollar or two throwing baseballs at wooden bottles or darts at balloons is a man who needs to be reborn. Many small parishes are strategically located in summer colonies. Individually, or in conjunction with two or three other parishes, they could hold street fairs which would give people real pleasure and solve the problem of their missionary giving. Furthermore, a number of pagans might learn something about the importance of missions. Larger parishes could accomplish the results within their own constituencies or communities. There are, of course, many parishes which are already doing this kind of thing. There should be many more.

Two projects which have recently come to my attention hold great possibilities. The first is in the Church of the Holy Spirit in Orleans on Cape Cod. Although I do not know the full story, the parish under the leadership of the rector and his wife have developed a wide variety of craftsmanship among the members of the parish. The finished work, or a large proportion of it, is contributed to the parish and sold to members of the community and to summer visitors of whom there are a great number. Ten years ago there was no church; now there is a full parish life. A great deal of the growth has been made possible by this project. Certainly, the opportunities for creative work today are few and far between, and the provision of such opportunities is essential to the development of full Christian personality. A parish could do no greater service for its members than finding the leadership and the working space for such activity. The funds thus contributed to the parish and to missions would be, in all sincerity, a secondary matter, but they would be, nonetheless, important.

The second project is one developed by lay people of St. Mark's, Foxboro, Mass., at a time when there was no rector in the parish. Faced by the cost of buying a rectory, they opened "The Trading Post" in which they sell articles either given outright to the church, or left for sale on a commission basis. In a small town, a small parish, (105 communicants), will come very close to buying a new rectory and paying for it within a year, through the common effort of its lay members. The same means could be used to raise money for missions.

It seems to me that a larger parish, a group of small parishes, or a diocese (acting for all its



parishes) could open a Trading Post which would combine what has been done by the Church of the Holy Spirit, and St. Mark's. The common endeavor and the outward and visible sign thus provided would go a long way toward making the Church's interest in and support of missions what they ought to be.

## The Living Liturgy

By MASSEY H. SHEPHERD, JR.

Professor at Episcopal Theological School

### 'KEEP SILENCE BEFORE HIM'

IF MEMORY does not fail me I read somewhere that Mozart said that the rest, the silent beat, was the most important thing in music. The rest clarifies melody and rhythm and so assists the mind's ear to give steadier attention to a piece and hence grasp its structure and content with greater understanding. The same principle applies to the use of silence in liturgical worship. God reveals Himself and communes with us in the silence no less than in 'the voice of his word.'



But many of our congregations are afraid of silence. It bores them or embarrasses them to be left for even one moment to their own spiritual resources. Their common worship is like the radio in some of their homes, one continuous noise and sound. Their organists' hands itch to cover every single transition from one part of a service to another; especially if the officiating clergyman is a bit sluggish, and fails to 'beat it' to altar, lectern or pulpit before canticle or hymn is finished. And who of us has not heard the minister, after some martial processional of Sir Arthur Sullivan's, rush to say the opening sentence: 'The Lord is in his holy temple: let all the earth keep silence before him,' and, hardly pausing to take a breath, proceed to 'Dearly beloved brethren, the Scripture moveth us, etc?'

Periods of corporate silence are of ancient tradition in Christian worship. Indeed they are rooted in the worship of Judaism, whether in temple or synagogue. Silence may cover the prayer

of adoration, of penitence or of intercession. The silent prayer of intercession is particularly ancient in the Church's liturgical tradition, and it still survives in the Good Friday rite of the Roman *Missal*. The celebrant bids a prayer, then the congregation kneels in silence for a space until the deacon bids them rise for the celebrant's 'summing-up' collect. There is no reason why we should not use this method in our own Prayer Book liturgy whether for the intercessions of the Daily Office or the 'authorized prayers' after the Creed in Holy Communion. Let the officiant give a simple bidding: 'Let us pray for . . .,' then pause in silence for a half-minute while the congregation directs its thought to the subject. His summing-up prayer or collect will receive much better attention and will be the more readily understood. Sometimes instead of a bidding it is helpful to introduce the period of silence with a well-chosen passage of Holy Scripture, comparable to the versicle and response.

