

# *The* WITNESS

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A COPY

APRIL 10, 1947



THE REV. RALPH READ  
AND BISHOP W. H. GRAY  
PLAN CHURCH CONGRESS

## The Church Congress Number



## SERVICES In Leading Churches

### THE CATHEDRAL OF ST. JOHN

THE DIVINE  
NEW YORK CITY  
Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.  
Weekdays: 7:30, 8 (also 9:15 Holy Days and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer.  
Open daily 7 A.M. to 6 P.M.

### GRACE CHURCH, NEW YORK

Broadway at 10th St.  
Rev. Louis W. Pitt, D.D., Rector  
Daily: 12:30 except Mondays and Saturdays.  
Sundays: 8 and 11 A.M. and 4:30 P.M.  
Thursdays and Holy Days: Holy Communion 11:45 A.M.

### THE HEAVENLY REST, NEW YORK

Fifth Avenue at 90th Street  
Rev. Henry Darlington, D.D.  
Sundays: Holy Communion, 8 and 10 A.M.; Morning Service and Sermon, 11 A.M.  
Thursdays and Holy Days: Holy Communion, 11 A.M.

### ST. BARTHOLOMEW'S CHURCH

NEW YORK  
Park Avenue and 51st Street  
Rev. Geo. Paull T. Sargent, D.D., Rector  
8:00 A.M. Holy Communion.  
11:00 A.M. Morning Service and Sermon.  
4:00 P.M. Evensong. Special Music.  
Weekdays: Holy Communion Wednesday at 8:00 A.M.  
Thursdays and Saints' Days at 10:30 A.M.  
The Church is open daily for prayer.

### ST. JAMES' CHURCH

Madison Ave. at 71st St., New York  
The Rev. H. W. B. Donegan, D.D., Rector  
8:00 A.M. Holy Communion.  
9:30 A.M. Church School.  
11:00 A.M. Morning Service and Sermon.  
4:00 P.M. Evening Prayer and Sermon.  
Wed., 7:45 A.M., Thurs., 12 Noon Holy Communion.

### THE CHURCH OF THE EPIPHANY

1317 G Street, N. W.  
Washington, D. C.  
Charles W. Sheerin, Rector  
Sunday: 8 and 11 A.M.; 8 P.M.  
Daily: 12:05.  
Thursdays: 11:00 and 12:05.

### ST. THOMAS' CHURCH, NEW YORK

Fifth Avenue and 53rd Street  
Rev. Roeliff H. Brooks, S.T.D., Rector  
Sun 8, 11, 4. Daily 8:30 HC; Thurs. 11 HC., Daily except Sat. 12:10.

### THE CHURCH OF THE ASCENSION

Fifth Avenue and Tenth Street, New York  
The Rev. Roscoe Thornton Foust, Rector  
Sundays: 8 a.m. Holy Communion.  
11 a.m. Morning Prayer, Sermon.  
2 p.m. Evening Song and Sermon; Service of Music (1st Sun. in month).  
Daily: Holy Communion, 8 a.m. Tues., Thurs., Sat.; 11 a.m. Mon., Wed., Fri.  
5:30 Vespers, Tues. through Friday.  
This Church is open 11 day and all night.

### ST. PAUL'S CATHEDRAL

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

### ST. LUKE'S CHURCH

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

## THE WITNESS

### For Christ and His Church

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 10, 1947

Vol. XXX

No. 17

## Clergy Notes

BROWN, PHILIP M., rector of St. John's, Cambridge, Ohio, from 1938 to 1942, when he became a navy chaplain, has again returned to the parish as rector.

FARRELL, HUGH R., formerly rector of Trinity Church, Fort Worth, Texas, is now curate at St. Francis Church, San Francisco, Calif.

GILL, JOHN M. B., has resigned as executive secretary of the district of East Oregon to retire from the active ministry.

HARRIS, JOHN U., former army chaplain, is now in charge of a project in Cincinnati, whereby Presbyterians, Episcopalians and others have united to form a parish.

HORNE, RODNAY A., was ordained deacon by Bishop McElwain, acting for the Bishop of Spokane, at Holy Trinity, Wallace, Idaho, on March 25th, where he is in charge.

MORELAND, H. EVANS, formerly of St. Paul's, Brady, Texas, and associated churches is now rector of the Advent, Brownsville, Texas.

MOWEN, JOHN H., was ordained priest at the Advent, Devils Lake, N.D., on March 21 by Bishop Atwill. He is rector of the Advent.

POLK, ROLLIN S. JR., formerly assistant at St. Paul's, Albany, N.Y. is now assistant at Christ Church, Cincinnati, Ohio.

PORTER, JOHN F., assistant at Christ Church, Cambridge, Mass., has accepted charge of a newly established mission in East Detroit, Michigan.

PRATT, J. A., formerly rector at Crowley, La., is now rector of Grace Church, Whiteville, N.C.

SEAGLE, JOHN C., who retired as rector of St. John's, Charleston, S. C. in 1940, died at his home in Hendersonville, N.C. on March 23rd.

## Praying for the Dead

Send for this Tract, which explains the teaching of the Church about the Faithful Departed.

The Guild of All Souls  
The Rev. Franklin Joiner, D.D.  
Superior

2013 Apple Tree Street, Philadelphia 3, Pa.

## SERVICES In Leading Churches

### CHRIST CHURCH CATHEDRAL

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

### CHRIST CHURCH

Cambridge  
Rev. GARDNER 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 Klonan, S.T.D., Rector  
Rev. Peter M. Sturtevant, Associate Rector  
Sunday Services: 9:30 and 11 A.M.  
Church School: 10:00 A.M.  
Weekdays: Wed. noon and 12:30.  
Saints' Days: 12 noon.  
This Church is Open Every Day

### CALVARY CHURCH

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



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Churches  
CATHEDRAL  
Hartford, Conn.  
10, 10:30, 11 A.M.  
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Service and  
People's Meet-  
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CH. BALTIMORE  
Chase Street  
Bapt, 111, 1st  
Communion  
Broadcast—WED-  
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M. Holy Commu-  
IN PHILADELPHIA  
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led 1895  
mon, 5:7:30, 8:30  
even, 10:30 and 11 A.M.  
9:30 and 11 A.M.  
noon  
Open Every Day  
CHURCH  
Walnut Ave.  
burgh  
—Sabbath, 5:7:30, 8:30  
11:30 and 4:30  
Daily at 8 A.M.  
m.  
Friday 10:30 A.M.

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## Church Scholars Are To Meet In Church Congress

*Authority and Freedom Will Be Discussed  
As Preparation for Next General Convention*

By W. B. Spofford

Hartford, Conn.:—Church leaders from all parts of the country will meet in Toledo, Ohio, April 22-24 for the Church Congress. The general theme is to be "Episcopalians Unite" and the special subject under discussion will be "Authority and Freedom in Doctrine, Discipline and Worship."

As the practice has been at previous Church Congresses, each topic will be presented by two speakers, representing different points of view. Thus it is emphasized that the Church Congress represents no party in the Church. "The national meeting," declares Bishop Walter H. Gray, Coadjutor of Connecticut who is the president, "represents an opportunity for people of all groups to meet and to think constructively about matters of great importance to the Church at this time and should be helpful in formulating our Church's thinking on the 'statement of faith and order in harmony with the Lambeth Quadrilateral,' which is to be considered at the 1949 General Convention."

The national meeting opens with a service at eight o'clock on April 22 at Trinity Church, when the service will be conducted by Bishop Beverley D. Tucker of Ohio and the preacher will be Bishop Austin Pardue of Pittsburgh.

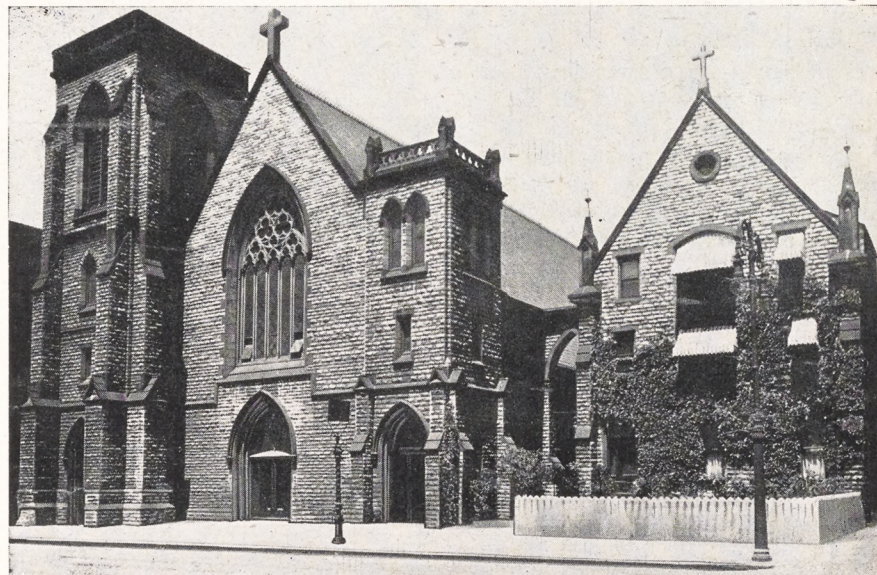
Following a communion service and fellowship breakfast at St. Mark's the following day, the first session will be held in the parish house of Trinity at which the Rev. Randolph Crump Miller of the Divinity School of the Pacific and the Rev. Charles W. Lowry Jr., rector of All Saints', Chevy Chase, Maryland, will read papers on "Authority and Freedom in Doctrine."

