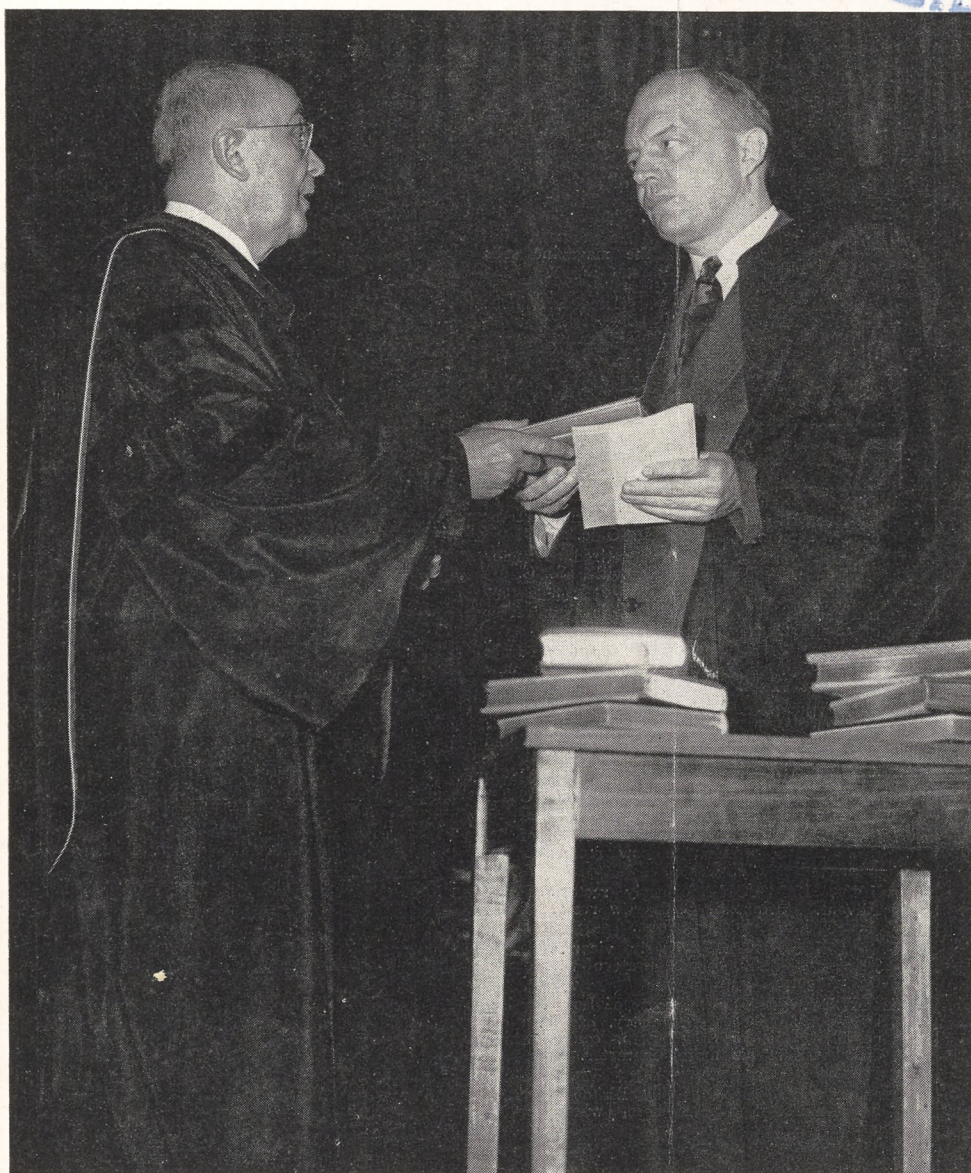


# The WITNESS

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MARCH 6, 1947



HAROLD E. STASSEN RECEIVES  
A REVISED NEW TESTAMENT  
FROM DEAN WEIGLE OF YALE

## Stassen on the World Situation



## 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  
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Thursdays and Holy Days: Holy Communion, 11 A. M.

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11:00 A. M. Morning Service and Sermon.  
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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.  
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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 all 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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MARCH 6, 1947  
Vol. XXX No. 12

### Clergy Notes

BASS, KENNETH H., formerly rector of Christ Church, Kent, Ohio, is now rector of St. Timothy's, Massillon, Ohio.  
HOOVER, HOMER L., has retired as rector of St. Bartholomew's, Hartsville, S. C.  
LARSEN, JOHN G., formerly in charge of St. Paul's, Bad Axe, Mich., is now rector of Christ Church, Eagle Lake, Texas.  
McCARTY, CHANDLER H., formerly curate at Trinity, Morgantown, W. Va. is now curate at Grace Church, Amherst, Mass.  
MOORE, de SAUSSURE P., formerly assistant at St. John's, Savannah, Ga., is now rector of churches at Kingstree, Andrews and Pineville, S. C.  
OTTSEN, C. MAURICE, was recently ordained deacon by Bishop Haines at St. John's, Cedar Rapids, Ia., where he is curate.  
POUND, J. PRESLEY, formerly rector of St. James', Macon, Mo., is now rector of St. James', Del Rio, Texas.  
RILEY, LAWTON, formerly rector of the Advent, Marion, S. C. is now rector of St. Michael's, Bridgeport, Conn.  
SATRANG, PAUL, formerly vicar of Holy Trinity, Atlantic, Ia., is curate of St. John's, Los Angeles, Calif.  
SHIRLEY, JOHN A., diocese of Los Angeles, having renounced the ministry, has been deposed by Bishop Stevens for causes which do not affect his moral character.  
WICHER, EDWARD A. JR., was ordained priest on February 8th by Bishop Block at St. Luke's, San Francisco, where he is curate.

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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## Stassen Says Trade Agreements Necessary For Peace

*Trade for Benefit of People Everywhere  
Is Only Sound Policy for Worldwide Peace*

Edited by W. B. Spofford

**New York:**—Harold E. Stassen, whose comments on the United Nations appears in this number, left by plane on February 23 for a two months' tour of Europe where he will observe economic conditions. He is to visit England, France, Russia and Yugoslavia.

Prior to leaving he delivered an important address here which deals with American economic life and its effect on the world situation. It is presented, in part, with the belief that it will be useful to discussion groups as supplementary to his brief article found elsewhere.

Speaking of American economic life, Mr. Stassen said:

"We have attained an amazing productive ability. Through the fundamentals of our free economy, with free labor, private capital, individual management, and independent agriculture we have reached the point where one-sixteenth of the world's peoples within our borders are producing more than one-fourth of all the world's goods and services. By the grace of God and the stalwart fighting of our armed forces and those of our Allies, our homeland is untouched by war. We are now the great creditor nation of the world.

"We desire for the future a continued high standard of living, with jobs to be had for all who wish to work, with abundant production and wide distribution of goods and services, with ample profits, and with an excellent parity income for agriculture, all with the maintenance of individual freedom for our citizens in a world at peace.

"We wish to see the peoples in other lands likewise make progress for higher standards of living, with more and better food and clothing and shelter, with an increased measure of individual freedom, and

to share with us in a world at peace."

The former governor of Minnesota then gave the opinion that the United States must give up all remnants of a policy of economic isolation and move forward in a new policy of world-wide economic participation, with an increasing flow of goods and materials and services and travel around the world. He then pointed out factors that make this essential.

"First of these is the tremendous increase in our productivity. . . . Second, we have developed tremendous capital resources and have become the great creditor nation of the world, so that we need high investment of capital at home and world-wide sources of investment as well, else our capital becomes stagnant and idle and reflects in turn in idle men and economic turmoil. Third, with the extensive drains on our natural resources through war and peace, we are becoming increasingly dependent on raw material sources elsewhere in the world for the sound long-term future of our economy. Fourth, and above all, it is crystal clear to all of us that in this modern one world, we can enjoy that precious peace with justice only in a world at peace. And this world cannot remain at peace unless there be that slow but steady improvement of standards of living of other peoples everywhere. This can only come in turn through an increased flow of trade and higher world production and increased individual rights and freedoms, which will never develop if America turns back to economic isolation."

