

# The WITNESS

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MARCH 13, 1947

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DR. FREDERICK W. FOERSTER  
WRITES ON THE TREATMENT  
OF THE GERMAN NATION

## The Christian Stand Defined



## 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.  
2 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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MARCH 13, 1947  
Vol. XXX No. 13

### Clergy Notes

ALEXANDER, DONALD N., retired priest of the diocese of W. Mass., is now canon in residence of Christ Church Cathedral, Springfield, Mass.

DeGOLIER, JAMES R., formerly a student at Nashotah, is now curate at St. James' Church, Milwaukee, Wis.

DYSON, LEO W., formerly in charge at Kennewick and Pasco, Washington., is now in charge of All Saints', Richland, Washington.

HARKINS, RAYMOND J., formerly rector of St. James', Western Port, Md., is now vicar of St. Stephen's, Mt. Carmel, Pa., and of the Monroe H. Kulp Memorial Church of the Ascension, Kulpmont, Pa.

HAWORTH, FREDERICK F. JR., was ordained deacon on Feb. 12 at Trinity, Erie, Pa., by Bishop Sawyer. He is in charge of churches at North Girard and Fairview, Pa.

HEIM, EUGENE A., now retired, is living in Norristown, Pa., and is doing supply work in the diocese of Pennsylvania.

HOLMEAD, CHARLES H., has resigned as rector of Trinity, Portsmouth, Va., effective May 1, to retire from the active ministry.

HOSKING, WILLIAM, rector of Holy Trinity, Shamokin, Pa., is also in charge of Holy Trinity, Centralia, Pa.

HOUSSELL, RICHARD R., was deposed from the priesthood by Bishop Gardner of New Jersey on February 10, after his formal renunciation and for reasons not affecting his moral character.

KINSOLVING, W. OVID, formerly rector of Calvary, Summit, N. J., has accepted a call to Emmanuel, Weston, and Christ Church, Easton, Conn.

LEWIS, HUNTER, formerly assistant at the Epiphany, Washington, D. C., is now rector of Christ Church, La Plata, Md.

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.  
2013 Apple Tree St. 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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## Dr. Frederick William Foerster Continues His Warning

*Brief Sketch of the Scholar Whose Article  
On Pan-Germanism is Featured in This Issue*

**By Herbert Kreidman**

Of the Society for the Prevention of  
World War III

**New York:**— Frederick William Foerster, whose article is featured this week on perhaps the most important problem before the world—Germany—has been an educator and religious philosopher for over fifty years. Upon receiving his doctorate in economics he became the editor of *Ethical Culture* in 1894. There he fearlessly criticized the spirit of the Wilhelminian era, denouncing Prussianism and its leaders. For this he was given a jail sentence for criticism of the state. Soon after his release he wrote (January, 1896):

"Is there anyone who doubts that we owe our inner demoralization to the general worship of success which has overawed our people in view of the splendor of Blood and Iron? Once the sense of the deeply rooted solidarity of the world of culture is devaluated, once the idol of national might has been placed on the altar, moral idealism disappears from the spiritual life of the nation. . . . Mere national might is not an ennobling goal. It keeps constantly awake within us the beast of rape. It dulls us toward the need for harmonious happiness with others and brings brutal covetousness into all human relations."

These words, written over fifty years ago, are the basis of Foerster's ethics, and at the same time they explain why Bismarck's power-policies led, via the Kaiser, Ebert, Hindenburg and Hitler, right to today's catastrophe.

In 1897, denied an academic career in Germany, Foerster went to Zurich, Switzerland, where he lectured at the university on social and economic questions. His writings on ethics and education totalled hundreds of thousands of copies and were translated into almost all Euro-

pean languages. He won international recognition as an educator and could have easily made peace with the ruling power. But his conscience and love of his homeland, permitted no compromise.

During the first world war, speaking to overflow audiences at the University of Munich, Foerster denounced power-politics. "We must," he said, "abandon national egotism and join a new European cultural order." For this the faculty of the university protested that Foerster represented opinions which should "make every German ashamed." Soon all of his utterances were censored and ultimately they were forbidden as "damaging to the interests of warfare."

After the collapse of 1918, Kurt Eisner, prime minister of Bavaria, recognizing Foerster as the only German respected by the Allies, appointed him ambassador at Berne, Switzerland. Here whatever he asked for was granted; food for starving Germans; no partition of Silesia without a plebiscite; alleviation in the condition of prisoners of war. But he demanded not only concessions for Germany, but expiation from Germany as well. He proposed to the Chancellor of the Reich, Bauer, that a few hundred thousand German volunteers aid in the reconstruction of Belgium and France. He intended to join the first volunteers. But the plan was turned down by the German government for fear that it might be construed as an admission of war guilt.

Foerster had been confident that defeat would lead the German people to reason; to amending their ways. With the idea of stirring up conscience he travelled from city to city, lecturing everywhere. Some

success was achieved but reformation did not take place. Nationalist Germany organized behind the Weimar Republic and in 1923 Foerster was advised by a friend to take the next train for Switzerland. So again from beyond Germany's borders he called the attention of the German nation and of the world to the dangers in a recovery of militaristic Germany. He wrote in his magazine, *Die Menschheit* (Mankind) in 1927 that "The masters of Germany today need peace . . . in order to be armed at a time set by the weakness of her neighbors. This time will come between 1933 and 1938." His disclosures at the League of Nations, and how they were received, he relates in his WITNESS article this week.

The people of Germany were not to be aroused. No one realized that here was a highly respected international figure who could have saved Germany. A proposal by the liberal editor, Helmut von Gerlach, that Foerster be the people's candidate for the Reich's presidency was in vain. In vain also was Maximilian Harden's statement that Foerster was towering "Himalaya-high" above all other candidates for the office. Prussian Germany stunned the world by electing Hindenburg and from then on the downward way was taken with increased speed.

Today Professor Foerster is warning us, as he did twenty years ago, against illusions about the German mentality. Anyone who believes this man to be activated by hatred and bitterness does not know him. Out of a feeling of great responsibility, Foerster asks for firm determination for the solution of the German prob-

### STUDY GROUPS

\*\*\*The article in the series based on the chapters in *Christianity Takes a Stand* next week will be on the Moral Meaning of the Atomic Bomb. The author is Dr. Louis N. Ridenour, professor of physics at the University of Pennsylvania and a contributor to the book, *One World or None*. It is still possible to obtain copies of *Christianity Takes A Stand* at 30c a copy by addressing the New York office of THE WITNESS, 135 Liberty Street, New York 6, N. Y.



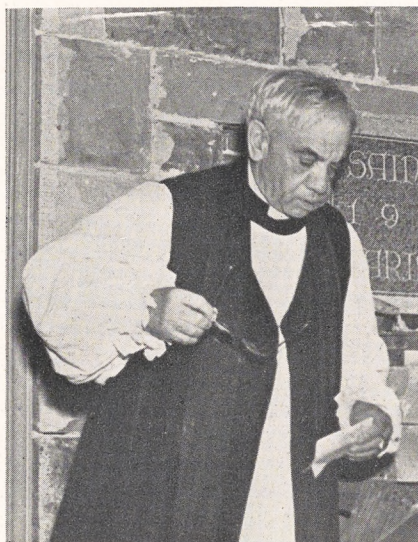
lem. In spite of privation and disappointment, the veteran of the German emigration has not become embittered or destructive. He has remained a great man, enduring his own hard lot with a smile. Friends have often said that it is shameful that a man of Foerster's standing should have to fight so hard. But this is not apt to deter German historians from telling readers of 1955 how "that scoundrel Foerster was carrying on the vilest propaganda against Germany from New York, for which, of course, he was abundantly paid by the enemy." They will probably have to do so for Foerster is too dangerous an accuser and they hate him for not condoning Germany's bad conscience. To them he never rated anything but "traitor"; one who fouls his own nest. To this he himself answered as early as 1923: "He does not foul his own nest who is conscious of the filth therein; who calls a spade a spade and tried to sweep it clean. The nest-fouler is the one who does things which blacken the honor of his people."

