

# The WITNESS

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APRIL 3, 1947

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## Mary Sees The Angels

BY  
ALLAN ROHAN CRITE



## 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 Darling, 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. Roelif 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.

3 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

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



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APRIL 3, 1947

Vol. XXX

No. 16

## Clergy Notes

ARNOLD, WILLIAM E., former army chaplain, is now vicar of St. Martin's, Pittsfield, Mass.

BROWN, PHILIP M., formerly assistant at Calvary, Pittsburgh, Pa., is now rector of St. John's, Cambridge, Ohio.

CHEETHAM, DONALD S., was ordained priest March 17 by Bishop Nash at St. Paul's, Dedham, Mass. He is assistant at Holy Trinity, New York.

DOREMUS, FRANK S., formerly assistant at Christ Church, Houston, Texas, is now rector of St. George's, Texas City, Texas.

GRAY, BISHOP DUNCAN M., of Mississippi, has been named to a five-member state board of directors of mental institutions by the governor.

MACON, CLIFTON, formerly assistant at St. Bartholomew's, New York, died on March 3, in his 78th year at Daytona, Fla.

MARTIN, WILLIAM H., archdeacon of Lincoln County, N. M., died on March 12 at Marine Hospital, Fort Stanton, N. M., where he was Protestant chaplain.

MOORE, EDWARD O., was ordained priest on March 15th by Bishop Roberts at Trinity, Mission, S. D. He is assistant at the Rosebud Reservation.

ROBERT, FRANK W., student at General Seminary, is now vicar of St. Andrew's Chapel, Lomita Park, Calif.

STRACKE, GEORGE A., was ordained deacon March 9 at San Juan Indian Mission, Farmington, N. M., by Bishop Stoney. He is assistant at the mission and in charge of St. Luke's, Carson's Post.

WHEATLEY, J. McNEAL, has resigned as rector of Trinity, Fort Wayne, Ind. He announced no future plans and will not until he has completed an extended vacation.

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., Episcopal Church, D.F.M. Philadelphia 9, 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.



## The President Refuses To See Churchmen About Greece

*Dr. Mark Dawber Reconciled to Membership  
On Commission by New Statement on Germany*

By W. B. Spofford

**New York:**—The refusal of President Truman to see a delegation representing the Federal Council of Churches on the Greek issue was the big news that came out of the meeting last week of the Council's Commission of a Just and Durable Peace. A White House spokesman said that it was impossible because so many agencies are making similar requests that the President has found it necessary to clamp down. No official interpretation was given to the refusal by Council spokesmen, but several members of the Commission believe that it means determination on the part of the administration to push through its Greek-Turkey proposals, irrespective of public opinion.

The Commission, which met March 24th, was itself divided on the Greek issue. Some believed that the Truman proposals should be repudiated; others were of the opinion that the U. S. had to take some action in Greece and Turkey, but that unilateral action should be opposed and that it should be made clear that the U. S. will work through the United Nations. There was such division on this that the matter was referred to a committee which will prepare a statement to come before the Commission at some later date.

Meanwhile the executive committee of the Federal Council, meeting the following day, issued a statement on Greece and Turkey without waiting for any recommendation from the Commission. It urges that the United States seek the "counsel and cooperation" of the United Nations, and declared that the UN would be strengthened if it would undertake any part of the relief program.

"Our government should do everything possible to reinforce and equip the United Nations so that it will become competent to undertake such

responsibilities as President Truman now seeks our own government to assume," the statement declared.

It said the major factor occasioning the Truman proposal is "the attempted subjugation of peoples by armed minorities and outside powers using coercion and infiltration."

"The implication is clear that the main difficulty lies in our relations with Soviet Russia," the committee stated. "It is therefore also clear that the endeavor to reach an understanding with Russia must be a major emphasis."

"If Soviet foreign policy is aggressive and expansionist in character, we have the obligation not only to discourage expansionist action but also to seek a comprehensive settlement of all our conflicting interests with Russia and thereby offer Russia the prospect of a peaceful development of her legitimate interests that will appeal to the less expansionist elements in her government."

The Commission of a Just and Durable Peace did approve a statement on the German question, which brought into sharp focus a division within the Commission which has existed for some time. There are those within the Commission who are convinced that it is dominated by its chairman, John Foster Dulles, and that his public utterances on U. S. foreign policy run counter to the pronouncements of the conference held in Delaware, Ohio, in 1942, and which are contained in a Federal Council pamphlet called "A Message from the National Study Conference on the Churches and a Just and Durable Peace." This opinion is held by a sufficiently large group for the proposal to have been put forward that the Commission should be dissolved thus ending Mr. Dulles' chairmanship, with the work of the

Federal Council in the field of international affairs then reverting to the Department of International Justice and Goodwill, now practically defunct. This proposal received considerable support, not only from Commission members but also from Federal Council officers, but was never carried out because, as one member put it, "too many believed that such action would be embarrassing to Mr. Dulles."

One member of the Commission, the Rev. Mark Dawber, executive secretary of the Home Missions Council, was so strongly convinced that "the Commission has been led into a betrayal of the findings of Delaware by Mr. Dulles" that two weeks ago he announced his intention of resigning from the Commission. He was persuaded however not to do so pending the Commission's meeting on March 24th. He then stated, following the meeting, that he considered the pronouncement on the German problem to be so contrary to the public utterances of Mr. Dulles on the subject that it amounted to a repudiation, and that he was therefore "reconciled" and would not hand in his resignation.

The commission's pronouncement on Germany, prepared by a committee headed by the Rev. John Bennett, states that Germany must pay reparations but that this must be done with full consideration for the needs of the German people. The statement has not yet been made public, being in the hands of a committee for editing. However it was stated by an official of the Commission to this reporter that he did not consider it a repudiation of Mr. Dulles' leadership. The chairman was, of course, not at the March 24th meeting, being in Moscow. The officer stated that Mr. Dulles had seen some parts of the pronouncement before he left the country, and that he has approved some parts and disapproved others.

In any case, whatever the pronouncement turns out to be when it is released, it cannot be called "A Dulles Statement," a fact of sufficient importance to prevent Dr. Dawber, and possibly others, from resigning from the Commission.



## COMMITTEE IN SPRINGFIELD

*Springfield, Ill.*:—A committee of five clergymen and five laymen, headed by the Rev. F. L. Arvedson, rector at Pekin, has been set up in the diocese of Springfield to receive the names of suggested candidates for bishop of the diocese. The committee was named at a conference of sixty-five clergy and laymen meeting here March 17th. They will investigate the qualifications of the men nominated and send their findings to every parish and mission as early in April as possible. The election of a successor for Bishop John C. White, who is retiring, will be held at a special diocesan synod on June 9th.

The committee reported that the following men have already been placed before them as possible candidates for the office: Rev. Calvin H. Barkow, rector of St. Paul's, Oakland, Cal.; Rev. S. Whitney Hale, rector of the Advent, Boston, Mass.; Rev. Richard Loring, rector of St. David's, Baltimore, Md.; Rt. Rev. Theodore R. Ludlow, Suffragan Bishop of Newark, N. J.; Rev. Herbert L. Miller, rector of Emmanuel, Champaign, Ill.; Rev. William A. Simms, rector of St. Thomas', Battle Creek, Mich.; Dean Claude W. Sprouse, of Kansas City, Mo.; Rev. Walter H. Stone, rector of Christ Church, New Brunswick, N. J.; Rev. Jerry Wallace, rector of Grace Church, Tucson, Ariz.; Dean Edward R. Welles, Buffalo, N. Y.

