

The WITNESS

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APRIL 24, 1947



CALIFORNIA ROCKIES
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FOR DR. F. C. GRANT

Articles by Mr. Murray and Dr. Grant

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN

THE DIVINE NEW YORK CITY

Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.

Weekdays: 7:30, 8 (also 9:15 Holy Days and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer. Open daily 7 A.M. to 6 P.M.

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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.

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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

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

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Buffalo, New York

Shelton Square

The Very Rev. Edward R. Welles, M.A., Dean

Sunday Services: 8, 9:30 and 11.
Daily: 12:05 noon—Holy Communion.
Tuesday: 7:30 A.M.—Holy Communion.
Wednesday: 11:00 A.M.—Holy Communion.

ST. LUKE'S CHURCH

Atlanta, Georgia

435 Peachtree Street

The Rev. J. Milton Richardson, Rector

9:00 A.M. Holy Communion.
10:45 A.M. Sunday School.
11:00 A.M. Morning Prayer and Sermon.
6:00 P.M. Young People's Meetings.

THE WITNESS

For Christ and His Church

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APRIL 24, 1947

Vol. XXX

No. 19

Clergy Notes

CARLTON, AINSLEY M., was ordained deacon on March 23rd by Bishop Rhea in Trinity Church, Pocatello, Idaho. He is at present a student at Seabury-Western Seminary. DAVIDSON, GEORGE B., was ordained deacon on March 25th at St. John's Church, Los Angeles, by Bishop Stevens. He is at present a student at Northwestern University.

HUGHES, CHARLES W., rector of St. Alban's, Highland Park, Mich., has been appointed honorary canon of St. Paul's Cathedral, Detroit. Before taking his present position he had served on the cathedral staff for thirteen years.

MAXWELL, WILLIAM F. M. JR., was ordained deacon by Bishop Moore, retired of Dallas, on March 25th at St. Matthew's Cathedral, Dallas. He is at present a student at Seabury-Western.

NELSON, ROBERT B., retired priest of Virginia, died of a heart attack on March 28th at Winchester, Va., where he was rector of Christ Church from 1921 until his retirement in 1946.

RICKETSON, JOHN F., was ordained deacon on April 8 at St. Mark's, Aikin, Md., by Bishop McClelland. He is on the staff of the Cecil County cooperative parish with home at Port Deposit, Md.

SATRANG, PAUL G., was ordained priest on March 25th by Bishop Stevens at St. John's, Los Angeles, where he is curate.

STROUP, SAMUEL B., for thirty-four years rector of the Ascension, Hickory, N. C., died on March 26th.

SUTTON, CHARLES E., was ordained priest on March 23rd by Bishop Washburn at the Ascension, Bogota, N. J., where he is priest in charge.

WATKINS, JOHN K., rector of St. John's, East Mauch Chunk, Pa., is to take up work in Alaska, leaving about June 1. He will probably be stationed at Ketchikan.

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. 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.

Rural and Industrial Problems Faced By Seminarians

The Situations in Both Require Imagination And Determination on Part of Church Leaders

By Fred Harriman

Student at the General Seminary

Philadelphia: — Eighty-two students from nine Episcopal theological seminaries met at the Philadelphia Divinity School, April 11-13, to consider rural problems and industrial relations. The conference opened with a service at which the Rev. E. Frank Salmon, rector of Holy Trinity, told the men that there has been a decided advance in "the social consciousness and social conscience" of the Church in the past 25 years.

The students, the following morning, divided into two meetings, with panels on the two subjects before the conference, with Bishop Horstick of Eau Claire the chairman of the rural panel and the Rev. Cuthbert Simpson, professor at General, the leader of the panel on industry. In the former the Rev. E. Dargan Butt, lecturer on rural work at Seabury-Western, declared that the 57 million persons are rapidly becoming pagans, with the Episcopal Church hardly touching this vast group. He said that a great part of the difficulty is that the Church is sending to rural areas only the very old, the very young, or the misfits, and that the Church must develop and foster rural vocations, with adequate pay for the work.

Prof. J. W. Nicholson of the Bishop Payne Divinity School warned against attempting to translate urban Church life to the country and recommended that a rural church must operate in terms of definite objectives based on a study of the community.

The Rev. Russell S. Hubbard, rector at Bar Harbor, Me., pointed out that there are two major divisions in rural communities: the extensive commercial farming of a highly organized and efficient agricultural industry and the subsistence farming of the poor community. In

the latter, he said, there is a definite relation between soil erosion and soul erosion, with a high rate of immorality and an almost total lack of social consciousness. He declared that less than 17% of rural America has any Church connection, and that much of this was of a doubtful sort. In the more substantial areas the pagan influences of urban areas are a strong factor, but there is a greater sense of community life. He gave many illustrations from his experience in South Dakota and Maine which made the need for missionary work clear and challenging.

The addresses were followed by discussion, with students from rural areas giving additional data and illustrations, to complete the picture of the situation in town and country which offers such a challenge and opportunity. It seemed clear from the panel discussion that the crux of the rural Church problem is to supply the areas with a sufficient number of priest and other professional workers.

Prof. Robert Dentan of the Berkeley Divinity School opened the panel on industry and declared that work to have value in the Christian sense must have purpose. This requires, among other things, not minimum wages to permit maximum profits, but a wage that will permit the highest development of personality for the individual.