Another possibility in the use of silence is the provision for such a period at the close of the intercessions and before the General Thanksgiving. Each single worshipper will be thus afforded an opportunity to add his own particular prayer or thanksgiving to the common offering. There is a famous passage in the Book of Revelation (8:1) which says that at the opening of the seventh seal "there was silence in heaven about the space of half an hour." Dr. R. H. Charles in his learned commentary on this verse says: "The praises of the highest orders of angels in heaven are hushed that the prayers of *all* the suffering saints on earth may be heard before the throne. Their needs are of more concern to God than all the psalmody of heaven."

Significant actions in the liturgy are often enhanced by silence—the entrance of choir and clergy, the Gospel procession, the Offertory procession. They do not need to be covered over with music, least of all with an organist's extemporizations—and how trivial many of them are! The silent intent of all upon the important act which is to be performed is dramatically expressive and effective. Perhaps the best use of silence in all its climactic power is immediately before the act of communion. Yet this opportunity is all too often missed by the haste of choir and congregation to sing something, the *Agnus Dei* or a hymn perhaps, the minute the priest has finished the Prayer of Humble Access. If only we would wait just a few moments at this place and give Almighty God a chance to say something, or even to give ourselves a chance to pour out before Him the unutterable gift of entire self-oblation.



# Church Gets Farm For Center For Rural Workers

*Kansas City Editor Gives His Large Farm Which Will Be Operated as Training Center*

**Edited by Sara Dill**

**Kansas City, Mo.:**—Wilber A. Cochel and his wife, Church members of this city, have completed transfer of a 320-acre farm in Platte County, Missouri, to the Church for use as a training center for rural Church workers. It will be used by clergy, students and other Church leaders who will be trained in actual farm work.

During the past two summers the farm has been used by the town-county institute of the Church, and this is now being expanded into a year-round program. A permanent dormitory will eventually be erected on the property.

Mr. Cochel, who was chairman of the committee on arrangements for the General Convention, meeting here in 1940, is editor of a farm journal and developed the farm as a center for demonstrating proper land use and soil improvement. A board of seven trustees will operate the property for the Church, with Mr. David T. Beals, local banker, as president and Bishop Benjamin D. Dagwell of Oregon as the vice-president.

## Reaches Palestine

**New York:**—After four months of delay and travel, the Rev. Walter C. Klein has arrived in Jerusalem to begin his work as Episcopal chaplain working under the Anglican bishop.

## Hit Discrimination

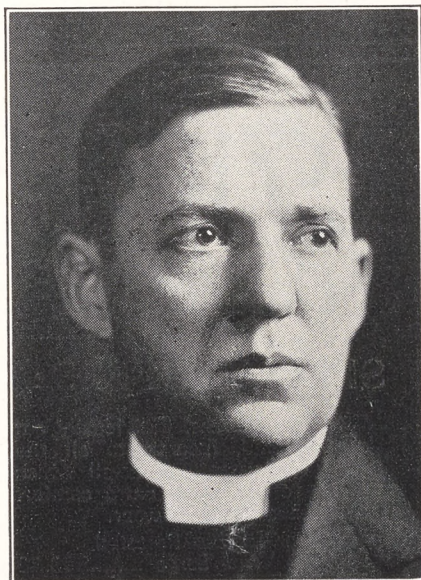
**Moline, Ill.:**—A group of ministers here and in neighboring cities, with a number of labor leaders, adopted a resolution denouncing racial prejudice in employment. It was adopted at a meeting called to consider treatment given a Negro mechanic by some fellow employees of the International Harvester Co., who walked off the job because the Negro was promoted.

## Naval Bases

**Grand Rapids, Mich.:**—The determination of the United States to hold permanently the naval bases seized during the war refutes our talk of world brotherhood, the Rev. David D. Baker, St. Louis, Mo., former missionary to Japan, asserted in an address before ministers and lay

workers in missionary education attending the annual meeting of the International Council of Religious Education held here.

Speaking on world evangelization, which is the 1947-48 study theme of the 40 Protestant denominations represented at the meeting, Baker warned that too many American churches are more concerned about "keeping the roof repaired than they are about drawing the whole world,



*Bishop Dagwell of Oregon is vice-chairman of the trustees of the new Church center in Missouri*

including Russia, into a spiritual fellowship."

"Until we do something about race segregation in the Christian church in America, we might as well whistle at the moon as to talk about the evangelization of the world," he concluded.