We cannot do better than to end this brief sketch of this week's contributor by quoting from an address delivered in this city in 1944 by Jan Masaryk, foreign minister of Czechoslovakia and head of the delegation of that country to the San Francisco conference:

"For fifty years," said Mr. Masaryk, "Professor Foerster has been warning the world against the Bismarckian way of life; against Pan-Germanism and vulgar Prussianism. The world, with certain noble exceptions, was either deaf or hard of hearing. If my father were alive today, he would be among the first to think of Foerster with genuine friendship and great admiration. It is not generally known perhaps that the first president of Czechoslovakia and Frederick W. Foerster cooperated closely and intimately for a generation. I remember many years ago my father telling me: 'If you want to understand Germany you must read Foerster' and I repeat it to you who are listening to us today: You must read Foerster. The intellectual architects of that quintessence of vulgarity, known as the Siegesallee in Berlin, hated Foerster. Their successors, whether inside or outside of Germany, hate him today. I know that he would be a very sad man if they started liking him."

"Today this patriarch of decent Germany is as hard at work as he

was fifty years ago. We are honoring a man who for fifty years swam against the Pan-German stream. Foerster has been assailed by the different breeds of Teutonic knights of evil as a pacifist. Indeed he was a pacifist in the sense of fighting day in, day out, to destroy German goose-stepping militarism in order to bring about a decent European peace. He never for one minute belonged to the school of pacifists who oppose interference with evil. In-



The late Bishop Irving P. Johnson in a characteristic pose taken some years ago as he was laying the corner stone of St. Luke's Parish House, Denver

deed we need many more pacifists like Professor Foerster.

"Professor Foerster has had the doubtful satisfaction of being right for the past fifty years. I beg of you, listen to his voice of warning; read his books; believe in his absolute intellectual honesty."

His latest warning, which is an answer to Professor Hocking's chapter in *Christianity Takes A Stand*, will be found elsewhere in this number. Certainly nothing could be more timely, in view of the proposals for Germany of John Foster Dulles and the later report on Germany by Herbert Hoover.

## A STEP TOWARD UNITY

*Springfield, Mass.*:—A service in recognition of the agreement for intercommunion between the Episcopal Church and the Polish National Catholic Church was held at Christ Church Cathedral here on March 2. The service included singing by the choirs of both churches, with ves-

pers of the Polish Church sung in the native language, followed by a shortened form of Evening Prayer from the Book of Common Prayer. Taking part in the service were Bishop Lawrence and Bishop Lesniak of the eastern diocese of the Polish Church, Dean Donald Campbell of the cathedral and Canon D. N. Alexander who was in charge of arrangements. Clergy of both Churches were in the procession.

Bishop Lesniak, in his address, stated that "All of us deeply appreciate every sincere effort made in our times by diplomats and political leaders to lay the foundation for a united and peaceful world, yet it is the conviction of every Christian that, without the presence of Christ's spirit of united Christianity, all purely human plans and schemes will not bring the desired ends. I dare to say that political unity, peace and amity among the nations of the world is unattainable without the powerful moral influence which only a united Christianity is able to exert."

Bishop Lawrence emphasized the similarities and family likenesses between the two Churches, and said that "a service such as this ought to help dramatize our feeling of consideration and fellowship for each other and our brotherhood, one with another. May we ever grow closer together in understanding each other and in common loyalty to Christ."

The achievement of intercommunion is of real significance for New Englanders since the Polish National Catholic Church is comparatively strong there. Of the 63,000 members in the United States, according to figures compiled in 1943, approximately 40,000 of them are in New England. The Church has eight parishes in the diocese of Western Massachusetts.

## LEADING CHURCHMEN OF GEORGIA

*Savannah, Ga.*:—The diocese of Georgia has lost by death two of its leading churchmen. Thomas Purse was for over thirty years the secretary of the standing committee and of the board of officers of the diocesan corporation. He was also prominent in civic affairs, being secretary of the local board of trade.

William K. Miller, chancellor of the diocese, died on February 12th. It is interesting to note that the diocese has had but two chancellors, the other being Mr. Miller's father.



# Anti-Discrimination Bills In Many Legislatures

*Many States Planning to Follow the Pattern  
Of New York Bill Which Has Been Successful*

**By Religious News Service**

**New York:**—Enactment of legislation designed to curb racial and religious discrimination is being sought on a broad scale in current state legislative sessions throughout the country, a survey discloses. Although several other types of anti-discrimination bills are pending, main interest centers on proposals—advanced in at least a dozen states—to outlaw discrimination in employment because of race, creed, color or national origin.

General pattern of these bills is to create state replicas of the Federal Fair Employment Practices Commission, which was set up in June, 1941, by executive order of President Roosevelt and which went out of existence in July, 1946, after unsuccessful efforts were made in Congress to continue it on a permanent basis.

Utah's Senate recently killed a bill to prohibit racial or religious discrimination in employment, despite the advocacy of such legislation by an interim legislative study committee. Action was still awaited at this writing, however, on similar proposals in many other states, including California, Colorado, Connecticut, Iowa, Maine, Michigan, Missouri, Minnesota, Ohio, Rhode Island and Washington.

Widely cited as models for action in other states are laws enacted in the last two years by New York, New Jersey, and Massachusetts. Although these measures provide stringent statutory penalties for racial and religious discrimination in employment, marked progress is claimed thus far on the basis of education and mediation efforts of administrative officials. Indiana and Wisconsin also have fair employment practices statutes, but without stringent penalty provisions.

Supporters of the New York law are currently seeking an amendment further to strengthen the measure by permitting the filing of complaints by interested organizations as well as by individuals. A bill to repeal the Massachusetts law was introduced in the 1947 Massachusetts Legislature but appeared to have little chance of approval.

Bills designed to prohibit racial discrimination in places of public accommodation, such as hotels, restaurants, theaters and stores, were introduced in the legislatures of California, Maine, New Mexico and Utah. Strong support and no opposition was voiced at a hearing on the Maine measure. A resolution was introduced in the Indiana Legislature to censure publicly several Indianapolis hotels for refusal to accommodate Negro legislators.

Measures designed to outlaw or-



*The Rev. O. H. Brown who is raising an organ fund at St. Philip's, Buffalo, to honor the noted scientist, George Washington Carver*

ganizations which advocate racial or religious prejudice have been introduced in the legislatures of Indiana, Nebraska, California and Pennsylvania, with indications that this form of legislation, aimed at such groups as the Ku Klux Klan, would spread further during current-year legislative sessions.

Prevention of racial or religious discrimination in institutions of higher learning is sought in bills pending in the New York and New Jersey legislatures. This type of legislation, as exemplified by the New York bill, would recognize as a civil right "the opportunity to obtain edu-

cation on any level or of any type, including but not restricted to primary, secondary, college, university, professional, industrial and vocational education, without discrimination because of race, religion, color, national origin or ancestry."

Another form of anti-discrimination legislation is indicated by a pending New York State bill to outlaw discrimination in mortgage financing because of race, religion, color, national origin or ancestry. Based on research in the housing field by the American Jewish Congress, this bill would set up both criminal and civil penalties for violations. The sponsors asserted enactment of such legislation was a "necessary first step towards elimination of racial slums in New York City."

Municipalities as well as states are acting in the field of anti-discrimination legislation. Following similar action in Chicago, Milwaukee and other cities, the Minneapolis City Council this year enacted a local ordinance to outlaw racial or religious discrimination in employment.

## **T. TERTIUS NOBLE RETIRES**

**New York:**—T. Tertius Noble, for thirty years the organist and choir-master at St. Thomas Church here, played the great organ of the church for the last time on February 26th.

The famous composer of sacred music, who will be eighty years old next May, closed his brief recital with a group of three of his own compositions, "Theme with Variations," "Solemn Prelude," and "Fantasy on the Tune Leoni." The major part of the recital, which was one of a series by organists in churches throughout the city sponsored by the American Guild of Organists, was made up of sacred music by Bach, Correlli and others.

Dr. Noble said no formal words of farewell in St. Thomas, but indicated later that he would play no more because he wanted to rest his eyes. "I also want to stop while I can still do a good job," he added.

He will go to England on the Queen Elizabeth on a sailing scheduled for June 11. There he will play the organ one time—at the York Minster Cathedral, where he was organist from 1897 until he came to St. Thomas in 1913. He will play there "some time in July" at the request of the dean.