The Rev. W. B. Spofford Jr., executive secretary of the CLID, declared that the rise in prices, the disproportionate rise in profits, the impending economic collapse partly due to the removal of price controls, the continued strikes for higher wages which never will catch up with living costs, all point to a socialized, planned economy as the only alternative. Under our conflict economy, he said, collective bargaining, which serves as a temporary stabilizer, continually breaks down because of the increasing power of management. In fact management is so powerful today that many in that group seek to smash unions entirely.

Prof. Joseph F. Fletcher of the Episcopal Theological School spoke of the disappearance of "community" due to de-personalization and the family's loss of many of its traditional functions which require that the Church work in the new situation with new means. Chaplains for industrial firms, he declared, have real possibilities of reviving the prophetic ministry

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through the interpretation of Christian principles to labor, management and government. He declared also that well trained and consecrated laymen could play a vital part in this work, and often could speak more effectively than ordained ministers. He said that the Church must face economic and social problems and be prepared to act progressively.

The final speaker on industry was Prof. A. T. Mollegen of the Virginia Seminary who stated that the crisis facing the country and the world is serious and inevitable. He said that the Christian is obligated to take his stand on every political and social issue and to bear witness to a Christian interpretation.

Following the panels the students held a plenary session on rural work and then one on industry, with summaries first given by the chairmen of the panels. The discussions were characterized by keen interest and enthusiasm, with occasional healthy disagreements. The speakers spoke frankly and faced facts squarely. The general impression one got was of a Church that is providing a completely inadequate ministry in both fields, but of situations that may be corrected with straight thinking, imagination and determination.

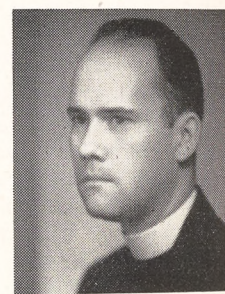
At the close of the conference the students met under the chairmanship of Theodore J. Jones, student at the General Seminary, and voted unanimously to hold a similar inter-seminary conference annually. They voted also that those attending the various Church training schools for women should be invited to participate. A continuation committee was organized, with Henry A. Seaman of Virginia as chairman, William A. Eddy Jr., of General, secretary, and with one representative from each school. A proposal that the conference assist in creating rural missions and in furthering the work of industrial chaplains, particularly by vacation work, was referred to the committee.

Features of the conference were an illustrated lecture on rural work by the Rev. W. F. Allison of the diocese of Newark and an address by Prof. Fletcher on his recent trip to Europe. He declared that there is a definite swing to the left in politics, discernible in England and much more patently discernible on the continent. He stated that the English are quite convinced that free enterprise can never be revived

and they look to America as trying to enjoy an anachronistic luxury while the rest of the world starves. He also stated that, viewed by the laboring classes, the Church is hopelessly allied with the conservative classes and that churches in England have never been so empty. On the continent, he said, the situation is worse, with the Churches, Protestant and Catholic alike, making common cause with every reactionary movement.

He declared that Europe fears America since the people there realize that we have unprecedented power, and they fear that this power cannot be controlled by a country which insists upon unilateral control of a growing stockpile of atom bombs.

The address was received by the students with mixed emotions but



Leaders at the Interseminary Conference included the Rev. Joseph F. Fletcher of the Episcopal Theological School; the Rev. E. Dargan Butt of Seabury Western Seminary; the Rev. Robert Dentan of the Berkeley Divinity School

with stirring interest on the part of all and there were few if any delegates who did not agree that this talk was the high spot of the conference. It pointed up the urgency of the considerations before the men and gave to the deliberations an appropriate worldwide frame of reference.

CONFERENCE ON WORLD RELIEF

New York:—Presiding Bishop Sherrill and Bishop Gilbert of New York, together with a small group of lay men and women, met with the Rev. J. Hutchinson Cockburn, director of the department of reconstruction and interchurch aid of the World Council of Churches on April 15. He set forth the tremendous needs throughout the world, especially in Europe, along the lines set forth in the story found elsewhere in this number by Bishop Larned, written from Geneva.

Among those attending the meeting were Bishop Ludlow of Newark;

the Rev. Horace W. B. Donegan of New York; Dean Arthur Lichtenberger of Newark; the Rev. Roscoe T. Fouse, editor of *THE WITNESS*; the Rev. Henry Darlington of New York; the Rev. Floyd W. Tomkins of Connecticut; the Rev. Randolph Ray of New York; the Rev. Louis W. Pitt of New York; Messrs. John Glenn, E. Townsend Look, Mrs. Kendall Emerson, Mrs. Henry Hill Pierce and Miss Edith M. Denison, all of New York.

LAY GROUP DRAFTS STATEMENT

Bernardsville, N. J.:—A small group of laymen of divers backgrounds, met here March 29-30 at St. Martin's House to consider their function as laymen. They united at the close on a statement which stresses the need for living "a

Christian life positively, boldly and constantly" in all areas of life. Special stress was laid on the importance of Christian education among children and young people. They also endorsed "the proper use by the Church of all modern public relations facilities."

The conference was under the auspices of the Brotherhood of St. Andrew which is holding similar meetings in various parts of the country.

ROBERT F. GIBSON JR. MADE DEAN

Swanee, Tenn.:—The Rev. Robert F. Gibson Jr. is the new dean of the School of Theology of the University of the South. He succeeds the Rev. Fleming James. The Rev. Robert M. Grant will continue as acting dean until Mr. Gibson arrives in July. At present he is liaison officer for the National Council for the Church in Mexico, and prior to that was on the faculty of the Virginia Seminary.