Qualifications listed by the committee as being desirable in a new bishop were: one who can be the center of unity, loved and respected; proven administrative ability; missionary-minded; a man of God, with sound faith; preaching ability; sound health and temperate habits; median age, although this is not a determining factor.

## ARCHBISHOP ON WORK

*London* (wireless to RNS):—Britain's present crisis is "very largely moral and spiritual" and cannot be remedied by economic planning alone, Archbishop Garbett of York told the House of Lords last week at the opening of debate on the government's new economic policy.

"When we have the best panels of planners and the most effective modern machinery, we shall not necessarily have people working any

better or necessarily have greater production," he declared. "Some inducement must be found to persuade people to give more concentration and effort to their work. An appeal should be made to the nation to walk uphill for the next few years, without expecting an earthly paradise around the corner."

The Archbishop said many workers are apathetic and disillusioned, and added, it is "useless to exhort people to work for work's sake."

"That is all right," he said, "for



*The Rev. Mark Dawber decides to continue as a member of the Commission of a Just and Durable Peace*

people with interesting and creative work to do, but much work is dull and monotonous."

"It is human nature to desire to see visible results of our work in the form of increased leisure, increased benefits and wages. But if the profit motive becomes the predominating motive, it will be unsocial. There must be a far higher motive of working for the whole community. That is the motive that should inspire both employers and employed."

## RESUMING WORK IN JAPAN

*New York*:—Plans for resumption of missionary work in Japan are taking place rapidly, according to an announcement by the overseas department of the National Council. It is pointed out that the Church in Japan is an autonomous body and people are being sent only if they are requested by the Japanese Church authorities.

During the year it is expected that the following people will go to Japan, some of them immediately: the Rev. K. L. Viall of the Cowley Fathers, who will be liaison officer of our Church and also associate dean at St. Paul's University; Karl Branstat, who will be a member of the St. Paul's faculty; the Rev. Robert Shaw, who will be in charge of the Japan Church Publishing Co. and will teach in the theological school of St. Paul's; Miss Hallie Williams, now on the staff of St. Mary's School, Burlington, N. J., who returns to St. Agnes School, Kyoto; Miss Helen Skiles, to be director of kindergarten training work in the diocese of Kyoto; Miss Nellie McKim, who will be supervisor of kindergarten work in North Kwanto; the Rev. Richard Merritt, who will be on the faculty of St. Paul's, and who is at present on the staff of St. John's, Williamstown, Mass.

## MINISTERS MEET PSYCHIATRISTS

*Washington* (RNS):—Closer cooperation between ministers and psychiatrists was discussed at a conference here sponsored by four national agencies. Twenty clergymen and an equal number of psychiatrists attended the meeting, first formal conference of its kind ever held.

Subjects discussed included preventive aspects of mental health; cooperation in family counselling; relation of the counsellor's individual philosophy to his therapeutic results; and procedures of cooperation between ministers and psychiatrists.

## DEAN DE OVIES LEADS CITYWIDE MISSION

*New Orleans*:—Dean Raimundo de Ovies of Atlanta, Ga., last week conducted a citywide preaching mission at Trinity Church here. It concluded on Palm Sunday when he was the preacher at the morning service.

## PARTIES HELP MISSIONS

*Fargo, N. D.*:—Branches of the Auxiliary and parish guilds have been holding parties throughout the district of North Dakota, with the money raised going to support the work in China done by Deaconess Riebe. Her home parish is Grace Church, Jamestown, N. D. and she recently returned to the China field.



# The Crux of the Greek-Turkish Problem Is Set Forth

*A Six Point Program Is Offered Which Can Be Supported Unitedly by Christian People*

Director of the Fellowship of Reconciliation  
**By A. J. Muste**

*New York:*— Among progressive and socially minded people, both in and outside the Church, there is very grave concern over the military and political aspects of the Truman proposals with respect to Greece, and more especially with respect to the proposal to aid Turkey, which is entirely politico-military and not a relief measure in the accepted sense at all. Such people do not believe that in the long run we can or should try to "stop Russia and Communism by force" or take over British power commitments all over the world. They recognize that this means an atomic armaments race and eventually war. They believe that the democratic way of life must prove its superiority to Communism by making better provision for the material and cultural needs of men, and recognize that both our efforts to build a sound economic order and our ability to provide other peoples with desperately needed relief and aid in rebuilding their shattered economies, will be thwarted if we sink our money in military intervention in one country after another. These people, finally, hold that unilateral action by the United States knocks the props out from under the United Nations. They are not prepared to see that institution scuttled and recognize, therefore, that the political issues in Greece, Turkey and elsewhere must be turned over to the United Nations and that outside policing in troubled areas must be carried on, if at all, under United Nations auspices.

Many of these people nevertheless hold that at this juncture the Truman proposals must be supported—with the proviso that this is an emergency measure and that there must be assurances, once the present crisis is surmounted, that U. S. foreign policy will follow the lines set forth in the preceding paragraph.

The argument for this position is as follows: "Repudiation" of the President, now that he has made his request, will be interpreted as a sign of American disunity and weakness by the men in the Kremlin. This will

encourage Russian "aggression" and will, therefore, be an influence for war rather than peace. On the other hand, if the U. S. "for once takes a firm stand" in Greece and Turkey—shows the Russians she has the will and the power to do this if the occasion requires—then she will be in a good position to call on the Russian government for an "across the board settlement" of the issues be-

quate aid for relief and economic rehabilitation and has refused for the most part to put such activities into international hands; is insisting upon sole administration and unilateral arming of Japanese mandated territories in the Pacific, and so on. Suppose the Truman proposals are now adopted, how are Russia and the masses in other countries to be persuaded that the United States—from here in—is going to reverse itself on these matters and means to take the lead of the internationalist and democratic forces? Will Congress as at present constituted attach conditions to the Truman program which will hold out a reasonable hope that such a reversal is about to take place? Even if it should do so on paper, would this in Russian minds offset the act of military in-



*The Junior Choir of St. John's Cathedral, Denver, sings an Easter hymn before the altar at a special children's service*

tween the two nations, based on real support of United Nations, disarmament, and large-scale United States aid for putting the economy of war-stricken peoples, including Russia's, into working order.

In evaluating the soundness of this position the following considerations must be taken into account:

The United States is in the position of not having adhered up to now to a course of clear support of United Nations and of democratic forces throughout the world. On the contrary, she has engaged in a power-struggle with Russia; has been lukewarm in support of United Nations; has failed to provide ade-

intervention in Greece and Turkey and persuade the Russians that this act was the last of its kind?

Is it not rather the case that in the United States today we are confronted with a powerful swing to the right, clearly and startlingly symbolized by Truman's proposals, bypassing United Nations, etc., and that progressives are simply playing into the hands of this reactionary trend, if they support the Truman proposals, without the slightest hope of convincing the Russians and others that this trend is to be reversed?

The argument we are analyzing assumes that a "show of firmness"



in Greece and Turkey will bring the men in the Kremlin to their senses. But this will not be the first instance of "firmness" on the part of the United States. Admittedly, the policy of firmness has prevailed for some months now—at Trieste, e.g., in sending warships into the Mediterranean, with respect to the Baruch plan, etc. The result is that we are where we are. Will one more "firm stand" suffice to make the Russians reasonable? Obviously—on the present assumptions—it will do so only if the Greek-Turkish stand is not bluffing, i.e. if the United States is ready to make a "firm stand" with military backing in Iran next, in Lebanon, and so on, if that should prove necessary. In view of the record and of all the factors in the current situation, is it not virtually certain that, no matter what temporary or apparent "retreat" may occur, confronting the Russians with another show of force now will simply mean that they will be stiffened in their attitude and, as opportunity offers, will use their military forces, their Communist Parties in poverty-stricken countries, etc., to challenge U. S. power in one vital spot after another? Do liberals and churchmen in the United States want to let themselves in for this?