"It's rather nice not to be forgotten," he said of the invitation.

Dr. Noble and his wife plan to remain in England, where he was born at Bath in 1867 and began his career as organist in a Colchester church at the age of thirteen, for at least three months. They will visit Dr. Noble's sister, Mrs. Edith Margaret Wells, near London. On their return, they will live at their home in Rockport, Mass., except for a few months of each year to be spent in New York.

At the recital, Dr. Noble played three preludes and a fugue by Bach; Corelli's "Suite in F," "Prelude on an Old Folk Tune" by Beach; "Lento" by Reinecke, and "Toccatina for Flute" by Yon, as well as his own compositions.

During the thirty years in which Dr. Noble played the organ in St. Thomas, he was honored at a golden jubilee celebration in 1931 marking fifty years' work as an organist. In 1932 he received the Lambeth Degree of Doctor of Music, conferred through the Archbishop of Canterbury for the first time to an organist outside the British Isles. At the same ceremony a stained-glass window was dedicated in his honor in St. Thomas.

His two best-known compositions, "Fierce Was the Wild Billow" and "Souls of the Righteous," voted the finest contribution to American church music by the National Association of Organists, are prominently featured in the memorial window.

## PLANS RELIEF TO RUSSIA

*New York:*—Church World Service, joint Protestant relief agency, is to undertake relief shipments to the Soviet Union and will provide clothing to 100,000 war orphans. The Rev. Ralph W. Sockman, chairman of the inter-Church committee of the American Russian Institute, declared the project "will not only render an important service in terms of relief but will also serve as an expression of friendship from American Church people to our friends in the Soviet Union."

The Soviet government will pay ocean freight on the shipments which will be distributed through Russian welfare organizations.

## JOHN G. WINANT SPEAKS

*Philadelphia:*—Success of the United Nations in achieving world peace will depend greatly upon the

extent to which the people of the United States can wipe out intolerance and bigotry, according to Episcopalian John G. Winant, former ambassador to Great Britain. He was speaking to the religious workers council at Temple University. He stated that he had discovered during recent travels that religious and racial tensions today are not as intense as they were immediately following the war because of more satisfactory economic conditions. He warned however should crowded housing conditions continue coinci-



*The Rev. Joseph H. Earp, honorary canon of St. John's Cathedral, Wilmington, Delaware, is also secretary of the convention of that diocese*

dent with a rebirth of economic insecurity upon the part of any substantial number of people, religious and racial tensions inevitably will tighten again.

## THE WORLD DAY OF PRAYER

*New York:*—The World Day of Prayer, sponsored annually by the United Council of Church Women, is observed in fifty countries and in thousands of American communities. So it may be overplaying New York to call attention to its observance there. But there were two services in lower Manhattan this year which were unusual, since the forty-three Protestant churches of the area joined forces for them. In the morning a service was held at the Church of the Holy Communion at which Mrs. Harper Sibley, Episcopalian and president of the United Council, was the speaker. Also taking part in the service were Mrs. J. Leon Hooper, Presbyterian, who

helped found the World Day of Prayer in the Philippines while there as a missionary; Mrs. John M. Pearson, Methodist; Mrs. Alexander Wiley, officer of the Auxiliary of New York; Mrs. Henry Hill Pierce, of St. George's Church.

In the evening a service was held at St. Mark's-in-the-Bouwerie, when the preacher was the Rev. Allan Knight Chalmers, pastor of the Congregationalist's Broadway Tabernacle. Also taking part in this united service were the Rev. Richard McEvoy of St. Mark's; the Rev. E. R. Palen of Middle Collegiate Church; the Rev. J. O. Mellin of the First Presbyterian Church; the Rev. Donald J. Walton of the DeWitt Memorial Church and the Rev. E. O. Miller, rector of St. George's.

## FILLING THE GAP IN BUFFALO

*Buffalo, N. Y.:*—With the local public school system in a state of collapse, due to the strike of teachers for more pay, St. Paul's Cathedral announced a school of religion, non-denominational and open to all teen-age children. The announcement was made by Dean Edward R. Welles and received wide publicity in the local press. Canon Robert E. Merry directed the first course on "Our Common Heritage." Leading clergy of the diocese responded enthusiastically to the idea and volunteered as lecturers. Also the idea was wholeheartedly approved by professional people of the city who offered their services.

Presumably the experiment has now ended, since Dean Welles, in making the announcement, stated that the school would continue only for the duration of the strike.

## ERIE HONORS ITS BISHOP

*Erie, Pa.:*—Religious differences were forgotten in the common spirit of brotherhood when the Temple Men's Club of this city held a dinner in honor of Bishop Harold E. Sawyer, new bishop of Erie. A Roman Catholic pastor, a Presbyterian minister and a Jewish rabbi appealed to the more than 200 men present to further the cause of brotherhood, with Bishop Sawyer responding with an address on the doctrine of man. "The man who is sure he has a purpose in life, given to him by God," he declared, "finds that there is no greater satisfaction than this fact."



## EDITORIALS

### *Bishop Johnson*

IRVING JOHNSON was already the Bishop of Colorado when I first met him. So I knew nothing first hand about the famous South Omaha mission, or of his days as a seminary professor or as an able and beloved rector. It was in 1919, shortly after the founding of *THE WITNESS* that he asked me to become managing editor, filling the place of the Rev. Charles Shutt who had died suddenly. When I declined for what seemed to me adequate reasons, he said: "Well, get the sheet out for a few weeks until I find someone to take over." That was the end of the matter. He never did, nor do I know whether he ever tried. After a few months of intimate association with him I was more than satisfied that he did not.

He edited the paper by remote control from Denver, or from where he happened to be as he travelled about the country holding missions and preaching, for in those days, and for many years that followed, there was no man in the Church in greater demand. The arrangement was quite haphazard. His job was to write a weekly essay, which he did unfailingly week after week for nearly twenty-five years. And it can be said that the vast majority of those who took the paper did so only to get his masterpieces. The rest of the job was mine—news gathering, circulation promotion, advertising solicitation, make-up, finding the cash to pay the bills.

Bishop Johnson was a conservative, both ecclesiastically and politically, and there were many times, during our long association, when articles appeared with which he thoroughly disagreed. Not infrequently we discussed them. But never once during those many years did he even hint that I should write other than as I pleased. Never once did he fail to back me up when attacked by a critic, no matter how thoroughly he agreed with the viewpoint of the critic. He was a liberal conservative who genuinely believed in complete freedom of expression.

As for his own contributions to *THE WITNESS*, they were characterized by sharp thinking and common sense. Shams, unrealities, conventional-

ities made him impatient. But he dealt with them with his trenchant wit, never with caustic comment. His large hearted sympathy for people, whatever their position or task, lifted his message to a high plane where he challenged his readers to live realistically and constructively for the Kingdom of God. As he travelled about the country, with railroad trains and stations his editorial office, and the top of a suitcase his desk, he saw the foibles and weaknesses of ordinary men. And good-naturedly and with ready wit, he revealed them to themselves.

His faith was unfailing. He believed wholly in God's power to redeem; he believed thoroughly in the Church as the Body of Christ, even while he was pointing out her failings and weaknesses.

He was also a man of tremendous intellectual attainment and ability, a side of this great man which many missed because of his humility and complete lack of pretense. I recall very well being told by one of the great scholars of the Church how he had gone to hear Bishop Johnson lecture on Church history prepared to scoff at this unconventional looking westerner. He remained to sit at the feet of a man with greater knowledge than he himself possessed.

Bishop Johnson was always one of the most—perhaps the most—colorful and able men in General Conventions. It was a

common saying that if you wanted to know in advance how a debate was to come out, find out which side Johnson was on. He was also an expert on parliamentary procedure, as many will remember who attended the Atlantic City Convention. The House of Bishops got themselves into a terrific parliamentary tangle—with amendments, amendments to the amendments, and all the rest of it. Finally the Presiding Bishop gave up, completely at a loss to find a way out of the jam. So the House went into a Committee of the Whole and Bishop Johnson was called to the platform to straighten them out if he could. He walked down the aisle, chewing his tongue in characteristic fashion, his hands deep in his pants pocket. Then, in two minutes, like an expert butcher dressing a

### **To Bishop Johnson**

THESE individuals carry in themselves the deathless life of all humanity. Their ceaseless life flows like a river of mighty volume of flood, through the green fields and deserts, through the dark caverns of oblivion into the dancing joy of the sunlight, bringing water to the door of the multitudes of men through endless years, healing and allaying thirst and cleansing impurities of the daily dust, and singing with living voice, through the noise of the markets the song of the everlasting life.