Tremendous Needs of Europe Faced at Conference

American Bishop Tells of Most Significant And Inspiring Experience as Leaders Meet

By J. I. Blair Larned

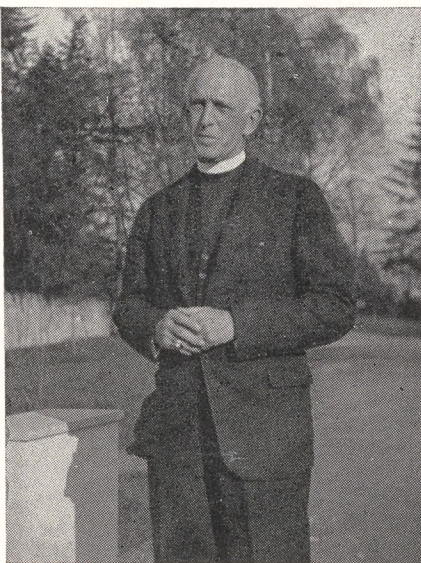
Bishop in Charge of the American Episcopal Churches in Europe

Geneva, Switzerland (air mail):—I have but recently returned from the annual conference of secretaries from the "giving" and "receiving" countries—all vitally concerned with the needs of Europe at the present moment. Organized under the leadership of the department of reconstruction, rehabilitation and interchurch aid, this conference must ever remain an indelible memory to all who were privileged to attend. From the "giving" countries there were those who spoke for Great Britain, Canada, Sweden, Switzerland and the United States. From the "receiving" countries delegates came from Austria, Belgium, Czechoslovakia, Denmark, Finland, France, Germany, Greece, Holland, Hungary, Italy, Norway, Poland and Roumania, to express their heartfelt thanks for the great help they had received, but also to outline the desperate needs they faced in the immediate future. Present, also, were representatives of the YMCA, WYCA, WCSF, the British and Foreign Bible Society, Friends and Brethrens' committees. The heads of the various divisions of our reconstruction department also presented their reports. Throughout six days of morning, afternoon and evening discussions we listened to a moving description of desperate needs, but likewise to the story of world-wide sacrificial effort to meet those needs.

I know that our Church at home is now engaged in the effort to raise the million dollars we have pledged through the Presiding Bishop's Fund. I am sure we shall meet that goal. But when we heard that the budget for Church World Service was twelve million for this year, and that only eight million was in sight it is all too evident that we, and all other participating Churches, must strive to the utmost to surpass our self-appointed objectives. How easily this would be accomplished if only those at home could have listened in at our conference, heard reports of the efforts of the "giving" countries, and the detailing of the

tragic emergency needs of those "receiving" countries who so pathetically await our help!

Think of this little country of Switzerland—a population half the size of that of New York City—contributing its hundreds of thousands of francs to general relief, sending thousands of books in many languages to pastors and institutions, affording continuous hospitality to so many European pastors who are utterly worn out through their many years of suffering and



Bishop Larned, in charge of the Episcopal Churches in Europe, is snapped in the garden of the headquarters of the World Council of Churches in Geneva

deprivation, caring for many other Christian leaders afflicted with tuberculosis. And what of little Denmark, with its three million inhabitants, receiving some help from us, but truly a "giving" country when one understands that for many months they have been feeding and housing over 175,000 displaced persons and refugees at a daily cost of \$100,000. Recall, too, the sacrificial example of our mother Church of England, and that of the non-conformist Churches of the British Isles. In spite of the devas-

tation and ruin that war brought to them; despite the recent floods which have added immeasurably to their already desperate burdens, they will not only not accept relief from us—but rather pledged one million pounds by way of relief to Europe—and have already raised nearly three quarters of that amount.

And then the needs—the desperate emergencies! I know that every possible effort has been made through much admirable publicity to acquaint our people with the real facts. But to hear the appeals from the lips of the representatives from these tragic countries, to look into their faces as they speak, is quite a different matter. We tell you we need three quarter of a million dollars to buy paper pulp, but does that request convey the true picture? Do our people realize that institution after institution has had all books carried away or burned, that thousands of pastors' libraries are gone, that there are no pads upon which pupils in school or college or theological seminary may take notes, that Bibles and catechisms, and hymnals are begged for in millions, that there are no paper bags in which to distribute the food or supplies that we are able to send?

We ask your help for the re-equipment of theological schools, deaconesses' homes, orphanages, colleges, hospitals. But do those at home know that when we speak of "re-equipment" we refer to the most elemental needs such as glass for windows, beds, tables, chairs, cups and plates, sheets and blankets? It breaks one's heart to hear of so many makeshift buildings where thousands of orphan children are sleeping upon straw on the floors; of theological schools where students study and live in buildings without heat—yes with paneless windows, seminaries still functioning in their former underground hiding places, or carrying on behind barbed wire in prisoner-of-war camps.

We plead for the continuance of generous allotments of food and clothing and medical supplies. We rejoice in the knowledge of what the acceptance of the Hoover proposals will mean to Germany. But even that will not begin to cover the needs. We are only now beginning to learn of the frightful severity of these past winter months in Europe. It's one thing to state—and tragically

true—that, because of it, thousands have frozen to death. But it is quite another thing to hear of mothers hurrying to improvised clinics with their babies because, as they sought to change their diapers, they found them frozen to their little bodies, so that the skin came off with them, when they were removed. We seek increased supplies of medicines and vaccines of all kinds not only for present needs but to be prepared for what many fear may be serious epidemics this spring. In countless homes in Europe there has been, during this winter, no heat—and hence no running water. While pipes and toilets are frozen solid and feet of snow still cover the ground there has, so far, been no serious spread of disease—but what will happen when the great spring thaw sets in?