The impending conference between the representatives of eighteen nations, to be held in April in Geneva, Mr. Stassen said, should result in extensive reciprocal trade agreements, since "only by an increasing

multilateralism of trade, fair and equal toward each other, can the peoples of all nations hope to restore and develop their standards of living."

He warned that adjustments must be gradual; that American industry and labor must be safeguarded against sudden and extreme dumping of goods. He also maintained that our exports and imports must maintain a balanced percentage between agriculture and industry of various sections of the country.

"But the choice," he declared, "is clearly this. Do you wish to share in an expanding market with rising standards of living around the world, or do you wish to hold exclusively a shrinking market with increased unemployment and lowering standards of living? Do you wish to sell 80 per cent of a large and expanding domestic market or do you wish to sell 100 per cent of a small and shrinking domestic market? It is only natural that many would wish that they could do both. They would wish that they could hold exclusively a market which was also rising and expanding. But the plain laws of world economics in this modern world point out definitely that this is not possible. Just as an attempt to be narrow and restrictive between our states at an earlier day failed, so would an attempt to separate the nations of the world in an economic sense in this modern world fail.

"The direction we must travel is clear. It is the direction of increased flow of trade and of travel and of capital, for the benefit of all people everywhere. Along that path,

### STUDY GROUPS

\*\*\*Copies of *Christianity Takes A Stand*, the book on which our Lenten articles are based, may be secured by sending 30c to THE WITNESS, 135 Liberty Street, New York 6, N.Y. The article next week will deal with Prof. William Hocking's chapter on the Treatment of Ex-Enemy Nations, and will be by Prof. F. W. Foerster, formerly professor of philosophy at the University of Munich. In discussion groups this week we suggest that you use not only the brief article in this number by Mr. Stassen but also the report of his speech on this page.



if coupled with sound domestic economic policies, fair and balanced national labor policies, the maintenance of our individual freedom of capital and of labor and of agriculture, with alert and dynamic and humanitarian government, lies a future of jobs and freedom and high standards of living for the American people. It is a path that will turn other people increasingly in the direction of individual freedom and away from dictatorial concepts, economics, social, political or religious. Above all, it is a path which keeps faith, through our fundamental concept of the individual dignity of man, with men and women and little children around the world."

### CATHOLICS ORGANIZE AGAINST LEFT

*Lisbon (wireless to RNS):* — The creation of a Christian democratic party in Portugal modeled after the Popular Republican Movement in France was hinted here by Emmanuel Goncalves Cardinal Cerejeira, Patriarch of Lisbon, in a radio address. Although the National Union Party is the only political organization permitted in Portugal under the Salazar regime, there is a strong feeling here that the cardinal's address may be followed by the announcement of a change in the present political set up which would permit the formation of another right wing party.

In his address, Cardinal Cerejeira denounced Communism as "the most serious threat to man and to human freedom that exists in the world today."

### BISHOP GILBERT THE SPEAKER

*New York:*—The annual dinner meeting of the Church Publishing Association, for whom THE WITNESS is published, is to be held the evening of March 27th in the parish house of St. James' Church. The speaker of the evening will be Bishop Charles K. Gilbert. Tickets for the dinner are \$2.75 and may be secured from THE WITNESS, 135 Liberty Street, New York 6, N. Y.

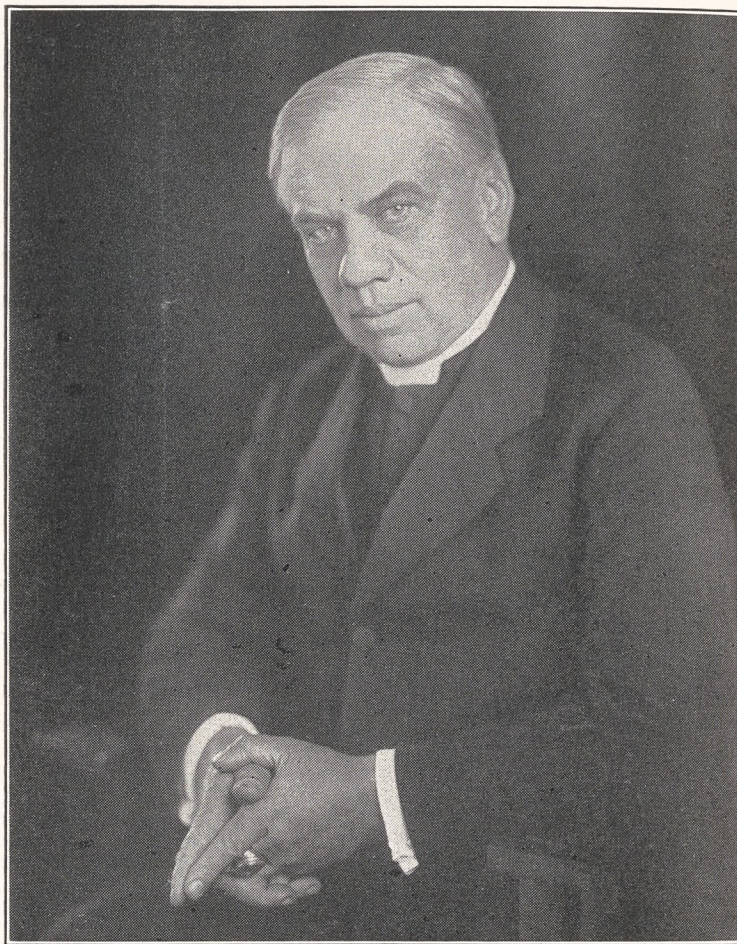
### WHITE PRIMARY DENOUNCED

*Atlanta, Ga.:*—The Atlanta Christian Council, an interdenominational group, denounced Georgia's white primary law here as a violation of the "American principle of no taxation without representation." A resolution adopted by the executive committee of the Council asserted that the law robbed the state of any legal right to control the election

of its own officials, and scored the legislation to disfranchise Negroes as "an attempt to circumvent the Constitution of the United States."

The white primary bill was signed by Herman Talmadge, recently-elected governor by the Georgia Assembly, who is the son of the late

communion would be a retrogressive step. The committee declared that conversations looking toward union with other communions must begin at the parochial level, and recommended that in each parish steps be taken to prepare for discussions with local units of the United Church.



*Irving Peake Johnson, retired Bishop of Colorado and Founder and for twenty-five years the editor of THE WITNESS, died at his home in Minneapolis on February 27th*

Governor-elect Eugene Talmadge, a strong advocate of "white supremacy."

The Christian Council said the state should have a law requiring education qualifications for voting, but insisted "such a law would have to be applied justly to all peoples."

### CANADIAN DIOCESE OPPOSES UNITY

*Edmonton, Canada (RNS):* — The time is not ripe for the Church of England in Canada to accept the principles of a ministry mutually acceptable to it and the United Church of Canada, a special committee of the synod of the Edmonton Anglican diocese declared at the annual meeting here. It also held that any scheme of union within Canada which might jeopardize relations with other provinces of the Anglican

### HEAVENLY REST CONSECRATED

*New York:*—The Church of the Heavenly Rest, one of America's most beautiful churches which was erected at a cost of three and a half million, was consecrated by Bishop Charles K. Gilbert on March 2nd. The occasion also marked the completion of twenty-five years as rector of the Rev. Henry Darlington. A large number of clergy of the diocese of New York attended the service, as well as clergy of other dioceses. Also present were representatives of the Greek, Old Catholic and Roumanian Churches.

The gospel was read by the Rev. Herbert J. Glover who later this year celebrates his twenty-fifth anniversary as vicar of the parish, and he celebrates the 50th anniversary of his ordination in June.



# Industrial Leaders Meet Labor At Church Conference

*Many Questions Are Raised But Few Answers Are Agreed Upon Due to Divergent Interests*

**By Joseph G. Moore**

Professor at Seabury-Western Seminary

*Pittsburgh, Pa.:* — For three days the American economic structure was taken apart and given microscopic examination by more than 400 churchmen and women who gathered here for the conference on the Church and Economic life. Its membership covered a wide range of society with 27% coming from management and industry; 30% from the ministry; 15% labor, about evenly divided between CIO and A. F. of L.; 8% from farms and the balance from the professions—teachers, lawyers, doctors. There were 28 denominations represented officially and two unofficially, including the Roman Church.