—Tagore



chicken, he took the whole procedure apart, carefully labelling each step that had been taken, so that the men at the news desk where I was sitting sat up starry eyed and began saying: "What a guy."

And to a great man that I loved there is no better tribute I can pay than to repeat: "What a guy." I have never known a more able man;

I have never known a man with finer Christian instincts and values; I have never had a more genuine and loyal friend, and I know there are hundreds throughout this nation who are saying the same thing.

He ran a straight race, unencumbered with things of this world, and he has attained his goal.

—W. B. SPOFFORD

# The Treatment of Germany

by Frederick W. Foerster

Formerly Professor at Munich University

THE contribution made by Professor Hocking in *Christianity Takes a Stand* has aroused my greatest interest since it deals with a question to which I have devoted my life.

He begins by criticizing the projected punishment of the German nation. But who ever proposed such a general and equal treatment of a nation whose shades and grades of responsibility are so very different? Mr. Hocking fights against something that does not exist. Certainly the supreme leaders and instigators of the gigantic crime have been punished, but who else besides the leaders and their intimate collaborators? As to the rest of the German people it has certainly to suffer the material consequences of their war of aggression: that is, destruction; reparation; a long-term moratorium of its self-determination. Prof. Hocking says that the German people are already over-punished. This is a confusion of very different issues. If a bandit is at last encircled in his home and it is destroyed, with half of his family killed, because he did not unconditionally surrender in time, this is no punishment and it has not been inflicted as such.

No punishment has been imposed on the German people. There was no revenge, except in the manner in which the expelled German populations in the East were dealt with—and this special treatment was an elementary reaction and not a measure decided in Yalta or Potsdam as a legitimate punishment. As for the real punishment imposed on the top Nazi leaders, Prof. Hocking pretends that it lacks a solid moral foundation. He points to what he considers an established fact, that up to now even wars of aggression and conquest have not been outlawed. This is not true. The Kellogg Pact clearly outlawed wars of aggression. Bonaparte's wars were severely punished by the English with the consent of the whole

world. After the eruption of the first world war the passionate discussion about the war guilt clearly showed that everybody recognized that a war of aggression was condemned by the overwhelming approval of the civilized world. The Germans produced mountains of literature to whitewash their government from the accusation. The whole campaign of the "Innocentists" was refuted when, in 1924, the memoirs of Conrad von Hoetzendorf appeared, where letters were produced in which General Moltke admitted that, while Europe was bent on peace, nobody wanted war but Germany, therefore it was extremely difficult to bring them before the German knife. There was only one chance, he said: invasion of Serbia. But a good occasion was needed—let us hope that it will come soon, since the beautiful occasion of the annexation of Bosnia and Herzogowina was missed because it was swallowed, unhappily, by pacifist Russia. (I recommend these memoirs to any who, as I can prove, have been led astray by German propaganda.)

In any case modern mankind has clearly condemned the war of aggression. Dr. Alfred Fried's voluminous and well documented book, *The Struggle Against the Threat of a World War*, has told the whole story of how the civilized world tried to prevent the German war against Europe.

Prof. Hocking holds the astonishing opinion that there should be no reaction at all against the defeated nation, in spite of the fact that it let loose two long-prepared world wars which killed approximately 40 millions; caused immense and irreparable devastation and resulted in a completely chaotic world. Prof. Hocking does not see that the Hitler war was not a mere war, even not a war of mere conquest! No, it was nothing but the most ordinary and the most ruthless collective robbery ever attempted in human history; a robbery which



was only disguised as war and masked as an honorable conflict between nations. This enterprise did not aim at a simple act of annexation but at the permanent enslavement of the whole world, as it is cynically announced in the Nazi literature and long before in the Pan-German literature. More than a hundred years ago the founder of Pan-Germanism, the Prussian poet Ernst Moritz Arndt, declared in his book, *Germanien und Europa*: "Germany needs a great military tyrant capable of exterminating entire nations." This, in a nutshell, was the whole program of Hitler. In Pan-Germanism the leading classes of the German people embarked on limitless crime. This can be doubted only by those who ignore the thousands of books, pamphlets and articles which poisoned the German people so that Hitler could write in *Mein Kampf* about the responsibility of all the people for the first world war: "As true as a God lives in heaven, this war has not been imposed on us, it has been desired by the German nation."

Hitler knew what he said. Does not what he states constitute a collective crime? Prof. Hocking, rising against the clearest evidence of such a phenomenon, argues against the possibility of it. Collective guilt does not mean that there is a mystical collective soul directing certain national action. Nothing else is meant than the fact that all the members of the nation cooperated in moral aberration and felt guilty of deflection from God.

As to the German people, the case is much more complicated because we there have to do with German foreign policy and its military consequences. It may seem that the responsibility for this foreign policy can be attributed only to a limited group of leaders who ordered the crimes which the rest simply obeyed, but this appearance does not conform to facts. The whole German problem, and particularly the problem of the Prussianization of Germany, cannot be understood unless one realizes that the very purpose of this Prussianization was to drag the whole nation—at least its politically active, educated, bulk—into the responsibility for the great Prusso-Pan-German enterprise for the conquest of the world. Hitler was only the last popularizer of this power-madness which has for decades tried to win over to an aggressive foreign policy a wholly non-political nation. This propaganda had a splendid success. Almost the whole nation, except the passive masses and a minimum of immune people, were filled with a kind of national drunkenness, as it has already been pictured in Prof. O. Nippold's book, *The German Chauvinism*, published at the end of the last century. German nationalism became a mass-infection, a new Islam without Allah, which

satisfied not only the unchained instincts, but also the need of the better Germans for a new political ideology by appealing to the longing for sacrifice, devotion and discipline, which the liberal era did not offer as a goal and ideal.

Strindberg once said: "Crime is already a punishment." These profound words mean that crime is only the final eruption of long bred aspiration: the unmasking of tendencies nourished and fostered long in secret. The Germans themselves were frightened when in Hitlerism the last consequences of a century of national worship of limitless power, and of the cynical contempt of the rights of other peoples, had their day and their shameless display. If all this does not constitute a terrible guilt and a collective sin, where everybody's lust for power was heated and encouraged by his neighbor's madness, then the age-old word "guilt," the focus of man's deepest experience of himself and of God, the starting point of regeneration, is nothing but a ridiculous and impotent invention.

A MOST interesting passage in Mr. Hocking's chapter is devoted to German disarmament after world war one. When I read the passage I said: "This is pure German propaganda." But I was mistaken. Every German agent knows that you cannot in 1947 still use the deceitful formulas about German disarmament submitted to the world in 1926 and 1927. Has not Goebbels already, in 1935, announced with cynical laughter how splendidly the world was betrayed? Everybody knows that Hitler would not have succeeded in surprising the world with his gigantic armour had not the foundations been laid many years before Hitler's coming to power. I only need remind Mr. Hocking of the famous letter written by the former Chancellor Wirth to Krupp von Bohlen where Mr. Wirth boasted of having granted forty million marks for the secret rearmament of Germany. This contribution took place just at the time when the German representatives at Geneva assured the world that Germany was "completely disarmed." This was a big lie and the German government knew it. But the lie was imposed by the German general staff. How is it possible that a philosopher dares to publish affirmations on such a great question of truth and deceit without having tried to get more solid information than the official German swindle at Geneva? Why did he not study the Nuremberg documents?