"We place high in our priorities for spiritual reconstruction the vast problem of the refugee and the displaced person. Many of us knew that a department of the World Council was devoting all its energy to this work, and were being nobly assisted in this field by the work of the YMCA and YWCA. But many of us were totally unaware of the fact that there were still some thirteen million men, women and children in camps, or frightfully congested quarters—scattered all over Europe. Imagine the task of the chaplains and the civilian workers who seek to keep up the courage, the morale—yes morals—of such a multitude who see little or no hope ahead, but know that each day presages less food, or even more congested quarters. Among them are vast numbers of highly educated, cultured people—musicians, authors, artists, teachers and trained technicians who would make great contributions to the life of any nation opening its doors to them. Yet so few doors are even ajar, much less open, to these hopeless, helpless folk. UNESCO has recently allotted seventy-five millions to the problem of resettlement of such numbers—many many times this sum will be required. It can only be forthcoming as Christians, the world over, at last decide that such tragedy, such starvation, and moral deterioration just cannot be permitted to continue.

These are some of the more tragic, soul searching pictures which keep coming back to me as I recall those days we spent together. Yet, thank God, other impressions as frequently recur that bring hope and light and vast encouragement.

There was present, first of all, a very high note of courage. In spite of the overwhelming needs and the apparent lack of means with which to meet them—there was never a hint at possible failure for we knew that "with God all things are possible." Dr. Comba, the head of the Waldensian Seminary in Rome, referred to this when—in speaking for all the receiving countries—he sought to express his thanks for what the conference had meant. Said he, "We cannot put into words our gratitude for the blessing of

same smile may day by day light up our faces."

Even more heartening was the example of true Christian brotherhood that was evidenced in the tone of the addresses, the spirit of the devotional hours, the happy and intimate character of the fellowship. Here were gathered together delegates from seventeen European nations, friends and former foes alike; here were representatives from some twenty-five different Protestant and Orthodox communions; yet our morning and eve-



When the Holy Communion was celebrated in the village church in Switzerland, Dr. Cockburn (with Prayer Book) formerly the moderator of the Church of Scotland (Presbyterian) was celebrant, assisted by the Rev. Eugen Gerstenmaier, noted German pastor, the Rev. Alphons Koechlin, French-Swiss, and M. Becker, who was a member of the French underground during the war. Dr. Cockburn is now in the U.S. attending a meeting of the committee of the World Council of Churches at Buck Hill Falls, Pa., which will be reported in THE WITNESS next week. He is also to preach at the Cathedral of St. John the Divine this Sunday evening

these days together. The weight of our burden has lessened as we have heard of the even greater sufferings of others. We have learned, too, so much more of the sacrifices of those who are striving so desperately to help us. We pray for ever deeper humility as we are blessed by their gifts. But many of us have been talking of another impression which, perhaps, above all others we shall never forget. It is that upon the faces of you who day by day are trying so hard to find the gifts with which to meet these heartbreaking needs there seems always evident a smile! You make us ashamed of our complaints, our discouragements. We promise you that henceforth, we shall pray earnestly that the

ning worship, our fellowship, our discussions were carried on in a glorious unity of purpose and rededication to a common task. It mattered not a whit that one morning our service was in German, the next in French, the next Hungarian or Swedish or Finnish. Even the hymn book we used was printed in three or four languages. We united in the Lord's Prayer, each in our own tongue. We moved from place to place at our meals that we might broaden the completeness of our brotherhood. National and sectarian isolationism vanished before the bigness of our challenge. Man's extremity—he it said to our shame—had become God's opportunity to

(Continued on page 18)

EDITORIALS

Eternal Life, Now

DURING this past Easter Season treasurers all over the land, and here and there a clergyman of course, have been basking in the warm reflection of the heaped up offering plates which blessed the cause of the risen Christ on Easter Sunday. Nothing so titillates the pious emotions with a sense of grace than to have a "just cause" abundantly supported by those who regularly place everything else first in their budget and philosophy. Who of us is not guilty of enjoying the unexpected check, the elegant memorial, or other blessings on a good cause by the pillars of respectability? In fact, the tendency is to accept it gleefully as though it were the one heaven-sent opportunity to get something out of a donor who usually padlocks the zippers on his pockets. It is always mollifying to have a "good cause" to melt the resistance, even if Resurrection Day must be pulled into that category.

No one wants to be accused of buying eternal life. Yet the encouragement of this practice of dramatic giving leads the giver into an unadmitted sense of piling up merit by good deeds for good causes for which he expects a reward. Where? Not in this world. He is astute and skillful enough to get ahead in the hottest of commercial and social competition, and of course he would only capitalize a little on the benefits of being known as a benefactor. No, he expects that reward to come to pass when this life "he owns" comes to an end. It is unfortunate that this accepted ritual of a good life has come to be known as philanthropy (derived from the Greek "love for man") for it is striking how often these munificent gifts are devoid of Christian results. That they help is only partly true.

The familiar rich young ruler who asked Jesus about eternal life was more than just a lover of good causes, yet when Jesus' answer came to him he was extremely embarrassed. He hadn't known that eternal life involved a plan and program of sacrifice *now*, and he had great possessions.

"Philanthropists" who are so comfortable in their niceness ought to be disturbed by any group purporting to be the Body of Christ. It is no asset to these troublesome times to have the Christian Church identified with a meritorious stop-gap which Christ himself rejected. The whole truth about eternal life is that it cannot be bought or earned by supporting good causes. It demands that one begin developing *now* an entirely new set of habits regulating the use of "private" property and God's good earth. The eternal life cannot breathe in a vacuum—it exists and thrives in air

which has a God-filled quality of man's duty to man. Call this economic change if you will, but there is no eternal quality of personal life without the accompanying eternal quality of community life.

