

The WITNESS

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MARCH 27, 1947

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KENNETH HUGHES WRITES
ON THE SUBJECT OF
BETTER RACE RELATIONS

Negro and White Relationships

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.

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Sundays: 8 and 11 A.M. and 4:30 P.M.
Thursdays and Holy Days: Holy Communion 11:45 A.M.

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The Church is open daily for prayer.

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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.

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THE CHURCH OF THE ASCENSION

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11 a.m. Morning Prayer, Sermon.
5 p.m. Evening Song and Sermon; Service of Music (1st Sun. in month).
Daily: Holy Communion, 8 a.m. Tues., Thurs., Sat.; 11 a.m. Mon., Wed., Fri.
5:30 Vespers, Tues. through Friday.
This Church is open 11 day and all night.

ST. PAUL'S CATHEDRAL

Buffalo, New York
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The Very Rev. Edward R. Welles, M.A., Dean
Sunday Services: 8, 9:30 and 11.
Daily: 12:05 noon—Holy Communion.
Tuesday: 7:30 A.M.—Holy Communion.
Wednesday: 11:00 A.M.—Holy Communion.

ST. LUKE'S CHURCH

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

THE WITNESS

For Christ and His Church

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Vol. XXX

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Clergy Notes

ARSNAULT, LEIGHTON P., was ordained priest on March 6 at St. Paul's, Greensboro, Ala., by Bishop Carpenter. He is rector at Greensboro and in charge of St. Wilfrid's, Marion, Ala.

BROWN, FREDERICK C., for 20 years treasurer of the district of Anking, China, was ordained deacon on March 1 by Bishop Nash in St. John's Chapel, Cambridge, Mass. He plans to return presently to southwestern China.

GREENE, FRANK E., JR., formerly rector of St. John's, Saugus, Mass., is now rector of St. Mary's, Dorchester, Mass.

HASTINGS, W. B. T., was installed rector of Trinity, Concord, Mass., on March 9th by Bishop Nash.

HORN, JOSEPH R. 3RD, was ordained priest on March 4 at St. James', Fairhope, Ala., by Bishop Carpenter. He is associated with the county missions.

HOWE, HALSEY D., formerly assistant at Christ Church Cathedral, Springfield, Mass., is now rector at Martha's Vineyard, Mass.

KELLERMANN, JOSEPH L., recently in charge of St. Andrew's, Nashville, Tenn., is now rector of the Nativity, Dothan, Ala.

KINGMAN, DAVID, formerly assistant at Christ Church, Quincy, Mass., and now in charge of Emmanuel, West Roxbury, Mass., was ordained priest on March 9 by Bishop Lawrence of Western Mass. He was formerly a Methodist minister.

LONG, CHARLES H., JR., was ordained priest in Peiping, China, by Bishop T. Arnold Scott (Anglican), acting for the Bishop of Pennsylvania. He is working under the direction of Bishop Roberts of Shanghai.

PAULSON, PETER H., formerly assistant at St. Paul's Cathedral, Los Angeles, is now in charge of the Good Shepherd, San Jose, Costa Rica.

(Continued on page 19)

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

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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.

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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
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Church School: 10:00 A.M.
Weekdays: Wed. noon and 12:30.
Saints' Days: 12 noon.
This Church is Open Every Day

CALVARY CHURCH

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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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Southern Students Urge Closing Of Bishop Payne School

Declare Negro Students Should Be Admitted To Regular Southern Theological Schools

By Earle C. Page

President of the North Carolina Episcopal College Students Conference

Chapel Hill, N. C.:—Out of the discussions on "The Negro in the Church" at the annual North Carolina state conference of Episcopal college students, which met here came a consideration of the Bishop Payne Divinity School (for Negroes) at Petersburg, Virginia. After careful consideration and discussion we adopted a resolution on this subject which we feel will be of special interest to you. There was wide participation and presentation of views by both white and Negro delegates, although the majority were white students of Southern background. We saw the problem from many aspects, but agreed on the following points:

1. As Southerners we realize the weakness of the Church's work among Southern Negroes, and believe that the frequently inadequate preparation of our Negro clergy is a prime cause. We feel that the Bishop Payne Divinity School, specifically, does not offer adequate preparation, and as a segregated institution can never do so, in spite of the efforts of its faculty. This condition not only produces poorly trained ministers but discourages able men from entering the holy ministry.

2. The small number of students this school now serves could be easily absorbed into existing superior institutions. To pour the Church's money into maintaining and improving this school at a time when money is desperately needed elsewhere in the Church's program is economically unsound and morally questionable.

3. The lack of fellowship and understanding between white and Negro clergy, especially in the South, is due in part, we believe, to dissimilar background and inadequate

opportunity for shared experiences. This condition would be partially remedied by unsegregated seminary training. Aside from economic and educational considerations, therefore, segregation is undesirable.

4. Finally, any segregation within the Church because of race or social position is unequivocally antithetical to the teachings of our Lord and the purpose of his Church. As the official representative of Christ on earth we cannot compromise his example and message by conformity to the pressure and prejudice of the world.

Therefore, our conference officially resolved: "We strongly recommend that the Bishop Payne Divinity School at Petersburg, Virginia, be abolished; and that Negro candidates for holy orders be admitted to the regular southern theological schools of the Church."

The Episcopal Church, because of its unified administration, has a unique opportunity—and responsibility—to make real the brotherhood which Christianity teaches.

The resolution, with a covering letter, has been sent to various leaders of the Church urging them to lend their personal and official influence to carry out the resolution.

PRESBYTERIANS NOT DISCOURAGED

Philadelphia:—The Presbyterian Church will continue to be receptive to suggestions looking toward union with the Episcopal Church, it was announced here by its department of Church cooperation and union. The statement expressed regret over the action of General Convention last fall.

"The department is still not in a

position to make any definite expression upon the possibility of union with the Episcopal Church," the statement explained. "Whether or not the action of that Church at its convention nullifies or alters the previous basis of negotiations necessarily depends on clarification of the position of the Episcopal Church, which is now awaited by this department."

"In this situation the department would recommend that judgment continue to be suspended, and that our Church refrain from action. At the same time we believe that we should be receptive to any suggestions looking toward union that may come from our Episcopal brethren and be willing to consider them. This is the attitude that we have consistently maintained since overtures were received from the Episcopal Church in 1937.

"Admittedly the action of the Episcopal Church appears to be a reverse to the movement for union with that body. But the union of all Christ's followers is of such supreme importance that we must not allow ourselves to be halted or discouraged by this seeming setback."

GREEK POLICY ASSAILED

Chicago (RNS):—The Rev. Harold W. Ruopp, former president of the Federation of Churches here, last week assailed President Truman's proposed policy on Greece as American imperialism which may lead to war.

"This policy, if put into action,

SUBSCRIPTIONS

***Several hundred parishes are now using THE WITNESS in discussion groups. This series will run through our April numbers but commencing May first many people who are now receiving THE WITNESS at their church will no longer be able to do so. We therefore urge them to subscribe on a yearly basis. Send check or money order for \$4 to THE WITNESS, 135 Liberty Street, New York 6, and the magazine will be sent you for a full year.

There are also a few copies left of the book, *Christianity Takes a Stand* which will be sent at thirty cents a copy.

means the certain weakening and the probable doom of the United Nations to which the President has paid at least lip service," Ruopp said. "This policy means American imperialism abroad and militarism at home. Imperialism plus militarism spell in the long run catastrophe for us and for the world.

"If we are stupid enough to permit another war, there will not only be no civilization worth talking about but also no democracy. If we really want world-wide Communism, let's have one more war. It is not by chance that most of the large nations of the world, except the United States, have moved to the left since the last war.

"We need leaders who will say to the peoples of the earth that we cannot have a world based on constant fear and hatred, but only on understanding, leaders who will articulate and bring to pass the dreams and hopes of the common people of the world who most certainly do not want everlasting wars."

HASTY MARRIAGES BLOCKED

Topeka, Kansas (RNS):—Kansas Governor Frank Carlson was expected to sign into law a bill to stop hasty marriages in the state. By requiring a three-day waiting period, the law will halt the brisk marriage business Kansas has drawn from neighboring states with waiting period requirements. Justices of the peace and ministers will lose a rich source of revenue when the law takes effect, but most Church leaders in the state have favored passage of the bill.