I recommend to him the book published by General I. H. Morgan, former British member of the Inter-Allied military control commission. This book, *Assize of Arms*, tells the whole story of the secret German rearmament. In his book the Gen-



eral has also published a letter which he wrote me as early as 1926 in which he unmasked the whole work of General von Seeckt in the rebuilding of the German army ("behind the little Reichwehr arises the gigantic shadow of the former German army"). I tried in vain to get this letter published in a German liberal paper. All the editors refused because they feared the nationalist terror. I finally published it in my review, *Menschheit*, and distributed it in Geneva, together with other grave documents delivered to me by my German military friends, General von Deimling and Colonel von Sonnenburg, together with other reliable information. My documentation was published just at the moment when Germany entered the League of Nations and when Stresemann solemnly assured the League that Germany was completely disarmed. He became so excited that in an interview granted to the international press he called me a rogue and a liar. But who was the liar and who was the patriot? Was it really in the true interest of the German people that it was dragged into a second conflict with the whole world? The bombed German cities and the whole present misery of the German people give the clearest answer to the question.

Mr. Hocking refers to his impressions of Geneva. He has not seen that Geneva was just the place where the German militarists, and their ardent servants, the German Socialists, played the pacifist role in order to deceive foreign opinion. Hitler's special friend, Colonel Hierl, cynically revealed this tactic in the following words addressed to a German audience in order to defend the official German collaboration with the Geneva-Pacifism: "Our pacifism is a weapon of political fight and in fact serves the preparation for war. Lulling the enemy to sleep with pacific phrases it hopes to persuade him to neglect his armaments. The narcotic vapor with which we surround him conceals our own military preparation for war; it is from this point of view that we should regard the Kellogg Pact and the disarmament conferences of the League."

The world owes thanks to Colonel Hierl for the frankness with which he unmasked the very meaning of the German game in Geneva. Mr. Hocking tells us that he was in Geneva when German disarmament was discussed. I hope my quotation will show him the trap into which he fell. Christianity was abused in favor of the Antichrist. And the game continues. Otherwise it would be impossible, after all the striking revelations at Nuremberg, for a book on the Christian stand in politics to be published in which those who were fooled in Geneva continue to defend the cause of the swindlers and mock those who fought for truth.

**P**ROF. HOCKING warns the world against emasculating a great nation. Does he not know that since 1866 the Germans were ten times over-masculated? This was called "education for total war." Re-Christianization of the German nation means not only spiritual regeneration but also the re-establishment of a sound balance in the soul between the "eternal masculin" and the "eternal feminin." We liberals of German origin cannot sufficiently protest against characterizing Germany's demilitarization as emasculation.

Prof. Hocking mocks at the Allies' effort to organize security and to deprive the Germans, in their deepest interest, of their industrial power-machine. He asks why not also cut off their brains because these brains are the very seat of their war potential. If Prof. Hocking's family were killed by gas, or if he had lived in Greece, Poland or France during the German occupation, he would refrain from such jokes. It is not necessary to destroy the German brains, but it is of immense importance that they be no more misused for mass-destruction but led back to all those applications which were the true glory of the German nation. This can be done only by Caesar's iron presence and readiness. The Germans will not find their way back to their best traditions unless they see no more chance to take up the old game. This is a very simple affair but it needs an allied policy which is not "emasculated" by a wholly erroneous interpretation of Christian charity. There are many "displaced persons" today, but displaced virtues cause the greater trouble in the world. To apply ever yielding mildness where unflexible strength and uncorrupted vigilance are necessary will surely lead to a new, unspeakable, catastrophe. Following this prescription will serve Christ's cause much better than all kinds of displaced mildness in face of powers which only wait the hour of softness in order to break out again and yell their scorn over those who blindly helped them to restore their power.

Plato calls punishment the medicine of the soul because the soul itself needs repression of morbid expansion. Once a terrible killer, condemned to death, was asked whether he accepted the verdict. "A hundred lives should be taken from me," was his answer. If Germany would have thus spoken she could have been saved. Instead of such an attitude the great bulk of the nation rejects guilt and responsibility and seems not to know what state of mind has for decades animated their political consciousness and that this mentality was bound and doomed to a gigantic criminal outburst. And the worst is that the rest of the world, instead of helping the Germans to



make up their minds for a national examination of conscience, is now going to excuse everything and sabotage in the name of Christian love and forgiveness. We witness the strange spectacle that in order to accelerate reconciliation, the very religious and moral conditions of true peace and reconciliation are sacrificed.

Almost in the first hour after the armistice in 1918 I had a talk with the French minister, Albert Thomas, who said to me: "For the first time in history the question of responsibility is put before a great nation which is responsible for an unspeakable slaughter. If the German people understand what that means, they and the rest of the world can be saved—if not, they and the rest of the world will be dragged into new catastrophes."

So it happened and the result is at hand. If now shortsighted Christian pacifism and mistaken generosity for the second time keep the German people from the Christian prerequisites of regeneration and reconciliation then all is lost and the underworld will again have its day. The German people cannot reconcile themselves with the rest of the world unless they first reconcile themselves with truth.

On the ground of all my observations, made during the years between 1918 and 1947, I am fatally disposed seriously to remind a great part of Anglo-American Christendom of their large share of responsibility for world war two. They took the lead in a gullible open-mindedness toward German propaganda, demanding trust, equality and freedom of restrictions for a wholly unconverted nation, preparing behind a deceitful facade the re-establishment of its Prussian robber-potential. I cannot stress enough this question: "Was all this blindness in the true interest of the German people and the people of the world?"

I say that blind generosity toward nationalist Germany is not at all in the interest of the better part of the German nation. It paves the way to perdition. It goes beyond my capacity of mild patience to see the same blind and ignorant generosity, that resulted in world war two, again in full swing. My courageous friends in Germany, a small minority, are in real despair because they foresee that they are doomed to pay one day in blood for their trust in the earnest will of the victorious nations to put an end forever to German nationalist terror.

Mr. Hocking surely wants to aid the rise of a better Germany. Actually he serves the third rise of the underworld. Of course he is right, as a Christian, to show the truth that the only solid and lasting guarantee of peace lies in Germany's spiritual regeneration. But this will not come as

long as the Nazi underground and its above-ground agents are allowed to continue their work. They can only be tamed by merciless military control.

In any case it surpasses all that is tolerable if now again, contrary to the most vital interest of the world; threatened by an eventual new conspiracy organized by the wholly unconverted part of the German people, a wholly uninformed, most gullible, Harvard professor dares to repeat the ten times refuted (and by Goebbels admitted) official German swindle of the twenties.

Is it tolerable that, thanks to the spreading of those lies, all Germans who exposed their lives and their reputations by warning the German people and the rest of the world, must now appear as liars and bad patriots? How are we to explain this perverted pro-Germanism, which again and again embraces the cause of Prussian militarism, and which was unmasked and condemned at Nuremberg?

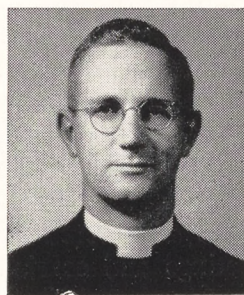
## Strategy and Tactics

by

FRANCIS O. AYRES

*Rector of St. John's, Waterbury, Connecticut*

**P**ARISHES throughout the country have been holding their annual meetings. When the ladies are persuaded to cook a supper and/or when a speaker is imported from far or near, the number attending such meetings sometimes equals the average congregation of a Sunday morning. When the parish meeting consists only of reports, elections and "other business," the number present dwindles almost to the vanishing point. In addition, few parishes have meetings more than once a year. The conclusion is inescapable that the parish meeting as an institution within our Church life is just about defunct.



The seriousness of this situation cannot be overestimated. To cite one aspect, the parish meeting is the voice of the local parishes. No one else has the authority to speak for a parish in regard to contemporary problems. I do not mean that a parish meeting is an authority unto itself. It is bound by the Bible, by the Prayer Book, by the canons, and, to a certain extent at least, by the traditions of the Church. Nevertheless, the parish meeting is the only means by which the corporate



voice of the local parish can be made articulate. Just as the diocesan convention should speak for the Church in diocesan-wide matters of social concern, just as the General Convention should speak for the Church in nation-wide or world-wide matters of social concern, so the parish meeting should speak for the Church in community-wide matters of social concern. Where parish meetings are held only once a year with the emphasis on routine business, entertainment or gustatory delights, a parish never speaks at all and the community draws the logical and justifiable conclusion that the Church is not concerned with social matters or, to put it another way, that the "Body of Christ" is in a coma from which there seems to be little chance of recovery. Under the circumstances, little is to be gained by berating diocesan and General Conventions for presenting the same picture. In the Church, irresponsibility begins at home.