Community life involves government and daily bread. The people who laud the benevolence of the philanthropist will almost inevitably deplore the philanthropy of a government as being a "hand out." We all know the disrupting effects upon individual and group stability when either the rigors of begging or the easy road to daily bread are the prevailing pattern of livelihood. We believe that this is as true of private philanthropy as it is of government relief. The community of the philanthropist is that of the feudal estate. He is Lord of his domains, large or small, and his benevolence

depends upon his whim and fancy. This is not Christian community, and therefore is subject to change. It is almost impossible to believe that this can be changed without a complete change of structure.

The Risen Christ completed a pattern of eternal life which altered the motives and objectives of a group of men so that they made the Roman Empire tremble. That pattern has not changed. It must impinge upon and change the structure of a Church now diluted by benefactors for good causes, and vitally judge the economy of a people obsessed by the blessings of benevolent corporations.

"QUOTES"

FOR our sin of intolerance which has closed our eyes and our hearts to fine contributions which might have made us all richer and happier, we pray. We have not remembered that a wealth of philosophy and literature could have reached us from India; that song in its loftiest cadence was the gift of Africa; that from China and Japan come the most delicate forms of art; that Europe has its form of organized industry; and America her vigor of youth. In our enthusiasm for the growth of our own little systems we have failed miserably, each one of us, to realize that each culture and each religion might have its own gift for the enrichment of the whole. We have imagined that devotion, sincerity, holiness and humility are the exclusive possessions of our own group. For this our sin of intolerance, Our Father forgive us.

—The World Day of Prayer
for 1947

Our New Editor

HARDLY anyone ever looks at a masthead. However if you glance at ours on page two this week you will find changes. Since we started group-editing in the fall of 1941 the Rev. Frederick C. Grant has been our editor. Week after week he sat at the head of the table and in his genial and able manner directed the discussion on all sorts of topics until, through the exchange of ideas, editorials were evolved. But Dr. Grant's first responsibility is to Union Seminary. There he carries not only the full load of a professor, but is also the chairman of the faculty committee for graduate students. And when you realize that there are over 150 such students now at Union you get some idea of the task Dr. Grant has. These men have to be interviewed; conferences are held with them; their work has to be supervised; their theses must be read. This job got so heavy a year or so ago that Dean Arthur Lichtenberger was made Chairman of the Editorial Board and presided at three of our meetings a month. Then once a month the members met with Editor Grant in his study at the Seminary.

However Dr. Grant's responsibilities at Union have not lightened — quite the reverse. He is therefore compelled to drop many things, including the editorship of *THE WITNESS*. He does so reluctantly and quite as reluctantly do the board of editors and the board of directors of the Church Publishing Association agree that he should. He has demonstrated a remarkable ability in resolving differences of opinion in these days when opinions are clung to tenaciously. And, as our readers well know, Dr. Grant is not only one of the great scholars of our time but is also an able and gifted writer. So we announce his resignation as editor with a great sense of loss. However we take some comfort in being able to announce that he will continue as a Contributing Editor, writing articles from time to time as well as editorials, with special oversight of book reviews.

Also it has been the practice of *THE WITNESS* to rotate membership on the editorial board so that each editor, after serving a period, is not eligible for one year. The idea, of course, is to keep things freshened with new blood. The time came this Spring for Arthur Lichtenberger to drop out. The rest of us did our best to persuade him that, as chairman, the rule did not apply to him. However, believing thoroughly in the rule, he would have none of it. So we have to announce the loss of our chairman as well as our editor. But we do not feel as badly about this since Dean Lichtenberger has promised to return to the board at the end of the year.

You will therefore find at the top of the masthead the name of Roscoe T. Foust. Mr. Foust, the rector of the Church of the Ascension, New York, was elected to the board of editors in 1945 and has been one of our most able and faithful members. He is a man of evangelical fervor and social vision so that readers may be sure that *THE WITNESS* will continue to stand for inclusiveness, liberalism, evangelism and interpretation of the Christian religion in contemporary terms, with a rigorous application of the principles of Christ in our social life.

Mr. Foust also was elected president of the Church Publishing Association, for whom *THE WITNESS* is published, at the annual meeting of the directors on April 9th. He succeeds Mr. Samuel Thorne who retires as president after having served in that capacity since the Association was organized in 1941. The meeting adopted unanimously a resolution of appreciation and gratitude to Mr. Thorne for his many years of loyal and devoted service to the Association.

Other officers elected were Mrs. Henry Hill Pierce as vice-president; Mr. Elliott W. Robbins as treasurer; Mr. Frederic D. H. Gilbert as secretary.

Also an editorial committee was named consisting of Mr. Foust, Dean Lichtenberger, Mrs. Pierce and Mr. Robbins. Among the duties of this committee is the nomination of those to serve on the board of editors. The board, as it appears in the masthead this week, consists of but six men. However there are a number of others, now listed as Contributing Editors, who meet regularly with the editors and who will be, in all likelihood, elected as editors at the May meeting of the directors of the Association.

Finally, in the interest of greater reality, we have made some changes in the list of Contributing Editors by presenting only the names of men and women who are fairly frequent contributors to these pages.