The assumption that another show of force will lead the Russians to sit down for an "across the board settlement" with U. S. underestimates the suspicion and fear of the United States, which already fills the minds of the Russian rulers and people. It fails to consider where the Russians were in 1917 and where they are now. If all the intervention, etc. thrown against them then failed to stop them, what reason is there to think that some more show of force can stop them now? Even if they are temporarily stopped, it can only result in a determination to plot in new ways, to come back presently with all the greater vigor and vindictiveness.

What, then, should our program be?

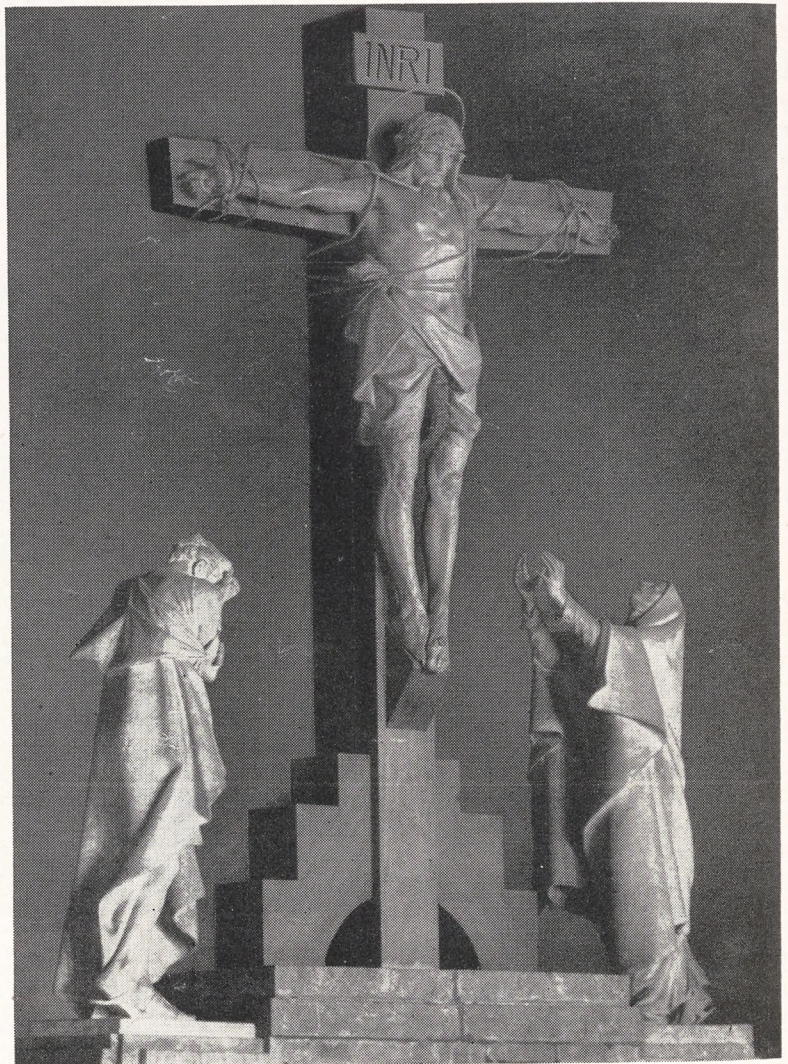
Support the Truman proposal for relief for Greece—under civilian auspices. Reject the Truman proposals for political and military action in Greece and Turkey.

Refuse to adopt a policy of taking over British imperialist commitments in Greece, Turkey or anywhere else, the policy of trying to fill the power-vacuum created by British withdrawal from one post after another around the world.

Reject all proposals for unilateral political and military action by the United States. Turn over all such matters to the United Nations for international action. Where policing is to be done, let it be done by the United Nations. Admittedly, U.N. is now too weak and ill-equipped for such tasks. This very fact argues that the job of making U.N. truly effective cannot be postponed any longer. If it is dealt the

Seek an immediate across-the-board understanding with Russia on the basis of the above program.

Such a program offers our one chance of preventing or stopping civil war in Greece, China and elsewhere. It is the one way to stop the spread of Communism outside Russia. It is the one way to dissolve the fear and suspicion which grip the Russian people today. If the



*CHRIST VICTORIOUS THROUGH SUFFERING which is in Kilham Chapel, Newark, England. The other figures are the Virgin Mary and St. John*

blow which the adoption of the current Truman proposals would involve, it is dead.

Take vigorous steps to get action for universal disarmament and international development of atomic energy for peaceful purposes.

The United States should indicate its readiness to pour the billions, which would otherwise be spent on war preparations, for large-scale relief and economic rehabilitation in Russian and elsewhere.

Russian leaders rejected it, they would lose the confidence of the masses everywhere in the world and would not be able to maintain their hold on their own people. The course here outlined would give the United States the moral leadership of the world; provide work for our scientists, industrialists, farmers and workers; and create the atmosphere of security, confidence and hope in which democratic forces all over the world could be revived.



## EDITORIALS

### *The Resurrection Faith*

**IT** OUGHT to be quite evident at Easter that Christianity proclaims a gospel: that it is good news, not good advice. Christianity does not point us to Christ and say, "There is a great and noble man. His teachings will help you, his graciousness will make you all friends; follow him as best you can." That is no gospel. It is difficult to understand how anyone who looks at life with open eyes, who knows what people are like, who is aware of our precarious situation at this point in history can still believe that good advice, even Christ's good advice, can save us. The word of Christianity is not, "follow this teacher and do your best," but "Jesus Christ, the power of God unto salvation."

One of the greatest New Testament scholars, Johannes Weiss, becomes poetic when he describes the transformation that Easter made in the lives of the disciples: "The dying and rising Son of Man was for them no longer a doctrine, a matter of speculation, a novel addition to the hope of the good time to come; it was an actual experience, a prototype and pledge of their own patient endurance and of its reward."

We stand today in desperate need of that transforming power. We need it in our lives to give us faith and patience and courage. We need it working through us to bring unity and order and justice to our world. And this gift of God to us is like all his gifts, we cannot have it for ourselves until we have given it away. The Church must always make it clear that the resurrection faith can only maintain itself when men accept the burden of their humanity and their solidarity with their fellows. Sometimes this faith is presented as a recipe for security from the tensions and responsibilities of the human situation; but that is to deny the crucified and risen Lord. The power that Christ promised his first disciples, the power he gave them, carried a condition: they must be witnesses for him. That witness takes different forms in different ages.

In every age the same qualities of personal life are required, but the changing social conditions of the world call for a new witness for a new age. What sort of things are required of us, then, at this precise moment? These three primarily.

First, we are to be active living members of the Church, worshipping in it, supporting it, helping to make the Church more effective. Bishop Bergraav of Norway has described the need: "Let the Church of Christ be the fire in the forge of the world, for it is cold now in the world. Even you his potential instruments are cold and therefore cannot be shaped to his will. Come! Pray! Be one in Christ and penetrated through and through with his fire."

Next we must do all we can to relieve the hunger and want of millions of starving people in Europe and Asia and throughout the world. There are many opportunities for us to share in this relief work. Our own Church has promised to raise one million dollars this year through the Presiding Bishop's Fund for World Relief. And after we give generously to that fund as an expression of our Christian faith we must go much further to work in all ways to bring the "good news" to bear on the insidious sin of poverty.