There has been very little written about the parish meeting. An excellent little book "The Church Meeting and Democracy" by Daniel T. Jenkins is published in England by Independent Press, Ltd. The supplement to Christian News Letter No. 228 dealt with the same subject. If you can lay your hands on one or both of these you will find them stimulating reading. Here, I have space to quote the introduction to the second which is written by the Rev. Alan Ecclestone, Vicar of Darnall, Sheffield:

"It is generally admitted that the pattern and relationships of the society we have grown up in no longer suffice. The disintegrating processes of past centuries have undermined the structure of social life to a perilous extent, chiefly indeed in the weakening of that sense of local attachment and local responsibility such as the ancient parish system fostered and expressed. The name of the parish survives, the substance has largely disappeared. The responsibilities once shouldered by the parish, discussed at its meetings and carried out by its officials, are now largely unrecognized. A town parish has little meaning, being quite often an arbitrary collection of streets.

"In the process we have lost something vital and necessary in social and spiritual life. A sense of neighborhood and neighborliness is necessary to our spiritual and moral growth. The parish is important, and we must face the task of recovering its life and meaning, not simply to restore a piece of social machinery but to work out afresh in terms of present-day human needs one part of that Gospel committed to our charge. To save men in a world which is disintegrating the Church must confront the man in the street with the spectacle of the

common life of a closely-knit body. It must 'be the Church' to men in terms of their need. We shall not get men and women assembled again with a full, strong, vigorous, sense of common life until by example and precept we have made manifest its truth. The 'parish meeting' as it is now being developed in several parishes, is an attempt to find an answer to this problem. What is actually happening is described below, though details and experience vary according to the kind of parish and the time in which it has been at work.

"The parish meeting is the focus of all that is planned and done in the life of the parish. It is the assembly of the Church in that locality to realize its true nature and to grow in deeper understanding of its calling. The report of the Malvern Conference proposed that, 'where possible, the whole congregation habitually worshipping together should regularly meet to plan and carry out some common enterprise, however simple, for the upbuilding of its community life and for the general good.' There were some such meetings in existence at the time, but one may wonder how far these words were taken seriously and how much effort was made to call together the congregation in this way."

## New Books

\*\*\*Excellent

\*\*Good

\*Fair

\*\**Albert Schweitzer: Christian Revolutionary* by George Seaver. Harper and Brothers. \$1.75.

This is primarily an appreciative exposition of Schweitzer's interpretation of the New Testament and his ethical philosophy. And as such it fills a need, since many who know of his great work in Africa as a medical missionary, know little about him as a scholar.

There is hardly a man of recent decades as gifted as this noted German. He is a great New Testament scholar; he is a distinguished organist and second to none as an interpreter of Bach; he is an expert surgeon and physician; he is surely one of the great Christians of our time.

Here in but 125 pages the author presents this man's ethics for our times—the reverence for life. And as such it is a stimulating and valuable book. Mr. Seaver has promised a biography of Schweitzer later which is surely needed.

—W. B. S.



# Trygve Lie Urges U. S. Lead Fight for Tolerance

*Dean Charles P. Deems is Honored at Dinner  
For His Work for the Cause of Brotherhood*

**Edited by Sara Dill**

**Minneapolis:**—A plea that the United States lead the way in the struggle for racial and religious tolerance was made here by Trygve Lie, secretary-general of the United Nations, in an address highlighting American Brotherhood Week. Achievement of the goals envisaged by the United Nations Charter, Lie said, "requires that ordinary men and women, in their ordinary, day-to-day lives, shall practice racial and religious tolerance toward their fellow men."

Pointing out that "a desire to escape from intolerance elsewhere" led to the founding of this country, Lie declared "the whole world watched the United States."

"In this country, where so many races and religions have been brought together in a common quest of freedom, it is almost unthinkable that there should be even a suspicion of intolerance," Lie continued.

He said the United Nations welcomes a "demonstration of good faith and human decency" by the United States.

"Of all the things for which the United Nations is struggling," Lie said, "none is more important than the idea of racial and religious tolerance. The only danger from which the United Nations suffers in this regard, is the temptation to take racial and religious tolerance for granted. Because we are not conscious of any racial or religious prejudices in ourselves we may be inclined to assume that all other people feel likewise."

"The only type of intolerance to which we, in the United Nations, subscribe is intolerance of intolerance. We do not and cannot tolerate fascist and nazi doctrines, which are based upon prejudice. All of us, after all, are old enough to remember that the doctrine which led eventually to the second world war, to the ruination of countless countries, to the death and mutilation of millions of our fellow men, to the disruption of civilization, first showed its foul possibilities to the world in an open attempt to create racial conflict."

"So today we may be excused for

viewing with violent feelings of disgust and deep suspicion any similar manifestations which may appear, no matter where they appear and no matter who may be responsible for them."

Among those honored at the dinner was Dean Charles P. Deems of the Cathedral of St. Mark, who was presented with a certificate of appreciation for his service to the cause of brotherhood.

## Dean Takes Leave

**Detroit:**—Dean Kirk B. O'Ferrall of St. Paul's Cathedral here has been granted a sabbatical leave, effective May 1 and continuing through October. Friends here have stated that he probably will not return to his post. The Dean would not commit himself when questioned about the rumor. "I have made very definite plans for study and travel," he said. "I will be ready to announce them in a few weeks."

## Consider Ministry

**Gambier, O.:**—Fifty young men from eight states gathered at Bexley Hall recently to consider the ministry as a vocation. The speakers were the Rev. Thomas V. Barrett, head of college work of the National Council; the Rev. Frank L. Titus of the overseas department; the Rev. Robert A. George, rector at Defiance, Ohio; the Rev. Maxfield Dowell of Shaker Heights, Ohio.

## Pussy Willow Sunday

**Winthrop, Mass.:**—Sixty children of St. John's Church here observed their annual "Pussy Willow Sunday" last week. Then after service they brought 700 large pussy willows to the congregation at St. Paul's Cathedral, Boston.

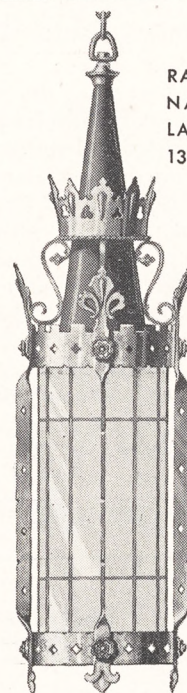
Rev. Ralph M. Harper, rector of the Winthrop church, made the presentation to Dean Edwin J. van Etten on behalf of the children, saying "these 60 boys and girls of St. John's Church, Winthrop, bring the good tidings to Dean van Etten and our Cathedral congregation that Spring is just around the corner. No matter what Mr. Weather Bureau may say about it, no matter what Mr. Windy March may do about it,

these 700 visible prophecies of Springtime are given you to warm the heart and cheer the soul of every home."

Dean van Etten welcomed the children and gave each a silver medal of St. Botolph.

## Juvenile Court

**Durham, N. C. (RNS):**—The white and Negro ministers association here have notified Juvenile Court officials of a plan designed to encourage children and their parents to attend church and Sunday school. Under the plan, committees would



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be appointed in each church in the city to work with Juvenile Court officers in the program.

"We believe great and immediate results will be the outcome of this alliance between the church and the court," Judge Mamie Dowd Walker declared. "Sometimes we find parents and children who have never identified themselves with any religious influence."

The plan was presented to the court by the Rev. B. E. Morris, head of the Durham Ministers Association, and the Rev. Miles Mark Fisher, president of the Durham Ministerial Alliance (Negro).

#### Women Pastors?

*Philadelphia (RNS):* — Should women be admitted to the pulpits of the Presbyterian Church in the U.S.A. as pastors? Presbyteries are now voting on this question, and the returns to date show 36 Presbyteries in favor of, and 41 Presbyteries against, an overture which would permit women to be ordained. Five Presbyteries report no conclusive action yet taken in the controversial matter. There are 268 Presbyteries in the Church, leaving more than two-thirds of the total number yet to be heard from.