New Books

***Excellent

**Good

*Fair

***Man Does Not Stand Alone*. By A. Cressy Morrison. Revell, \$1.25.

This little book by a prominent scientist was published in *resume* in the *Reader's Digest* last December, and has now been reissued in response to increased demand. Taking for granted the modern scientific view of the world, the author shows

how narrow is the margin on which life is possible—a few degrees more or less of temperature, a few feet more or less of soil on the earth, and the phenomenon we call life would be utterly impossible, at least under the forms we know. The

conclusion is obvious: chance does not seem sufficient to account for this, and so a theistic conclusion is required—Man does not stand alone, but is the creature of God.

—F. C. G.

Christian in the Modern World

by **Frederick C. Grant**

Of the Witness Editorial Board

IN THIS final brilliant chapter of the stirring and genuinely challenging book *Christianity Takes A Stand* Dr. Stringfellow Barr suggests that there is a series of questions to be asked—and some “that we have not been asking.” We are usually inclined to ask the wrong questions, i.e. to ask the last questions in the series before the first ones have been answered, or even asked. The book we have been studying helps to get these questions into their right order. As Dr. Heimann insists, principles must come before applications, and principles are the business of the Church to teach, to expound, to exemplify, to persuade people to accept and live by. Christianity “takes a stand” not by sending delegates to the Peace Conference (as it was proposed a while ago that the Vatican or the World Council of Churches should do) but by making clear to everybody just what the Christian principles are. Then, in the second place, it must make clear that the principles really do apply to relations between nations, between labor and management, between racial groups, between citizens and their government, and not only between the individual soul and God. Hence the Christian has a considerably larger responsibility than we used to assume. One might almost say, “a larger responsibility than other men.” But that is not so. Everyone is responsible—we are all in this mess, up to our necks.

It is true, as Dr. Barr points out, a person may think of his responsibilities simply as those of a man: he must survive, and must provide for his family, and that means, for ninety-nine in every hundred, getting and keeping an adequate job. Or he may think of his responsibilities as those of a citizen, which somewhat modifies his outlook from that of the mere biological or economic individual man. Finally, he may think of his responsibilities as those of a Christian, with still further modification of his outlook. Conceivably, he may take a view, as a Christian, almost diametrically opposed to the view of the biological or economic man: for example, as a Christian he has no right to press

his own advantage, and look out for himself alone, and “let the devil take the hindmost.” But it ought to be added that this theoretical trichotomy is no good, practically. Dr. Barr asserts, quite rightly, that it cannot hold for the Christian: he has to stand up and be counted three times!

It has been the curse of western society for centuries that men have viewed their responsibilities as occupying segregated areas, so that a man could act in one way as a man, another as a citizen (or, in the old days, as a loyal subject), and still another as a Christian. It marked the downfall of Scholasticism, for example, and the failure of the mediaeval unification of human thought, when the proposition got accepted that “what is true in theology and what is true in philosophy (or science) may not agree.” Far later, it marked the capitulation of the Church to Caesar (i.e. to Hitler) when a group of German pastors announced, the year Adolf Hitler came into power, that their business was “to preach the pure Word of God, with no concern for political or economic questions”—which was the business of the secular state. And today, even the biological man cannot be sure of his own survival if he disregards his responsibilities as a citizen: the uncontrolled atomic bomb may put a period to all his hopes and aspirations. Nor can the citizen of one state ignore his responsibilities as member of a nation within the world family of nations—either on the economic level or the political: to do so is to risk total ruin. This really *is*, not in theory but in fact, “One World.”

Nor, finally, can the little individual in his private search for survival or security ignore the vast unveiling of human nature and of divine purpose that Christianity provides. If man is really sinful, then some widespread “breast-beatings” are in order. But more than that: all the way along, and to the very end, “sin that lieth at the door” must be looked out for, and scotched, like a snake in the grass. We are a sinful nation, a sinful race, and no one can say that one particular

proposal of world-order is perfect, and all the rest are worthless. It is not a question merely of war-guilt; we have, all of us, got to watch ourselves a lot more closely than we have done heretofore, and approach these questions in humility and penitence. That does *not* mean that the Christian will retreat before the problems discussed in this book, and say, "I can do nothing; sin is all-powerful; the whole world is in revolt against God, and that situation excuses me from trying to set things right." What it does mean is that Christianity sees things as they really are—and the private man and the citizen had better take this Christian unveiling of human nature, and its accompanying proclamation of divine purpose, in absolute seriousness. Christianity is *here*, in this world, just as really as the atomic bomb is here: and everybody must face up to it.

OF COURSE, it may be argued that the Christian view is not true; men are not really sinful, but only misguided, or ignorant, or a little bit too selfish. (This view of human nature was a good deal more popular twenty-five years ago than it is today.) But for the Christian, the stripping bare of human nature, and the recognition of the drastic nature of God's demands upon us (if we are ever to obey His will, or even to have a peaceful world-order, or attain world-wide economic harmony and security)—this two-fold revelation is central, and controls all his thought on the subject. Not that the Christian is concerned only for some "kingdom of the saints," and will do nothing at all unless he can take over the whole scheme of things. Naturally he will compromise, as Bishop Scarlett said, hoping that his compromise will "give us a push in the direction of the ideal, and not away from it."

What I am trying to say is that the private individual, as "a man," and the citizen are just as much concerned with this unveiling of human nature and of divine purpose as the Christian is, if they would only realize it; and that the duty of the Christian is to live by, exemplify, teach and expound—in season and out of season—this fundamental and indispensable truth about God and man. If he has really caught hold of the truth himself, or rather if it has taken hold of him, there can be no alternative. And in a human society driven schizophrenic by wars, poverty, unemployment, class-hatred, racial and religious antagonisms, he must stand out courageously for sanity and truth. In practice:

(a) The Christian knows that "God has made of one blood all nations of men"—the barriers between nations have got to come down. The kind of trade agreements, for example, that are de-

signed to suffocate and crush one nation in order to benefit another are diabolical; they cannot be tolerated, if we are to have a decent world.