The afternoon session that day will be devoted to "Authority and Freedom in Discipline," with the

papers by Bishop Wallace E. Conkling of Chicago and Bishop Arthur B. Kinsolving 2nd of Arizona.

The convention dinner will be held at the Secor Hotel that evening when the speaker will be President Gordon Keith Chammers of Kenyon College.

The third session will be held at Trinity the morning of the 24th at which Dean John W. Suter of Wash-



*Trinity Church, Toledo, where the three sessions of the coming Church Congress will be held*

ington Cathedral and Bishop James P. DeWolfe of Long Island will present the papers on "Authority and Freedom in Worship." The Congress will close with a luncheon in the parish house of St. Mark's at which the speaker will be the Rev. Theodore P. Ferris, the rector of Trinity Church, Boston.

The local committee in charge of the Congress is the Rev. Gordon M. Jones Jr., the Rev. James F. McElroy, the Rev. R. Malcolm Ward and the Rev. Arthur W. Hargate.

The national leadership of the

Church Congress is composed of men and women of all schools of thought. The officers, in addition to Bishop Gray who is president, are Bishop Donald B. Aldrich, chaplain at Princeton University; the Rev. W. Norman Pittenger of General Seminary, and the Rev. Victor Kennan of Baltimore, vice-presidents; the Rev. Raymond Cunningham, rector of Trinity Church, Hartford, secretary; the Rev. Ralph D. Read, executive secretary and treasurer.

The executive committee includes the Rev. Stephen F. Bayne Jr., bishop-elect of Olympia; the Very Rev. Donald J. Campbell of Springfield, Mass.; the Rev. Samuel M. Dorance of the diocese of Long Island; the Rev. Frederick C. Grant of the Union Seminary; the Rev. S. Whit-

ley Hale, rector of the Advent, Boston; the Rev. C. C. Kennedy, rector of Christ Church, New Haven; the Rev. E. Felix Kroman, rector of Christ Church, Philadelphia; the Very Rev. Arthur Lichtenberger, dean of Trinity Cathedral, Newark; the Rev. Hugh D. McCandless, rector of the Epiphany, New York; the Rev. Daniel A. McGregor, formerly director of the national department of religious education; the Rev. J. Howard Melish, rector of Holy Trinity, Brooklyn; the Rev. Howard C. Robbins of New York; the Rev.



Samuel M. Shoemaker, rector of Calvary, New York; the Rev. Grieg Taber, rector of St. Mary the Virgin, New York; Canon T. O. Wedel of the College of Preachers, Washington; Miss Avis Harvey and Miss Ellen B. Gammack of the national staff of the Woman's Auxiliary; and two laymen, Dr. G. F. Thomas and Mr. J. Taylor Foster.

Miss Ellen Gammack, calling attention to the fact that Bishop Gray had sent letters to all diocesan Auxiliary presidents inviting women to attend the Toledo meeting, stated that "This extremely interesting conference will offer an opportunity not only for clergy and laymen of different points of view to think together about basic Church questions, but here the women of the Church will be able to share in this thinking and discussion. The Toledo meeting will be of special interest to women professional Church workers who are eager for just such religious and intellectual stimulation."

### BISHOP GILBERT ASKS FOR SUFFRAGAN

*New York:*—The Presiding Bishop certified on March 27th that a majority of the bishops and standing committees had given their consent to the election of Bishop Charles Kendall Gilbert as diocesan bishop of New York. He is to be formally installed at the Cathedral of St. John the Divine at a service to be held Saturday, April 26th at 2:30. Bishop Gilbert also has announced his intention of requesting the diocese to provide him with a suffragan bishop, and the hope is expressed that consents from a majority of bishops and standing committees will be received in time for the election to take place at the annual convention of the diocese on May 13th.

### CHRISTIANITY TAKES A STAND

*Troy, N. Y.:*—Open forum sessions are being held at St. Paul's, here, where the Rev. John Gass is rector. They are based on the book, *Christianity Takes A Stand*, and the corresponding articles in *THE WITNESS* dealing with the same subjects. The moderator is Dr. R. Stanley Thomson, professor of political science at Russell Sage College, and the leader is Mr. Edward H. Pattison, local lawyer, both vestrymen at St. Paul's. Taking part in the forums have been Prof. Scott

Mackay of the department of physics at Rensselaer Polytechnic Institute; Prof. Charles Gray, former president of Bard College who is now head of the English department at Rensselaer, and many of the faculty members of Russell Sage. These, together with members of the congregation of St. Paul's and the community generally, have kept the questions and discussions on a high level. The forums have been preceded by a supper.



*The Toledo committee in charge of the Church Congress are, left to right, the Rev. Arthur W. Hargate, the Rev. Gordon M. Jones Jr., the Rev. James F. McElroy and the Rev. R. Malcolm Ward*

### CENTENNIAL DINNER

*Brooklyn, N. Y.:*—Bishop Charles K. Gilbert of New York, Mayor William O'Dwyer of New York and the Hon. John Lord O'Brian are to be the speakers at the centennial dinner of the Church of the Holy Trinity on April 23rd. The associate rectors of the parish are the Rev. J. Howard Melish and the Rev. William H. Melish.

### BISHOPS' CHILDREN TO MARRY

*New York:*—The son of the Bishop of Shanghai and the daughter of the Bishop of Anking are to be married, it was announced last week by Bishop and Mrs. Lloyd R. Craig-hill. Mary Katherine Craighill is at present a student at Hood College, while John Carleton Roberts, the son of Bishop and Mrs. William P. Roberts is a student at

Yale. No date has yet been announced for the wedding which will take place at the home of Miss Craighill's aunts, Misses Mary and Katherine Gardner at Englewood, N. J.

### CLID SUPPORTS NEW BILLS

*Trenton, N. J.:*—The New Jersey branch of the Church League for Industrial Democracy has taken stands on five pieces of state legis-

lation on the recommendation of the Rev. Robert D. Smith, social service secretary of the Diocese of New Jersey and member of the CLID national committee. In statements to the state legislature, the Church League opposed bills which would establish a commission to investigate "communist and un-American" teachings and activities in the public schools and, likewise, expressed opposition to a bill which would exclude injured newsboys from the benefit of the state workman's compensation act. The CLID said it was supporting bills which would reduce the maximum hours for women workers, repeal the clause in the minimum wage law which exempts hotels and amend the basic school law so that children of agricultural migrants in the state would have the same opportunities for public education as regular residents of New Jersey.



# Clergymen Issue a Statement Hitting Truman Policy

*President's Grounds for Aid in Middle East Is Condemned by Ministers of Many Churches*

By Rita Rubin

**New York:**—Ministers from all parts of the United States joined last week in opposing "the grounds on which the President has requested the grant of immediate aid to Greece and Turkey." The statement was released by the National Council for American-Soviet Friendship, on behalf of a committee of religious leaders headed by the Rev. W. Russell Bowie, formerly the rector of Grace Church, New York, and now a professor at the Union Theological Seminary.

The statement declares that the grounds for the aid given by President Truman "constitute the blunt abandonment of the vital principle that this is 'One World.' Such a division of the globe into two armed camps, with no recognition of any intermediate economies or the possibility of the evolution of both existing systems, seems to us a dangerous misreading of history.

"We continue to affirm that this is 'One World.' Ethical considerations require us to believe that the different peoples in it must be permitted to work out their respective futures in their own ways in mutual concord and cooperation. We respect the fact of diversity and we see in the United Nations an international organization within which different nations can collaborate constructively for peace. We are convinced that whatever steps our country takes should be taken through the machinery of the United Nations in the spirit of its charter.