The third required witness is this: to be servants of the cause of unity among the nations of the world. That cause is becoming increasingly un-

popular in this country, for it is now understood that if there is to be unity and peace there must be a working agreement between the United States and the Soviet Union and great numbers of our people do not want such a working agreement. It is in this difficult area that we are called to witness the power which comes to us through the resurrection of our Lord. What are the conditions of peace? None of us can be satisfied with facile answers to that question. Perhaps we cannot know the answers, but at least we can make every effort to see that we do not put our efforts and our influence on the side of those who spread disunity and prepare the way to war.

### "QUOTES"

**T**HE first Easter changed defeat into victory, despair into the proclamation of good news—cowardice into heroism. This is not a matter of opinion, even of faith. It is an historic fact. The disciples, by their own account, at the time of the Crucifixion held that all was lost. Discouraged, saddened, they were on their way to take up life as best they could, when they had the overwhelming experience of the living Christ. His transforming power sent them out into the ancient world as indomitable apostles of his kingdom. What a lesson for our day! There can be no minimizing the tragedy of our world. Man has wrought unimaginable destruction and suffering upon himself. We still fumble for the ways and means of recovery and of salvation. Many have lost faith in the possible goodness of men. Disillusionment and cynicism as well as despair are in the air. Easter comes! He is risen! As this fact grips our lives we know that God lives and reigns, that in Christ he gives us the power to become sons of God. Hearts are brave again and arms are strong. Alleluia! With hope and courage we face the tasks of reconciliation and of rebuilding. The true disciple is one who can do all things through Christ who strengthens him. Perhaps the surest test of our faith is the ability by that faith to overcome the world.

—Henry K. Sherrill  
The Presiding Bishop



# The Roots of Negro Oppression

by Max Yergan

*President of the National Negro Congress*

THE oppression and exploitation of a race is a form of imperialism. When viewed and understood as such, racial discrimination reveals its true character and makes it quite obvious that an evil so strongly supported is not to be regarded lightly nor its removal thought of as an easy task. The rule of many by a few is a part of man's long history. The means used for achieving that rule account for the misery to which millions are subjected.

A striking illustration is the doctrine of racial inferiority and the subsequent segregation imposed upon the so-called inferior race. The means however must not be confused with the end. The latter is to exploit, to obtain wealth and power at the expense of the oppressed. The means, whether they are harsh laws or customs, or whether they are brute force or vicious propaganda make the victim a prey to those who would do him violence.

Let us therefore look at our problem of racial discrimination in America for what it is—an expression of imperialism which still today in many other parts of the world, as well as here, curses the peace and happiness of mankind.

Most Americans know something about imperialism. In so far as it has oppressed the people of India and of other colonial areas many Americans are opposed to it. They are opposed to it because it is undemocratic, because it robs and debases people and because it is the prime cause of national and international conflict.

But most Americans do not seem to know that ours is one of the great imperialist powers in the world today. This is true in the national as well as in the international sense for the fact springs from America's past. In the same way that this power has affected the life of many hundreds of millions in modern empires, it has made for the plight of present day American Negroes and explains what is usually referred to in America as the "racial problem."

Negro Americans are an oppressed people in the



United States. Throughout America there exists a pattern upon which their oppression is based. Nowhere within the United States are Negroes free from discrimination in one or more forms. To be sure in the Mississippi of Bilbo and in the Georgia of Talmadge the most barbaric form of Negro oppression exists. But in Freeport, Long Island, and in the ghettos of New York, Chicago and other large cities they are murdered, robbed and debased by the same forces of oppressive greed that account for their conditions in the South today.

It is, I believe, a very great mistake to attribute the condition of Negroes in America to ignorance on the part of whites, or to a lack of understanding between Negroes and whites. This is not to argue against the need for a maximum of knowledge of Negroes by whites and vice versa, nor is it to minimize the great value of an ever increasing understanding between the races. It is, rather to say, that the condition of Negroes in America today is what it is because men plan and maintain the illegal, undemocratic and debasing conditions under which Negroes live. This is the explanation of human misery wherever the few hold sway over the many. It has to be pointed out therefore that it is not the entire white people in America, certainly not the entire white population even of the South, that is responsible for the injustices imposed upon Negroes. Such universal guilt is not in the character of imperialism. The Rankins, Bilbos and Talmadges and their masters and accomplices, North and South, are only a small section of the people. Relatively few in numbers though these individuals are, they play havoc with American life and in doing so visit a bitter plague upon Negroes and degrade our entire country. The record is appalling.

Negroes in America are lynched, millions cannot vote and their economic status is restricted. In most cities a rigid ghetto system is enforced by greedy owners of property. Educational and



other cultural facilities are limited, and even many churches draw the line against them. I think it is quite unrealistic to say that these conditions exist because of ignorance amongst whites. I think it is much nearer the truth to say that they exist because they grow out of a definite pattern which is planned and developed. This pattern of oppression is planned and put into operation because it is profitable, in one way or another, to those who are responsible for it. This, I believe, is the nub of the problem and to recognize it is to know what to do.

**N**EGRO oppression in America has its roots deeply sunk in American history. The profits of pre-Civil war cotton production gave first support to the assertion of Negro inferiority made by early enslavers. Those profits laid the basis for a century and a half of national hypocrisy. The stakes in money and power have all along been high. It is therefore not strange that basic institutions in America, such as the courts, educational centers and often churches, have become effective instruments in this disgraceful game of double talk and double standards and in the negation of constitutional guarantees in relation to Negroes. To have the power as is true in the South to rob millions of colored workers of part of their daily wage is good business for the poll tax overlords and those whom they serve. That is why the poll taxers fight so strenuously to keep their power. By the same token the maintenance of a low economic standard and of ghetto residential areas is profitable outside of the South, and that is why the effort to change these conditions is so difficult.

Nothing more clearly demonstrates the real attitude of power in America towards Negroes than the failure of those in authority to take effective action against men who incite to violence and are responsible for lynchings. During the summer of 1946 Negro men and women were lynched in Georgia, Mississippi, Louisiana and other southern states, and Negro soldiers were murdered in Freeport, Long Island. In the latter case Governor Dewey approved a whitewashing investigation. In the southern states not a lyncher has been punished. The few apprehended have been freed, and the participation of the FBI in the investigation has led to nothing. The promises of the United States Department of Justice have been empty for they have got no results in the apprehension and punishment of the criminals. President Truman has appointed a committee to study the civil rights of Negroes and make recommendations! And all of this takes place in our country whose government proclaims itself as the guardian of democracy, and of the rights of minorities in European

countries and elsewhere! It is not without significance that this claim to guardianship is applied to those countries where the great mass of people who have suffered, as Negroes in America still suffer, are today seeking to change their conditions and are doing so with some effectiveness.

The character of Negro oppression in America is further revealed in the policy and action of the officially appointed American delegates to the United Nations Assembly last September. I refer particularly to those delegates who represented our country on proposals brought before the Assembly affecting Africans and Indians. There were two such proposals: one, which would hand over to General Smuts—the South African counterpart of American poll taxers — many thousands of African workers to be exploited and persecuted even worse than their blood brothers in some of our own southern states; the other, a petition by the government of India condemning South Africa's discrimination against Indians resident in that country.

On both of these issues the responsible American delegates concerned threw their strength, in effect, on the imperialist side aiding General Smuts against freedom and against the struggling colonial people. Again, this was not ignorance or lack of understanding. This action could only have been a reflection of high policy. On these vital issues, American governmental influence was on the side of world imperialism which represents the form of racial oppression from which Indians, Chinese, Africans, American Negroes and others are seeking to free themselves.