(b) By the same principle, the exclusion or suppression of minorities is simply contrary to the will of God, and we shall never have peace on earth while such conditions survive.

(c) By the same principle, no war-guilty nation should be punished in such a manner or degree as to prevent its eventual admission into the family of peaceful peoples. To do so would be to lapse into savagery, where conquered enemies are starved, blinded, maimed, or chained in dungeons till they die.

(d) By the same principle—and it only states briefly what the whole Bible and the whole Christian revelation take for granted—poverty and unemployment must be abolished. Not merely because unemployment weakens the nation, or jeopardizes the survival-seeking individual, but because it is contrary to the will and purpose of God. This is nothing arbitrary: as St. Augustine wrote long ago, "The will of God is the nature of things"—and we ignore it at our peril.

"Earth might be fair and all her people one"—but see what a mess we have made of it! And it is still God's world: he created it, he has never abandoned it, he sent his own Son into the lists to strive and to save it — or, in equally orthodox language, God himself came, to do something about it. In spite of the sombre view which Christianity insists is the true view of human nature, and the constant warning this gives us to watch out for the sinful motives that continually dog our steps and lead us astray; in spite of all this, the Christian insists that the earth is still "the Lord's, and the fulness thereof, the world and all they that dwell therein"; that God's Kingdom is no mere utopia to be contrived by human skill or established by human effort, but the reign of God himself over his world; that this Kingdom is no mere other-worldly state of bliss, but is to "come" into this realm of time and place, when God's will is "done on earth as it is in heaven." The duty of the Christian in "this present evil world" is not to run away from it, not to find some tiny refuge where he can exist "until this tyranny be overpast," but to stand up manfully and proclaim the truth of things as he has caught sight of it, to live by that truth, to act in accordance with it; as persuasively as he can, as gently as he can, but "having done all, to *stand*," and if necessary to die in his tracks rather than yield.

Christians are still a minority, after all these centuries; but a minority can be heard, can wield an influence far out of proportion to its numbers,

particularly if it is united in its determination, and if it makes sure that it is standing on the right side —“lest we be found fighting against God.” Dr. Barr’s final words ring absolutely true: We cannot “look for any social reconstruction of consequence until those among us who profess Christ rediscover the practical premises that will make Christian action possible. And . . . even then the

results of such action would not be in our hands but in God’s. This fact we must learn to welcome or else we must deny Christ and go it alone. I doubt whether in modern history the choice before us has been clearer.”

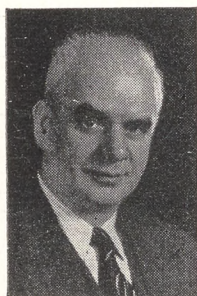
This is the final article in the series based upon the chapters in the book, *Christianity Takes A Stand*. THE WITNESS, 135 Liberty Street, New York 6, N. Y., still has a few copies of the book which may be secured at 30c a copy.

Full Employment

by Philip Murray

President of the Congress of Industrial Organizations

FULL employment of all willing and able workers at a guaranteed annual wage, fortunately for the future of America, is becoming a widely discussed topic. No man of goodwill can fail to



appreciate the contribution that may be made in attainment of this high objective by Churches of every denomination. This is as it should be, because when labor unionism is analyzed down to its philosophical basis, it resolves itself into moral factors which were concretely stated by the Di-

vine Redeemer on many occasions. For it is the function of the labor union to feed the hungry, clothe the naked, shelter the shelterless and implement what are known to Christians as the other corporal works of mercy.

Former Secretary of Labor Francis Perkins is a recognized expert on the question of full employment. As a member of President Roosevelt’s cabinet from the dark days of 1933 onward, she had under observation daily the dire social results of idleness, forced by lack of employment opportunity upon millions of the world’s most efficient producers: the working men and women of America. Mrs. Perkins knows the nuances of depression, and she has made it clear in *Christianity Takes A Stand* that she is by no means impressed with what are commonly referred to as the economic laws considered immutable by careless or malicious people. There are no such things as economic laws. The so-called laws of economics are merely a summary statement of the vicious practices that occur in the market place as men wage the mad struggle for money gain at the expense of all else.

As Mrs. Perkins observes, the Church has a large function in the field of economic life. This statement will, of course, be challenged by persons who incline to the opinion that clergymen and church-going laymen should confine their activities to the four walls of the sacred edifice. That is the viewpoint of those who consider the Church merely a structure of four walls and a roof. They miss or choose to ignore the wider concept of the Church’s function. The Church is not merely a building. It is a body of moral truth, and most assuredly the Church has a duty and authority to speak in matters of morality. This does not mean that the Church must draft economic blueprints or furnish factual data. It does mean that the Church should proclaim the principles by which proper blueprints are made and factual data assembled.

There is ample authority for the Church to proceed. There is authority in the natural law, but there is more than mere authority in the divine law. Labor does not derive its dignity only from the fact that it renders the laborer self-supporting; it derives its dignity mainly from the mandate given man in the second chapter of Genesis where the Creator enjoined him “to keep the garden and dress it.” In other words, man was then and there charged with the high function of carrying on, extending and improving, the work of the first creation. Hence, we were given intelligence, reason, and above all the ability to make decisions.