"We distrust the President's foreign policy because it would abandon true moral leadership in favor of reliance on naked military and economic power. The two nations which it now proposes to assist are not chosen primarily for humanitarian sentiments or democratic affinities. Greece and Turkey, and especially the latter whose role in world war one and two we cannot overlook, are to be assisted because of their strategic location and usefulness against the Soviet Union, as potential bulwarks to check the assumed spread of communism and as

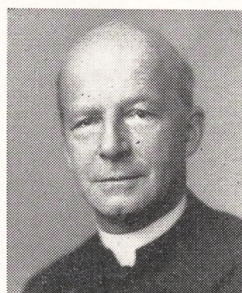
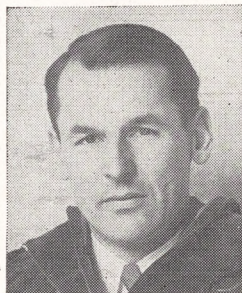
vital gateways to the oil of the Middle East.

"If these two countries are to be defined as 'needy' nations on such grounds, the logic of this definition will inevitably lead the United States to offer aid to other governments and movements even less democratic in character. We shall certainly be disposed as a government to view with suspicion and to thwart any peoples' movements which seem to call in question the status quo. In the name of advancing democracy this foreign policy will actually frustrate and inhibit its spread.

"We appeal to the Congress of

up its wounds, not stimulating the divisions and emotions which make for war."

At the time the statement was released it had been signed by 168 clergymen, representing 29 states, with more affirmations coming with each mail. It was sent to 1,000, which indicates a high percentage of returns. Episcopalians to sign the document were Bishop Edward L. Parsons, retired bishop of California; Bishop Arthur Moulton, retired bishop of Utah; Bishop John Moore Walker of Atlanta; the Rev. Gardiner M. Day, rector of Christ Church, Cambridge; the Rev. Robert D. Smith, social service secretary of the diocese of New Jersey; Dean John W. Day of Topeka, Kansas; the Rev. Prof. Joseph F. Fletcher of the Episcopal Theological School; the Rev. William B. Spofford, managing editor of *THE WITNESS*; the Rev. Charles B. Ackley, rector of St. Mary's, New York; the Rev. Percy M. Gilfillan of Waterloo, Iowa; the



*CHURCH CONGRESS leaders include Gordon Keith Chalmers, speaker at the Congress dinner; the Rev. Raymond Cunningham, secretary of the Congress and Bishop Beverley D. Tucker of Ohio who is to conduct the opening service*

the United States to face these basic issues now and to refuse outright this military loan proposed for Turkey. As churchmen we are not against immediate help to Greece in the form of food or loans for social reconstruction. This we strongly favor, provided it is done through the International Bank, the Food and Agricultural Organization, or some other United Nations subsidiary or affiliate. We do oppose emphatically any form of grant which bypasses and thereby weakens the United Nations, declares political and economic war upon our recent ally, the Soviet Union, and encourages the militarization of any impoverished little land like Greece and also its war-ravaged neighbors.

"We wish to see the foreign policy of the United States assert a true moral leadership by uniting, not dividing the world, through binding

Rev. F. Ricksford Meyers, rector of St. Matthew's, Detroit; the Rev. W. B. Spofford Jr., executive secretary of the CLID; the Rev. George L. Paine of Boston; the Rev. B. H. Smith of Laredo, Texas; the Rev. Leonard F. Thornton Jr. of Kirkwood, Mo.; the Rev. Charles C. Wilson, rector of Grace Church, St. Louis; the Rev. W. H. Melish of Holy Trinity, Brooklyn; the Rev. Guy Emery Shippler, editor of *The Churchman*.

Among those of other Churches whose names appear on the statement are Prof. James Luther Adams of the Meadville Seminary, Chicago; the Rev. Wade C. Barclay, head of missions of the Methodist Church; the Rev. Charles F. Boss Jr., head of the commission on peace of the Methodist Church; the Rev. Mark A. Dawber, head of the Home Missions Council; Prof. Hal-



ford Luccock of Yale Divinity School; Dean Edwin McNeill Po-teat of the Colgate-Rochester School; Prof. Paul Tillich of Union Seminary; Prof. Henry Nelson Wieman of the Divinity School of the University of Chicago; the Rev. William Lindsay Young, former moderator of the Presbyterian Church; the Rev. Ralph W. Sockman, Methodist of New York; the Rev. Ernest Fremont Tittle of Evanston, Illinois.

Word is received as we go to press that a considerable number of other ministers have signed the statement, including the following Episcopalians: Bishop Elwood Haines of Iowa; Dean Sidney Sweet of St. Louis; the Rev. William Marmion of Birmingham, Ala., and the Rev. John Howard Melish of Brooklyn.

## TRADE AGREEMENTS ENDORSED

*New York (RNS):*—International conferences scheduled at Geneva in April to work out reciprocal trade agreements and review plans for an international trade organization were endorsed here by the executive committee of the Federal Council of Churches. The committee said it would deplore any course by members of Congress which might "undermine" the conferences.

"The world's need for a prosperous exchange of goods, and for the democracy and peace which that can further is too great for such efforts to be placed in jeopardy," the church group stated. "The economic policy of the postwar world has come to the time for decision."

The conferences will be held simultaneously in Geneva. One is a meeting of the 18 trading nations to negotiate bilaterally with each other for the reduction of trade barriers. The other is a conference to review proposals for an international trade organization which would promote regulation of restrictive business practices (cartels), suggest rules for intergovernmental commodity agreements, and stimulate reduction of trade barriers.

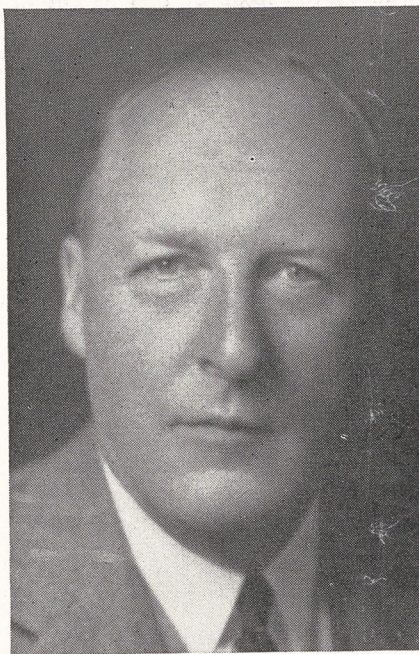
## ECONOMIC LIFE DEPARTMENT

*New York:*—Formation of a department of the Church and economic life was authorized here by the executive committee of the Federal Council of Churches. The department will include the present

industrial relations division. Most of its members will be laymen who are prominent in agriculture, business, labor, and consumer movements.

Action setting up the agency was in line with recommendations made at the national study conference on the Church and economic life held recently in Pittsburgh under auspices of the Federal Council. The new department will have four principal aims:

1—to conduct conferences deal-



*J. Taylor Foster, layman of New York and a member of the executive committee of the Church Congress, declares that the coming Congress presents a real opportunity for laymen. See "Quotes" on opposite page*

ing with various aspects of economic relations;

2—to formulate statements on current economic issues and publish literature on the Church's role in economic life;

3—to promote study leading to Christian action in the field of economics;

4—to cooperate with agricultural, consumer and industrial groups, as well as with church agencies, in developing resources to strengthen the churches' ministry in economic life.

## SEMINARY STUDENTS TO MEET

*Philadelphia:*—An inter-seminary conference is to be held here April 11-13 at the Philadelphia Divinity School, to discuss problems relating to the ministry. The theme of

this conference, with others planned for the future, is industrial relations and rural work. The leaders are the Rev. Robert C. Denton of the Berkeley Divinity School; the Rev. Joseph F. Fletcher of the Episcopal Theological School; the Rev. Albert T. Mollegen of the Virginia Seminary; the Rev. Cuthbert A. Simpson of the General Seminary and the Rev. William B. Spofford Jr., executive secretary of the Church League for Industrial Democracy.

The leaders of the panel on rural work will be Bishop Horstick of Eau Claire; the Rev. E. Dargan Butt of the University of the South; the Rev. Russell S. Hubbard of Bar Harbor, Maine, and the Rev. J. W. Nicholson of the Bishop Payne Divinity School.

## COMMUNIST SPEAKS IN CHURCH

*Winston-Salem, N. C. (RNS):*—Sam Hall, chairman of the Carolina district of the Communist Party, spent 30 minutes explaining the program and policy of the party in the United States at a meeting in Liberty Street Church of Christ here. The Rev. Percy Cross, the pastor, presided. In announcing that Hall would be given use of the church building to express his views, Cross said, "We are going to give him a fair hearing and we expect him to give us a fair hearing on a book, chapter and verse basis. If what any of us believes as a faith for life, no matter what it is, cannot stand up in the arena of free speech, then the best thing to do is chuck it out the window."