It must therefore be emphasized that Negroes are oppressed in America because oppression is deeply rooted in and is part of power as it exists and is exercised in America. Moreover, Negroes are not fully free because so many non-Negroes in America also lack freedom. The power in America that deprives many millions of southern whites of their votes finds it just a little easier to do the same to Negroes. And Negroes who live in ghettos, though they have many disabilities, are but lower in degrees to whites who are forced to live in slums.

Yet, what I have just said seems to me to be one of the hopes which brighten the future of Negroes in America. It is a hope for Negroes because it also brightens the future of all the American people. Negroes will be free Americans when all of the people of our country are full and free citizens. To be sure, as Negroes, as a people shaped by a common culture, tradition and circumstances, they will struggle and by that struggle hasten the attainment of an ever expanding freedom and dignity for themselves and their fel-



lows. But it is of paramount importance to note that Negroes will neither have to struggle *alone* nor *against* the great body of Americans. The Negro people are a part of the American people, and will have the benefit of the struggle of this great majority against power which oppresses so many and which stands in the way of a good life for all. This is the great hope.

This is a second article on the subject of Minorities, thus following the chapters in the book, *Christianity Takes a Stand*. The article next week will be on Japanese Americans by Carey McWilliams, author of *Prejudice, Brothers Under the Skin, Factories in the Fields*. Copies of *Christianity Takes a Stand* may be purchased from THE WITNESS, 135 Liberty Street, New York 6, N. Y. at thirty cents a copy.

## The Living Liturgy

By MASSEY H. SHEPHERD, JR.

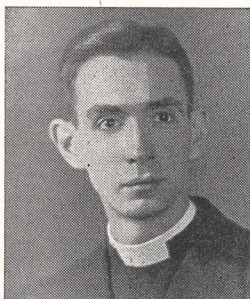
Professor at Episcopal Theological School

### WHERE DO YOU GO EASTER DAY?

THEY always hand out tickets for admission to the 11 o'clock service at St. Vogue's on Easter Day. This is to make certain that the faithful and the unfaithful members of the parish can fulfill their obligations as communicants. Otherwise some of them might be crowded out by the large number of visitors which St. Vogue's attracts at that particular time. They come for many reasons. Of course, back of it all is the vague feeling that one ought to give a little time each year to Almighty God. And this is most easy to do when many attractive features make the time pass pleasantly.

First of all, it is a great show — of religious pageantry, I mean. And one can count on hearing very fine music, some of it the latest in church musical fashion, rendered by the best choir in town. But then St. Vogue's has the highest paid soloists in town outside the opera. The organist also gives a free recital before the service. One would have to pay at least three dollars to get a seat at a concert downtown which was equally as good both in selection and performance. After all it is well worth the dollar bill given ungrudgingly at the time they pass the collection plate.

The rector will do well by his reputation as an excellent public speaker. There is always some fun in trying to guess which one of his favorite themes on Easter he will discuss—whether he will



try to improve on Plato's arguments for the immortality of the soul, or whether he will polish up his notes taken in seminary classes thirty years ago and try to prove that the women really did find the right tomb and that it really was empty. He never says much directly about the risen Lord—that sort of thing just doesn't appeal to his audience. With so many strangers present he thinks it better not to try and win them to faith in Christ, but to sell them an idea: "There is no death."

Then also one goes to St. Vogue's, albeit with a certain guilty feeling, to see the fashion parade and those rows of gardenias spread across great ladies' bosoms like military decorations. The new spring hats alone are enough to keep one's fancy occupied for hours. (Ah, St. Paul, what mischief you have caused with your silly rule that women keep covered with bonnets such as these when in church!) Monday morning the society page of the papers will advertise without charge many of these chic creations, and it will be pleasant to recognize some of them as already familiar.

On the opposite side of town Christ Church also celebrates Easter Day at 11 o'clock with a large congregation including many visitors. But some of these visitors come back in less than a year's time. They get a taste of something they do not expect—*reality*. The music there is good, yes; not professional, but good. It is obvious that the choir has worked hard on it. But the amazing thing is that the congregation sings so much of it, too, and with perfect ease and naturalness as though one were expected to sing in this church and not just listen.

The sermon is a surprise also. The minister really believes in Christianity and preaches the Christian faith as though he expected people to accept it. When he gets through one feels as though he has seen the risen Christ as vividly as St. Peter or St. Paul did. And like those famous apostles one is tormented with the question, What are you going to do about it?—well, until one surrenders and comes back to Christ Church and pitches in with the rest who are helping to bind up the world's wounds and spread the good news of God's "inestimable love in the redemption of the world by our Lord Jesus Christ."

The congregation at Christ Church is the greatest surprise of all. They are wearing gay Easter bonnets, too, but instead of their being distracting they seem to add to the happy air of festivity. It is obvious that these people have worked together very hard all during Lent to make this Easter a memorable one. When they washed their faces Easter morning they found them shining with a new lustre and radiance. The Father, who seeth in secret, had rewarded them openly.



# Power of His Resurrection

*by Angus Dun*

*The Bishop of Washington*

**D**ID you as a child ever play Follow the Leader? I remember playing it in a big back yard in the city where I grew up. The leader was usually one of the bolder, more adventurous spirits among the boys who played together. He would climb what looked to me like a very high fence and then stand on the top and jump off. He would climb far out on a branch of a spreading tree and then drop to the ground. In the fall when the leaves were being burned in piles he would run and jump through the smoke and flames. And the rest of us—more timid souls—would hesitate and fear, but usually follow after. Where he had gone, we could go too! It was play, but it was living too, and preparation for living, as children's play often is. Without the leader we should have lived more restricted, self-guarding lives. He served us well by enlarging our experience of what we could do. He helped us on towards manhood, for manhood includes the power to overcome fears and take some shocks and hurts.

The people who help us to go through experiences from which we draw back are not necessarily those who do things we fear to do. They may be those who have lived through them in sympathy and understanding and stand by us as we face some difficult experience. If I may be personal, for the sake of illustration, I remember that as a boy in my teens I had to take ether for an operation. In earlier childhood I had had to take ether a number of times, and as a result of unskillful handling, I had developed a panic fear of it.

I did not see how I could bring myself to face the thing that terrified me. Then a nurse, who was also a friend, helped me greatly. She said she would go into the operating room with me and stand beside me and take my hand as I took the ether. She told me to be quiet and to breathe deeply. And I went down into that little temporary darkness of which I was afraid, because someone who loved me and understood was there, holding my hand.

Surely there is no part of Scripture more widely known and loved than the 23rd Psalm, and no part of it more moving than its central verse: "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with

me." It speaks to our universal human longing for someone to be with us in all the kinds of darkness we face.

These things can help us to understand what Christ has meant to man and could mean to you. He came among us to lead us out into life, into more adventurous, free, abundant living. He said, "Follow me! I will show you possibilities of life you did not know you had. You are so shut up in your self-guarding fears. You are afraid to be hurt; afraid to be shamed; afraid to be mocked; afraid to give recklessly; afraid to die. Follow me. I shall not ask you to go anywhere save where I have gone before. I shall not leave you. I shall go with you."

He came among us as one who knew himself sent by the Lord of all Life. He found us shut in, held back from life by so many things. He said to us: "You won't live by always guarding your life, trying to keep it from getting hurt, trying to keep it from getting tired, trying to keep it from getting old. Your life is given to you to be spent, to be used—spent for God and your fellows; used by God for your fellows. You're made that way."