Under the law a probate judge cannot issue a license to the couple until three days after application is made. At least one of the two persons wishing to be married must apply for the license in person.

The Rev. Milton R. Vogel, executive secretary of the Kansas Council of Churches, said the Council has backed the bill directly and through the Kansas Council for Children with which it is affiliated.

"The Council favors any law or program that will safeguard home life in America," Vogel declared at a committee hearing on the proposal, "and that's what we feel this bill will help do."

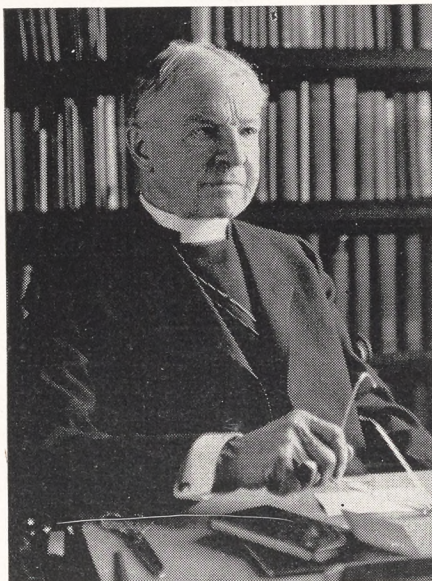
RUSSIAN ORTHODOX PROTEST

New York (RNS):—Metropolitan Benjamin, exarch (representative) in America of Moscow Patriarch

Alexei, has protested to Pope Pius XII against "unmerited attacks" on the Russian Orthodox Church and its hierarchy by the Rt. Rev. Msgr. Fulton J. Sheen, of the Catholic University of America.

The exarch was joined in his protest by Archbishop Adam of Philadelphia and Archbishop Makary of New York, constituting the hierarchy of the Russian Orthodox Patriarchal Church, which represents a minority group of Russian Orthodox in this country.

The churchmen cited a recent ad-



Bishop James DeWolf Perry, the retired Bishop of Rhode Island and former Presiding Bishop, died suddenly on March 19 at Summerville, South Carolina

dress in which Msgr. Sheen is said to have referred to an impending visit by Metropolitan Gregory of Leningrad and Novgorod as "an attempt to win over the Russian Church in the United States for Stalin."

They also complained that Msgr. Sheen had described Metropolitan Gregory as "a professor of atheism at the Soviet Atheistic College."

The protest was sent to the Pope through Archbishop Amleto Giovanni Cicognani, Apostolic Delegate in Washington.

"Metropolitan Gregory is a Christian and Orthodox archbishop," the protest stated, "Metropolitan of one of the most ancient and respected sees of Russia . . . and a professor of theology in a theological academy devoted to the training of priests in Christian morals and the principles of faith set forth by Our Lord Himself."

The protest also declared that Metropolitan Gregory's mission "is

not to win the Russian Church in this country for Stalin," but to serve as an emissary of Patriarch Alexei in seeking to unite all Russian Orthodox churches and congregations "under the spiritual jurisdiction of the Moscow Patriarchate."

Refuting another alleged statement by Msgr. Sheen that "Russia is using the cloak of religion to spread Communism throughout the United States," the protest said: "Surely it is not a Machievellian plot for the Patriarch of Moscow to send an archbishop and metropolitan to this country as his representative in religious and ecclesiastical matters. Is there any necessity for Msgr. Sheen to mix Mr. Stalin into the purely ecclesiastical problem of our Church discipline, Church order, and Church obedience?"

CHARGES AGAINST PRIESTS

Paris (wireless to RNS):—Five Roman Catholic priests and one layman have been arrested in France charged with forging credentials to aid political criminals to flee to Spain. Raids on abbeys and monasteries in the Paris district were begun after several recently captured collaborators and former members of the Vichy militia said they hid in convents and obtained false papers there. Edouard Dupreux, minister of the interior, declared that in the library of one abbey police found a complete plant for the forging of false identification papers.

RURAL WORKERS FELLOWSHIP

Kansas City, Mo.:—Workers in the missions of West Missouri have organized as a diocesan Rural Workers Fellowship. Meetings are to be held four times a year to consider common problems and to weld through fellowship and worship their strength for the tasks before them. In addition to nine clergymen serving missions the fellowship consists of Bishop Robert N. Spencer; Dean Claude W. Sprouse; Canon Missioner E. J. Downes and Miss Elizabeth Clay, diocesan rural worker.

At the first meeting there was consideration of national policy for rural work; lack of resident priests in missions; development of local leadership; means of increasing financial support. The Rev. Robert Mize Jr. of Ellsworth, Kansas, conducted a quiet day on the second day of the conference.

Churchmen Request Congress To Refer Greece to UN

National Committee of Church League Votes Overwhelmingly in Favor of Such Action

By Rita Rubin

New York:—The officers and national committee of the Church League for Industrial Democracy, with but two negative votes, has called upon Congress not to support the Truman proposals for Greece and Turkey, but instead to refer the matter to the United Nations.

Of the forty-two Churchmen and women who are members of the committee, twenty-eight favored the statement; but two opposed. There were two undecided while the remaining ten had not voted at this writing. Of the ten who have not yet voted, six are bishops who presumably are away from their offices filling Lenten engagements.

Among those who voted for the statement were Bishop Edward L. Parsons, retired bishop of California and president of the CLID; Bishop Elwood L. Haines of Iowa; the Rev. W. Russell Bowie of the Union Seminary; the Rev. J. Howard Melish, rector in Brooklyn; Miss Mary Simkhovitch, former director of Greenwich House, New York; Prof. Vida D. Scudder of Wellesley; Miss Mary van Kleeck of New York.

Also Prof. Adelaide Case of the Episcopal Theological School; the Rev. David Hunter, director of religious education for the diocese of Massachusetts; Mr. Arthur Fawcett of Washington; the Rev. Joseph F. Fletcher of the Episcopal Theological School; the Rev. John H. Johnson of New York; the Rev. William Russell of Wilkes-Barre, Pa.; Mr. Robert Luce of New Haven; Miss Lucy R. Mason of Atlanta, Ga.; the Rev. William H. Marmion of Birmingham, Ala.; the Rev. Robert D. Smith, director of social service of the diocese of New Jersey; Miss Helen Turnbull, director of Windham House, New York; the Rev. William M. Weber of Newark; the Rev. Charles C. Wilson of St. Louis; the Rev. Allen F. Kremer, Episcopal chaplain at the University of Pennsylvania; the Rev. Joseph G. Moore of the faculty of the Western-Seabury Seminary, Evanston, Ill.; Miss Elizabeth Frazier of Philadelphia; the Rev. Thaddius Clapp of

Worcester; the Rev. J. Ogden Hoffman of the diocese of Los Angeles; the Rev. William Kirk of the Virginia Seminary; Miss Wilma D. Butler of the diocese of Western Massachusetts; the Rev. W. B. Spofford Sr., managing editor of *THE WITNESS*; the Rev. W. B. Spofford Jr., executive secretary of the CLID.

The statement, which has been sent to President Truman, to members of the Cabinet, and to leading Senators and Representatives, follows:

"President Truman's message to

posed to imperialism by any country in any form.

"We urge Congress to appropriate every dollar necessary to meet the relief needs of the suffering peoples of the world. It is for this reason that the CLID asked for the continuation of the UNRRA which the United States government was primarily responsible for destroying. We ask that funds be provided for starving peoples and displaced persons, to be distributed strictly on the basis of need and with due attention to the principles that the nations who fought as our allies in the war should be the first beneficiaries of our aid.