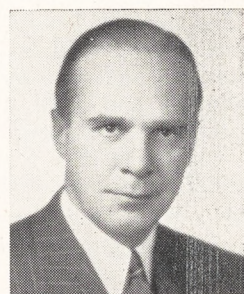
The purpose was "to seek to discover the part, if any, that the Church should play in shaping our thinking and acting towards more Christian motivations in ordering our economic life; and as a reconciling force in the conflicts which emerge within our economic life?"

When the discussions, held simultaneously in three sections, came to such currently controversial issues as labor-management relations, government planning, social security, profits and a host of other topics, the differences of opinions among delegates were sharply pronounced.

For example on the question "what is the role of government in establishing security and maintaining freedom," Episcopalian Noel Sargent, secretary of the National Association of Manufacturers, declared: "In peacetime we want to have the government maintain an atmosphere which will permit a maximum of freedom of movement." This was supported by Prof. J. V. Van Sickle of Wabash College who said that "Labor must flow as easily as capital" and he pointed out that areas like Mississippi must not be prevented from maintaining very low-wage markets in order that capital might be induced to come to such a state to enjoy profit. Thus would unemployed people at least receive some wages, even if not adequate, he said. In conversation after the session, Van Sickle thought that even as little as 10 cents

an hour would be better than federal intervention. Disputing this, President M. W. Boyd of Morristown (Tenn.) College declared that "where the people's welfare is concerned we should be Christian enough to allow the government to come in and do what we cannot do for ourselves."

On the subject of management and labor the delegates in all three sections generally favored collective bargaining, but disagreed on the extent to which it would be used. This subject, the closed shop and industry-wide bargaining brought out lively



*Among the Episcopal Church delegates at the Pittsburgh Conference were Spencer Miller Jr.; Miss Lucy R. Mason; the Rev. Beverley Boyd*

debate, with a determined effort on the part of a small group representing management to force a vote condemning the closed shop and in favor of the open shop. In the sections where votes were taken however, they were overwhelmingly defeated.

It was again Mr. Noel Sargent of the NAM, supported by W. L. Goldston of Houston, who tried to force through the open shop statement. Goldston declared: "I don't know anything more un-Christian than the closed shop. Since 75% of the working class are not members of unions, the closed shop is an attempt to regulate the freedom of most of the people." Many tried to reach the floor to express their opposition to Goldston's resolution, and among those who succeeded was the Rev. A. Guerrero of Chicago who said: "I belong to a closed shop. I'm a Methodist. The Methodist system is quite a closed shop. Not everyone can preach in the

Methodist Church. I'm not ready to stand up and say the closed shop is an evil. I think it is a democratic expression of the people, despite its abuses."

However Mr. Charles Taft, chairman of the conference, cut off the discussion at this point, apparently fearful lest it split the conference. So the delegates went on to consider atomic energy which resulted in a resolution stating that the Churches "should stand firmly for civilian and public control of the processes of atomic energy production." Also a resolution was passed which stated that the classic doctrine of Adam Smith "that the individual in pursuit of his selfish gain will be led by an invisible hand to work the common good" was an unsatisfactory answer to present economic problems.

In the final day of the conference four basic assumptions, none new in Church declarations, were agreed upon: 1): that the dignity and worth

of the individual and the welfare of mankind is of primary importance in the Christian ethic. 2): the ethical doctrines of the Bible, enlarged by centuries of Christian thought and practice, are of unlimited scope and relevant to all areas of human relations. 3): Human society is in the process of growth, but in no area of human relations have we fully attained a truly Christian standard of life. 4): The principles of the gospel are applicable to the structure of social relations, to the organization of society, as well as to the personal relations of human beings. The factors of economic status and economic relationships are of basic importance and fundamental in shaping the quality of life.

In the light of these assumptions a large number of problems were posed, with no apparent agreement among the delegates as to their answers. Some of the questions raised were:

1): Can our economy so utilize



its resources as to assure economic stability and progress and at the same time preserve and enlarge the essential liberties of man?"

Under this there was discussion of full employment; the right of people to work without regard to creed, race, color or class.

2): How can full production, full employment and equitable distribution of the national income be achieved and maintained and what is the relation thereto of restrictions that may interfere with these results?

Under this head a number of issues were raised, with the conference affirming that "members of Christian communities have a moral obligation to consider the many complexities of the situation and to promote an intelligent understanding of economic relationships as they work for the objectives of full employment, full production and equitable distribution of income."

3): What role should government play in our economic life?

The question was raised as to what extent there could be governmental planning without loss of private initiative, and without political encroachment upon large areas of life in which cultural freedom has, in our tradition, been highly prized.

4): What role should voluntary economic groups — business, labor, agriculture, finance, consumers — play in our economic order?

Here there was a pro and con discussion of cooperatives.

5): To what extent has concentration of ownership and control brought beneficial or harmful effects to public welfare?

There was debate here as to whether the contention is valid.

6): Upon what basis can the Church concern itself constructively with the problems of wages, prices and profits?

It was decided that the public needs information, standards, measurement of the contentious claims. The question was also raised as to what extent may the acquisitive urge in people be appealed to, through profits and wages, without undermining the Christian character.

7): How can industrial relations be made more harmonious and the Church use its influence toward this attainment?

Again, questions were asked as to how effective the Church could be in developing good will, social responsibility and developing a "togetherness" between those engaged in

collective bargaining, with various and diverse answers offered.

8): How may government be used to provide social security without thereby undermining the assumption of responsibility of individuals and groups?

It was agreed that there is wide support for socialized protection for old age, sickness and unemployment. But "at the same time self-reliance is necessary for character."

9): How can the Church most effectively assist in solving agricultural problems?

Economic equality for agriculture in relations to other groups, and the organization of farm labor, was here proposed.

10): What should be the relation-



Bishop William Scarlett of Missouri took a leading part in the Pittsburgh Conference

ships of the United States to other nations in the light of its influential economic position?

It was agreed that this is a tremendous area for question and study involving even the development and use of atomic power for the best interests of the people of the world.

The subject dealt with by the second section of the conference, "The Responsibility of the Church in the Economic Sphere," then came before the entire conference. Again a number of affirmations were first agreed upon: "God is the source and sustainer of all life"; "Love is the basis and fundamental commandment for the fulfillment of life"; "Men are unequal in natural abilities but they are equal as sons of God who has no particular mercy for the privileged and no special forgiveness for the strong."

These statements led the delegates to declare that "Christians then must concern themselves with basic eco-

nomical factors such as work, production, property, wages, profit, prices, taxes and economic organization."

The following general principles were therefore affirmed:

1): Each person has a right and a duty to take his share in the world's work and to work at jobs which will enable him to fulfil the true purpose of labor.

2): Production exists to serve necessary and desirable consumption.

3): Property represents a trusteeship under God and it should be held subject to the needs of the community.

4): It is desirable to work toward an economy which provides an assured annual income for every family.

5): Profits are characteristic of a money economy and are defensible, subject to proper methods of accumulating and distributing them. Christians must be motivated more largely by a service motive than by a profit motive.

6): Economic groups should have the right to organize, provided only that their purposes and activities do not contravene the welfare of the entire community. The larger community cannot tolerate monopoly over information, processes, capital, labor or natural resources.

7): Man is endowed with moral freedom. The use of his freedom is always conditioned and limited by the freedom of other persons and by many necessities over which he has little control.

8): Man, though created in God's image, is also a sinner, often using his freedom to serve false gods. Most conspicuously he tends to use his freedom to serve himself before all else and to make his own will the supreme rule of his life.

9): The individual is a responsible agent in religion and in human relations, including economics. Because of the basic affirmations of the Christian faith, the Churches have the right and the duty to speak and to give message to all economic organizations and systems.

10): The Christian community must seek continually to create social conditions under which it will be less difficult to express in daily living the spirit of redemptive love that is enshrined in the New Testament. This means that the principles of the Christian gospel are to be applied to the structure of social relations and the organization of society.

In the closing portion of the re-

(Continued on page 18)



## EDITORIALS

### *No Other Alternative*

**T**HE WITNESS, on the record, has opposed inflation. We had articles and editorials repeatedly backing OPA and all other efforts to hold prices. Facts were presented; prophecies were made; readers were urged to support the hold-the-line forces, both in their local communities and in Congress.