## Attacks Communism

**St. Paul, Minn. (RNS):**—Church members should unite in a common battle against communism to save Christianity, so they were told by the Rev. Andreas Bard of Kansas City, speaking here at the Minnesota's pastors' conference. Bard, a Lutheran, said that the age-old conflict between belief and un-belief is rapidly coming to a climax in the Christianity-communism battle. He pictured Christianity as "upholding faith and

hope and love" but said that communism "stands for destruction and the dethronement of all ideals pertaining to religion. The two views of life presented in these two camps are absolutely incompatible."

Also speaking at the meeting was the Rev. Robert W. Searle, director of community relations for the Protestant Council of New York, who said that the "whole body of human society, from the national to the individual level, is undergoing a disintegrating process caused by the most materialistic age in history. Our forms of religion have been preserved but materialism has so permeated society as to make us a godless people."

## Youth Meeting

**Lynchburg, Va.:**—There were 27 parishes represented by the 165 young people who attended a conference here called by the youth commission of the diocese of Southwestern Virginia. The theme was "The Significance of the United Movement of the Church's Youth" with a number of speeches and seminar discussions. A highlight of the meeting was an address by the Rev. Robert A. Magill of St. John's, here, who told of his recent visit to the Far East.

## Looking Forward

**Detroit:**—The theme of the round table fellowship of the diocese of Michigan, meeting for five successive Monday evenings at St. Joseph's here, is "The Church Looks Forward." The lecturer on the 24th was Canon Theodore Wedel of Washington Cathedral. Others are to be the Rev. Bernard Iddings Bell of Chicago; the Rev. Joseph R. Sizoo of Brunswick, N. J.; the Rev. Richard C. Raines of Minneapolis and Bishop Emrich.

## Visit Delayed

**Berlin (wireless to RNS):**—The proposed visit of Bishop Otto Dibelius to the United States has been postponed until the return of Pastor Niemoeller. According to spokesmen here the trip was delayed in order to evaluate the results of Pastor Niemoeller's visit.

## Boiler Trouble

**Savannah, Ga.:**—Boiler trouble of a freighter, on which they were to return to China, resulted in three missionaries making speeches in churches here recently. Sister Louise of the Community of the Transfiguration spoke at St. Paul's; Miss Laura Clarke spoke at St. John's and Mr. Harbinson, a lay teacher, spoke at St. Michael's.



## Arizona Convocation

*Phoenix, Ariz.*:—The convocation of the district of Arizona instructed the secretary to write the state's Senators and Congressmen urging the inclusion of lay employees of the Church in the social security act. Bishop Kinsolving in his address reported that the bureau of Indian Affairs had "given us the right of way among the Havasu Indians and we should continue that work or turn it over to others." He also pointed out that every missionary clergyman of the district had received an increase of \$400 in salary to help meet the increased cost of living.

## Lenten Preachers

*Charleston, S. C.*:—Bishop Thomas Carruthers led off the first week at the noonday Lenten services being held at St. Michael's here, and sponsored by an interparochial committee of laymen. Other preachers are Dean Claude Sprouse of Kansas City; Dean Kirk O'Ferrall of Detroit; Bishop Hart of Pennsylvania; Bishop Lawrence of Western Massachusetts; the Rev. Don Frank Fenn of Baltimore; Bishop Sterrett of Bethlehem.

## Leads Quiet Day

*Waterboro, S. C.*:—Bishop Carruthers conducted a quiet day here on February 12th, sponsored by the diocesan Auxiliary. He gave six meditations on the petitions of the Lord's Prayer.

## Church Papers Hit

*London* (Wireless to RNS):—All religious weeklies in Great Britain have been ordered suspended for at least two weeks under a last minute decree issued by the government as a part of its emergency fuel and power conservation measures.

## Equal Rights

*Augusta, Me.*:—Clergymen and others representing Church groups voiced strong support for an equal rights bill now before the Maine legislature. Leading the Church forces was Mrs. Marion Bradshaw, member of the committee on social education and action of the state's council of churches, who asserted that every act of racial discrimination "helps to dig the grave of democracy." Bishop Loring of Maine was represented by the Rev. John T. Knight of Waterville, who said the legislation would "not correct all the inequalities but it is one step. It is a club that we need; there are

many in the human race who do not understand any other form of persuasion."

The bill was introduced by Senator Ruth T. Clough at the request of students at Colby College as a result of a Waterville hotel refusing to serve a Negro student.