"We, as members of the National Committee of the Church League for Industrial Democracy, urge Congress to reject President Truman's proposed financial and military support of the fading and out-moded policy of imperialism and substitute for it a



Officers and members of the national committee of the CLID by an overwhelming vote call upon Congress to refer the situation in Greece and Turkey to the United Nations. Among those calling for such action were Prof. Adelaide Case of the Cambridge Seminary; Bishop Edward L. Parsons of California and Prof. W. Russell Bowie of Union Seminary

Congress on March 12th calling for unilateral financial and military aid to the governments of Greece and Turkey on the part of the United States is a step towards dividing the world into two camps and, as such, it is a step towards war. The situation in Greece and Turkey, as well as throughout the Middle East, as presented by the President, arises out of the failure of imperial policies and systems. This policy has brought Great Britain into bankruptcy and has solved no major problems concerning the fates of the peoples of that area. The President simply proposes to continue this policy, which has already tragically failed, by pledging American men, munition and money to support governments that are notoriously inefficient and undemocratic. This amounts to United States imperialism and we, as Christians, are op-

prehensive United States program in which all the concerned powers will cooperate to create a just settlement of the outstanding problems of the Middle East. The United Nations represent all the peoples of the world and, as near as any organization can, it represents the brotherhood and sovereignty of mankind. We do not believe that United States dollars and men should be pledged to the support of kings, of empires or of reactionary regimes established by them in any country. The full power of the United States should be behind the United Nations and the reconstruction of a war-destroyed world and the support of people's governments. The problem of the Middle East is a world problem and, as such, any attempt to a unilateral solution of that problem on the part of the United States is morally indefensible."

PRESBYTERIAN UNITY

Cincinnati (RNS):—As reported last week, a plan of reunion between the Presbyterian Church in the USA and the Presbyterian Church in the US (Southern) was approved here by unanimous vote of their separate reunion negotiating groups, after two days of joint sessions. The plan will be submitted to their national General Assemblies in May, and they in turn will submit the plan to local presbyteries for several months of study and comment.

Reactions of presbyteries will be analyzed by the negotiating groups, revisions made in the reunion plan if deemed advisable, and the results will be submitted to the 1948 General Assemblies for vote of approval.

Again the Assemblies will refer the plan to the presbyteries, this time for vote, and if 75 per cent of the total presbyteries of the two Churches approve, it then will be submitted to the 1949 General Assemblies for final concurrence with presbytery action.

The procedure completed, the new united church—"The Presbyterian Church of the United States"—will be ready to hold its first General Assembly meeting in 1950.

The Presbyterian Church in the U.S.A. is commonly referred to as the "Northern" Church, but its 8,750 congregations, with membership in excess of 2,200,000, are scattered throughout the 48 states and the District of Columbia. Its general assembly sessions will be held in Grand Rapids, Mich.

The Presbyterian Church in the U. S., formed in 1861, has a membership of about 600,000, scattered through 17 states of the South.

Montreat, N. C., will be its 1947 assembly city.

The U.S.A. Church has 50,000 Negro communicant members in the South, while the Southern body has only 2,400 Negro members in the area which it covers. Presbyterianism was first planted in Eastern United States more than 300 years ago. Its first General Assembly sessions were in 1789.

First step toward reunion of the Churches was taken 60 years ago, but that and subsequent reunion overtures failed.

Present series of negotiations started in 1939 and continued through the war years. The Cincinnati meeting was hailed by both the Department of Church Cooperation and Union of the U.S.A. Church and the U.S. Church's Permanent Com-

mittee on Cooperation and Union as "a splendid achievement."

Both Churches have huge property holdings and investments—numerous colleges, schools, seminaries and other institutions—and mutually satisfactory adjustment of these in the reunion plan proved a time-consuming problem for the joint negotiating groups.

The plan of reunion is a complicated assemblage of statements, propositions and stipulations, representing a spread of many thousands of words in type.

A new book of church order, as a part of the plan, includes sections on form of government, book of discipline, and worship.

The two Churches have been the



Other members of the CLID committee to urge a repudiation of the Truman policy in the Middle East were the Rev. John H. Johnson; Prof. Vida D. Scudder and Miss Mary van Kleeck

same doctrinally. Prior to the Cincinnati meeting, the negotiating committees had agreed on a proposal to group state synods in eight regions covering the entire United States, calculated to facilitate General Assembly work.

URGE STUDY OF COMMUNISM

New York (RNS):—New missionaries to China should have a good background in communist philosophy in order to discuss the political situation there intelligently with Chinese groups, Secretary L. S. Rutland of the China division of the Presbyterian board of missions said here. He also urged that the churches consider establishing work in the communist areas of China.

DELEGATES TO OSLO

New York:—The division of youth of the National Council have named five young people to represent the Episcopal Church at the youth conference to be held this summer at Oslo, Norway. They are Miss Joned Billings, a sophomore at Kansas City Junior College; Frank W. Stringfel-

low, a sophomore at Bates; Miss Betty Street, at present employed by an industrial firm; David S. Thayer of the University of California and George M. V. Hook, a graduate of Yale, at present employed by a steel firm.

The Rev. William Crittenden, head of the youth division, is to head the delegation and is to be a Bible study leader.

SAYS VATICAN AGAINST WAR

Chicago (RNS):—George N. Shuster, president of Hunter College, New York, told the local Council on Foreign Relations that the Vatican will not back a war against Russia, and that it is supporting the United

Nations "in every sense of the word." He is a leading Roman Catholic layman. He said that the Church is fully aware of the complete destruction of Europe which would follow a third world war and that while his Church is opposed to communism it is also opposed to promoting war.

He declared that in 1938 the Vatican foreign office rejected "a grandiose plan of Franz Von Papen for war on Russia" and that the Vatican today would also refuse to consider such a proposal.

He further stated that the European communist parties are "organizations of despair" to which millions turn because of injustices.

SEEKS EMIGRATION TO AUSTRALIA

Sydney (RNS):—The Rev. G. G. Morgan, Melbourne Baptist, regarded as Australia's most militant Protestant, sails shortly for England to confer with British authorities on plans to stimulate emigration of Protestants to Australia. A one-time Welsh amateur boxer, he came into prominence in 1935 when he led a hunger march of coal miners on London.

EDITORIALS

A Bit of Advice

JUDAS, you should have shouted "Hosanna" with the rest; no matter what was in your mind. You were going to compromise with the world: you were sure to be cheated; and you could have hardened yourself for that experience by losing your sense of perspective on the inside. As people who have sung hymns and prayed prayers and then compromised with the world, we know easier and more graceful methods than that you followed.

You know now that you didn't sell Christ; he is a drug on the market—you peddled him. You went to the priests; they were waiting for you, but they did not come to you.

You know now that they didn't pay you; they promised to pay you. They were respectable scoundrels, so that had to be enough.

You know now how small a bag containing thirty pieces of silver is; how light it is, compared with the weight of a Man on a Cross! They named the price, you didn't. It is always a buyer's market when we sell Christ, when we compromise with the world. When we visit the Munich of the world, we come to terms—their terms. But still perhaps you thought it was enough until you saw it, and saw what it had bought.

Perhaps you thought you could force him into action by producing a dilemma for him to solve one way or another; you learned the hard way that the absolutely spiritual and the very slightly spiritual cannot be compounded together. They eliminate each other, or explode, or curdle, or turn to slime or dust.

You did not know the forgiveness of God. Perhaps we who are partly his disciples (and if only partly his, partly yours) have a little too much made up for ourselves your ignorance in this matter.

So far, we have given you the advice of the world. We could give you his advice, too: Don't compromise with the world. You may well say

we bring it to you too late; the only reason that we mention it, is that we bring it to ourselves too little.

The Clergy Shortage

THE present shortage of clergy in the Episcopal Church, which Dean Taylor calls attention to in his article this week, is due partly to the war and partly to the failure of the Church to plan realistically any program of recruiting young men for the ministry. A realistic program would mean a careful study of the number of clergy

needed for old and new work in the next ten years, a systematic and continuing recruiting program, and the proper support of all Church seminaries. How many men, for example, are needed in the specialized ministries which have grown up in recent years on college campuses, on school faculties, in hospitals, or in administrative positions in diocesan houses? How many pieces of new work are there which the bishops could undertake if they had the men with which to do it? How many parishes have grown to such a degree that now two or three clergy are needed to staff them? Adding these needs together, are our seminaries, even filled to capacity, able to meet the need? Do we need the five thousand clergy asked for by the recent meeting of some of our western bishops? As far as we know no such planning has

"QUOTES"

THE present Greek government claims the support of 85 per cent of the people. It is more than a little amazing that it must call for outside help against "a militant minority." What is wrong with the 85 per cent? Is it craven--or fictitious? The government has the artillery, it controls the food. It has the king and the money presses. Do its supporters lack fervor, or courage, or numbers? Or can it be that only the militant minority learned how to fight when it was a question of fighting the Nazis? Personally, I'm willing to wait for Mark Etheridge and his UN border commission to bring the picture up to date. The guerillas of the dispatches may be the revenging Reds King George's ministers always say they are. On the other hand, they may be just underfed, liberty-loving peasants. I have a long memory. I remember very well when a militant minority of pastoral Americans in revolt against another King George also were called guerillas and worse.