It was to no avail. We have inflation. There is nothing THE WITNESS can do, if we are to continue, but accept the fact. The opinion magazines, as distinct from the mass circulation magazines, depend largely on subscription money to meet bills. Advertising revenue is limited. Yet even the magazines whose income is derived primarily from advertising have been forced to advance their subscription prices. Thus Colliers and the Saturday Evening Post went from 5c to 10c; Time, Newsweek, Life, all advanced their prices. Among the opinion magazines, The Nation went from \$4 to \$6; The Christian Century from \$4 to \$6; the Living Church from \$4 to \$5.85.

It is a statement of cold fact that it costs over 100% more to produce THE WITNESS now than it did in 1945. Paper has continued to go up almost week by week. The union men who do the mechanical work on the paper, faced with increased prices themselves, asked and received two substantial wage increases in the last twelve months. The last of these went into effect January 1 and is retroactive to September, 1946. All of which means that we have not covered production costs, let alone editorial costs, rent, postage, office help and the other items that go into our costs, for many months.

We have tried to figure some way to meet the situation other than by increasing the subscription price. We have considered running sixteen pages instead of twenty. However we could not cover costs even by doing that. Then we tapped the adding machine to see how we would come out if we ran every-other-week from May to October and

every week the rest of the year. Still no dice.

So there is nothing left to do but advance the subscription price to \$4 a year and 7c a copy for bundles. We do so rebelliously and promise our readers to fan that spirit until we find some way of bringing the price back to \$3 a year. We started out thirty years ago to bring out a weekly within the reach of all families of the Church. That is still our aim. It is our belief that before too long the aim can again be realized.

Meanwhile we are sure our readers, who after all know as much about current inflation as we do, will cooperate by paying the added dollar for their annual subscription.

### *Memory Is Short*

**I**T WAS a number of years back that the people of the United States were inflamed against Mr. John Strachey, British author and lecturer on economic topics. He came here for a lecture tour, was denounced as a "red"; had his meetings broken up; contracts for halls where he was scheduled to speak were torn up by landlords who were under pressure. He finally landed on Ellis Island as an undesirable alien, with our federal government taking steps to deport him. THE WITNESS, in the name of civil liberties, defended his right to be heard,

with the usual number of letters received from indignant readers who jumped on us as being "subversive."

On February 20th Mr. Strachey, now Britain's food minister, arrived in Ottawa aboard Prime Minister Attlee's personal plane to confer with Canadian officials about the food supply. Since then he has been received in Washington as an honored official guest.

Today there are other aliens in custody on Ellis Island, charged with being "subversive" and "seeking to overthrow the government of the United States" just as Mr. Strachey was.

History has an interesting way of being repeated.

### *Irving Johnson*

**W**ORD reached us at press time of the death of Irving Peake Johnson, the founder and for many years the editor of this publication. Nothing can adequately express our sense of loss. He was one of the truly great men of the Church; a great preacher and missionary; one of the most gifted writers the Church has produced; a shepherd of souls as a rector; a father in God as a Bishop. Above all he was a true and loyal friend. Our tribute to him—inadequate as we know it will be—will appear on this page next week. Meanwhile the many thousands who share with us the loss, will also rejoice with us for a truly triumphant life.



# The Veto Must Remain

by Harold E. Stassen

U.S. Delegate at San Francisco Conference

SUMNER WELLES has written an excellent informative piece in his chapter on the United Nations in *Christianity Takes A Stand*. It is very well worth reading as a basis of increased information of the agencies and hopes of this new international organization.

It should be made clear, however, that the veto provision in the Charter cannot be laid aside until some other voting method is developed which will reflect in some manner the population, industrial strength, and position of the individual members in the organization.

It clearly would neither be sound nor democratic to have each nation have one equal vote in matters of national security when in some instances this vote would represent a hundred million and more of people and in other instances only a very small number of people.

In other words, unless a different voting procedure is developed, if the veto were simply removed it would be possible for a few of the smaller nations to outvote the United States and Russia combined. Clearly this would not be a sound basis for future peace nor would it be reasonable representation for the people of the world, and after all, we should think more in terms of people and less in terms of national sovereignties.

I also feel that we should emphasize to a greater degree the social and economic phases of the United Nations Charter and the provisions for human rights. Unless the organization, through the Social and Economic Council, through the development of an international trade organization and through similar activities which affect the living conditions of the peoples of the world, is successful in improving the resources of food and shelter and clothing, advancing culture and understanding and increasing the ease of travel and trade, it is doubtful whether any kind of security arrangement can be successful in maintaining peace.

I agree with the comment of the unsoundness of the position of those who advocate scrapping United Nations. I, on the other hand, feel that greater emphasis should be given to the need of the early amendment of the United Nations Charter under its own provisions, to advance in accordance with our increased experience to the methods by which disputes could be solved and armaments could be controlled.

## QUESTIONS FOR DISCUSSION

1. Do you agree that the veto in the United Nations charter should remain? Give your reason, pro and con.
2. Should nations give up part or all of their sovereignty? Is a world government desirable at the present time? Is it possible?
3. What are some of the functions of the Social and Economic Council?
4. How do you think armaments may best be controlled?
5. Discuss the paragraph in Mr. Stassen's speech (page 3) beginning "We desire for the future, etc." Do you agree with him?
6. Do you believe that higher standards of living for other peoples in other lands are necessary in order to maintain our own standards?
7. Why is it essential, if it is, for the U. S. to have a policy of world-wide economic participation?
8. Do you favor reciprocal trade agreements?
9. Do you think that foreign trade is essential in order to maintain our economic system? If so, why?
10. What is the significance, for peace, in the fact "that one-sixteenth of the world's peoples within our borders are producing one-fourth of all the world's goods and services?"

## Steps Toward Unity

By

EDWARD L. PARSONS

Retired Bishop of California

IN THE WITNESS of January 25 a layman writes of Canon Wedel's article concerning unity with the Presbyterians. Of the tone of his letter I shall not speak; but it is I think desirable that one of his obvious misunderstandings should be cleared up. Speaking of the specific movement to achieve "organic unity" with the Presbyterian Church in the U.S.A. he says "the rather incredible story of what started the movement will no doubt get into print some day." It has been in print. It can be found



in the reports of the commission to General Convention and in many articles in the Church papers. But since there must be many in the position of the writer of the letter, it is worthwhile to state briefly a few facts:

At the General Convention of 1928 Bishop Brent, speaking for others as well who had been inspired by the Lausanne Conference of the previous year, proposed that a commission be appointed to confer with the Presbyterian and Methodist Churches on questions of Christian morality as related to unity. The commission was appointed. At a two day Conference of representatives of the



three bodies (the northern branches of the other two Churches) it became apparent that while there were differences of emphasis in moral questions, there was no difference such as would stand in the way of unity. The commission so reported. Its scope was widened to the consideration of ways to unity and it was directed to include the Lutherans. Conferences went on from year to year until it became clear that they could go on indefinitely but without much fruit unless we could get to some specific proposals for action which would bring the whole question vividly before the Churches.

Some tentative proposals along the line of what later came to be called "extension of ordination" were drawn up and discussed. That was in 1936. The Edinburgh Conference on Faith and Order was held in August of 1937. While there one of the proposals was presented to the delegates from the Presbyterian Church in the U.S.A. by members of our delegation. It met with favorable response as a possible way of approach to the solution of our unity problems.

With that in mind and under the inspiration of the great Edinburgh gathering our commission meeting before the General Convention (which was held in Cincinnati in October) decided to offer with its report some specific proposals. The Methodists because their own reunion movement was engaging all their thought had asked to be dropped for the time from further conference.

The Lutherans were still very much divided. That was the reason we went ahead with the Presbyterians alone.