## CHINESE BISHOP A VISITOR

*Santa Barbara, Calif.:*—Bishop K. T. Mao, assistant bishop of Shanghai, consecrated last fall, has arrived in this country for a six months' visit. He is at present attending a rural seminar at Scarritt College, Crossville, Tenn., since he is especially responsible for the rural areas of the district of Shanghai. He will then attend several summer conferences and will speak on a number of occasions, including a preaching engagement on June 1 at the cathedral in New York. He expects to return to China in time to attend the general synod of the Chinese Church in August. While in Santa Barbara he was the guest of the Rev. John Pettus.

THE WITNESS — April 10, 1947



## EDITORIALS

### Requiem

ONE hundred homes in Illinois are dressed in black, the color of coal. The mourning clothes have been put on because, in the ebony bowels of the Illinois earth, one hundred and eleven working men have gasped their last breaths . . . and died. Throughout the country at large there have been charges and counter-charges. Lewis accuses Krug; Governor Green accuses the U. S. Bureau of Mines; the newspapers say Lewis is playing politics; the president of the Illinois mines bemoans the loss of a week's coal supply—and profits. All admit the disaster could have been avoided. There are both state and federal laws dealing with industrial safety. Science has shown that mine explosions, caused by the unholy alliance of firedamp and coal dust, should never occur. What was lacking, obviously, was the will to enforce the safety measures. And so, in the middle of the 20th Century, one hundred homes in Illinois are dressed in black, the color of coal.

### Away From It All

WE LIKE the New York bus driver who recently said "the heck with it all"; turned his \$18,000 vehicle to the right instead of the left; found himself on the Pulaski Skyway, heading south; and ended up in a town called Hollywood, Florida. When he was apprehended and charged with grand larceny, he said that his fellow-workers would understand. They do. When interviewed, the other drivers said sympathetically: "The poor guy makes eight round trips a day and his schedule makes him catch the to-and-from-school rushes as well as both commuter jams. It just drove him nuts."

Maybe it's spring or maybe it's the nature of the times. Anyway, we often feel that way ourselves. The tension of modern life, the automatic routine of earning a living, the personal sense of futility in the face of major conflicts and problems . . . they wear one down. We need to recreate. But we don't drive a bus so we can't head south.

Jesus, we know, felt this way. He, in his turn, went off into some closet or up some hill and prayed, meditated and thought things out. Then he returned to what is called the "daily grind."

Our driver's bus and our Lord's prayers had, on occasion, much in common. We hope that our driver is exonerated and will be back on the job. We think that such a "rebel" will tone up the whole New York transportation system just as that other "rebel" toned up the whole of creation.

### Just a Plug

THERE are a good many parishes getting a bundle of THE WITNESS each week which they are using in discussion groups. There have been enough letters received for us to be satisfied that the combination of *Christianity Takes a Stand* and the corresponding articles in THE WITNESS has supplied them with good material for the discussion of vital issues. This

### "QUOTES"

MEETINGS of the Church Congress would seem to present to laymen an unique opportunity for discussion and enlightenment. Experience during recent years has convinced many of us of the lay group of our Church of the necessity of understanding more clearly and possibly tolerantly the different schools of thought which exist. Back of all this, and probably more important than anything else, is the fact that there are too many of us laymen who, while brought up in the Church, are very hazy as to doctrine and practice. Certainly we should take advantage of the opportunity to take part in a meeting where the subject will be "Authority and Freedom in Doctrine, Discipline and Worship."

—J. Taylor Foster  
Layman of New York

series ends with the last number of April so that a large number of people who now get the magazine will no longer be able to secure copies at their parish churches. Naturally we are anxious to have them continue. So if you are one of that group a note to THE WITNESS, 135 Liberty Street, New York 6, N. Y., with a check or money order for four dollars, will place you on our mailing list for one year.



# The Meaning of Wartime Exile

by Carey McWilliams

Noted Author and Journalist

THERE is little that I can add by way of comment to the admirable summary which Bishop Parsons has prepared of the evacuation and resettlement of Japanese-Americans. Today there can be no doubt whatever that mass evacuation of the Japanese from the west coast was dictated by prejudice and not, as we were told at the time, by considerations of military security. Since Bishop Parsons prepared his article, the War Relocation has issued a nine-volume final report covering all phases of the evacuation program. The volume in this report entitled "Wartime Exile: The Exclusion of the Japanese Americans from the West Coast"—(available from the Superintendent of Documents, Washington, D. C. Price 45 cents)—contains an excellent step-by-step account of the manner by which the government was high-pressured into taking this drastic action. What some of us said at the time has, in fact, now been more than confirmed by the very agency established by the government to execute the program.

Bishop Parsons correctly emphasizes the dangerous character of the precedent established in the Korematsu case. If this precedent is allowed to stand and if the United States were one day to become involved in war with Russia, one can predict quite freely what would happen. Using the Korematsu case as a precedent, the government would proceed to round up all "reds," "radicals," and "left-wingers" and place them in "protective custody." No hearings need be held; no charges need be filed. In the Korematsu case, the court said that "ethnic affiliations" could properly be made the basis of establishing classification of persons deemed dangerous in case of war. It requires nothing, in the way of further elaboration or rationalization, to extend this doctrine and to make "political affiliations" the basis for similar group action on a large scale. Beyond all doubt, the Korematsu case is a standing threat to civil liberties in the United States and should be reversed at the earliest possible date.



Also, since Bishop Parsons' article was prepared, the University of California Press has published the first volume in the elaborate research project which Dr. Dorothy Thomas directed on the evacuation program. This first volume, entitled *The Spoilage*, deals exclusively with the Tule Lake segregants—the so-called "disloyal" evacuees. With a great wealth of detail and the most elaborate and scientific documentation, Dr. Thomas and her colleagues demonstrate how the Tule Lake segregants—or the great majority of them—were pushed into assuming attitudes and defining positions which placed them in the "disloyal" category. Anyone who takes the trouble to read *The Spoilage* will understand that only a very small number of the Tule Lake evacuees could possibly be branded as "disloyal" by any objective tests or standards. The great and bitter irony of the "segregation" of loyal from disloyal, mentioned by Bishop Parsons, is that *even* the disloyal, —those who were pushed into filing petitions of renunciation—have now been released for resettlement in American civilian communities (with the exception of those who were repatriated). If these people were so disloyal that they had to be held in custody during the war, and were encouraged to renounce their American citizenship under great pressure, why were they released from custody? Why are they today back in civilian communities, divested of their American citizenship? Although it was not intended as such, the segregation program has been a cruel hoax committed by a democratic government toward a group of its own citizens toward whom it has at all times owed the highest obligation to act in good faith.

THE evacuation program has permanently changed the base of Japanese-American life in the United States. Thousands of the younger, better educated, better adjusted, more energetic Nisei are today permanently resettled outside the West Coast and have no intention of returning. To some extent,



this has been a favorable by-product of the evacuation program. But it has had its reverse aspect, for many of the most imperfectly adjusted, the least efficient, and the oldest among the evacuees have returned to the west coast where the problem of integration has always been most acute. One of the serious present-day problems faced by those who have returned to their former homes is the absence of some of the best Nisei leadership. While public attitudes remain favorable on the west coast, time alone will tell to what extent the pre-war pattern of prejudice has really been changed. In March, 1947, I visited the cities and communities of the Pacific Northwest and, while attitudes were on the whole favorable, one could easily recognize that a period of acute economic depression might once again give rise to demagogic movements aimed at eliminating unwanted Japanese-American competition. Today 50% of the Negroes of Portland, Oregon, 75% of those in Vancouver, Washington, are unemployed; and, in these communities, one can feel the tension and uneasiness that is rapidly developing.

I agree with Bishop Parsons that great credit is due the War Relocation Authority, and to its Director, Dillon Myer, for the excellent job that this agency did with an impossible assignment. But I would suggest that his specification of those responsible for the tragedy of mass evacuation might have been more detailed. General DeWitt must, of course, assume major responsibility; but, high on the list of those who must also be charged with major responsibility, would be Governor Earl Warren of California; the late Senator Hiram Johnson; the professional race baiters on the coast; a majority of the west coast congressional delegation; and the organized farm groups. With Earl Warren a likely Republican nominee for the Presidency, I think it quite appropriate to point out that he was one of the most forceful advocates of mass evacuation and that he had a great deal to do with the behind-the-scenes pressures which finally brought about this momentous decision. His testimony before the Tolan Committee, at the time when mass evacuation was being considered, was every bit as prejudiced and as bigoted as General DeWitt's attitude and, long after evacuation, he strenuously opposed the efforts of the government to lift the ban against the return of loyal evacuees to the west coast. As late as mid-summer 1943, for example, Governor Warren issued an hysterical statement in which he said that California might have its own "Pearl Harbor Disaster" if so much as one evacuee were permitted to return to the state before the end of the war. Being one of those who opposed mass evacuation *at the time* it was being considered, I do not intend to let this

ugly chapter in the political career of Mr. Warren pass into oblivion.