—Jennings Perry.

taken place, and our hand-to-mouth policy, our individualistic approach to the whole problem, and not just the war, has brought on the clergy shortage with all its evil results.

Some of the results of this shortage are:

The curse of vacancies. Not only have many churches stood vacant and dying for some years, but many others have gone through the weakening experience of waiting months for a new rector.

The bishops of some of the smaller dioceses and missionary districts are given the impossible task of trying to man mission stations in the face of

the competition of the larger, wealthier, and more established dioceses.

The opportunities for new work which now lie before us cannot be grasped, and we must soberly face the fact that some of these opportunities will be closed within the next five years.

Many bishops, rather than close existing work, are compelled to admit into the ministry by the "back door" men who have never received seminary training, and, generally speaking, this is not a good policy.

The young men now in the seminaries are in danger of being spoiled by the many and varied offers which are made to them, and, while some will want to begin their work in the smaller missions, the majority will be drawn into the snug harbors of the established Episcopal pattern, and will never know the stimulus of breaking new ground.

Money and time are wasted by the Church as bishops and clergy seek to lure young men from necessary work in one area to "a great opportunity" in their own.

Because of the vacuum of vacancies in the American Church and because of the more adequate salaries paid by the American Church, clergy are constantly being drawn from Canada into the United States, which is good neither for the Canadian Church nor for the relations between Canadian and American bishops.

In brief, there is no greater need in the Church than definite planning on this subject, and one can only marvel that with the Episcopal Church failing to raise up its own clergy we have drawn as many young men as we have from other communions. We can, therefore, rejoice that the Rev. Charles Cadigan and the Rev. Hugh White are now touring the colleges organizing the recruiting plans of the Church and interviewing men who are considering the ministry. They deserve the enthusiastic support of the whole Church and the full cooperation of every area they visit. What they are doing is what every group with a strategy has done for years in the American college scene. They will go to the source of supply and seek the best men for the work of the Church,—men of intelligence and initiative who know at first hand in their war experience that the greatest need of our day is a revival of the power of the Gospel in the hearts of men. For decades, generally speaking, the cream of American manhood has not gone into the ministry of the Church but into the building up of our technological civilization, and now it is clear that this civilization, so rich in things and poor in soul, is near to death unless the breath of God revives it. We need the best men in the

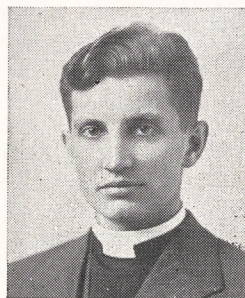
ministry, and an adequate number. There is nothing more important for the future life of the Church, or for the healing of the sick age in which we live. What is vitally important also is that the leadership of the Church see to it that the work Mr. Cadigan and Mr. White are doing continues into the years that lie ahead, and that a sound policy and strategy be developed and maintained.

Dramatic Arts and Religion

By

REV. WILLIAM B. SPOFFORD JR.

THERE is no doubt that Sergei Eisenstein, the famous director of the Soviet Union, is one of the truly creative artists in the motion picture field. Indeed, with students of this 20th Century all-inclusive art form, Eisenstein can only be equalled by Charlie Chaplin and the old Walt Disney.



Now Eisenstein's newest picture (which was actually made several years ago), *Ivan the Terrible*, is being shown in this country and is receiving a mixed reception from the critics. The film is

Part I of a trilogy and, therefore, doesn't have the unity and pace of a standard picture. The story drags and is not helped by the over elaborate posturings of many of the actors.

And yet, with all of its obvious faults, *Ivan the Terrible* is an excellent picture which sets forth new relationships between the camera, the stage and the orchestra pit. The story deals with the reign of Ivan the IVth of the 16th century who takes it upon himself, in the name of the people, to weld all of the Russias together to withstand both external and internal enemies. The conflicts in the film are: Ivan vs. the Tartars, Ivan vs. the German-Livonians, Ivan vs. the Boyars and Ivan vs. the Church. I don't know enough about this period of Czarist history to know whether Eisenstein's presentation is fact or romance although, knowing that the film was made during Russia's darkest hours in the war, I hazard the guess that it is romanticized history: the same kind of tripe which Hollywood delights in producing.

The greatness of the film lies in three things: a) the bold and imaginative camera work which

catches the fire of battle, the pageantry of Russian orthodoxy and the portrait personifications of good and evil with equal skill; b) the acting of the company in some of the most effective costumes ever seen and c) the integrated musical score by the great composer, Sergei Prokofieff. Eisenstein and Prokofieff collaborated a decade ago on the story of another Russian hero, *Alexander Nevsky*. If *Ivan the Terrible* shows that they have learned little new in the intervening time, it likewise proves that they have forgotten nothing. That is truly

great praise.

Church men and women will get a particular thrill out of the picture because of the careful and precise attention that is given to the religious scenes—the coronation of Ivan and extreme unction. Like its predecessor and Laurence Olivier's *Henry the 8th*, *Ivan the Terrible* is one tremendous pageant setting forth in remarkable detail the nature of life in the Middle Ages and in that period when Reformation, capitalism and nationalism were breaking over man's horizon.

Negro-White Relationships

by Kenneth Hughes

Rector of St. Bartholomew's Church,
Cambridge

THE title "The Negro Problem" for the chapter in *Christianity Takes A Stand* is misleading, and Dr. Bowie recognizes this when he says, "The Negro problem is not so much a problem about the Negro as it is a problem about the white man." The problem is not in the race but in the relationship which exists between the races, and this the white man largely dictates. "The white man" (Dr. Bowie is speaking generally) "would keep the Negro 'in his place'; wants him 'to behave himself' and be conveniently useful" because "bluntly put, the white man thinks the Negro an inferior being."

Considering the great available mass of scientific and other evidence to refute the dogma of inferiority this is a severe castigation of the intelligence of any group holding such a view. We begin, however, to understand why this belief is possible in this day and age when we look for motive, and in the motive for the continued fostering of this belief Dr. Bowie evinces no interest.

Those who think the Negro inferior are *made* to so think, and for a reason. e.g. Hollywood with its stereotyped inferior roles for Negroes; the press which mentions the race of a criminal only when Negroes are involved; our history books with their misleading and sometimes slanderous portrayal of the Negro in American life; plus social customs designed to convey the idea of inferiority. When we consider that millions of white people have no contact with or knowledge of Negroes save what they see in the movies or read in the newspapers and text books the seriousness and effectiveness of this campaign become apparent.

Dr. Bowie outlines with accuracy the difficulties the Negro must face in making a living. In addition to the natural obstacles which all must face,

the Negro has to hurdle artificial barriers put in his way in the form of oppressive legislation (poll tax, Jim-Crow, restrictive covenants) and the absence of positive legislation (FEPC, anti-lynching, cloture) plus a host of retarding social mechanisms which make the going doubly hard for him. Moreover, the Negro is more liable to be typed than the members of any other race and his conduct judged by that of the lowest in his group. One black sheep condemns the Negro flock, but not so the white flock.

All this our author decries and urges Christians "to face these facts with shame" so as "to incite them . . . to positive action." But he does not say what action; advocates no definite program for the Christian to follow on these vital social issues which disgrace the Church as a partaker of them. He does not "see the sure road ahead or know the solution of our beset race relationships."

In the face of this admission the question of Dr. Bowie's qualification to write this chapter becomes inescapable. If Christianity is to take "a stand," then the Church, the exponent of Christianity, must *act* on these issues. It must actively endorse what promotes the Gospel and actively oppose what is detrimental to it. The Gospel is interested in the *total* man. Everything which militates against his welfare must be anathematized; everything conducive to it welcomed and espoused. The Church's business is to contend against evil. Sin, in whatever form found, is an object of her wrath. In every moral issue (and it is difficult to conceive of an issue which is not moral) we must take a side. Not to choose is a choice, and usually the worse choice. In a moral universe only morons and a amoral people are neutral. Controversial

issues can never be avoided. They are only postponed. They force themselves upon us sooner or later with the relentlessness of tide.