The overture, adopted at the

General Assembly held last May, proposes to amend the Church's form of government to read as follows: "The ordinary and perpetual officers in the Church are bishops or pastors; the representatives of the people, usually styled ruling elders and deacons. These officers may be

either men or women, and wherever this provision is applicable, directly or impliedly, there the terms employed are to be interpreted in harmony therewith."

A favorable vote of a majority of the Presbyteries is required for the overture to become the law of the

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Church. Further replies are expected to come in more rapidly with the approach of another meeting of the General Assembly.

Final returns are to be reported at the meeting of the General Assembly to be held in Grand Rapids, Michigan, May 22-29.

### Personnel Office

**New York:**—In accordance with the wishes of the Presiding Bishop, the National Council's personnel committee has set up the office of church vocations, with the Rev. Frank L. Titus in charge. The main purpose of the office is to encourage young people to prepare for full time Church work, both for the National Council as well as for parishes and dioceses all over the country. The only clergy directly concerned are those interested in overseas service, but a clearing house for all types of lay work in the Church will be maintained.

Miss Ellen Gammack, personnel secretary for the Woman's Auxiliary will assist Chaplain Titus, who will also continue as assistant secretary in the overseas department.

### Episcopal Club

**Tokyo:**—The Episcopal Church

Club of Tokyo, composed of 300 churchmen and women of the allied nations, held a Shrove Tuesday evening meeting in the club house of St. Paul's club. Capt. Alexander Maish of Cismont, Va., is the new

president of the club, which was organized last October, its membership including representatives of the Anglican Communion in the United States, England, Canada, Australia, New Zealand and China. St. Paul's

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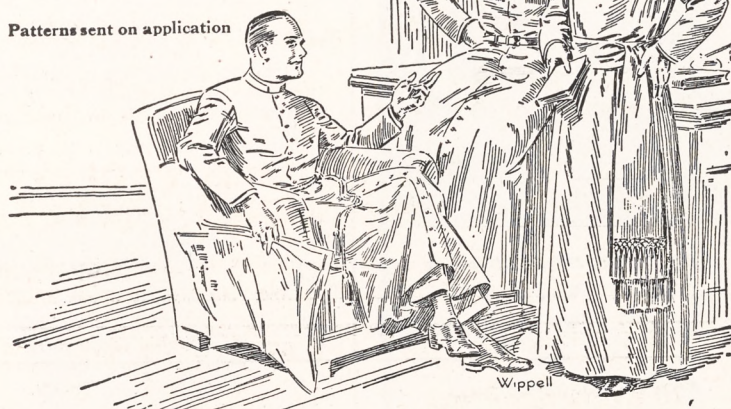
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Club, composed of faculty and graduates of St. Paul's University, has placed its clubroom at the disposal of the allied Episcopalians for two evening meetings a month.

Chaplain William J. Chase, chaplain of the far eastern air forces, who comes from the diocese of Central New York, spoke on the significance of Lent.

### Plan New Work

*Providence, R. I. (RNS):*—The Rhode Island Council of Churches is planning expansion into three fields which it has not previously covered. The proposed new projects include a chaplain for state institutions who will work in cooperation with state authorities; an assistant executive secretary who will contact community agencies and church groups; and a program of systematic hospital visitation and clinical work through community institutions.

### Goes to China

*New York:*—Mr. Richard T. Cor- sa has been appointed by the National Council to be teacher and athletic director at the Mahan School, Yang-

chow, in the diocese of Shanghai, China. Mr. Corsa was principal of the United States army information and education service in Shanghai during the war. He speaks and reads both Chinese and Japanese. His interest in the Chinese people prompted his offering himself for this position.

Mr. Corsa is a graduate of the University of Pennsylvania and has done graduate work at the University of Michigan.

### Students Lose Weight

*Indianapolis, Ind. (RNS):*—Four Butler University students who embarked on a week-long "starvation diet" to focus attention on the Week of Compassion sponsored by the Disciples of Christ for overseas relief, lost a total of 28 pounds during their fast. Robert Funk dropped 10½ pounds, Roger Chittick lost 5½, Kenneth Brown, 8, and Miss Alta Bond, 4½. Funk lost four pounds in one 24-hour period. The

students donated \$40, the saving on food during their diet, to overseas relief. They said they felt "good," and that it would not be hard to continue the fast another week. They subsisted entirely on half a pound of food daily, including link sausage, cheese, pudding, crackers, cocoa and a few chocolate bars.

### Tell Legislators

*Manchester N. H. (RNS):*—In a five-point letter to members of the State Legislature, the New Hampshire Council of Churches and Religious Education, which represents more than 65,000 New Hampshire Protestants, announced it opposes a state lottery, granting of approval for dog tracks, relaxing of controls on the sale of intoxicants or the legalizing of any form of gambling with a view to securing revenue. "We do not believe such action to be either economically sound or morally defensible," the letter stated.

The Council declared it would

## Lenten Services

### Omaha, Nebraska

#### ALL SAINTS' CHURCH

*The Rev. Fred W. Clayton, Rector*  
Sunday: 8 and 11 a.m. H. C. first Sunday at 11. Weekday, H. C. and Intercessions Wednesday at 10 a.m.

### Ann Arbor, Michigan

#### ST. ANDREW'S CHURCH

*The Rev. Henry Lewis, Rector*  
*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

#### GRACE CHURCH

*Mathewson and Westminster Sts.*  
*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.

*CHAPEL OF ST. JOHN THE DIVINE*  
*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

#### GRACE CHURCH

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

### Columbia University

#### New York City

#### ST. PAUL'S CHAPEL

*The Rev. Stephen F. Bayne, Jr., Chaplain*  
Daily (except Sat.) 12 noon.  
Sunday: H. C. 9 and 12:30. Morning Prayer and Sermon, 11.  
Tuesday and Friday: H. C. 8:20 a.m.

### Carnegie Institute of Technology

#### Pittsburgh, Pa.

#### CHURCH OF THE REDEEMER

*The Rev. Hugh S. Clark, Rector*  
Sunday: H. C. 8 a.m. Morning Prayer, 11 a.m. Canterbury Club, 6 p.m. at rectory.

### Washington, D. C.

#### ST. AGNES' CHURCH

*46 Que St., N. W.*  
*The Rev. A. J. Dubois, S.T.B., Rector*  
Sunday: Masses 7:30, Low; 9:30, sung with instr.; sung with ser.; Daily 7; Confessions: Sat. 7:30 and by appt. Stations, Fri. 8 p.m.

### Ridgewood, New Jersey

#### CHRIST CHURCH

*The Rev. A. J. Miller, Rector*  
Sunday: 8 and 11 a.m.  
Friday and Holy Days: 9:30 a.m.

### Birmingham, Ala.

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### Newport News, Va.

#### ST. PAUL'S

*Rev. Theodore V. Morrison, r.*  
Sun., 8:15, 9:45, 11, 5:30; Weekdays: 12, 12:35; Wed., 10:30 & 7:30.

### Los Angeles, Calif.

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### Bishop Stevens Invited

**Sydney** (wireless to RNS):—Anglican and Protestant Episcopal leaders from the United States, Great Britain, and South Africa are expected to attend celebrations in Melbourne next June commemorating the centenary of the Church of England in Victoria. Among those invited are Bishop Bertrand Stevens, of Los Angeles; the Most Rev. John R. Darbyshire, of the Anglican metropolitanate of Capetown, South Africa; and Canon Roger Lloyd, of the Anglican diocese of Winchester, England, a well known Church writer.

The centenary observances will be linked in commemorative rites for John Sackfield, pioneer Anglican missionary, who disappeared among the snowclad mountain ranges on his way to the inland hamlet of Combienbar to hold services. Plans are on foot to erect a memorial cairn in the mountain region where Sackville perished, and to make the site an annual diocesan pilgrimage center.

### Boycott Proposed

**Las Vegas, Nev.** (RNS):—Plans for a boycott against youth activities of local churches were considered and then unanimously rejected by a group of teen-agers here. The meeting climaxed the youngsters' resentment of what they called the clergy's failure voluntarily to come forward and back them and their leader, Miss Eileen Abbott, 21, in a campaign to stop the sale of liquor to minors in this community. The teen-agers rejected the plan "because we need more and better, rather than fewer, youth activities in our churches."