I should also like to add to Bishop Parsons' recommendations that legislation now pending before Congress which would make it possible for lawfully resident Japanese to become American citizens, should, by all means, be supported. One of the greatest mistakes made in America's treatment of racial minorities was our sanction of the "aliens-ineligible-to-citizenship" category. For it was this exception that laid the foundation for most of the discrimination against Japanese on the west coast, a pattern of discrimination that culminated in the fiasco of mass evacuation. If anyone is to suffer as a result of the wholly unfortunate precedent of the Korematsu case, one might be pardoned for wishing that it would be some of the individuals who were responsible for mass evacuation; but, ironically enough, it will probably be some of the very individuals who fought to uphold the rights of Japanese-Americans against an unconstitutional abridgment who, at some future date, will most likely find themselves involved in the dangerous principles established in this case.

This is another in the series of articles based upon the chapters in the book, *Christianity Takes A Stand*, which may be secured from THE WITNESS, 135 Liberty Street, New York 6, N. Y. for thirty cents.

## The History and Purpose of the Church Congress

By

SAMUEL M. DORRANCE

*Of the National Executive Committee*

THE history of the Church Congress is the history of an institution that has deeply affected the life of our Church for good. Roland Cotton Smith, late rector of St. John's Church in Washington, himself the son of one of the founders, read all the journals of the Congress for its first fifty years before writing the brilliant historical address which he gave at Boston in 1924. His estimate of the Congress after this thorough study will come as a surprise to most: "the greatest institution in the



Church, far greater than is realized by the most ardent supporters, inevitable, indispensable, royal. She discovers the thinker and sets him in the high place. She broadens communities and



cements friendships; she teaches the Church to think; establishes liberty, discourages trials; carries the Church through great crises, and saves her from the sin of schism in loyalty and love. Her death would be the Church's death, for the Church has still stern work to do in the day of the Lord at hand." Again, he says, "the history of the Church Congress is a great object lesson, a demonstration of how a Church, if it is allowed to think, can come through perilous problems to a satisfying solution."

A solitary thinker may indeed see truth, but he is in danger of missing the truth seen by someone with a different point of view, which also demands recognition. Like-minded men thinking together find their arguments convincing. Victory for their beliefs comes too easily. They need the opposition of one who honestly disagrees to prod their minds. But too often in the Church frank discussion of live questions is limited to groups of the like-minded. That tends to misunderstanding, to over-emphasis of differences, and to a one-sided grasp of truth. Also it makes for distrust of those who disagree. Can men be quite trustworthy who hold such odd opinions?

From its beginning it has been not only the purpose but the fine achievement of the Church Congress that it has brought together men who were not like-minded to say what they believed in each other's presence, to argue in friendship face to face for the truth as each saw it. By so doing it has widened horizons and promoted friendship. Let me quote Dr. Smith again: "A man convinced against his will is of the same opinion still, but a man unconvinced in an argument is not of the same opinion still, when he reaches home, for he has by then discovered that there was truth on the other side which has already colored and changed his point of view. And he also has discovered that this antagonist of his was no villain but a man of good conscience, grievously mistaken."

In "General Education in a Free Society," the report of a committee of the Harvard faculty, we read: "It is impossible to escape the realization that our society, like any society, rests on common beliefs and that a major task of education is to perpetuate them. This conclusion raises one of the most fundamental problems of education, indeed of society itself: how to reconcile this necessity for common belief with the equally obvious necessity for new and independent insights leading to change." The Church also has these two necessities, for common belief and for new and independent insights leading to change. The Church Congress by its frank debates has helped to uncover common beliefs beneath differences, and has provided opportunity for the expression of new and independent insights.

The Church Congress in America owes its inception to two clerical clubs. "The Club" was organized in New York on January 9th, 1872, "for the purpose of discussing the questions of the day, and also by lectures and sermons to influence public opinion." Its membership included men whose fame is still with us: Henry Codman Potter, Bishop Clark, Dr. Muhlenberg, Phillips Brooks, William R. Huntington. Some of the members lived in New England, and soon they formed a club of



*St. Mark's Church, Toledo, in the parish house of which the closing luncheon of the Church Congress will be held*

their own in Boston. At a joint meeting of these two clubs in New Haven on May 19th, 1874, it was decided that, following the example of the Church of England, the Protestant Episcopal Church in America ought to have a Church Congress. Less than a month later, on June 16th, fifteen men lunched with Mr. Percy R. Pyne at his house at Riverdale to discuss the matter further, and then in the open air, on the banks of the Hudson, founded the Congress. These were the men: Edwin Harwood, Heman Dyer, Edward Washburn, Samuel Osgood, John Cotton Smith, C. E. Henry, Percy R. Pyne, Samuel Babcock, Charles C. Tiffany, George Wildes, J. H. Rylance,



Cornelius Smith, Alexander H. Vinton, William R. Huntington, William H. Appleton, Henry K. Spaulding.

These founders meant business. They decided to hold the first meeting the following autumn in New York. And there, on the 6th of October, in the hall of the Young Men's Christian Association, it was held.

AT VARYING intervals, and in many places, the meetings have continued ever since. The meeting places show that interest has been widespread. Here are some of them: New York, Philadelphia, Boston, Providence, Richmond, Rochester, Buffalo, Pittsfield, Norfolk, Ann Arbor, Cincinnati, St. Louis, Chicago, Baltimore, Washington, Indianapolis. The Congress made its longest journey from its birthplace in 1927 when it met in San Francisco. After twenty-five years "the large audiences dwindled and the popular enthusiasm waned." But though the number interested was smaller the good work went on. And in the twenties of this century the efforts of a group of men who believed whole-heartedly that such an open forum was essential to the Church's welfare began to bear fruit. The meetings at Rochester in 1919, in Baltimore in 1922, and Boston in 1924 saw the Congress re-established. The leader of these men was Charles Lewis Slattery. Working with him were William Austin Smith, Selden P. Delany, Dean Fosbroke, Howard C. Robbins, Malcolm C. Douglas, Charles L. Gompf, George R. Van De Water, Loring W. Batten, and others. None were more devoted to the cause than Dr. Harry P. Nichols and Dr. Roland Cotton Smith.

Again, in the thirties, the Congress went into a decline. The energies of some who had worked hard for it, and the attention of many who had attended its meetings, were diverted to the Catholic Congress and the Liberal Evangelical Fellowship. Men were too absorbed in the fellowships of the like-minded to give time to a fellowship comprehending those not like-minded. Yet the very stressing of differences increased the desirability of such a meeting-ground as the Congress.

In this dilemma the wise decision was made to entrust the future of the Congress to the Rev. Donald B. Aldrich, then rector of the Church of the Ascension in New York. Patiently he explored the possibilities, consulted men of many molds, won back old friends, enlisted new ones. The plan was inaugurated of providing Church Congress syllabi, articles on pertinent subjects by qualified authors, which were published as they still are, in *The Anglican Theological Review*. And here and there groups of clergy were formed to study them. The preparatory work was well done, and at Washington, in 1939, the Congress

sprang to life again. A meeting followed in 1942 in Indianapolis. And then the war not only took away Dr. Aldrich but made any meeting of the Congress on a national scale impossible.

But local meetings were still possible. And under the vigorous leadership of Bishop Walter H. Gray, now president of the Congress, the novel plan of one-day regional Congresses was put into effect. It is already evident that these local meetings have aroused wide-spread interest in the first post-war national Congress, which is to convene this month in Toledo.

In closing it must be emphatically stated that the Church Congress belongs to no party. Look at the names of the present Executive Committee! Three men whose churches all stood on the same Brooklyn street made the long journey to San Francisco in 1927. All of them were members of the committee which planned that Congress. One was Rev. J. Howard Melish, rector of the Church of the Holy Trinity. Another was Rev. Granville M. Williams, today superior of the Society of St. John the Evangelist.

Read the list of speakers who will be heard in Toledo! The Congress belongs to no party. It belongs to the Church.

It should also be emphasized that the Congress is not meant for the clergy alone. Lay men, and women too, have been amongst its speakers, have been and are members of its executive committee, and at many meetings have constituted the majority of the audience. That is as it should be. For the Church Congress was founded and lives, not for academic discussion of theology, but by debate amongst the disciples of Christ to clarify the truth and meaning of the Gospel for the present day.

## New Books

\*\*\*Excellent

\*\*Good

\*Fair

**\*\*The Existence of God.** A Commentary on St. Thomas Aquinas's Five Ways of Demonstrating the Existence of God. By Eric G. Jay. Macmillan, \$1.25.

This little book is a capital introduction to St. Thomas, and includes just enough on the Platonic and Aristotelian philosophies for the beginner to grasp what the argument is all about, without his getting lost in details of philosophical history. The exposition of the Ontological Argument (which Thomas rejected) is especially good, and its implication of the Platonic type of realism is properly stressed—a feature which is often ignored, with



the result that the Ontological Argument sounds like a man talking in a dream.