At the Lambeth Conference and in many conferences on unity there had been much discussion of the principle that where two Churches had definitely committed themselves to find a way to unite "irregularities" might be overlooked if the end might be attained. We believed in accordance with that principle that we might find the whole slow process of uniting easier if it was worked out under a definite agreement to find a way. When we came however to the question of what specific proposals to make, we decided that the proposals concerning extension of ordination were not sufficiently well worked out. We limited ourselves therefore to opening the way for definite negotiations by asking the Convention to invite the Presbyterian Church in the U.S.A. to join us in a declaration of purpose to achieve organic unity. That was passed so far as I remember practically unanimously. We had thereby moved forward from the general purpose expressed in the Lambeth Quadrilateral and the Faith and Order movement to a specific task.

It is a simple story in which I am sure those who had any leading part had only tried to go forward step by step as God seemed to be leading. There is nothing *incredible* about it unless one is to suppose that it is incredible that Christians should want to heal the wounds in the Body of Christ.

# A Defense of Niemoeller

by John C. Bennett

Professor at Union Seminary

THE article, *Niemoeller Supported Hitler* (WITNESS, Feb. 13), is unfair to the point of irresponsibility. The basic unfairness is that it does not bring out the real change in Niemoeller's position. Niemoeller was a German nationalist, limited in his vision by his German loyalty and by his form of Lutheran theology. Today no one could be less of a nationalist because his whole life now is controlled by his sense of mission to bring home to the German people their guilt, to make them aware of God's judgment upon Germany. He now admits the social blind-spot in his type of Lutheranism. You may ask if this change is sincere and not merely a strategy to gain favor with the Allied authorities. That question is answered affirmatively by those who know Niemoeller best in World Council circles in Geneva and among the leaders of the Churches in formerly occupied countries. All of my contacts during six

months on the staff of the World Council in Geneva confirm this view of him.

The article is unfair also in detail as well as in this general refusal to take seriously Niemoeller's change. For example, the author says: "the so-called 'Church struggle' was only for a 'theological existence,' i.e., a kind of ecclesiastical 'reservation-park,' a quiet corner where confessions and rites could be practiced within the Third Reich." This is a purely external judgment that shows a failure to understand the real dynamics of the Church struggle. For the Confessional Church the theological question was the question as to who was Lord, Hitler or Christ. It meant that the Nazi regime was to be condemned, not only on narrowly ecclesiastical grounds, but also because it violated fundamental Christian morality as expressed in the Ten Commandments. I do not deny that the leaders of the Confessional Church were



slow to see all of the implications of their position but gradually and in a cumulative way these did dawn upon them and when finally the war came they broadened out their attack on the German state and in some cases, in the case of Dietrich Bonhoeffer, who was the head of the theological seminary of the Confessional synod, for example, they found themselves praying for the defeat of Germany.

The author's intent to smear those whose theology or policy differed from his own can be seen in the way he discusses Karl Barth. He says that in 1935 even Barth was "prepared to take the oath" to Hitler but that is exactly what Barth did not do and in 1935 he was expelled from his post at Bonn for refusing to take the oath.

The author says that "in 1938 'the Confessional Church' adopted the 'Aryan' clause." This contradicts the whole record of the Confessional Church before and after that date. He probably means that at about that time the Confessional Church did set up a committee to aid the emigration of Christian Jews in the interests of their safety. In 1940, the chairman and staff of that committee were put into a concentration camp because of their efforts to help the Jews.

Nothing is said about the Stuttgart Declaration and Niemoeller's part in that. This declaration, which confessed the solidarity of the German Church with the German nation in guilt for the war and for the crimes of the Nazis, cleared the air among the Churches in Europe and made possible reconciliation between the Christians who resisted Nazism in Germany and the Christians in the occupied countries. You may ask why some one was not brought to America whose record has always been unambiguous. The answer is that Niemoeller happens to be the greatest symbol, inside and outside of Germany, of Christian resistance to Hitler and of Stuttgart. Niemoeller as early as September 1933 fought the Nazis with integrity on the issues that he saw clearly and his vision of those issues broadened steadily. His eight years in a concentration camp kept him from speaking on these issues for a long period and they also made impossible adequate knowledge of events in the world, but they prepared him for the change that now makes him the prophet of the renewal of the Church in Germany.

## —and an Answer

By W. B. SPOFFORD

**O**F GUILT and Hope by Niemoeller has just been published (Philosophical Library, \$2) which contains two sermons he preached in Germany since his release; a letter to his brother; an interview with an American chaplain. Niemoeller

can therefore speak for himself.

From the interview:

Chaplain: "Should the German people be punished at all for the war?"

Niemoeller: "The German people have already been punished by God; their young men and the old ones died at the front and at home; their cities and villages, and everything that was in them, has been destroyed; and the hopes and ideals of all the people have been shattered."

Chaplain: "Should the world say simply to Germany: 'We forgive you' and then start all over again?"

Niemoeller: "'The world' will not be able to say, 'We forgive you,' but the Christians all over the world should say that and they should start all over again with us. Measures of punishment against the people will not help. The Christians in Germany and many others who start believing in God, know that no human being can punish them more than God already has. As for the others they would only say, 'Taking everything into consideration, Hitler was not the worst that could happen to us.' They would turn to radicalism and to underground propaganda of all kinds. But correcting measures are certainly necessary and beneficial, starting with a new way of educating youth and with a slow training toward public responsibility. I think that the way would be clear in that direction."

Chaplain: "How could Germany be cured of militarism? Can it be cured at all and how?"

Niemoeller: "I think Germany is cured of it for years to come. The rest must be achieved through Christian education at home and in schools and through spreading Christianity from the pulpit, over the radio, etc."

The argument that Mr. Bennett and others offer on Niemoeller's behalf is that he is repentant; that he recognizes the guilt of Germany. That may well be true. It is also true that the German people do not recognize their guilt. Not only does Niemoeller say this himself in this book, but recent newspaper dispatches have made it abundantly clear. The United Press reported from Darmstadt on February 19 that influential Nazis and S. S. troops have set up their own courts in a prison camp and that they refused to punish any of their own number who tried to escape.

The N. Y. Times reported from Herford, Germany, February 22, that a report of the Information Services Control (British) "indicated that 65% of the population are ready to follow any strong leader who might emerge from the 10% unregenerate Nazis."

The N. Y. Tribune reported from Frankfurt on February 23 of a movement in Germany, led by former Nazi officers, with the long-range objective



of enabling Germany "to resume its military might." The same day the Associated Press reported that "the Nazi underground movement claimed possession of a secret bacteriological weapon to turn against the occupying powers." So there is evidence that the German people do not admit their guilt—and I could pile up the evidence, just as anyone else can who reads the newspapers.

Mr. Bennett says that Niemoeller's "whole life now is controlled by his sense of mission to bring home to the German people their guilt." It is a worthy mission. So it seems proper to ask: "Why is he not now in Germany pursuing his mission, instead of spending months of precious time lecturing to Americans?"

With 65% of the population of his country ready to turn again to "a strong man," is it unkind to suggest that an intelligent man with such a compelling mission as Niemoeller is said to have, would know that his place at the moment is in his own country, bringing home to his own people that guilt which he himself feels so deeply?

Mr. Bennett says: "You may ask if this change (in Niemoeller) is sincere and not merely a strategy to gain favor with the allied authorities." Niemoeller himself sheds light on this in one of the sermons in this recent book (page 28):

"The German people has been silenced. However the Evangelical Church in Germany can talk to the outside world and be heard by the outside world. We can talk to the Christian Churches in North America and the Churches will listen to what we have to say—because on October 18, 1945, the provisional leaders of the Evangelical Church recognized the guilt which I mentioned in the beginning before the representatives of foreign Churches as a confession before God, our Lord, and before our Christian brethren against whom we have sinned. The representatives of foreign Churches said, as we pronounced our confession of guilt before God and before themselves: 'Dear brothers, your words have shown us that you did not cease to be our brothers in Christ and we recognize that neither can we cease to be your brothers in our Lord Jesus Christ.' And thus did this tie remain and was renewed and strengthened among Christians here in Germany and Christians in America, the Netherlands, France, etc. *And thus, from a practical point of view, such a confession of guilt has political consequences.* (italic ours). We will be helped by those men in foreign countries who know they are joined with us in Jesus. And this is the result of our being able to talk to their representatives. We can take our prayers to them from now on. I think the situation is clear."