## Progressive Action

*St. Louis*:—Resolutions favoring the enactment of the Wagner-Ellender-Taft bill which would establish the federal housing authority, and also one favoring a legislative act to give legal status to the local planning commission so as to enable it to promote adequate housing projects, were passed by the convention of the diocese of Missouri. Another resolution favored a minimum wage law for the state, with wage boards to be composed of represent-

atives of industry, labor and the public. The convention also went on record as being for a permanent fair employment practices commission and instructed its own department of social relations, headed by the Rev. Charles C. Wilson, to work against all discriminatory practices against Negroes and other racial minorities.

## Back Lilienthal

*Washington, D. C.*:—Nine religious groups were among the 21 national organizations to sign a statement deploring recent attacks on the Acheson-Lilienthal report on international control of atomic energy. The statement declared that "only world law in atomic energy can bring us security and peace. This is the last field in which we should permit partisan politics, not the first. Atoms are not Republican or Demo-

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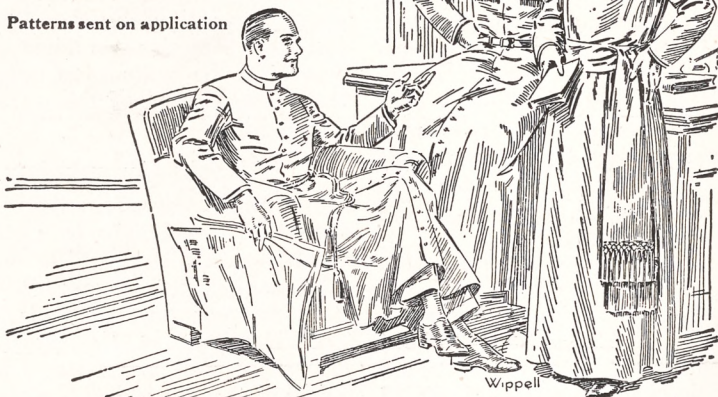
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cratic; they are not even American or British or Russian. This problem is a menace to the world."

Referring to the appointment of David E. Lilienthal, the Rev. A. Powell Davies, spokesman for the group, declared that "We cannot afford to lose any capable public servant whose work can be vital to success in this field."

Among the signers of the statement was Mrs. Harper Sibley, Episcopalian of Rochester, N. Y., who signed as president of the United Council of Church Women.

### It Would Help

**New York:**—Chaplain James H. Terry, stationed at the Fitzsimons General Hospital, Denver, Colorado, never imagined that a knowledge of the Chinese language would come in handy. He knows better now, according to the army and navy division of the National Council. In a recent report Chaplain Terry tells of a celebration of the Holy Communion for a Chinese flight officer and an American-born Japanese from Hawaii. In the same ward are twelve Chinese air corps cadets who want to be baptized, instructed and confirmed. None of them speak English. Chaplain Terry is arranging to give instructions through an interpreter, and the army and navy division is scouring the country to locate a dozen New Testaments and Prayer Books in Chinese.

### No Mass Revival

**Toyko** (wireless to RNS):—The Japanese people are undoubtedly interested in Christianity and what it

can do for their country, but there is no revival sweeping the land as has been claimed in recent reports. Despite many optimistic predictions both here and in the United States, no evidence exists that any mass movement into the Christian Church is about to take place, according to missionaries who are closely in touch with the situation today.

Sixteen months after surrender the Protestant Churches are still absorbed in problems of scattered congregations, lack of places to meet, insufficient pastoral support, frozen funds, and especially, at present, difficult transportation conditions. Congestion is so great that a regular speaking and touring schedule is impractical.

Toyohiko Kagawa's meetings do not appear to be attracting much notice beyond the group directly interested in promoting them. Kagawa is still the greatest drawing card for mass evangelism. He is giving his full time to the three-year evangelistic campaign sponsored by the United Church of Christ in Japan with the slogan "Three Million Souls for Christ."

However, the "twenty thousand converts" claimed for the past six months are not baptized Christians, but those who signed cards at meetings stating their intention or desire to learn more about Christianity, or perhaps their intention to become Christians. The number who actually join the church is said to be only a fraction of the card signers.

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spiritual vitality, are straining to get their churches on a sound basis. There are a number of local speakers who are quietly helping them to bring the church back to a higher level. But no mass movement or even spectacular growth has yet appeared.