On February 8, three youngsters under the leadership of Miss Abbott made a surprise sortie in which they secured evidence against thirty liquor establishments that were selling to minors. The group have since declared themselves resentful that the churches of the community had not made any move to rectify the situation before they took matters into their own hands.

"The trouble with the clergy," said one teen-ager, "is that most of them are getting financial support from the liquor and gambling in-

terests."

After deciding against the boycott the youngsters discussed the churches in general, and the clergy in particular, in their relations with young people.

"The ministers are so busy preaching Christianity they don't have enough time to practice it," was characteristic of their comment.

One 17-year-old said he had gone to Sunday school for ten years to learn Christianity and to the Boy Scouts for ten months "to learn how to use it."

The group finally reached the conclusion that, "What the churches in Las Vegas need are ministers with as much horse-sense, guts, and understanding as Eileen Abbott." And the meeting broke up with each boy pledged to "try to figure out what we can do about it."

### Friends of Okinawa

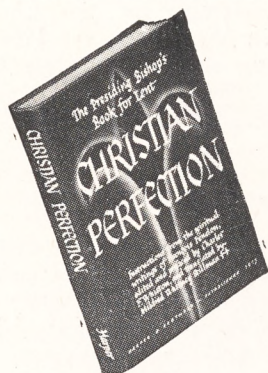
**New York:**—The formation of a New York chapter of "Friends of Okinawa" is announced by the Rev. Garland E. Hopkins of Washington, D.C., provisional national president of the organization. Elected to head the New York group is former army chaplain Frank L. Titus, on the staff of the overseas department of the National Council, and who participated in the initial landings on Okinawa. The purpose of the movement is to promote a wider interest and understanding of the economic and cultural needs of a people who were first to fall victims of Japanese expansion.

### Renewal of Vows

**Sydney** (wireless to RNS):—Services of "reconstruction" for long-married couples have been a regular

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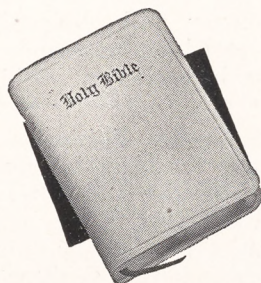
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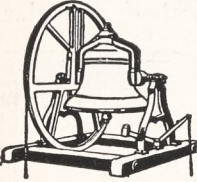


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annual feature at the fashionable Anglican Church of St. Philip here for many years, according to the Rev. Ernest K. Cole, pastor in charge. The function attracts about a thousand couples each year and consists of wedding hymns, a commemorative wedding service, and a sermon stressing the privileges and duties of married life, Mr. Cole declared.

He said arrangements are also made for Protestants of other denominations to hold similar services, intended to remind couples of their marital vows and to reconcile couples "unconsciously drifting apart."

### Raise Large Fund

*New York (RNS):*—The Restoration Fund of the Presbyterian Church in the U.S.A. has raised \$21,108,616 to date in its three-year drive to net \$27,000,000, it was announced here by Harold A. Deltzell executive director of the fund commission. With less than \$6,000,000 yet to be raised by the time the General Assembly of the Church convenes in May, 1948, the Fund is three months ahead of schedule, Deltzell said. The drive was launched by the General Assembly in May, 1945.

### Austin-Mahoney Bill

*New York:*—The Church League for Industrial Democracy is seeking support for the Austin-Mahoney bill in New York which is designed to eliminate racial and religious discrimination in colleges and schools. On the other hand the Catholic Welfare Committee is opposing the legislation. Concern over this fact was expressed by the Rev. Jack McMichael, secretary of the Methodist Federation for Social Action.

"We believe that Christian churches and individuals are being tested today by the specific stand they take on racial and religious discrimination," McMichael said. "We are disturbed, therefore, by the report that the Catholic Committee has asked for defeat of the pending Austin-Mahoney bill designed to eliminate racial and religious discrimination in institutions of higher learning."

"The Methodist Federation for Social Action considers this position untenable, ethically and religiously—especially in view of the unqualified refusal of the Catholic Committee to respond to the American Jewish Congress request for proposed amendments."

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THE WITNESS—March 13, 1947



# 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.

MISS MARY WILLIAMS  
Churchwoman of Boston

The Church may well be proud of the stand taken by the clergy in the state of Georgia. It surely is not easy for a minister there to come out against "white primary" laws. Yet under the fine leadership of both Bishop Barnwell and Bishop Walker, as you have reported, our clergy took a stand both on this issue and against the Talmadge forces. It took courage that one rarely sees in the Church and we all ought to be grateful for it.

\* \* \*

REV. RANDOLPH CRUMP MILLER,  
Professor at Divinity School of the Pacific

The Rev. S. Norman McCain is misinformed about racial prejudice in the theological schools. Among the graduates of the Church Divinity School of the Pacific are the Rt. Rev. Light S. Maekawa, the Rev. Joseph Tsukamoto, the Rev. John H. M. Yamazaki, all of Japanese descent; the Rev. Daniel Wu, the Rev. Yim Sang Mark, the Rev. Wai On Shim, of Chinese descent; the Rev. Alfonso Gomez Camberos, the Rev. Jose Flores, and the Rev. Leonardo Cespedes, of the Mexican Church; the Rev. Victor Rivera, of Puerto Rico; and the Rev. James H. McIlvaine, a Negro. Our alumni list includes eleven Japanese, three Chinese, three Mexicans, one Negro, one Hawaiian, one Greek, and one Puerto Rican. Two Japanese have been given honorary degrees. At the present time our student body includes one Chinese, one Negro, one Mexican; and another Negro was a student last year. This is a small percentage of our graduates, but it makes clear that our doors are open to all candidates to the ministry who meet our other requirements.

ANSWER: Dr. Miller, would you consider taking on the task of writing to our other theological schools asking each to give a report similar to yours, so that we may see if all of our schools come up to the standards of the Church Divinity School of the Pacific?

As our Church comes to be a living example of the Christian way of life, even as the Church Divinity School of the Pacific is an example, then we will be respected for what we are. My hope is that not only will all of our seminaries be as your school is, but also that all Church institutions will be as you. I look forward to the day when any Church person may enter any Church camp, seaman's home, prep-school, or such regardless of his color or nationality.—S. Norman McCain, Jr., Rector at Copenhagen, N. Y.

\* \* \*

DANIEL E. WILLARD SR.,  
Layman of Nebraska City, Nebr.

Referring to "Interesting Facts," published by the Presiding Bishop's committee: on page 14 is a paragraph which impels me to speak. It is commented correctly that many people upon first acquaintance with our Church remark upon the "coldness" or aloofness of our Church. Then it is explained that the "aloofness

is but a natural feeling that God's house is no place for small talk and handshaking."

"Let all the earth keep silence before him." I say why not "Make a joyful sound unto the Lord." If the Lord is only or chiefly in his holy temple then woe to the world outside where there is too little knowledge of his teaching of love. The Man of Galilee went among the common people. The record does not show that he "shook hands" with the multitudes, but he did not keep silence either within or without the churches. He mingled with the people. He taught love for and kindness to our neighbors. He ever extended a helping hand. He did not proclaim, so far as I can understand his teaching, that it is the duty of man to go to church every Sunday and there to worship God as the thing of first importance. Rather emphasis was placed on goodwill and love for our fellowmen.

The Episcopal Church (or any other Church) will not (as I understand the Scriptures) bring the world to the teachings of the Man of Galilee by solemnly worshipping God in church as though God were only in the holy temple (church). If there is anything in solemnly worshipping in church and bolting out of the church in silence and aloofness to our neighbors that exemplifies love for our fellowmen, which is what Jesus taught, I, in all sincerity fail to see it.

I say again "Make a joyful sound unto the Lord." Shake hands with your neighbors, whether strangers or not. Make the house of God a temple of goodwill, love, and friendliness. Then maybe the stranger that is within our gates will feel kindly disposed to come in. By friendliness and kindly greeting we may induce them to come in. Until friendliness and goodwill are extended I do not see how they will ever be induced to come in. Carry the gospel of love to all the world. Go to Church not to worship God in silence and aloofness only but with a cordial handshake seek to extend the gospel of love as taught by the Man of Galilee.



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III



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