I, too, think the situation is clear. Niemoeller has a sense of mission all right. And as a German

I do not blame him for having it. It is to win a soft peace for his country. And a soft peace for Germany means the building of heavy industries—which as a matter of fact are largely intact; it means the recreation of her military might. It means that Germany, as she has already done twice within the lives of most of us, will again be prepared to plunge the world into war.

The process, as the dispatches mentioned above state, is now under way. It is too bad, I think, for the World Council of Churches, the Federal Council of Churches—for men like John Bennett, Reinhold Niebuhr, Sam Cavert, Hank Leiber, and many others who have such great influence with Christians throughout the world—to be a party to it.

You may say, as many have and will, that I'm wrong. But suppose I'm right? What price lecture-tour for Martin Niemoeller.

And now comes to our shores His Eminence Konrad Cardinal von Preysing of Berlin. Sometime, at your leisure, look up his record over the past ten years. Then ask yourself: "Why is he here?" and also: "Why should he be allowed to come?"

It's too bad, I think, for Americans to be such suckers.

## Children of Today

By

KATHARINE F. LENROOT

Chief of Children's Bureau of the Department of Labor

WE CANNOT decide what principles should guide us in the rearing of children unless we have faith, vision, and conviction concerning the human society into which they are born, whose destiny will so soon be in their hands. The philosophy of Rousseau that the child's development should be influenced as little as possible by the practices and ideology of adult society has proved to be unrealistic. Children are a part of the society into which they are born. Their education should equip them to become active agents in the unfolding and fulfilment of its aspirations and ideals and in its enrichment or re-direction as necessary in the light of deeper insights and broadened experience.

In a free society, though there are central purposes deeply embedded in the consciousness of the citizens, there are not one, but many modes of thought as to their relative importance and the methods of achieving them. That is why the problem of education in such a society is so much more difficult and tremendously more challenging than in a totalitarian society where all are to be cast in the same mold.



Our people are sharply divided, for example, regarding the privileges and responsibilities of labor and capital, though most of them affirm their belief in a system of free enterprise. They hold opposing views as to the role of government in economic, social and cultural affairs, and as to the international policies which our government should follow in this period of building the foundations of a stable and free world.

Yet the conflicts of ideas that divide our world are essentially religious, as well as economic, social and political, in character. The question of whether people of different races shall have equal opportunity is basically religious, for our answer is determined by our concept of the worth and dignity of the human personality. The standards of living that shall be allowed to prevail in a country as rich in natural resources and technical skill as our own likewise is a religious question, for the same reason. So is our responsibility for the relief of suffering and distress in war-devastated countries. Questions involving the nature of freedom and its relation to authority must be viewed with reference to the meaning of human life and the eternal verities on which faith is built.

**I**N OUR society, education, secular and religious, has a vitally important role, which cannot be minimized. To the public school and perhaps to a lesser extent the church school, come children and young people with differing family backgrounds and opposing ideas concerning the issues of the day. It is the responsibility of the school and the church to enlarge the basis of common understanding and agreement, help youth to develop principles and standards which will enable them to form intelligent and morally sound judgments, point out the ways in which democracy may resolve conflicts and push ahead, and prepare young people to be effective in the defense of principles and the support of leadership of causes which they find valid and impelling. The development of initiative and responsibility in relation to personal and social obligations must be a central purpose of education in a free society.

It will take the joint planning and combined effort of citizens, private agencies and government to assure parents the help that is needed from the community if children are to have opportunities essential for the development of citizens in the world today.

Free churches can exist only in a free society. We know now that a free society can exist only in a world order based on freedom and justice. The preparation of children for citizenship in such a world is in the long run our most important task. That preparation requires much in material goods and services, but more in spiritual understanding and dedication. The function of the Church be-

gins within the parish but it cannot stop short of the world and must relate itself effectively to other agencies, to planning and coordinating groups, and above all, to parents. Much is being done by the Churches for children, but what is needed reaches far beyond present effort. The survival of civilization is at stake. Let the response match the challenge of the task.

## Tolerance

By

GEORGE I. HILLER

*Rector of Trinity Church, Miami*

**T**HE line between tolerance and intolerance is a pretty difficult one to discern. So difficult, in fact, that many of us deceive our own selves. Many a person thinks he or she is being very tolerant, when in reality theirs is only indifference.



There are many who boast of tolerance, who in spirit are not tolerant, but simply too lazy to think out, or fight for their own opinions.

Again there are those who insist on their liberality or tolerance, when in fact, they "have their tongue in their cheek"; they do not mean what they say, and are merely adopting what seems to be an advisable front.

The first test hinges on one's sincerity. It is a question of intellectual honesty. One who says what he does not mean, or even one who means what he carefully restrains from saying—is not honest. True tolerance is a matter of one's inmost secret thought. The "sham" article, like every imitation, is not so good.

The above may seem, at first glance, to be more or less a platitude.

Let us, in our thinking, be sure. Are we Christians? Dare we accept the attitude of Christ to the questions which press upon us?

The world today is badly in need of absolute honesty in leadership. Much which passes for tolerance is indifference; and far too much is mere "bally-hoo."

I would rather trust and associate with the person who was honestly intolerant, than with a person who was too lazy to think.

Certainly, I would rather have for a friend, one with whom I could not agree, than to relate myself to a deceiver who expressed agreement only for expediency.

What do you think in the absolute privacy of your own thoughts—and is that the "front" you share with the world?

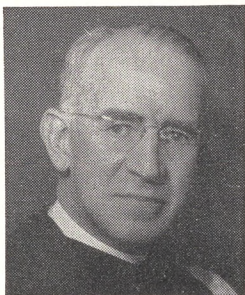


# Our Relationship With Soviets Test For Christians

*Church Leaders Declare that Good Relations  
Is an Essential for a Peaceful World Order*

**Edited by Sara Dill**

*New York:*—Bishop Charles K. Gilbert was one of the sixteen Church leaders to issue a statement last week declaring that "The supreme moral test of Christians of our time is in their thoughts and works in the field of Soviet-American relations." The statement was issued by an inter-faith committee of the American Russian Institute, headed by the Rev. Ralph W. Sockman, Methodist.



The statement declares that "The supreme moral test of every Christian today is in the issue of war or peace. Science has placed Americans and Chinese, Russians and British, as near to one another as formerly were the residents of adjoining villages. We have a free-will choice: we may use this development as a blessing or as an opportunity for brutal carnage and world destruction. There could be no greater sin open to our generation than the wrong choice of these alternatives.

"A Christian has, in this circumstance, but one choice. A man who would choose war would be no Christian.

"We go further. The American people do not desire war. We think that our people ardently desire peace and will continue to do so. We think that our government desires peace, and will continue to reflect this wish of our people. But history shows that wars come to people who want no war. Ignorance breeds suspicion, suspicion breeds fear, fear breeds hate. And ignorance, suspicion, fear and hate breed war.

"We believe, therefore, that a Christian does not pass the great moral test of our times by obeying in a merely mechanical and naive sense the injunction to 'love thy neighbor as thyself.' To pass that test, a Christian must pray, preach, and take action. A Christian must enlist and fight against ignorance,

suspicion, fear and hate.

"One does not effectively, however, inveigh against mere abstractions. To be an influence against the evil of future war, the Christian must be practical.

"Stripped of peripheral and confusing elements, the issue of world war or peace today resolves itself into a problem of Soviet-American relations. If the people of the United States and of the Soviet Union retain a spirit of friendly cooperation and mutual admiration, peace can abide with us. But if suspicion, fear and hate rise between these two peoples, atomic holocaust, and a just damnation inexorably will be ours.

"We believe, therefore, that the supreme moral test of Christians of our time is in their thoughts and works in the field of Soviet-American relations. With deliberate em-

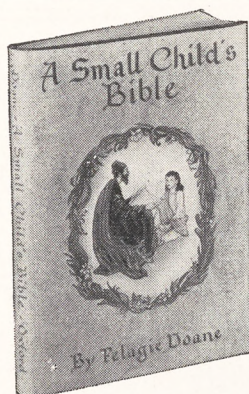
phasis, we affirm that the Christian Churches and all Christians must actively engage themselves in this field.