### Race Relations

**Cleveland (RNS):**—A three-day race relations institute sponsored here by 20 religious and civic groups brought to light that Cleveland is making gradual progress in the major phases of its race relations but much must yet be accomplished. Among major racial problems considered at the sessions were education, housing, recreation, and employment.

Action projects outlined by the institute included support of a proposed municipal ordinance to license amusement parks to prevent discrimination against any group in the use of its facilities, support of state legislation for a fair employment practices bill, and relief for the plight of dependent children. This last dealt with the "problem of discrimination against dependent Negro children in Cleveland orphanages."

Prof. Maynard Krueger of the University of Chicago, speaking at the final session, said breaking the pattern of discrimination is one of the most important approaches to the solution of race problems. "To get at the basic root of the race problem, it is necessary to realize that the first spring that gives any leverage over the problem is the making of discriminatory actions illegal," he stated.

### Snakes Outlawed

**Richmond (RNS):**—Biblical quotations echoed through the historic hall of the Virginia House of Delegates as the House debated and then overwhelmingly passed a bill making it unlawful for any person to handle poisonous reptiles in public gatherings in such a manner as to endanger human life. The bill, requested by Governor William M.

Tuck, already had passed the state senate.

Purpose of the legislation is to outlaw the handling of snakes by a Southwest Virginia cult which indulges in this practice as a demonstration of faith. Several persons have died from bites received during such demonstrations.

One delegate made a spirited attack on the proposed legislation, declaring it violated the principle of religious freedom. He said snake-handling may be repulsive to the vast majority of people but that to the cult members it was their way of worshipping. He warned that passage of the bill might lead to "tampering with and regulating" other churches.

"These people have no voice here," the delegate told his colleagues. "They don't even speak our language. They are different from city churches and city preachers. Yet their religion is just as vital and dear to them. . . . Maybe if some of the other churches had snakes, they'd get a better attendance."

### Mission Planned

**Statesboro, Ga.:**—The State Teachers College is located here, but there is no Episcopal Church, since as far as anyone knew there were but four Episcopalians in the town. They attended services at the college conducted by Prof. Roy J. Neil, lay-reader, and had regular communion services administered by the Rev. T.

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B. Epting, retired. However recently these four Episcopalians made a canvass and found twelve more Episcopalians, so now the enthusiastic congregation is raising money for a building which will be known as St. George's Mission—the name which the original four have called themselves for years.

### Surpass Parents

Cambridge, Mass. (RN:)—Post-war students at Harvard and Radcliffe Colleges are more religious than their parents and elders were in the 20's and 30's is the belief of Prof. Gordon W. Allport, Harvard University psychologist. He reported that a survey of 400 students revealed that 82 per cent of the girls and 68 per cent of the boys felt they required "some form of religious orientation of belief in order to achieve a fully mature philosophy of life."

Prof. Allport said that while 53 per cent of modern college students are religious, they regard denominational distinctions as being "outworn and unnecessary."

### Goes to Liberia

New York:—Miss Isabel D. Ten Broeck, teacher in the public schools of Martinez, Calif., is to go to Cape Mount, Liberia, this summer to be principal of the House of Bethany. She is a graduate of the University of California and St. Margaret's House.

### Pastoral Counseling

Boston:—An interdenominational pastoral counseling center has been established in The Cathedral Church of St. Paul. Following an experimental period of several months during 1946 when the center was staffed by professional and lay persons who were interested in such service being provided, the response of the community verified the need and led to the establishment.

The pastoral counseling center is a project of the Institute of Pastoral Care, and the Cathedral Church of St. Paul. Director of the center is the Rev. Henry H. Wiesbauer, who has completed graduate study in clinical pastoral training as well as the master's program in social case work.

A board of advisors, which meets bi-monthly and guides both the director and the executive committee in matters of general policy, includes Dr. John W. Monks, an internist; Dr. Robert Fleming, psychi-

atrict; Prof. Gordon W. Allport and Dr. Stanley Estes, psychologists; Miss Marguerite Meyer, family case worker; the Rev. David Hunter; the Rev. Robert C. Yarborough; Rabbi Albert A. Goldman; Chaplain James H. Burns; the Rev. Rollin J. Fairbanks; Mrs. Basha Powers; Mrs. Harriet Brown; Mrs. Nina Lee; Pro-

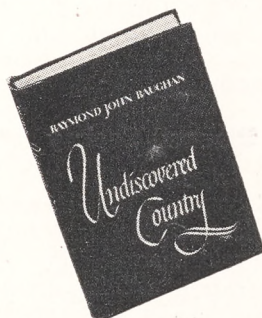
Paul E. Johnson; the Very Rev. Edwin J. van Etten; Mr. Arthur T. Lyman.