Some of you have failed, failed badly. All of you have. You've done unclean things, disloyal things, selfish things. You know it was down deep. But often you won't admit it, not to God, not to anyone else, not even to yourself. You must guard your pride, you think. So you pretend this morality is all bunk, or that you don't care a continental, or you comfort yourself by saying that everybody does it and you are as good as most. You're blocking your own life. Come with me into the presence of the Eternal God, who knows you through and through. I shall go with you. Acknowledge the truth about yourself before Him. Call the dark things you find in yourself by their true names. Though that humble you, it will take you on into newness of life. The Lord of all life does not wait for your perfection. He asks your truth and your humility.

Some of you are shut up with what you consider your own kind, moving in a little narrow circle of guarded respectability. "The Jews have no dealings with Samaritans," it was written. You draw apart from people of other races or other



ways. You are afraid that your own standing or the privileges of your own group will be threatened. And Jesus says: "Follow me. Move out with me across the barriers of fear and pride, and find the wider brotherhood." There are those who never let themselves love greatly because they know that to love is to open oneself to hurt. They fear their love may not be returned or that those they love may be taken from them. To them Christ has ever said, "It is true that love exposes you to hurt. But it is better to love and to be hurt than not to love, for they that love not are counted dead before God."

It is because we share so little in Christ's love for men that we share so little his suffering in the hunger of our brethren. You know that you live always close to the borders of the realm of pain and loss and sorrow. You see friends or acquaintances move slowly or suddenly into that realm. You know that some day most of you will be compelled to enter it. When that day comes for you, do not enter like a frightened child dragged into an operating room, or as a proud stoic, refusing to admit that he can be troubled by human infirmity. To you Christ says, "I have been in that region and I have gone into it with others. There are depths of love and goodness to be found there by the humble in heart that are hardly to be found in the sunlit areas of God's world. And God is there too. Though you go down into hell, he is there also."

And finally we come to the valley of the shadow of death. The last enemy death has been called. We turn our faces from it. Many will not even use the word. We acknowledge its universality in the abstract. But we confront it personally in the death of those near to us and in its inescapable certainty for ourselves. Our animal vitality struggles against it, sometimes with terrible tenacity. It breaks the tenderest bonds. But worst of all, it seems like a judgment of final futility on all the highest values which life has brought to us. At the end of this life, so far as our bodily age can see, stands sheer nothingness, dust to dust. We try to comfort ourselves with the thought that our influence may go on for a little, that we shall remember or be remembered. Some build memorials—and that is good, for some are worthy of remembrance. But how short our memories are and how many without any memorial!

It is plain that persons—persons in relationship—are the bearers of all the most precious things that give glory and meaning to existence. And if death is indeed the last word, the universe is a deceptive fraud that ends in a meaningless movement of sightless, mindless, loveless matter.

Christ faced the dark part of death, faced it for

every man, since he lived in imaginative self-identification with all his fellows. He brought to it the strange, over-turning wisdom he brought to all of life.

The way of trusting surrender is the way of victory. God calls us to put our whole trust and confidence in him whose eternity overarches our little times. Death is the final call to yield our little hold on our own private destinies, and throw ourselves on his besetting care. Christ in his true humanity drew back, but quickly gathered his will and went as a King to drink his cup. "No man taketh my life from me, but I lay it down of myself." And do not we all love the man who truly gives his life for something beyond himself?

Of all these things Christ talked much with his friends. They half believed him. They followed their leader, though often afar off, and in fear and trembling. He led them into heights and depths of life and of companionship they had never known before.

When he began to tell them that he, too, must enter the realms of pain and sorrow and death, they were astonished and cast down. "It can not be so, Lord, that one who is so good, so alive, and so dear to the Father as you, should suffer these things and die." But he said it was so. And it was so. "He suffered unto Pontius Pilate, was crucified, dead and buried."

And then, in ways that outran all their powers of telling and baffled their understanding, his living presence and power was manifested to them. They remembered him, yes, but remembrance can be a sad and defeating thing, turning the face backward on a past that is gone. The warm, strengthening power of his love flowed into them. The meaning of his life broke in upon them as it never had in the days of his bodily presence. They were knit together in his dear companionship. They could believe now that in truth "He that loseth his life shall gain it." New life had come to them out of his death.

They could even believe that it was good that he had gone away that he could come again in the spirit, and in all these many, mysterious experiences on the plane of their this-world living they found the compelling intimations that what had seemed a defeat on earth was a victory with God.

Out of all this came the Apostolic word, which you are asked to make your own. "That I may know him and the power of his resurrection and the fellowship of his sufferings; becoming like him in his death, that if possible I may attain the resurrection from the dead. Not that I have already attained this—but I follow after him, to make it my own, because Christ Jesus has made me his own."



# W. Russell Bowie Hits Effort To Outlaw Communism

*Warmly Congratulates the New York Times  
For Its Position on this Important Issue*

**Edited by Sara Dill**

*New York:*—The Rev. W. Russell Bowie, formerly rector of Grace Church, and at present on the faculty of the Union Theological Seminary, last week issued a public protest against the recommendation of Secretary of Labor Schwollenbach that the Communist Party be outlawed. He characterized it as "an amazing instance of how our own American democracy might be infected by the poison of Adolf Hitler. Hitler began by denouncing Communists and then used this as a front for an indiscriminate fanaticism which presently outlawed free associations and free opinion of every kind."

"America might not be immune to that same sort of hysterical process. As a contrast to Secretary Schwollenbach's ill-considered utterance," declared Dr. Bowie, "it would be a good thing for everybody to read the short editorial in the New York Times. When the communist paper, The Daily Worker, recently ran out of paper the Times loaned it sixteen tons of its own paper to continue publication. Self-appointed critics were very much annoyed at that but the Times replied as follows: 'We are not afraid of free discussion in the United States. We think democracy in this country is strong enough to withstand any verbal blows that can be delivered against it.' In those words there is sound common sense and a wholesome American confidence from which Secretary Schwollenbach could profit."

## Policy Condemned

*New York:*—Following action by the executive committee of the Methodist Federation for Social Action, Bishop Lewis O. Hartman of Boston, president of the organization, sent a letter to President Truman on the Greek-Turkey proposals. Serious question was raised over the President's advocacy "of unilateral economic and military intervention in royalist Greece and totalitarian Turkey" on the ground that it by-passes the United Nations, would ruin great power cooperation, undermine the Moscow Conference, involve Ameri-

ca in a pattern of imperialism such as Britain has rejected, and lead into depression, bankruptcy and possible war.

President Truman was also called upon to discontinue diplomatic representation at the Vatican on the ground that it is "a violation of the basic American doctrine of the separation of church and state." Approval of a proposed constitutional amendment forbidding expenditure of public monies for church schools was registered and the 5-4 Supreme Court decision upholding tax-supported transportation of pupils to parochial schools was protested.

The President and Congress were also asked to reject Secretary Schwollenbach's proposal to outlaw the Communist party in the United States. To do this, Bishop Hartman said, would deny Secretary of State Marshall's definition of democracy, enunciated in Moscow, that "freely constituted political parties should be insured the right to participate in a free and competitive election system in which each is accorded equal opportunity to present its view, win adherents and obtain just representation."

Other resolutions adopted by the executive committee called upon Congress to pass the long-sabotaged anti-poll tax, anti-lynching and fair employment practices legislation and to change Senate rules to permit majority rule and eliminate the filibuster.

In the field of economics the executive committee reiterated its program to "secure a more widespread and equitable distribution of mass purchasing power for the prevention of depression." Believing that increasing concentration and maladministration of wealth through exorbitant profits, spiraling prices and ominous cuts in real wages is making depression more likely, the committee called upon Congress for a more progressive tax structure, maintenance of all possible controls and curbs on unprincipled profiteering and price raising, opposition to general rent raises, and repressive labor legislation, approval of the

federal housing program and the expansion of social security and higher minimum wage. International economic cooperation was advocated, including the continuation and strengthening of the reciprocal trade program.