"We have organized an inter-church committee of the American Russian Institute as a practical step in the war against war. We shall combat ignorance, which we see as the root of suspicion, fear, hate—and war.

"The inter-church committee has formulated a broad program of education and information about the Soviet Union. We plan sponsor discussion groups, lectures and study groups in the churches; to prepare special study material for children, women's groups and other organizations; to supply religious publications and radio programs with authoritative current information on various phases of Soviet life and culture; and to distribute authentic information through other appropriate church channels.

"We are confident that the whole of the Christian church will cooperate with us. We invite help from clergy and laymen alike."

Others to sign the statement were the Rev. Louie D. Newton, president of the Southern Baptist Con-



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vention; Metropolitan Benjamin of the Russian Orthodox Church; Dr. John R. Mott, Nobel prize winner; Mrs. Ruth Worrell, executive secretary of the United Council of Church Women; the Rev. Harry N. Holmes of the World Alliance for International Friendship through the Churches; the Rev. Robert W. Searle of the Protestant Council of New York; the Rev. Stephen H. Fritchman, editor of the Christian Register, and others.

### City Mission

*New York:*—Churches and missions of the diocese of New York are seeking to raise a half million dollars for St. Barnabas House, a temporary shelter for women and children operated by the City Mission Society. The announcement was made by Presiding Bishop Sherrill and Bishop Gilbert who held a press conference at the center on February 24th. Also present was Red Barber, broadcaster, who is the chairman of the committee.

### Urges Action

*Washington (RNS):*—Senator John J. Sparkman (D.-Ala.) challenged church people here to lead in mobilizing public opinion for lasting peace through international cooper-

ation. The legislator, teacher of a Bible class here, addressed a service at Asbury Methodist church in connection with the annual Methodist "laymens day" observance.

Church people can help opinion against war through their organizations, young people's meetings, church services and other means, he said, and added: "This thinking, this forming public opinion, is the greatest single force in the world."

Senator Sparkman said success of the United Nations Charter would depend largely on the support that church-mobilized public opinion gives it.

"It is the responsibility of the Church," he said, "to indoctrinate its laymen with the understanding that public opinion is the best means of promoting international cooperation. It is our one great tool for preserving civilization. Failure to produce workable peace at this time means another war and destruction of civilization as we know it today."

### Niemoeller in Canada

*Toronto (RNS):*—The Canadian Council of Churches invited Pastor Martin Niemoeller of Germany to visit this city for three days, to speak in the four largest Protestant

Churches. Some churchmen expressed doubt over the wisdom of bringing the German to Canada but to no avail.

### Meeting On Unity

*Newark:*—The committee on unity of the diocese of Newark is holding a series of meetings on the subject. The first was on March 4th with the Rev. James A. Mitchell, rector at Englewood, the speaker. Speakers at future meetings will be the Rev. Eric Tasman of Orange and the Rev. Charles P. Staples of Hoboken.

### Church Fire

*Fairbanks, Alaska:*—"Saint Matthew's Church, one of Fairbanks' treasured landmarks, apparently escaped serious damage today as firemen controlled a blaze that started in the basement and filled the log structure with smoke," reports the local newspaper on February 8. "The fire department located the fire in a corner of the basement. The blaze was knocked down in a short time but clouds of acrid smoke kept firemen from entering the building. . . . The blaze was believed to have been started by the furnace, possibly from a clogged draft."

A letter from a neighbor reports that the organ was carried out, ap-

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parently badly damaged; the lectern Bible was scorched; most of the pews were not damaged, and the parish hall was not damaged. The use of the Presbyterian Church was offered but the Rev. John M. Balcom, in charge of Saint Matthew's, said the parish hall could be used.

A year ago Bishop Bentley reported that the Fairbanks church had just become self-supporting, third of the Alaska missions to achieve this status in the past two years. The log church is more than forty years old.

### Social Awareness

**Porto Alegre, Brazil:**—A greater awareness of the Church's role in bettering social conditions marked the convention of the district of Southern Brazil, meeting at the pro-cathedral here, February 5-9. Reports were presented, followed by discussion, on the various social agencies operated in the district. There were thirty-six clergy present, the largest number in the history of the district. An outdoor service, under floodlights, was an innovation. Also a moving event was the presentation of a gift to Bishop and Mrs. William Thomas who have served the Church in Brazil for forty-three years.

### Presbyterian Honored

**Pittsburgh, Pa.:**—Over 1400 people packed Calvary Church here on February 16 to honor the Rev. Stuart Nye Hutchinson, for twenty-five years the minister of a large Presbyterian Church here. Bishop Par-

due spoke on his outstanding work in the community, with Mr. Hutchinson responding by expressing his gratitude for the opportunities for service that have been presented to him during his long pastorate. He is to retire May 1.

### Commission for Youth

**Topeka, Kan.:**—The national youth commission met at the diocesan building here, February 14-18, with twelve clergymen and thirty-eight young people present, representing the eight provinces. The leader was the Rev. William C. Crittenden, head of youth work of the National Council.

### Unique Mission

**Owensboro, Ky.:**—Something new in the way of missions was held at Trinity Church here when the Rev. James W. Kennedy of Lexington conducted a forum mission. In addition to the usual addresses he had long question periods. The meetings were well attended not only by Episcopalians but by members of other churches. The rector of the parish is the Rev. Ben T. Tinsley.

### No Bus Ordered

**Philadelphia (RNS):**—A Chester county court has declined to order directors of the Kennett consolidated school district to provide bus service for children of St. Patrick's parochial school in the town of Kennett Square. Judge Ernest Harvey, in issuing the decision, declared there is no provision in the Pennsylvania state school code which re-

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quires a public school system to supply transportation for other than public school pupils.

Until last September parochial school pupils at Kennett Square were provided free transportation on public school buses. The directors of Kennett consolidated school said at the beginning of the school year they would no longer haul parochial pupils.

A move to have the directors ousted was dismissed in Chester county court because of an alleged faulty petition. Paul Connell, resident of Kennett township, then asked the court for an order directing the school board to show cause why bus transportation was not made available to his daughter Catherine, 10 years, a pupil in St. Patrick's. Connell's contention was that the state school code, through its compulsory attendance clause, made it mandatory for school directors to furnish free transportation.

Judge Harvey's opinion made no

mention of the recent U.S. Supreme Court ruling which declared that public school funds can be used to transport parochial school pupils. It was expected that an appeal to a higher court would be made by the parochial school group which is supporting Connell.

### Missionary Work

*New Haven:*—On February 6th in the chapel of the Berkeley Divinity School three Japanese, Mr. and Mrs. Risaburo Noda, employees of the School, and their infant son, were baptized by Dean Rose at Choral Evensong with sponsors from the student body and staff. Through Dean Rose, who was in charge of Japanese resettlement in the New Haven area, the Nodas came to Berkeley from the relocation camp in Topaz, Utah, in June 1945 and have been there ever since. Formerly Buddhists, Mr. and Mrs. Noda have so deeply appreciated their acceptance in the Berkeley community

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*The Rev. John H. Burt, Student Chaplain*  
Sunday: 8 a.m. H. C.; 11 a.m. Morning Prayer. 6 p.m. Canterbury Club (students). 8 p.m. Choral Evening Prayer.  
Wed and Saints' Days: 7:15 a.m. H. C.

*Providence, Rhode Island*  
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*The Rev. Clarence H. Horner, D.D., Rector*  
Sunday: H. C. 8 a.m.; Church School, 9:30 and 11 a.m. Morning Prayer and Sermon (H. C. first Sunday) 11 a.m.; Y. P. F. 5 p.m. Evening Prayer and Sermon, 7:30 p.m. Thurs. H. C. 11 a.m. Lenten noonday services, Monday thru Friday 12:10 p.m.

*University of Illinois*  
*Champaign, Ill.*  
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*The Rev. William Ward, S.T.M., Chaplain*  
Sunday: 9 and 11 H. C. Canterbury Club, 6 p.m.  
Wednesday and Friday: H. C. 7:15 a.m.

*Millbrook, New York*  
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*The Rev. H. Ross Greer, Rector*  
Sunday: H. C. 8:30 and Service at 11 a.m.  
Lent: Tuesdays at 8 p.m.