The relevance of St. Thomas for the present day is taken for granted, and the bearing of his philosophy upon both Modernism and Barthianism is made clear. (But how many "extreme Liberals or Modernists" hold that "human reason is all-sufficient"?—p. 15. Why do so many conservatives think to justify their position by socking liberals—and by misrepresenting them?) The book was meant for laymen, though written by an expert. It ought to be used with Texts for Students, no. 40, Fr. Hebert's edition of selections from the *Summa* (in Latin), under the title of *God and His Works*.

—F. C. G.

\*\*\**The Soviet Impact on the Western World*. By Edward H. Carr. Macmillan Co., \$1.75.

Prof. Carr, one of England's outstanding political economists, deals with the most controversial question of our era in an unemotional and rational manner. Showing just how the existence of the Soviet Union has forced the United States and Great Britain to make fundamental ideological, economic, political and social changes, he develops the thesis that there is no necessary conflict between the eastern and western modes of democracy and there is much precedence and argument for the intermingling of the two forms of culture. This book should be required reading for a public largely living on a diet of scare headlines.

—W. B. S., Jr.

# A Timely Church Congress

by Ernest Victor Kennan

*Rector of Emmanuel, Baltimore, and  
Vice-President of the Church Congress*

THE theme to be presented and discussed by the first postwar national Church Congress is "Authority and Freedom in Doctrine, Discipline and Worship." Behind the theme is the historic balancing of the tensions between authority and freedom in our tradition, a synthesis which each passing age has challenged and which must be re-examined and re-stated in our times. In all of life today the tendency is toward some form of authoritarianism, while the human spirit cries out for redemption and for freedom.



The false antithesis of the early years of the present century between the religion of authority and the religion of the spirit has broken down. If the fringes of liberalism have tended to be secularized in the attempt to redeem our chaotic society, the forces of conservatism tend to retreat into the ivory tower of cultus and ecclesiological interests. The desire for a security denied our generation drives men either into the arms of authoritarianism or toward the vagaries of individual eclecticism. The prime problem of community in our world is no less the problem of the Divine Community, and Sion is not a city which is at unity

within itself.

Of this contemporary situation all Churchmen are aware. There is an agonizing desire in the hearts of the clergy for a revelation of an evangel for our day. The virus of secularism in the blood stream of the Church with the evident symptoms of the rash of promotional, organizational and statistical blots is being overcome by the antibodies of devotion, of revolt against secular techniques and the seeking of the healing light of the eternal Gospel. The case is now so far advanced that the surgery of deep and disciplined thought is needed to remove from the Body of Christ the malignancy of mutual distrusts and the threat of rapidly growing despair.

An increasing body of the younger clergy, oppressed like their elder brethren with ever increasing demands upon them, bolster their morale and seek refuge in the authoritarian interpretations of Anglicanism. Often without examination of the historical foundations of what Anglicans hold to be of authority in doctrine, discipline and worship, pronouncements and teachings are set forth as the faith of the historic Church. Others assail the traditional Anglican synthesis of the religion of the word and the sacrament, as stated in the formularies of ordination, by stressing the word to the seeming neglect of the unity of the body in the sacrament of the altar. Either position in any



other groupings of faith and practice tends to substitute for the genius of Anglicanism, modern developments of the Protestant heritage or incomplete interpretations of the Catholic Revival. Both strains of conviction might ignore the world-wide tension between the secularized world view of the common man and the Gospel of redemption within our Church which, in its accent upon the Incarnation, has a mission to bring within the covenant of grace all the manifestations of our common human lot.

The debate in the House of Deputies on the question of unity with the Presbyterian Church, U. S. A., during the last General Convention, marked as it was by charity for leaders of diverse faith, revealed this tension point within the Church, while the national press, stirred by the efforts toward unity in the secular world, excoriated the Church for failing the hurdle. At that time, men of conviction and good will would have broken the Anglican synthesis between the word and the sacrament, with their faith in freedom expressed in unity with diversity, and place the Church within the orbit of Protestant conceptions of freedom, while those of another strain of our tradition stated their faith in terms of the authority of Church order and the sacramental principle. Meanwhile, the observing press, in its own terminology, expressed what might be noted in theological nomenclature as the continuing false and unhappy antithesis between the secular and the religious.

**C**OMMUNITY must have its authority of census, and the individual must have freedom within the accepted authority of communal life. Anglicanism ministering within the current American scene has a contribution for a growing ecumenical Christianity that needs the two facets of divine truth which our Church holds in its concepts of authority and freedom. For our own unity as well, we need to reexamine our historic position. As Bishop Parsons wrote recently, in commending the Church Congress, "The subject (of the national Church Congress, 'Authority and Freedom') is in substance the essence of the problem of unity in our own Church. We cannot have that unity unless we recognize the validity of both categories, and therefore the legitimacy of the position of those who differ because they begin, one with authority and the other with freedom. Anglo-Catholic and Evangelical both belong whether we call them by those names or not."

It will be pointed out that in the complex of current attitudes many Catholics will consider freedom as their point of departure, while by no means a few Liberals will maintain their loyalty to authority.

The opportunity to face honest differences of conviction between all points of view within the Church is provided essentially by the Church Congress in the United States.

The theme has been discussed and continues to be studied by the clergy meeting in regional groups in various parts of the Church. Its cogency and relevance at this time is noted in the correspondence of the regional chairmen who report the response of their members. Such groups also lead various of the clergy to the study of theology, while in the discussion of group papers, fellowship conditions thought. The mission of the Church Congress to the laity lags, except at the level of leadership, as Americans shun the study of theology and accent the practical application of Christianity in terms of service too easily degenerating into patterns of secular goals and motivation.

The focusing of study and discussion in a national Church Congress in which both clergy and laity speak their convictions, will, we believe, as in earlier years of the Church Congress, sharpen the awareness of both clergy and laity to the problems of the day and the relevance of the Anglican position re-stated in terms of living issues and instinct with the truth of the eternal Gospel.

To the national Church Congress have been invited men of deep conviction who are known for those convictions. Their papers will state their positions constructively. The discussion of differences will be marked by that tolerance possible only to men of conviction. Common agreements will be arrived at through the action of mind upon mind, such as never can obtain where Churchmen are content to remain warmly complacent beside the firesides of the same opinions.

One has only to read the names of the leaders who will present the papers (page three) to realize how in our day the Church Congress remains true to its initial purposes and continues to bring together without a partisan spirit, but with fervor of belief, the representatives of the many insights within American Anglicanism.

The Church Congress believes it is an instrument of the whole Church for the conditioning of faith and practice by bringing together, in brotherhood and Anglican comprehensiveness, the proponents of differing emphases, to the illuminating and strengthening of the Church, and the facing with deeper faith and wider tolerance the challenge of these critical times.

In such a spirit and to such a national Congress of men of conviction, the clergy and laity are invited to participate, not only by their attendance, but in order that the various voices of faith may be raised and current thinking of the Church be more freely and constructively expressed.



# Western New York Committee To Nominate Four Men

*Donegan, Heuss, Kennan and Sheerin Approved  
With Other Nominations from Floor Likely*

**Edited by Sara Dill**

*Buffalo, N. Y.*:—John K. Walker, vice-chairman of the committee on nominations for Bishop Coadjutor of the diocese of Western New York, on March 29th notified Bishop Davis that the committee would place four names in nomination at the convention which meets at St. Peter's, Niagara Falls on May 19-20.

They are the Rev. Horace W. B. Donegan, rector of St. James' Church, New York City; the Rev. John Heuss Jr., rector of St. Matthew's, Evanston, Illinois; the Rev. Ernest V. Kennan, rector of Emmanuel Church, Baltimore, Maryland; the Rev. Charles W. Sheerin, rector of the Epiphany, Washington.

The committee pointed out that this action will in no wise prohibit nominations from the floor. The man who is elected Coadjutor will become the diocesan bishop on September 1st, succeeding Bishop Davis who retires on that date.

## Church Needs

*Detroit*: — Bishop Emrich emphasized the following needs of the Church in an address at the final session of the round table fellowship of the diocese: more publicity, of the better type, so that the general program of the Church will be known to all people; "Trouble shooters," clergy who have the special knack of pulling parishes out of the hole should be used and then moved along to other places of need; retreat centers should be acquired and kept in year round operation for the use of clergy and laity; reading rooms on main streets should be made available for the public. The Bishop also stated "We must move the church off the side street; for years it stood on the town square but lately it has been pushed onto the back street. We must and we can place it on main street."

## Bishop Perry

*Providence, R. I.*:—The funeral of Bishop James DeWolf Perry, for over 36 years the Bishop of Rhode Island, and for more than seven years the Presiding Bishop, was held here at the Cathedral of St. John.