Dr. Bowie confuses prejudice with discrimination. Prejudice is an attitude. In and of itself it is innocuous. We cannot control that, nor are we any too concerned about it save as it affects a man's soul. That is a matter between a man and his Maker. But discrimination is an objective act, a matter between man and man. When prejudice becomes overt and issues in discrimination society must take the necessary steps to protect the equal rights of its citizens. This is a moral matter, and the Church as the arbiter in things moral must take the lead. It must resist rather than follow the pressures of the secular world.

It is not enough to pray God that "the course of this world may be so peaceably ordered by thy governance that Thy Church may serve Thee in all godly quietness." Prayer without action is superstition, just as action without prayer is presumption. The Church's stake in this is tremendous. It is costing all branches of it now well over a hundred million dollars for Reconstruction and Advance. This national problem is part and parcel of the international problem. If we continue merely to pray "to direct and dispose the hearts of all Christian rulers to faithfully administer justice" without doing something about it, then, within our life time, we will all be called upon again to subscribe another hundred million dollars for reconstruction if at all reconstruction will then be possible.

Dr. Bowie quotes Myrdal's "An American Dilemma" to point out the Negro's dominant grievance,—the economic hardships resulting from discrimination. "Negroes are in desperate need of jobs and bread." But here again our author does not look for motive in denying that bread. He enumerates injustices and moralizes about Christians having "to reckon with Christ." But suppose we do a little reckoning with each other first!

THE evidence should have led to the conclusion that the tap root of race discrimination is economics; not its sole motive, to be sure, but its chief. Burrow deep enough into any given case of it and invariably you will find a money motive. The sinister reason back of the attempt to keep the Negro "in his place" is exploitation. Most else is excuse. Someone must "hew the wood and draw the water." Inferior jobs must be done by inferior people, therefore an inferiority theory becomes necessary and handy. If you treat a man equally you have to pay him equally. "The real Negro problem," said a governor of Mississippi, "is the problem of the Negro to make a living for

himself and his family." Who denies that bread, and why?

This incident quoted by Dr. Bowie is enlightening. It shows that even the failure to fight discrimination can often be traced to an economic motive. Four Negroes were lynched last year in Freeport, New York. A business man of that town was going all out to see justice done until someone said to him, "Hey, what's this I hear about you hanging out with Comyoonists?" Immediately he faded out of this Christian crusade saying defensively, "These people are my livelihood." O economics! what a god thou art! Remember the first commandment?

Communists do not know it, yet these so-called atheists steal the lead in contending against evil while Christians who have an oath in heaven to do just that, fearful of economic reprisals, slink away to their arm chairs, the very complacency against which Dr. Bowie warns. And why? Because the choice is: Make a living OR accord justice. The system will not permit both. We preach cooperation and service and send our hearers out into a competitive society organized on lines of "getting" which is pagan; not "giving" which is Christian. In such an environment our moral admonitions take a beating. The good seed is sown among thorns which choke it "because of the deceitfulness of riches." Away with the God of the prophets and release unto us the god of profit!

Felix Adler traced the basic cause of maladjustment among his patients to their failure to appreciate the truth of our Lord's words, "It is more blessed to give than to receive." If this is true of individuals why should it not also apply to corporate society? We keep repeating these words, parrotlike, to our people Sunday after Sunday but their social significance has not yet dawned on us. When they do we will rearrange our economic system which now so stacks the cards against the Christian conscience in its essays to do what it knows to be right. (That Freeport well-meaning, but ineffectual citizen is no isolated case.) Until then it will be difficult for organized Christianity, with its close bond between vestments and investments, to take an effectual stand on this problem.

As to segregation, that most execrable thing in American life which the Church slavishly follows to the destruction of its fellowship, Dr. Bowie quotes a Federal Council of Churches resolution renouncing segregation for itself and urging its constituent communions to do likewise and "to work for a non-segregated Church and a non-segregated society." The Federal Council of Churches is to be congratulated for having caught up, at long last, with the New Testament.

However, when it comes to action Dr. Bowie

excuses: "To carry out this principle in action will be admittedly difficult . . . churches are inescapably community conscious." In other words, the pagan tail wags the Christian dog which claims authority from Christ himself to decide on all moral issues. But these churches which follow community pattern "must reckon with Christ" so Dr. Bowie gives us the small comfort, "Conscience will be troubled until the Church begins to move ahead."

But when will it? Pious phrases about brotherhood and equality are revolting in the face of the facts. They can hardly be considered "a stand." "The word of God must be proclaimed *and demonstrated*" Dr. Joseph Fletcher reminds us. "By your fruits shall all men know that ye are my disciples." Words are cheap. Action is costly and always demands a price. Are Churchmen willing to pay this price? It will require, as a beginning and at the cost of investments, open and aggressive advocacy *by the Church* of remedial legislation—FEPC, full employment, anti-poll tax, anti-lynching, anti-Jim-Crow, anti-restrictive covenants, cloture,—to correct these social injustices.

Anyone who thinks that such matters are not the concern of religion should recall William Temple's dictum, "There is nothing secular but

sin." God is interested in all that he has created; and he created the idea of democracy. It is in the Bible. That is where we get it. The Church, therefore, is interested in the achievement of a "de facto" democracy because democracy is the purest political expression of the Christian religion. Democracy says that every man is tremendously important. His voice and vote must be heard in determining what form the body politic shall take. So too, the New Testament on whose every page is stressed the infinite value of human personality. Every soul counts, "even unto the least of these little ones."

So this is the question which the Church must ask in deciding whether it shall sponsor a legislative measure. Does it further the democratic process? Having so decided, then, as individual Churchmen and as a corporate body we must pressure for it, meeting pagan pressure with Christian pressure. This is a beginning worthy the name and more objective than "a troubled conscience."

Dr. Bowie quotes Myrdal at great length. He might have added this from the eminent sociologist's monumental work produced after four years of intensive study of this problem. "America must *do* something big and do it quick." And in this the Church must lead or else cease to be the Church.

The Clergy Shortage

by Charles L. Taylor Jr.

Dean of the Episcopal Theological School

IN THIS postwar world Christianity is entering on one of the greatest periods of opportunity in its long history. But instead of moving forward the Church in many ways is scarcely holding its ground. In 1945 there were fewer pupils in Sunday School than at any time since 1890. One diocese is seeking 30 young clergy to man its existing missions and small parishes; otherwise some of its mission churches which have been subsidized to the extent of \$1500 a year for the past 20 years must be closed and the total effort and investment written off as a loss. Another diocese has nine parishes without rectors. Fifteen dioceses in the United States showed a decrease in the number of communicants in 1946. We wonder, moreover, if the numerical growth of our Church may not be due rather to the weakness of others than to our own strength; perhaps people who are ashamed to have no church connection choose ours as the one which makes so few demands on its

members that they name it as the Church from which they stay away.

One cause of the trouble is easy to find: lack of trained leaders.

In 1890 the Episcopal Church in the United States numbered 504,898 communicants. In 1946 there were 1,540,594, an increase of approximately 200%. In the same period, however, the number of clergy has increased only from 4000 to 6000, or about 50%, while the number of churches abandoned in that period runs well into the thousands.

Doubtless one of the main reasons why the number of ministers has not kept pace with the Church's increased membership is that it is now much harder to become a minister than it once was. Gone are the days of easy requirements for ordination. Today's candidate for ordination must have a college education and three years of graduate study in a seminary besides. And although

this raising of standards has meant that fewer men in proportion have become ministers, the net result has been a more capable ministry and a strengthening of the leadership of the Church.

In the years following World War I the demand for ministers to carry on the existing work of the Church did not greatly exceed the supply. But World War II changed all that. Men who might have gone into the ministry went from college into the armed forces. Lack of students caused some seminaries to close their doors. Enrollments in the remainder were cut in half. In the war years, 1942-1945, two schools, the Episcopal Theological School and Virginia, both of them reduced in size, produced 45% of the ordinands from all the eleven theological schools of our Church. A conservative estimate places the number of parsons lost to the Church during these war years at between 400 and 500.