Fear of the development of nationalistic peace-time militarism was expressed by the committee and Congress was asked to reject all proposals for compulsory peace-time military training. Budget reductions by curtailment of exorbitant military expenditures rather than at the expense of social welfare appropriations were urged.

## Cooperation

*Topeka, Kan. (RNS):*—Leaders of ten major Protestant denominations in Kansas have issued a "compact of interdenominational cooperation."

"We should instill into the minds of our people the inherent unity of the Church," the joint statement declared. "We should give every possible encouragement to those forms of inter-church cooperation in which our members can work together for social, moral and religious progress."



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The churchmen urged that immediate consideration be given to situations within the state "where a more unified and wholesome Christian fellowship could be secured by the merging or federating of congregations."

They cautioned, however, that such mergers "cannot be accomplished hastily nor in disregard of the sentiments and convictions of the members involved. But beginnings should be made wherever conditions justify them."

Stressing that the time is ripe for closer and more sustained cooperation among the churches they represent, the churchmen said: "We are brought to this conviction, first, by the remembrance that it is the expressed will of our Lord that his followers should all be one, and second, by the realization that the needs of a confused and discordant world can be fully met only by the witness and ministry of a Church which is demonstrating the reality of its own essential unity. To these more basic considerations we must add such immediate facts as the shortage of qualified ministers, the over-lapping and duplication of effort on the one hand and neglected areas on the other, and that, in many small communities in the state, the church which should be a unifying force is failing to fulfill that responsibility."

"The differences which separate us are relatively minor; the basically important elements of our faith are held by all Christians. We believe that it is highly important that the New Testament concept of the oneness of the Body of Christ should be given definite and dramatic emphasis in the reception of members, in the administration of the ordinances and in the promotion of fellowship across denominational lines. Our major interests in social, moral and religious fields are identical. They can best be served by a common understanding of the Christian ideal in community life."

Signers of the compact were Bishop William C. Martin, Methodist; A. Walton Roth, Presbyterian; John D. Zimmerman, Disciples of Christ; L. M. Rymph, Congregational-Christian Churches; Evert L. Haney, United Presbyterian; Harlan H. Thomas, Evangelical United Brethren; E. G. Winstedt, Evangelical Missionary Covenant Church; Bishop I. Arthur Hamlett, Colored Methodist Episcopal Church; James H. Elrod, Church of the Brethren; and

Theodore Hauck, Evangelical and Reformed.

### Cathedral Day

*Washington:*—The Rev. Ralph W. Sockman, Methodist of New York, is to be the guest preacher when Cathedral Day is observed here May 18th. Dean John W. Suter, in announcing the observance, stated that its purpose is "to re-state its reason for existence, its mission, and the impact which it hopes to make upon the nation and the world in the name of God." In addition to the morning service, there will be the traditional massing of the colors service in the afternoon.

### Debts Paid

*Springfield, Mass.:*—Bishop W. Appleton Lawrence, head of the national commission on conscientious objectors, announced last week that the Episcopal Church is all paid up in this particular project. Bishop Lawrence added that there were 90 Episcopal Church members who were sent into Civilian Public Service, with no provision for their maintenance, medical expense, pay or dependents. The commission raised for CO support about \$13,000, the men themselves paid \$5,760, the Episcopal Pacifist Fellowship raised \$38,000.

The commission is still working for the restoration of the rights of conscientious objectors of citizenship, and of amnesty for those still in prison. None of the latter are Episcopalians.



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By Herbert Krause  
The rich story of a man's strange need and eventual greed for power! It is an epic of those men who get their living from the remorseless soil. Publisher's price, \$3.00.



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## Supports Union

**New York:**—"The Hebraic-Christian tradition dignifies all work, whether it be by hand or brain and the same tradition demands that all workers have the fullest possible material life" the Rev. W. B. Spofford Jr., executive secretary of the CLID told 200 members of the Financial Employees Guild, Local 96, UOPWA-CIO, at its first general membership meeting on March 25th. "All Christian bodies have recognized the necessity for workers to organize into unions of their own choosing so that through the processes of collective bargaining they may obtain that high standard of living," he said. Stating that manual laborers were first to understand this necessity, Mr. Spofford said that the Churches should be encouraged by the fact that the "white-collar" workers were now awaking to their responsibility to organize. Pointing out that it was this group of workers that are being hardest hit in this period of high profits and high cost of living, he asked that "white-collar workers forget false pride and sense of superiority and combine with all working men in the fight for the full life for all men."

## World Council

**New York:**—The provisional committee of the World Council of Churches meets at Buck Hill Falls, Pennsylvania, April 22-25, with 36 Protestant and Orthodox leaders from 14 nations expected to attend. Subjects scheduled for discussion include the relationship of the World Council to other world-wide bodies; increased participation of Asiatic and African Churches in the Council; and the relief and reconstruction program of the Churches.

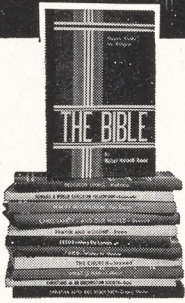
Prior to the meeting, World Council executives will hold a two-day

joint conference with representatives of the International Missionary Council, beginning April 16. The committee on arrangements for the Council's first World Assembly, to be held in Holland during August, 1948, will convene April 19-21.

European delegates to the provisional committee meeting include George Bell, Bishop of Chichester, England; J. Hutchison Cockburn, director of the department of reconstruction and inter-church aid of the World Council, Scotland; W. A. Visser 't Hooft, general secretary of the World Council; Archbishop Strenopolous Germanos, Metropolitan of Thyrateria, and vice chairman of the World Council; Lutheran Bishop Gustaf E. Aulen of Sweden; Prof. Georges Florovsky of Paris, representing the Russian Orthodox Church in Exile; Marc Boegner, president of the French Reformed Church; and Alphonse Koechlin,

president of the Swiss Protestant Federation.

Asiatic delegates are Rajah B. Manikam, secretary, National Christian Council of India; Michio Kozaki, moderator of the United Church of Christ in Japan; and Hyung Kyu Pyen, president, Seoul Theological Seminary, Korea.



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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.

**Ann Arbor, Michigan**  
ST. ANDREW'S CHURCH  
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**  
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.**  
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**Ridgewood, New Jersey**  
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**Newport News, Va.**  
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## Protest Greek Aid

**San Francisco:**—Eleven San Francisco Methodist ministers issued a joint protest here against President Truman's program to aid Greece and Turkey on the ground it will encourage the spread of Communism in both countries.

"If our purpose is to aid the needy of Greece, and of the world," said the clergymen, "let us burden ourselves to the utmost to do so without making human suffering the football of power politics. Let us pour out our treasure for the hungry, naked, and cold, but let us give not one dollar to buy tanks and guns and planes, and not one dollar to train soldiers to contribute further to the world's already well-nigh irretrievable ruin."

## Laymen Wanted

**New York:**—More active lay participation in the affairs of American Protestantism was urged here at a laymen's luncheon honoring Charles P. Taft of Cincinnati, president of the Federal Council of Churches.

Sponsors of the luncheon, attended by 250 laymen, were Henry R. Luce, publisher; John Foster Dulles, chairman, commission on a just and durable peace of the Federal Council; Lowell Thomas, radio commentator, and Cleveland E. Dodge, president, Protestant Council of the City of New York.