There were more than 800 persons in attendance, with at least 200 others unable to get in. The service was conducted by Presiding Bishop Henry K. Sherrill and Bishop Granville B. Bennett, with Dean Duncan Fraser of the cathedral assisting. Burial was in Bristol where the committal service was read by the Rev. Russell S. Hubbard of Bar Harbor, Me., a nephew of Bishop Perry.

## New Secretary

*Geneva* (wireless to RNS):—Rev. Herbert W. Newell, Anglican who is general secretary of the national council of Churches of New Zealand, has arrived here to become assistant general secretary of the World Council of Churches.

## Defeat Bill

*St. Paul, Minn.*:—Attempts to ban Communists from running for state office under the party label have been defeated in the Minnesota legislature. The house elections committee voted to postpone indefinitely a measure which would have outlawed the Communist party. The committee's action came after educators and labor representatives claimed "the same procedure was used only a few years ago to weaken democracy in Italy and Germany."

One veteran declared, "Once you start this business of barring persons from representation on the ballot under their own party label, you cannot stop. The next step would be attacks on labor unions, then the Jews, then the Catholics, then the veterans."

## Church Colleges

*Philadelphia*:—About 200 alumni and friends of our Church colleges attended a luncheon here on March 29th to hear the Presiding Bishop. "The war is over," he said, "but the crisis remains. The supreme difficulty we confront is that men have lost their hold upon what may be described in the broadest terms as the life of the spirit. The Church college, unashamedly Christian in its worship, emphasis, fellowship and atmosphere has its great oppor-

tunity to rise to the need presented by the world crisis. The true significance of the Church college is that it may act as example, as stimulus, as a proof of our conviction that Christ and his truth are vital to every field of life."

Following the luncheon the Philadelphia Divinity School conferred doctorates upon the Presiding Bishop; Bishop Wilner of the Philippines; Bishop John Z. Jasinski of the Polish National Catholic Church, and Bishop Banyard, suffragan of New Jersey.

## Churchmen Protest

*Winter Park, Fla.*: — Vigorous protest against proposed white primary legislation for Florida was voiced by a statewide meeting here



Altar and Reredos, Trinity Church, Paterson, N.J.  
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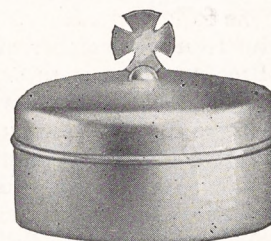
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sponsored by the Southern Conference for Human Welfare, in which a large number of Church leaders took part. A committee called the Conference to Defend Democracy in Florida was set up to work against Jim Crow legislation in each of the six Congressional districts in the state.

### Program Building

*Omaha, Neb.:*—A conference on the relation of the departments of the National Council to program building was held here at Trinity Cathedral, April 9-10, sponsored by the National Council. Officers and department heads of the Council attended along with corresponding leaders of departments in the province and the dioceses of the province.

### Consider Ministry

*New York:*—Students from a number of eastern colleges attended a conference on Christian vocations which was held last week at Calvary Church. The Rev. John O. Nelson, director of the commission on the ministry of the Federal Council of Churches, said that "The world needs ministers who will work for non-material rewards; who will live by a different discipline than most people around them and adhere to a different social code." He also urged improvement of secondary standards, including enforcement of higher student qualifications.

Ellis Van Riper, a member of St. Simon's, Brooklyn, who is an organizer for the Transport Workers Union, declared that the Church has "too many resolutionary Christians and not enough revolutionary Christians." Instead of making pronouncements about labor, he declared, the minister should encourage his parishioners to enter the labor movement and at the same time urge trade unionists in his parish to become active in church work.

### Toward Unity

*Cincinnati, Ohio:*—Residents in the Indian Hill section of this city have felt the need of an active church program and an opportunity for their children to receive religious instruction. So, after a survey made jointly by the Presbytery and the Episcopal diocese, a plan has been formulated whereby a parish has been formed, with members from these two Churches and others. The Rev. John U. Harris, former army chaplain and before

that on the staff of Trinity Church, Boston, is the minister. A church and parish house will be built eventually.

### Bishop Elected

*Annandale, N. Y.:*—Bishop Frederick L. Barry, coadjutor of Albany, was elected a trustee of Bard College on March 27th. He is an alumnus of St. Stephen's College which became Bard College in 1933. Also elected a trustee was Mr. Andrew Oliver of New York who is a trustee of the Society for the Promotion of Religion and Learning, an Episcopal Church foundation.

### Militarism

*Philadelphia (RNS):*—Criticism of the alleged dominant role being played in U. S. foreign policy of our war and navy departments, "which has contributed to our unsettled international relations," featured the report of the Friends peace

committee submitted to the Philadelphia yearly meeting of the Religious Society of Friends (Quakers) here.

"We have been much disturbed over the role of the military in our foreign affairs," the report stated. "It is unique in our history and represents a grave challenge."

### Hits Secularism

*Boston:*—The Rev. David R. Hunter, head of education in the diocese of Massachusetts, told the women's division of the diocesan Church Service League on March 19th that "the secularism of present day America, when properly evaluated, takes on the proportion of a national emergency. Our culture is now one which does not have, nor does it seek, any kind of determining relationship with God."

"Looking at this situation from the Christian point of view, it is difficult to keep one's utterances from

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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.

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*Champaign, Ill.*  
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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.  
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Tuesday and Friday: H. C. 8:20 a.m.

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becoming feverishly apocalyptic in tone. Man, when separated from God, is at the mercy of selfishness and pride. Apart from God, these basic factors in our being and personality cannot be overcome. They may be disguised or rationalized, they may even be held in check by a sophisticated culture which continues to show a veneer of Christian morality; but there is no force in human personality, when that personality exists apart from God, that can change selfishness and pride into anything other than a different manifestation of the same urge.

"An atomic age which is at the mercy of proud and selfish men is an age which will as surely result in the catastrophic downfall of the civilization which introduced it, as does selfishness in personal interrelationships destroy all friendship and understanding. The home is the indispensable laboratory where people can refashion their rightful and necessary relation to God. The family group can become the God-intended nucleus for society wherein a people learn to live as a group in communion with God."

The Rev. A. Ervine Swift, acting director of the National Council's overseas department, addressed the 300 women delegates from 84 parishes at the afternoon session, giving them a factual account of the problems and the opportunities inherent in the situation in the Far East, and paying a moving tribute to the missionaries anxious to return to their fields where conditions cannot fail of being hard and hazardous.

Mrs. Everett R. Wilkinson presided as president of the Women's Division; and among missionaries pres-

ent, soon to return to their respective fields, were: Miss Nina Johnson of the Church General Hospital, Hankow, China; the Rev. George C. Barter of Baguio, Philippine Islands; Miss Jessie Turtle of Japan, now helping with rural work in Doster, Michigan; and Mrs. Bertha Corbin of Liberia.

### Urge Vatican Probe

*Washington (RNS):*—A group of Protestant editors have written Attorney General Tom Clark here repeating a demand they made last November for an investigation of Vatican activities in the United States.

The five editors requested Clark to "immediately call a grand jury investigation to see how the Foreign Agents Registration Act is being violated by the representatives of the Vatican State in America."

They asked that the investigation include "an inquiry into the control

of the channels of communication by the Vatican State."

The editors explained they were making the latter request because the Associated Press, the United Press and the New York City newspapers had not given any publicity to their demand for an investigation of Vatican activities in this country.

Also, the editors urged the Department of Justice to make sure that Roman Catholic parochial schools do not "operate as propaganda agencies of a foreign state, namely the Vatican State, in violation of the Foreign Agents Registration Act."

This request was made "in view of the recent Supreme Court decision approving use of public school funds for Roman Catholic schools."

Editors who signed the letter were Emory Stevens Bucke, Zions Herald, unofficial New England Methodist weekly; John W. Bradbury, Watchman Examiner, unofficial Baptist weekly; Stephen H. Fritchman,



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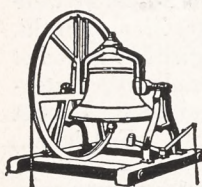


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Christian Register, official organ of the Unitarian Church; John R. Scotford, Advance, official organ of the Congregational Christian Churches, and Guy Emery Shieler, the Churchman, unofficial bi-monthly non-denominational journal.

### Reconciliation

*Moscow (wireless to RNS:)* — Metropolitan Gregory of Leningrad and Novgorod will leave Moscow for the United States shortly after Easter to discuss plans for reconciliation of the Russian Orthodox Church in America with the Church in Russia, it was announced here by Archbishop Nikolai F. Kolchitsky, manager of affairs for the Moscow Patriarchate.