### Legislative Seminar

Hartford, Conn.:—Sixty representative Connecticut churchmen gathered here for a two-day legislative seminar, discussed pending employment and labor legislation, and heard

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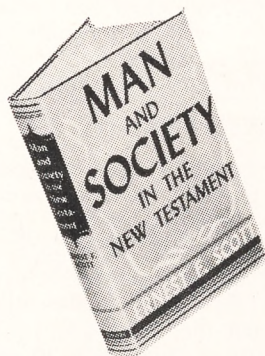
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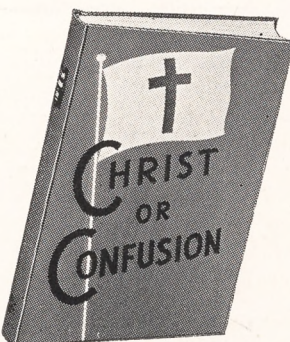
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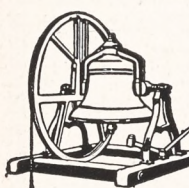


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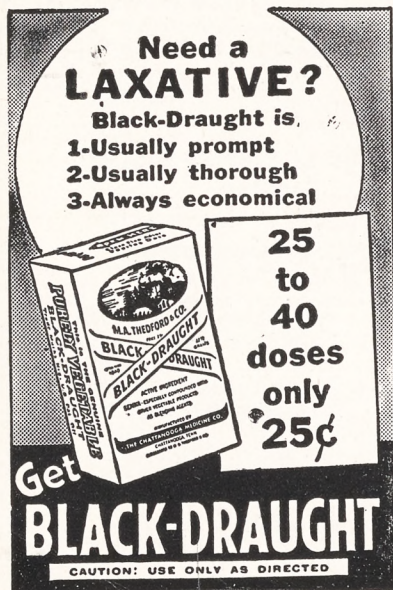
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the Rev. Francis H. McPeck of Washington tell of the political obligations of the Protestant Church. State representatives, unusually busy with a flood of proposed legislation as the deadline for submitting new bills approached, took time off to receive the churchmen and discussed with them pending legislation dealing with the social, educational and moral welfare of the state. Much of the seminar time was devoted to procedure in securing information on legislative matters and making individual or group opinions felt. The churchmen had a first-hand source of information in one of their number, the Rev. Charles X. Hutchinson of East Hartford, who was formerly a representative to the Connecticut general assembly.

### A Planned Society

London (wireless to RNS):—A planned society, while necessary, holds the threat of national suicide and totalitarianism if individual initiative and responsibility are lacking, the Archbishop of Canterbury warned in a sermon preached at Sittingbourne, Kent.

"In this congested world," he declared, "we can't get on without a planned society, but it is an immense danger if it merely means orders issued from above which people just have to put up with and obey. This is the beginning of national suicide and totalitarianism."

The only way in which to avert this danger, Dr. Fisher suggested, is for every member of the community to be "alert, responsible and enterprising," putting into action "the power of individual initiative."

### Negro Rights

Atlanta (RNS):—Representatives of 600 Baptist youth organizations in Georgia have adopted a "minimum bill of rights" for Georgia's Negro citizens. Introduced before a meeting of the Royal Ambassadors, who represent the youth groups, the measure calls for the right to vote, the right to equal education, the right to serve on juries when cases involve Negroes, equal pay for equal work, and the right to work when qualified.

Adoption of the "bill of rights" at a time when the state general assembly was moving to enact "white supremacy" voting laws included in the late Gov.-Elect Eugene Talmadge's platform drew wide press comment.

The "bill of rights" has been recommended to the home chapters of the youth groups.

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# BACKFIRE

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

RT. REV. FRANK W. STERRETT  
The Bishop of Bethlehem

THE WITNESS for January 30, 1947, carried an article describing certain reactions to the opinion of John Foster Dulles expressed in public addresses on January 17th and 25th, in which he favored some kind of economic unification of Europe. THE WITNESS article maintained that this position was regarded by a number of churchmen as so much at variance with the pronouncement of the Federal Council commission, of which he is chairman, that some were calling for his resignation.