Although the majority of established parishes may not yet have felt the pinch, the shortage of good clergy stands out in bold relief when the Church attempts to move forward in the postwar world. Where are the men for the mission field, foreign and domestic, for Alaska and South Dakota; for hospital chaplaincies; for the kind of industrial reconciliation that Frank Sayre is attempting in Cleveland; for service with relief agencies or ecumenical organizations; for radio promotion or a real attack on our rural problem?

EVEN more alarming than the shortage of men for current operations and advance work is the dangerous practice, now on the increase, of filling up the deficit by taking men into our ministry by the back door. In the triennium just past, one very sobering fact is that out of 617 men ordained 239 were not graduates of our seminaries. Doubtless some of these had attended seminaries of other denominations. Some will be genuine assets, but as a whole this proportion means real weakness and spells trouble in the Church for many years to come. Some were misfits elsewhere. Some became Episcopalians with very little knowledge of our Church, having been attracted by more colorful ritual and stricter doctrine and discipline; once within the fold these converts often undertake to show the rest of the Church what its doctrine should be, how its ritual should be performed, and how its discipline should be kept. Some of them are not extremists but are conservative and limited both in knowledge and outlook. When a diocesan convention with only 27 members, clerical and lay, can send nine delegates to the General Convention to counteract the vote of nine delegates who represent a diocese of over 250 clergy and more than 100,000 baptized persons, it behooves the Church at large to have a care who those five

clergymen and the four laymen they attract to them are. Someone might profitably make a study of their ecclesiastical backgrounds and the way they came into our Church and ministry.

There is more at stake here than the effect on our conventions. There is real danger, I believe, that the theology in which we have found our freedom may be crowded out of the rank and file of our churches, not only as it pertains to the doctrines of Church, ministry and sacraments, but perhaps especially to the doctrine of grace. All too often respect for the freedom of their fellows is forgotten by zealous converts to our Church. Regimentation is the order of their day. Angus Dun said well in Philadelphia that the issue in our Church is between those who, beginning with laws and rigid traditions and institutional forms, see no way of breaking down the middle wall of partition between form and form, and those who, on the other hand, starting from a life of the spirit that has found fellowship over and around those barriers, now try to create new forms to embody that spirit. The Church badly needs more men of this latter type in its ministry and it needs to give them the very best theological equipment possible. Otherwise it will become more of a sect than ever, and, what is more important, it will have little to do with the creation of a peaceful world in which it can survive at all.

New Books

***Excellent

**Good

*Fair

****The First Epistle of St. Peter.** By E. G. Selwyn. Macmillan, \$6.50.

In the exegetical field, the past year has seen the publication of this and one other indispensable commentary. Both stress the theological significance of the books dealt with. Selwyn's work is full of homiletical materials and of technical New Testament information.

—ROBERT GRANT.

* * *

****An Outline of Biblical Theology.** By Millar Burrows. Westminster, \$3.50.

One of four recent books on New Testament subjects which should prove especially valuable for the parish clergyman. Professor Burrows' book stresses a subject too infrequently taught in our seminaries. It will not only guide the reader's thought into unfamiliar fields but will also provide him with material for preaching and for further meditation.

—ROBERT GRANT

American Student Learns About Resistance Movement

Declares that Terrible Conditions Create Moods of Disillusionment and Frustration

Edited by Sara Dill

Celigny, Suisse, Switzerland:— The Rev. William Clark, attending the ecumenical institute here, reports that fourteen countries are represented among the twenty-seven students present. This will be increased when the Germans, who are having difficulty in leaving the various zones, arrive. Most of the lectures and discussions at the institute are on technical theological questions such as "The Anglican Idea of the Fall"; "Does the Bible have Primacy?"; "Apostolic Succession."

Outside the class room however Mr. Clark and his wife are learning a great deal about what has gone on, and is going on, in Europe.

"The war years have brought struggle and suffering in various forms to all the groups here," he writes. "Thus yesterday Rosemary and I sat with a young Dutch husband and wife in a cafe having coffee. Both of them were in the Dutch Student Christian Movement. The movement sought to aid Jewish children by placing them in Christian homes and thus escape the anti-Semitic laws of the German occupation. This meant travelling with them on trains without proper passes and papers. Then it meant obtaining ration cards through some illegal means. Once having embarked on this 'good but forbidden' work they found themselves more and more involved in committing acts normally considered un-Christian, including extreme violence.

"The husband was caught by the Germans, sentenced to death, escaped and they both lived in hiding as farm hands while remaining active in the resistance movement. They went on to say that while many noble and heroic things were done in the resistance movement, the attitudes and standards developed by such a movement has created one of the most terrible of postwar problems. In the movement there was but one cry, 'For Our Nation' and one end, 'Drive out the Occupying Forces.' The end justified any means. The intense nationalism of the resistance movement hangs on today when cooper-

ation among nations is so needed. Having learned to disrespect and break all laws, most of the movement continues to do so today against their own government. For example, it was considered right to 'dive under' from German labor service, and so today when the Dutch government is calling up youths for service in the army a considerable number are 'diving under.'

"This couple are now in their thirties and remember a regular adult life conducted on rather decent ethical standards before the war. But the generation who were twelve to eighteen when the occupation began and are now entering adult activities have no 'such background. Many of them are nihilists. This is increased by the fact that during the war they told one another for morale purposes that everything would be fine after they drove out the enemy. But after the enemy had left things remained in a terrible state and the predominant moods are disillusionment and frustration. This coupled with their reports of such things as 75% of the children in Amsterdam of working class homes have TB, made the lovely walk back to Bossey, through peaceful farms, over a mountain brook, past an old cemetery with the motto 'Ici L'Egalite' (Here is Equality), a very thoughtful affair."

Lead in Worship

*Minot, N. D.:—*Boys from the State Training School here recently conducted the devotional exercises at a recent session of the North Dakota Senate. The Rev. E. D. Murdoch of Mandan, chaplain of the senate for a three day period, had the boys read the psalms and prayers. The senators were amazed at the innovation.

Push Federation

*Sydney (wireless to RNS):—*Plans for a federation of Australian Methodist, Presbyterian and Congregational Churches are being studied by committees of the three denominations and are expected to be submitted shortly to their governing bodies. The proposed federal union does not involve doctrinal or church

policy matters. Each denomination would retain full control over its own affairs, but the federation would speak with a united voice on such matters as education, temperance, and social services.

It is expected that the federation plan will be given impetus when the Presbyterian Church holds its annual conference in May, and that efforts will be made ultimately to extend the plan to embrace all Protestant denominations in the country.

Truman's Program Hit

*New York (RNS):—*President Truman's proposed program of help to Greece and Turkey was attacked by twenty-four ministers as leading to militarization of the country and eventual atomic warfare. "The administration's proposed course accepts the division of the world into American and Russian spheres of influence and proposes to stop the spread of communism by force of arms."

Among those signing the statement, issued by the Fellowship of Reconciliation, were the Rev. George A. Buttrick, the Rev. Allan Knight Chalmers, the Rev. John O. Nelson



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of the Federal Council of Churches, the Rev. E. McNeil Poteat, president of Colgate-Rochester School and the Rev. Paul Scherer, professor at Union Seminary.

Oppose Bill

Little Rock, Ark. (RNS):—The Greater Little Rock Ministerial Alliance has asked the Arkansas legislature to defeat a Senate bill which

would cut from two years to 12 months the statute of limitations in which a laborer could sue for wages. The ministers expressed belief that the bill would be unfair to eastern Arkansas sharecroppers who many times do not get accurate pictures of the year's earnings until the shortened period of limitations would have expired.

Protest was also registered against

Freedom is Non-Partisan

A minister in New Jersey wrote "Your crusade may be twelve years old, but I suppose it will wind up now that the Republicans are in power."

The election didn't restore and safeguard Freedom for America. It terminated some trends which were destroying it and gave the other Party an opportunity to prove whether it will really champion Freedom—even when it is unpopular, costly of votes and restrictive of patronage.

But habits created under governmental paternalism are still part of our people. The fight for Capital "F" Freedom continues—and the most important battles are in the future, not the past.