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Tuesday and Friday: H. C. 8:20 a.m.  
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that they wished to share in what they felt must be the source of its strength and family spirit, and last fall came to the Dean with the request that they might become Christians.

### Healing Mission

**San Diego, Calif.:**—The Rev. John Gayner Banks, director of the Fellowship of St. Luke's, is holding a number of healing missions during Lent and the Easter season. They are being held at St. John's, Charleston, W. Va.; the Heavenly Rest, New York; St. Stephen's, Philadelphia; St. Peter's, South Amboy, N. J.; Christ Church Cathedral, Springfield, Mass.; All Saints', Worcester, Mass.

In May Mr. Banks is to visit England for a two months' study of healing in the Church of England.

### Park Babies

**Buffalo, N. Y.:**—Mothers of infants who attend daily noonday Lenten services at St. Paul's Cathedral here may park their babies in the cathedral house, where they are under expert supervision. The plan has increased attendance sharply.

### Issues Denial

**New York:**—The Rev. Samuel McCrea Cavert, head of the Federal Council of Churches, has denied that the Council signed a statement which deplored attacks in Congress on the principles of the Achison-Lilienthal report on the control of atomic energy. He stated that while the Council is on record as supporting the basic principles of the report, no statement about Congressional hearings had been made, and that it is contrary to the policy of the Council either to endorse or oppose the appointment of any specific person to public office.

### Home and School

**Newark, N. J.:**—Frances Young of the department of education of the National Council was the speaker on March 3 at a meeting held by the diocese of Newark. Her subject was the Church school and the Christian home.

### Wants No Bibles

**Denver (RNS):**—A Denver atheist sought here to prevent distribution of Testaments in the local public schools, arguing that "the Bible is not a moral guide for children." He also advanced the contention that "more criminals come from religious homes than from non-religious

homes."

The atheist, Samuel Menin, an attorney, charged at a meeting of the school board that distribution of Bibles to school children is unconstitutional and "departs from the basic principle upon which our country is founded."

Denver clergymen immediately rallied to defense of the Bible. They

expressed no objection to school board approval of a request by the Gideons for distribution of Scripture portions to school children above the fifth grade.

### Anglican Society

**New York:**—At the annual meeting of the Anglican Society a resolution was passed favoring Prayer

## Books Recommended For Lent

The Books Announced Here Received Either Three or Two Star Rating by The Witness

### A Plain Man's Life of Christ

By A. D. Martin

"Its happy combination of true scholarship and simplicity," writes Professor Sidney Cave of this book, "its mellow wisdom and freedom from pedantry, should make it attractive to many who are repelled by books written primarily for students. It is indeed, 'A Plain Man's Life of Christ,' written with knowledge and insight, with reverence and imagination."

The author's aim was to show Jesus, not only as he must actually have appeared to his first followers, but also to describe how their view of him passed, as they knew him better, into wonder. He discloses Jesus to the general reader as a **real person**. Probably \$2.00

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### Christian Ethics and Social Policy

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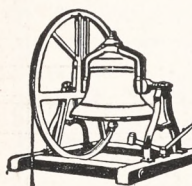


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### INDUSTRIAL LEADERS MEET

(Continued from page 6)

port from the second section a number of immediate tasks for the Church were set forth. They included the "setting of an example in its own employment, investments, and other economic practices"; condemnation of segregation; work for the abolition of preventable poverty; promote democratic and informed participation in discussions which affect our economic destiny.

Episcopalians played a large part in the conference. The sermon at the opening service, written by Bishop Dun of Washington, was read in his absence by Bishop Scarlett of Missouri. Bishop Dun arrived later to take a leading part in the conference. The chairman of the conference, Mr. Charles Taft, is an Episcopalian; likewise Mr. Noel Sargent, the executive of the National Association of Manufacturers, and Mr. Eric Johnson, formerly the head of the Chamber of Commerce and now the czar of the movie industry. In the Episcopal delegation of twenty-five persons were two women who played an important role in the affair; Mrs. Harper Sibley of Rochester and president of the Council of Church Women, and Miss Lucy R. Mason, who is a public relations official of the CIO in the south.


Mrs. Sibley, wife of the former president of the U. S. Chamber of Commerce, declared at one point in the debate on the closed shop, that "The trouble with lots of management is that they are like farmers who, in breeding corn, place sacks over the ears and gradually weaken the seed. Managers seem to put sacks over their heads, with much the same result." It brought forth one of the really healthy laughs of the conference.

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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.

MR. W. F. RICHARDS  
Layman of Philadelphia

I would like to express my agreement with the point of view of the Rev. S. Norman McCain (*Backfire*, Feb. 13) in regard to race attitudes in our seminaries. Certainly there is no place for segregation in the Christian Church. Yet there are those who insist that we maintain a seminary, the Bishop Payne School, exclusively for Negroes. Why should not the young men there be admitted to any seminary they choose, providing of course they meet the intellectual standards.

Also I am informed that there is not a seminary of our Church, with the exception of Bishop Payne, that has a Negro on its faculty. Yet I could name a number of Negro priests well qualified to fill such a position.

\* \* \*

MR. F. M. LAWRENCE  
Layman of New York City

I am grateful to you for printing the article on Niemöller Supports Hitler (Feb. 13). It is unanswerable it seems to me with its many quotations and documentations. Whether the noted German pastor was ever an actual Nazi party member does not seem to me to have much to do with the matter. The fact is that he now stands for a soft peace with Germany and is lining up with those like John Foster Dulles, Herbert Hoover, the Pope, who want to use Germany as a jumping off place for war with Russia.

\* \* \*

REV. JOHN M. KRUMM  
Rector at San Mateo, Calif.

Apparently THE WITNESS is counting on the current confusion between Niemöller's political decisions and his theological position and Christian witness to undermine him and his lecture tour. Not very many Americans understand the intricacies of the German mind as that relates itself to political matters. What is more, I suspect that most Americans would heartily disavow Pastor Niemöller's political decisions—he himself would repent of many of them. He has said so. All this has nothing to do with the validity of his message to the Christian Church of America. Having read his Seattle address I cannot believe that any American Christian ought to miss hearing him for the imagined reason that his political thinking will become corrupted. This is surely a true Word of God spoken to this generation of American Christians.

Your correspondent, Mr. Russell, in *Backfire* (issue of February 13th), asks whether the Federal Council has been drawn into "the Dulles line or worse." I would ask whether THE WITNESS has been drawn into the Niemöller controversy primarily because it is known that Niemöller is working hard against the Communist party line in Germany—a line that THE WITNESS seems to follow with increasing slavishness in America?

I am distressed that a religious journal should lack the perception because of political differences to see the truth and

vigor of Niemöller's magnificent Christian addresses. By the way, why not print some of them—in full?

ANSWER: We believe that Mr. Krumm was fully answered by the article that appeared February 13 written by the Rev. Diedrich Meyer-Kluegel. THE WITNESS has consistently stood for one world in international affairs. We still do. Niemöller, Dulles, the Pope, are, we believe, among those who seek to split Europe into East and West with war the almost sure result. That this would be a catastrophe hardly need be argued. As for "party lines" we follow none; we do try to apply what we consider to be sound Christian principles to the vital issues of the day. If communists, or any other group, come to the same conclusions we are glad. Certainly we have no intention of repudiating our conclusions merely because others also hold them, whether they be communists, socialists, pacifists or members of the two major parties.

\* \* \*

MRS. A. L. ROBERTS  
Churchwoman of Dallas, Texas

Although I have taken THE WITNESS for years and, on the whole, approve its bold stand for the truth as seen from both or many sides, I emphatically disagree with the Rev. W. B. Spofford Jr. on the subject of movies suitable for children. I have often felt that their bad influence is the cause of juvenile delinquency. As for "My Darling Clementine," which I saw with much disgust last week, it was a horrible portrayal of a depraved character drinking away his God-given gifts, and a lot of shooting etc. bound to damage impressionable children who flock to see such movies.

I have long deplored the poor use of the mechanical characters of the so-called "comics" made especially for children. The theme is usually horribly grotesque fights or flights; never anything constructive which could be at the same time entertaining to less perverted minds, and the sounds and language put into their mouths are from gangsterdom.



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