While I at times disagree vigorously with my friend, the writer of this column, I have a warm regard for him and respect his right to his opinion. I wish, however, that he had in this instance asked for and also included the opinions of some who welcomed and were not alarmed by Mr. Dulles' statement and who might have recalled that he made such a proposal in September 1941, while serving as chairman of this commission, a fact that would seem to indicate that his present stand is certainly not against anybody but for a positive solution to a difficult problem, and that, therefore, some of these fears were without too strong a foundation.

But that which really disturbs me is the editorial in the same issue, which, being unsigned, I assume represents the studied opinion of various members of the editorial board, maintaining that because Mr. Dulles has taken this position he should resign his position as chairman of the Federal Council commission. I feel that I must take issue with this statement for a number of reasons. First because I know Mr. Dulles and believe him to be a sincere Christian who has no ill will toward any race or nation, but is trying to do everything in his power not only for our own people, but to promote a just and durable peace for all mankind. This is not the place to go into detail as to the grounds of this confidence. You must depend on what you know of me in deciding whether or not I would make such a statement carelessly.

In the second place I have become convinced not only that Mr. Dulles' plan for some such European federation is essential if chaos is to be avoided, but that his program of fairness plus firmness (not "toughness") for what we believe to be right has by far the best chance of providing a strong foundation for world peace, and that, therefore his position is not out of accord with that of the commission of which he is the head.

But my main reason for regretting your editorial rests on the conviction that since I know him to be an honest and able man who is trying to further world peace, even if I disagree with his judgment in this instance I certainly would not feel that would make it necessary for him to resign the position that he has held with such distinction. I believe the Church needs and should be proud to have

the services of men like this Christian layman whether or not we always agree with him, and I would regret to see the Christian Churches accepting for high posts only those who hold to generalities and hesitate to take a strong stand.

I am happy to report that there are many who feel as I do, and while most of you editorial gentlemen are my good and respected friends, I am sure you will understand my saying that this time I hope that Mr. Dulles will not follow the advice contained in your editorial but will hold his post and continue to carry on.

ANSWER: The question at issue is not the sincerity of Mr. Dulles' Christianity, nor his honesty and ability. Our request for his resignation was based upon analysis of the specific features of the economic plan for Germany which Mr. Dulles has just proposed. The question is whether our statement of his plan is exact; whether our judgment concerning its relation to the principles and objectives of the United Nations and the Churches is sound.

Unless error can be shown it must follow that it is inappropriate and self defeating for the Churches to keep in high office one whose course moves in a direction opposite to that in which he has been commissioned to lead their constituency.

\* \* \*

MR. A. E. MURDOCH  
Layman of Kerrville, Texas

A friend lent me THE WITNESS for January 9 in which I read "The Study Plan for Lent." As there will be, so I am informed, no class here I am asking if I may form a class of one. That Christians generally are "terrified at the social dynamite in the Gospel" there is no doubt. One does not live past seventy without finding it out.

ANSWER: we will be glad to send a copy of *Christianity Takes a Stand* and the ten numbers of THE WITNESS dealing with the chapters in the book if you will send name and address, with one dollar, to THE WITNESS, 135 Liberty Street, New York 6, N.Y.

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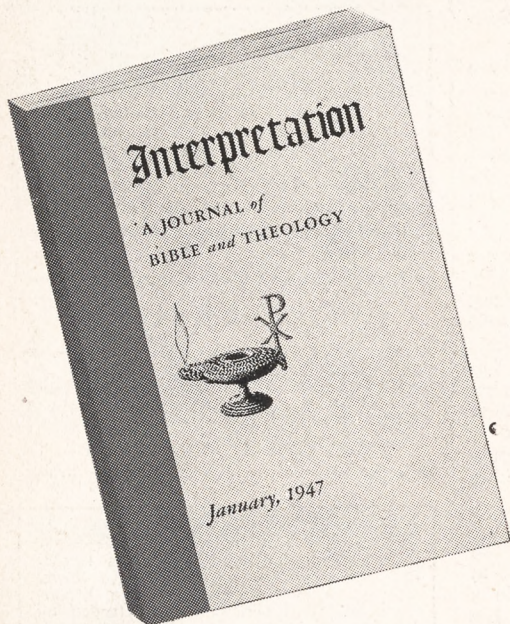
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# Interpretation



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