The rank and file citizenry in other nations have been betrayed by those who have promised them security, taken their freedom in payment and delivered NOTHING except enslavement.

We common people in America do not propose to be betrayed. We shall not yield our constitutional government, our states rights, our due processes of law, our concept of private property and our belief in the sovereignty of the citizen, rather than the state. Collective security has no meaning if in application it fails to insure individual security.

No bigwigs in Washington, Wall Street, Moscow, or anywhere else shall take away the Godgiven rights which we common people have as children of God—not without the sort of fine, unyielding opposition by the Clergy that took Niemöller through eight years' imprisonment as Hitler's personal prisoner.

The clergy of America must get their ardor up. Freedom is still in peril, all over the world. This has been a Freedom-abandoning age. It is the responsibility of ministers of Churches to speak courageously and turn the tide. They can and are doing so by exerting their community-wide influences of helpfulness—on behalf of Freedom, spiritual Freedom, non-partisan Freedom.

Of course this Crusade continues! Ten thousand ministers banded together for Freedom—pledge to champion it in their areas of influence and in their own ways. What a force! Want to join us?

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passage of a Senate liquor bill which would allow cities to vote on alcohol sales regardless of the local option preferences of the counties in which those cities are located. It was said the bill would greatly weaken the state's present local option law, in which 35 counties have voted dry, because dry strength in the rural areas often offsets a wet tendency in the towns.

The alliance asked withdrawal of a third Senate bill, this one repealing laws affecting women and child laborers. Hope was expressed for strengthening of labor laws affecting women.

Go To Japan

New York:—American Protestant churches are planning to send 500 missionaries to Japan within the next three years, it was announced here today by Luman J. Shafer, chairman of the Japan committee of the Foreign Missions Conference. The Conference represents 123 Protestant mission boards and agencies in this country and Canada.

The new missionaries, according to Shafer, will supplement the 65 Protestant workers already in Japan. Most of them, he explained, will be qualified, permanent missionaries; some will be specialists in medicine, agriculture, and science; and others will be short-term workers assigned to definite teaching tasks.

Shafer expressed the hope that during the same period 30 or 40 Japanese students might be permitted to come to the United States for advanced study in theology or other subjects.

Youth Conference

Geneva (wireless to RNS):—The World Alliance for International Friendship through the Churches will be one of the sponsors of the Christian youth conference to be held at Oslo, Norway, this summer. Among the speakers will be Bishop Berggrav of Norway; Prof. Kirtley Mather of Harvard; the Rev. D. T. Niles of Ceylon; Reinhold Niebuhr. It is expected that 1,500 delegates from 21 countries will attend the conference which opens July 22.

Interracial Center

San Francisco (RNS):—San Francisco's first experiment in a joint Y.M.C.A.-Y.W.C.A. center to serve the community regardless of race, color or creed has been launched. The center, built in 1936 at a cost of \$125,000 as a Japanese Y.M.C.A., served as a Negro U.S.O. after the

Japanese had been evacuated from the west coast during the war. When the center was turned back, the Y.M.C.A. board decided neighborhood conditions no longer warranted a building for one race and opened it to all.

With some 100 members already listed, the new center expects to enroll 200 charter members as sponsors. First signers, all adults, are residents of the center area and represent the Japanese, Filipino, Negro and Caucasian races.



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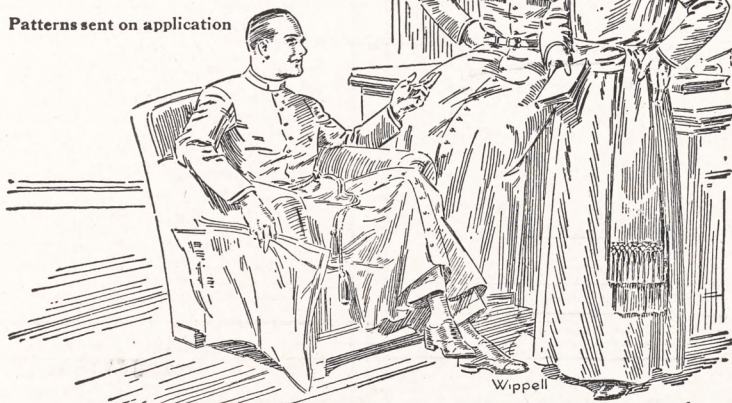
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Fred Hoshiyama, 32-year-old former worker for the Japanese Y.M.C.A. heads the center. Palmer Whitted, 40, wartime Negro director for the building, is associate executive. Aiding them in the experiment is Roy Sorenson, San Francisco Y.M.C.A. managing director.

Bishop Voegeli

New York:—Bishop Charles A. Voegeli of Haiti has just completed a visitation to the Island of La Gonave, forty miles out in the bay off Port-au-Prince. Telling of the visit he said:

"We (three seminarians and I) left on Friday evening by sailboat and arrived in time . . . something of a hazard by the way. Had great services. Over 800 were present on Sunday for the 'big service' and it was pretty thrilling. They sang, not too badly either, unaccompanied, the plain-song setting of the communion office as arranged by the Rev. Rene Vaillant of New York. I was happy to be able to bring them the hope of a new church and other help. So you see, we are anxiously awaiting approval of our projects by National Council in April. I might add that they have organized about 35 young people into a cooperative. They range from 8 to 18 in age, boys and girls, and they plant and care for and harvest their crops. The profit will be used for the support of their own school or for other parochial needs. It's really grand. I attended their meeting and about 60 people were present, quite a few adults, and it was conducted with

great interest, ability and dispatch. These are encouraging signs in a country where the situation is not only unsettled but still critical."

Admit DPs

Pomona, Cal. (RNS):—The Southern California Council of Protestant Churches urged at its annual meeting here that unfilled quotas be utilized in admitting up to 600,000 European displaced persons at once without changing present immigration laws.

The delegates also unanimously favored community veto and local liquor control and authorized preparation of a bill to be placed on the California ballot in 1948 as an initiative measure.

A resolution opposing universal military training was passed with only two dissenting votes.

E. C. Franham, general secretary, and Roy Crouch, representing the survey and planning group of the Church Federation of Los Angeles,

revealed that planning groups are working with city and county planning officials to carry out a long range church planning program, as far ahead as the year 2,000.

Franham said Southern California communities need to construct at least 100 new churches each year to keep pace with population growth.

World Order

Washington (RNS):—A three-day Washington Workshop on World Order, attended by more than 50 leading social action representatives of the Disciples of Christ from many states was held here under general sponsorship of the denomination's Crusade for a Christian World Order.

College presidents, ministers and prominent laymen were among those who attended sessions held at the National City Christian Church and the Columbia Heights Christian Church here.

Delegates visited the Department

Lenten Services

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Sunday: 8 and 11 a.m. H. C. first Sunday at 11. Weekday, H. C. and Intercessions Wednesday at 10 a.m.

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University of Michigan
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
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Lent: Tuesdays at 8 p.m.

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Tuesday and Friday: H. C. 8:20 a.m.

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St. Paul's Church, Great Neck, N. Y.

Foreword by
MURIEL STRIEBERT CURTIS
Author of "Youth and the Bible"

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of State, Capitol Hill and other government departments, taking part in on-the-spot discussions with both administrators and Congressmen.

At sessions held in the host-churches, delegates heard an array of speakers discuss national and international problems and social action that is being carried on by other religious and social welfare groups.

Act Promptly

Washington (RNS):—A unique approach to church-construction problems posed by huge new housing and apartment-house projects is being made here by John Halko, director of the department of research and church planning of the Washington Federation of Churches. Halko is urging big builders to make provisions for space to be used by churches in housing developments which the builders undertake.

At the same time, he is urging church organizations to "get in on the ground floor" of such developments and to purchase land, or to get such land allotted for church-building purposes, before the actual building of the project begins.

"In the vast majority of the cases," he declared in an interview here, "church organizations wait until a project is completed and a new congregation is formed before purchasing the property for a potential church-building.

"By this time, the value of the land to be purchased has increased two or three times—sometimes much more—and frequently is out of all proportion to its intrinsic worth to the congregation."