"The overwhelming majority of laymen will support a vigorous and thoroughly informed ministry of reconciliation in the present ideological and class struggle," Mr. Taft declared.

The first step in this ministry, he said, is true research in human relations.

"For twenty years some of the great universities have sought to widen our knowledge of this almost neglected science, and of its application to labor relations and industry. The results of the research are essentially religious, but the Church had no part in it.

"The challenge to the Church is to provide informed Christian guidance in giving help to troubled souls who are trying to live straight in a fighting world."

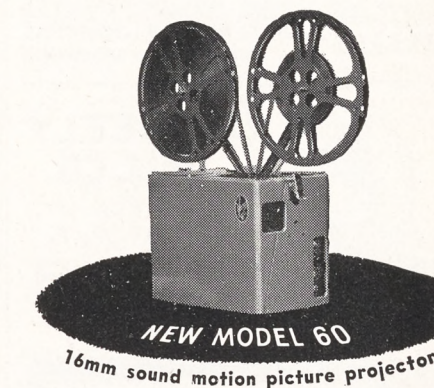
## Churchman Dies

**Wilmington, Del.:**—The Hon. Daniel B. Holt, for forty years the chancellor of the district of North Dakota, died here on March 15th. He was also for many years a member of the chapter of Gethsemane Cathedral and served several terms as a member of the executive council of the sixth province. He had resigned as judge of the first district court in North Dakota in the fall of last year and was living here with his son, Dr. Harold Holt.

## Rector Resigns

**Fort Wayne, Ind.:**—The Rev. J. McNeal Wheatley, rector of Trinity Church since 1932, announced his resignation last Sunday. He had no announcement to make of future plans beyond the fact that he is to take an extended vacation.

When he became rector the parish



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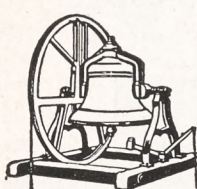


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had a debt of approximately \$60,000, with two-thirds of it a mortgage which had been on the property for many years. This debt has been entirely liquidated and there have been many improvements in the material fabric of the church plant. Also about 400 new communicants have been added to the roles and more than 600 have been added by baptism.

Mr. Wheatley has also been active in diocesan and civic affairs.

### Bishop Is Ill

*Detroit:*—Bishop Frank Creighton of Michigan was stricken with a slight heart attack last week. Attributing it to "excessive strain of diocesan duties," his physician states in a bulletin that "The Bishop is resting comfortably in the episcopal residence and expects to resume his duties in the future."

### Bishop Sherrill Speaks

*Philadelphia:*—Presiding Bishop Henry K. Sherrill was the speaker at a luncheon held here on March 28th at which the presidents of Hobart, Kenyon, the University of the South and Kenyon were the honored guests. Bishop Sherrill spoke on the present world crisis and Christian education.

### Unite To Eat

*Wilkes-Barre, Pa.:*—A dinner, sponsored jointly by the four churches in the central part of this city, was held on March 25, with the Rev. Ralph W. Sockman, Methodist of New York, the guest speaker. The dinner, for men only, was held at the First Methodist Church, with a large delegation attending from St. Stephen's where the Rev. William Russell is rector.

### New Parish House

*St. Louis:*—Ground was broken on March 16th for the next unit in the building program of the Church of the Holy Communion here. It will consist of a parish house and educational facilities for the school and parish organizations. During the seventeen years of the rectorship of the Rev. W. W. S. Hohenschild the parish has grown to be one of the strongest in the diocese. The present building, to cost \$100,000, will be the undercroft of the church which will be built as soon as building restrictions allow. In addition the parish now has an endowment fund of about \$300,000. Meanwhile gifts from parishioners totaling about \$800,000 have been made to missions, hospitals and educational institutions.

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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.

JOHN C. HOWE

Layman of New York City

THE WITNESS deserves praise for giving to us the startling article by Frederick W. Foerster on the German situation. (WITNESS, Feb. 13) I do not see how anybody can refute its well documented revelations nor fail to be made aware of the deep seriousness of what he has to say. We were told during the war, and we were quite willing to believe it then, that the Nazis has a long-range program, with plans made to carry on in case of defeat. There is increasing evidence that these plans are now being carried out, and it is also becoming more apparent each day that many of our leaders, either through ignorance or design, are aiding them in this. I hope that Dr. Foerster's article may be read and reread by thousands of Americans, and THE WITNESS would be doing the country a great service if you reprinted the article in an inexpensive leaflet which we could afford to hand out to our friends and enclose in letters.

\* \* \*

LANE W. BARTON

Bishop of Eastern Oregon

Three cheers for the issue of March 13th. The article by Dr. Foerster was superlative. Cheers too for the March 20th number and particularly for Talking It Over about news commentators.

\* \* \*

MRS. FRANK SKIPP

Churchwoman of Jamaica, N. Y.

THE WITNESS in every way is getting better and better. The editorial about Bishop Johnson was an excellent piece of writing. I also rejoice that you are aware of the heads that are falling among the news commentators. The situation is most discouraging, with William Shirer the next to go the way of the others who have the courage to tell the truth.

\* \* \*

W. H. BORCHERT

Layman of Thief River Falls, Minn.

You sure are to be greatly respected for your fine intelligent stand on world affairs. I agree with you 100 per cent. Greed and Reaction are trying to stampede the common man into another war, and against the best interests of the average citizen. Keep up the good work and don't let them scare you.

I had three sons in our last war, but they all came back safe, for which I am thankful. They are fine, progressive, clear-thinking, Christian boys and I would surely hate to see them go off again for mere selfish gain for greedy interests.

Wishing you good luck and keep your articles coming in THE WITNESS.

\* \* \*

CARLETON CLYMER

Layman of Denver, Colorado

I have been reading the appraisals of the chapters in the book, *Christianity Takes A Stand*, with much interest and trust that after the series is over I may see an announcement in THE WITNESS to the effect that they will also be published in booklet form.

ANSWER: If there are a sufficient number of readers who desire the articles in

a booklet we will be glad to bring one out. We will be glad to hear from readers by postal cards. The booklet, if published, would probably cost about 25c a copy. However do not send money at this time: merely indicate whether or not you would order copies if printed.

\* \* \*

PROF. VIDA D. SCUDDER

Wellesley, Massachusetts

May I thank THE WITNESS for its wise and brave attitude toward the change in our national policy suggested by our proposed action in regard to Greece? Many Christians, including some religious leaders of distinction, are shaken in their loyalty to the Church Visible by its apathy and evasions. It is indeed a comfort to find such clear and courageous insight into the future combined with such devotion to the best traditions of the past as THE WITNESS offers its readers.

\* \* \*

VIVIAN WILSON

Churchwoman of Berea, Ohio

Congratulations for your editorial (Jan. 30) calling for the resignation of John Foster Dulles as the chairman of the commission on a just and durable peace of the Federal Council of Churches.

\* \* \*

VIRGINIA COGSWELL

Churchwoman of Northport, N. Y.

May I tell you how deeply I appreciated the editorial tribute to Bishop Johnson (WITNESS, March 13) signed by Mr. Spofford. It was outstanding for its simplicity and sincerity.

\* \* \*

REV. OSMOND H. BROWN

Rector of St. Philip's, Buffalo

I wish to thank THE WITNESS for the publicity which you gave me March 13th in regard to the George Washington Carver Memorial Organ Fund. I have received \$10 from a Southerner living in Hartford and he has allowed me, omitting his name, to publish this note of thanks. God being my helper, I am determined to have an organ in the house of God which, while it helps in the worship of God, will at the same time plead against man's inhumanity to man.



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they saw the  
stone rolled back”

*St. Mark 16 : 4*



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