Metropolitan Gregory will act as personal representative of Patriarch Alexei in negotiations with Metropolitan Theophilus and other leaders of the American Church. Conferences will be held to clarify terms under which the Russian congregations in the United States, which have been under canonical suspension for more than ten years, will be brought under the spiritual jurisdiction of the Moscow Patriarchate.

The Metropolitan Council of the American Church received a cable from Patriarch Alexei in January saying he had agreed in principle to its demands for complete autonomy.

However, a number of questions must be decided before a reunion agreement can be announced. Among these are the degree of autonomy the American Church will enjoy, and whether or not the Patriarch will permit the American Church to appoint its own bishops without the necessity of his confirmation.

### Women Ministers

*Toronto (RNS:)* — If a woman minister of the United Church of Canada sought commissioning at the hands of a bishop of the Church of England in Canada, would she be granted Anglican orders?

This question has been raised by R. C. Chalmers, associate secretary of the United Church's board of evangelism and social service, in connection with the plan for a "mutually acceptable ministry" now being studied by both Churches.

The United Church has more than a dozen women in its ministry, while the Church of England in Canada does not admit women to clerical orders. If the Anglicans don't recognize women clergymen, says Chalmers, how can the ministries be "mutually acceptable?"

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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.

MRS. FRED BIRTCH  
Churchwoman of Detroit

May I express the hope that we may see more from the pen of the Rev. Kenneth Hughes on race relationships (WITNESS March 27). It is stimulating to have someone penetrate the problem to point the motive and propose action. Too many words are written and spoken solely in analysis and criticism—all true enough, no doubt—but the sum total of which only leave readers and workers still struggling without solution to the situation.

In parish life there is a soft-pedaling of any voice that attempts to proclaim a positive program on racial problems, thereby projecting luke-warmness to a point of paralysis. Mere attendance at ineffectual discussion groups may lend a complacent sense of accomplishment but in reality such attendance serves only as an anonymous cloak to cover "a troubled conscience" which may be truly wrestling with the question but afraid to "stand up and be counted."

Mr. Hughes says, "in every moral issue we must take a side. Not to choose is a choice, usually the worse choice." How about churches with white membership, perhaps a Negro community close by, front lawn signs with some such words: "This is a friendly Church—all are welcome." Will the Negro in the neighboring community think it means him? Does it mean all are welcome? Does it mean all are welcome? If so, why not "demonstrate" some Sunday morning and say: "Negroes are cordially invited to worship with us"—and then welcome them. This would be "Christianity taking a stand" and "actively endorsing what promotes the Gospel." Thank you Kenneth Hughes for some road-signs on that almost uncharted highway toward better race relations.

\* \* \*

THE REV. ALAN R. MCKINLEY  
Rector at Sanford, Maine

I have read the article by Massey H. Shepherd Jr. (THE WITNESS, March 20, 1947.) To start a discussion about *Fasting* by linking it with the restoration of the Eucharist may, or may not be, good strategy according to one's point of view. It is unfortunate that anyone has to discuss restoring the Eucharist. But if any churches have so far forgotten the meaning of the faith I suppose it is necessary. But when fasting is considered as a stumbling-block to such restoration I can only wonder whether Prof. Massey wants people exempted from fasting by not restoring the Eucharist or whether restoring the Eucharist would be a stumbling-block to those who don't want to fast. What to do? True, there are no specific instructions about fasting in this sacrament, although we are told that one is required to fast for Baptism. He quickly adds that this is only once in a lifetime. What a relief. He then makes light of giving up eating for an hour or two. Does Prof. Massey fast? Does he think that there is virtue in fasting for five hours and no virtue in fasting for two hours? Just where are we to draw the line. Almost every

priest of my acquaintance abstains from all bodily nourishment from midnight preceding the day of celebration of the Eucharist until after the last celebration of the day. I do recommend this devotion in connection with the 10:30 celebration and the 7:30 one.


Nobody is required to fast; it is purely a voluntary discipline of the body and, like all true discipline it strengthens the will and clears the mind for the act of devotion. Digging up the apostolic tradition is beside the point. We can dig up anything we want to, to agree with our point of view; but it accomplishes nothing if we do not have some constructive and positive statements to make. Prof. Massey either believes fasting is good for the body and soul, or he does not. If he has not arrived at any conviction yet (and from reading the article, I gather that he has not), the trivial treatment of sources and references is not likely to help anyone else to arrive at a conclusion which will produce any conviction.

The ending of the article with the implication that those who do not fast from food are more likely to fast from sin is so smug that I need only say that it's an old trick and did not start with Robert Herrick. It's the "either . . . or" fallacy, and Prof. Massey ought to know better than to succumb to it. It is "both . . . and" Prof. Massey; we fast and abstain from food to discipline the body so that we may take seriously the challenge "to walk after the Spirit and not after the flesh."

\* \* \*

W. H. BORCHERT  
Layman of Thief River Falls, Minn.

Let me say that THE WITNESS is doing fine work and I particularly enjoy the editorial page. Your stand for progress is what will save the day for Christianity. The article on Freedom of the Air (March 20) was particularly timely and very much to the point. I agree with you 100%. It gives one courage to read THE WITNESS. Keep up the good work and know that there are more people with you than against you.



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# PROGRAM

of

## THE CHURCH CONGRESS IN THE UNITED STATES

TOLEDO, OHIO — APRIL 22-24, 1947

### "AUTHORITY AND FREEDOM IN DOCTRINE, DISCIPLINE AND WORSHIP"

*Tuesday, April 22nd, 1947:*

- 8:00 p.m.—Trinity Church, Toledo, 316 Adams Street.  
Opening Service—The Bishop of Ohio, The Rev. Dr. Beverley D. Tucker.  
Preacher: The Bishop of Pittsburgh, The Rev. Dr. Austin Pardue.

*Wednesday, April 23rd, 1947:*

- 7:45 a.m.—Holy Communion—St. Mark's Church, Collingswood at Virginia Ave.  
8:30 a.m.—Breakfast—St. Mark's Parish House.

#### **Session I—Trinity Parish House, 316 Adams Street:**

- 9:45 a.m.—"Authority and Freedom in Doctrine"—The Rev. Dr. Randolph Crump Miller, Divinity School of the Pacific, and the Rev. Dr. Charles W. Lowry, Jr., All Saints' Church, Chevy Chase, Maryland.  
12:30 p.m.—Luncheon—Trinity Parish House.

#### **Session II—Trinity Parish House:**

- 2:00 p.m.—"Authority and Freedom in Discipline"—The Bishop of Chicago, The Rt. Rev. Dr. Wallace E. Conkling, and the Bishop of Arizona, The Rt. Rev. Dr. Arthur B. Kinsolving, II.  
6:30 p.m.—Convention Dinner—The Secor Hotel.  
Speaker: Dr. Gordon Keith Chalmers, President, Kenyon College.

*Thursday, April 24th, 1947:*

- 7:45 a.m.—Holy Communion—Trinity Church.  
8:30 a.m.—Breakfast—Trinity Parish House.

#### **Session III—Trinity Parish House:**

- 9:45 a.m.—"Authority and Freedom in Worship"—The Very Rev. Dr. John W. Suter, Dean of Washington Cathedral, and the Rt. Rev. Dr. James P. DeWolfe, Bishop of Long Island.  
12:30 p.m.—Closing Luncheon—St. Mark's Parish House.  
Speaker: The Rev. Theodore P. Ferris, Trinity Church, Boston, Mass.

#### **Registration Blank**

1. I desire to register for attendance at the National Meeting of the Church Congress in Toledo, Ohio, April 22-24, 1947.  
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2. I desire reservations at the following:  
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☐ Convention Dinner, April 23, \$3.50  
☐ Breakfast, April 24 (no charge)  
☐ Closing Luncheon, April 24, \$1.00  
(Tickets may be secured and payment made at registration desk at National Meeting.)
3. ☐ I will make my own room reservation, OR  
I request a reservation to be made for me of a ☐ single room at approximately \$  
☐ I desire accommodations as guest in a private home.

Signed .....

Address .....

PLEASE CLIP AND MAIL TO THE  
Rev. Gordon M. Jones, Jr., 316 Adams Street, Toledo, Ohio

Advance registrations for the National Meeting, room reservations, etc., should be made through the Rev. Gordon M. Jones, 316 Adams Street, Toledo, Ohio.

For any other information, please address the Rev. Ralph D. Read, Executive Secretary, 207 Farmington Avenue, Hartford 5, Connecticut.

Information desks will be maintained at the Secor Hotel and at Trinity Parish House, 316 Adams Street, at all times.

Registrations will be made and tickets for meals secured at the Secor Hotel from 3:00 p.m. to 10:00 p.m. Tuesday, April 22nd. Registrations thereafter should be made and tickets secured at Trinity Parish House.