Morals Slump

Toronto (RNS):—Asserting that the "Canadian morals picture is an ugly one," J. R. Mutchmor, secretary of the board of evangelism and social service of the United Church of Canada, criticized the Church for evading "the hard moral issues, tough social problems, and complex international questions."

"The decline in our moral behavior," he told the annual meeting of the board here, "has not reached its lowest point. Its rate of decline is being checked by the churches, but the waging of war on evil is not easy."

He said the gravity of the moral crisis is revealed in "such significant figures as the illegitimacy rate, the abortion, divorce, venereal disease rates and the mounting sales of contraceptives."

"All these rates in Canada are at record highs," he declared.

Urging that no moral issues be by-passed, Mutchmor said the Church must realize that "God means business, that we must throw into the struggle everything we have. Then and only then will Christ's redemptive teachings come alive."

Support FEPC

Jefferson City, Mo. (RNS):—Church groups have joined with civic, Negro and labor in urging the Missouri legislature to pass a bill providing for a fair employment practices commission for the state. Groups which spoke for the measure included the St. Louis race relations commission, the YWCA, the National Negro Congress, the St. Louis Civil Liberties commission, the Institute of Social Order, AFL and CIO unions and the Communist Party. The Rev. Joseph Cantillon, a

Jesuit, who is chairman of the inter-racial department of the Institute of Social Order, told the legislators that the measure "is still a good bill" even if it is supported by communists.

See Governor

Lansing, Mich.:—Two Episcopal clergymen were members of a delegation of twenty to call upon Governor Sigler of Michigan to urge the adoption of fair employment practice legislation in the state. The Rev. John H. Burt, student chaplain at Michigan University, attended as a representative of the department of social relations of the diocese, and the Rev. William B. Sperry, rector of Christ Church, Detroit, chairman of the department, went as a representative of the Detroit Council of Churches. The governor agreed to give consideration to a bill patterned after the New York bill.



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No, this little girl was not with them. But if our Lord were now on his way to Jerusalem, she WOULD be there. She, too, would "stand off, and lift up HER voice and say, 'Jesus, Master, have mercy on me.'" For she needs mercy. She, too, has leprosy, and she has not been cleansed. Upon her face in childhood are imprinted the pitiful stigmata of premature old age. Needlessly!

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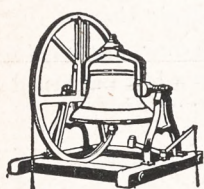
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Seek Ministry

Calcutta, India:—The Metropolitan of India stated recently that he has received the names of 46 men now in the army who seek ordination. At the last meeting of the Church Assembly it was reported that over 1,000 candidates are at present in the armed forces and arrangements are under way to train them properly once out of the service.

Advertising Pays

Athens, Tex.: — "If you are an Episcopalian, call this number . . ." That advertisement, in the Want Ad columns of the *Athens Review*, brought response from twelve Episcopal Church families in a town in which it was thought only one Church family lived.

Having learned of one Episcopalian in Athens, the Rev. Roy L. Gaskill, rector of a number of parishes and missions in Kaufman County, suggested that if two or three more could be found it might be possible to have services in Athens. The want ad was the result, with twelve people taking the trouble to telephone the person who inserted the advertisement. Several others have since been discovered, and Mr. Gaskill is enthusiastic over the prospect of establishing a mission in Athens in the near future. "The best part of it," he said, "is that several of the families have young children, so a Church school is practically ready made."

Builds Church

Africa:—The Christian chauffeur of an African chief in Uganda wanted to show his gratitude to God. So he built a church on the top of a hill. The walls were only made of mud but were neatly plastered and whitewashed and inside were benches and all the other necessary furniture. When the church was finished the chauffeur helped to pay the salary of a Christian teacher and also gave him a banana garden.

Goes to Mexico

New York:—The overseas department of the National Council has appointed the Rev. Robert F. Gibson Jr. as liaison officer to the Church in Mexico. He was formerly on the faculty of the Virginia Seminary and is now in charge of the Chapel of Immanuel, Alexandria, Va. He will continue to make his permanent headquarters in the United States but will make periodic trips to Mexico for consultations.

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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.

VERY REV. J. H. TOWNSEND
Punta Gorda, Cienfuegos, Cuba

I am planning to write a biography of my father, the late Rev. John Hardenbrock Townsend, and would like to include letters and incidents that some WITNESS readers may know about. His spiritual ministrations and untiring pastoral work are especially remembered in Camden and Atlantic City, N. J. His modesty and unselfishness made the task at once easy and less difficult. You don't often see the rector of a fashionable church sweeping the sidewalk because the janitor is ill or catch him taking supplies in the dead of night to a poor family on the wrong side of the tracks. Such things he did unquestionably as routine part of the ministry and would not imagine it could have interest for anyone. Any letters entrusted to me will be copied and faithfully returned.

REV. CHARLES W. POPHAM
Middle Haddam, Connecticut

I congratulate THE WITNESS on securing Dr. Foerster for the appraisal of the chapter in *Christianity Takes A Stand* by Prof. Hocking. I know Dr. Foerster personally and I am proud of THE WITNESS for its fearless stand. I am seventy-one, retired and collecting dust at the back of the shelf but if I had a parish I would be using your Lenten discussion material with as large a group as I could shanghai.

REV. W. B. SPOFFORD JR.
Secretary of the CLID

I was glad to read (WITNESS, Feb. 20) that Mrs. Harper Sibley vigorously challenged the ethical position of our Church in maintaining an exclusive seminary for Negro candidates for the ministry at the recent meeting of the National Council. Nevertheless, \$192,000 was earmarked for the Bishop Payne Divinity School for its work, including the erection of more buildings. It seems that this is an excellent way to perpetuate a policy of segregation by memorializing it in brick and mortar. The argument for the school that I have always heard is: "It can do a specialized job with the Negro candidates so that they can enter into a specialized field." As a point of information, I would like to know exactly how the training and curriculum at Bishop Payne differs from the training in the other Church seminaries. If it is special training in a sociological situation, why can it not be given in other seminaries by men of the quality of Profs. Joseph Fletcher, Joseph Moore, Oscar Seitz and Albert Mollegan, or special guest lecturers? How many ideas of the New South—the South of the Arnalls, the Peppers, the Folsoms—are presented at Bishop Payne? How are those forces actively working for the elimination of discrimination—like the unions' organizing drives, the Southern Conference for Human Welfare, the Fellowship of Southern Churchmen, the National Farmers Union—presented? What is taught about the South as an economic "colony" of the North? There might be some excuse for an exclusive seminary dealing with the Southern ministry along these

lines, since there is a particular job to do, but, even then, it would be defeating its own purpose if it failed to train both Negro and Caucasian candidates together to work for fundamental Christian aims on a common front. It seems to me that a good, honest study of the situation is called for, carried through by Christian sociologists of both races who know what the problems are and what forces are at work in the South.

JOHN M. GOLDSMITH
Layman of Radford, Virginia

I wish to congratulate THE WITNESS on the present study plan. I have read each of the articles and believe that Dr. Foerster hit the jackpot. His article alone would make the series worthwhile.

THE REV. MALCOLM G. DADE
Rector of St. Cyprian's, Detroit

The Church not only should be proud but should feel impelled to encourage by letters and telegrams Bishop Coadjutor John E. Hines of the diocese of Texas for his forthright, courageous stand in appealing to members of the Texas Convention, as a Christian duty, to break bread together with Colored delegates. Unfortunately the laity failed to follow this high leadership. Thank God for the leadership. The narrowness of the vote, 67-64, reveals that the Bishop was not alone in his sincere and realistic approach to brotherhood. We rejoice, too, that in the diocese of Michigan we have in Bishops Creighton and Emrich like-minded leaders for the advancement of all the work of the diocese.

Clergy Notes

(Continued from page 2)

PARKER, CHARLES L., formerly rector of St. Paul's, Bridgeport, Conn., before becoming a navy chaplain, is now in charge of St. Andrew's, Norwich, and St. James', Poquetanuck, Conn.

WALKER, EDGAR R., formerly rector of St. Mark's, North Tonawanda, N. Y., becomes associate rector of All Saints', Worcester, Mass., on April 15.

WEST, SAMUEL E., JR., formerly rector of Trinity, Atchison, Kansas, is now associate rector of Grace Church, Madison, Wis.



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