It is difficult to reconcile these natural and divine laws with the illogic of some persons that full employment of all willing and able workers at a guaranteed annual wage is impractical or impossible of realization. There are actually some who concede the right of a man to a job, but deny his right to an opportunity to obtain the job. Most certainly, commonsense dictates that the oppor-

tunity to carry on the work of creation coexists with the operation itself.

There is only one possible, sound argument against full employment and that is that the world's work is done, that the job is finished, that the work of the first creation has been completed. This argument is so incredible on its face that, of course, we never hear it. For man's work serves two purposes. First, he produces for his own needs and those of his immediate family, and second, he produces and improves for those who are to come after him. The transitory nature of things, even such seemingly indestructible objects as massive steel bridges, makes constant replacement of things necessary. Forced unemployment is, therefore, not only a crime against the existing individual and his dignity; it is a crime against posterity.

THERE has been extensive discussion of the role that government should play in bringing about full employment in the guaranteed annual wage. It has never been the philosophy of the Congress of Industrial Organizations to lean exclusively on the government. We believe that men should do things for themselves out of the powers that have been given to them. We do not, for example, expect or desire the government to represent our unions in collective bargaining. We do expect the government to fulfill its function in the field of collective bargaining through the adoption of wise measures that will preserve to both employers and workers their human rights at the collective bargaining table. We ask only that we be permitted to exercise our rights. We predicate our position in the concept of justice. Therefore we do not ask the government to lay down a mandate making full employment an obligation upon the whole people attended by a penalty for whoever should violate its provisions.

We believe the role of government in the matter of full employment at the guaranteed annual wage resides in its sovereign authority to decree policies with and by the authority vested in it by all of the people. Adoption of this formula would prevent our government from becoming an economic instrument in the hands of those who wield the greater power, or, more succinctly, it would enable our government to redeem itself completely from the economic captivity in which it found itself at the close of the Twenties. It will be recalled that our federal government at that time was unable even to formulate a single policy that could have stayed or even allayed the greatest economic depression that ever blighted our nation's progress.

Let us now look at the practicalities of full em-

ployment at a guaranteed annual wage. There certainly is no shortage of raw materials in the natural storehouses of the earth nor a shortage in the contributions of science and invention. We are not, therefore, faced with either a dearth of raw material or of the human ability to improve and adapt that raw material to the use and benefit of man, the human person. It is merely a problem of bringing the raw material and the ability together in orderly fashion so that the desired result may be obtained.

It is inherent in any proposition that contributions to an enterprise be recognized by an equitable and just division of whatever results from the contributions. Accepting as true that there must be universal equity and justice for moral reasons, let us now consider a more materialistic approach. Economic well-being is determined by two factors: the rate of circulation of money and the rate of circulation of goods. When, in plain everyday language, money does not pass readily from hand to hand, we have economic stagnation. When goods do not pass rapidly from hand to hand, we have similar stagnation. The result in either case is the evil phenomenon we call a recession or depression.

There are reasons why such stagnation occurs and considerable thought must be given to them in considering the matter of full employment at the guaranteed annual wage. It is obvious that if an undue proportion of the community's money is retained in the hands of a few persons, it cannot circulate rapidly, for money represents in our modern complex society the purchasing power that makes possible the rapid circulation of goods from hand to hand. It makes no difference whether the stagnation occurs through unduly high prices or unduly low wages, or decreased production to create scarcity, the impact on the community is precisely the same, and the purchasing power of the people is decreased. In 1933 it had decreased well nigh to the vanishing point.

We do not believe these questions can be resolved by statutory mandate. Various types of totalitarianism have repeatedly tried to resolve them in that fashion and they have invariably failed. We maintain that in the United States these problems can be resolved through collective bargaining between those who contribute their capital and those who contribute their labor. We have had long and fairly successful experience with political democracy in this country. If we can attain the same degree of industrial democracy with strict observance of the rights of all, we will be well on the way to the attainment of the common good.

Unity Commission Will Hold Public Hearings

It Wants Opinions of Church People Before Preparing the Final Statement for Lambeth

Edited by Sara Dill

Washington:—Public hearings on the subject of unity will be held in October by the commission on approaches to unity. This decision was reached at a two day meeting of the commission held here at Washington Cathedral. These hearings will be held before it is determined finally what should be included in a statement of faith and order that is to be presented to the Lambeth Conference in 1948.

Following the meeting last week a letter was sent to the commission on unity of the Presbyterian Church but Bishop Strider, chairman of our commission, did not make the contents of the letter public.

After studying resolutions passed by the last General Convention regarding its instructions, the commission decided that its chief job is to prepare "a statement of faith and order in harmony with the Lambeth Quadrilateral upon which the Protestant Episcopal Church in the U.S.A. is prepared to enter into intercommunion and to proceed toward organic federation with the Presbyterian Church in the U.S.A. or with any other interested Christian bodies."

Therefore, a committee was appointed to prepare a preliminary draft of this statement. Members of this committee will seek the aid of recognized scholars in the Church.

A second committee was created to formulate questions on which the counsel of the Lambeth Conference is desired.

Memorial Service

Massena, N. Y.:—Something new in the way of a Good Friday service was held at St. John's Church here when a memorial service was held for the 111 miners who lost their lives in the mine disaster at Centralia, Illinois. The speaker was Kenneth I. Dailey, teacher of social studies in the local high school who was formerly president of a local of the Aluminum Workers Union (CIO). He declared that it was fitting that such a service should be held on Good Friday. "As Christ died upon the cross the victim of

selfishness, corruption, greed, contempt and base inhumanity, so also died our working brothers during this Lenten season in a dark pit in the earth."

A collection was taken at the service for the widows and orphans of the mine disaster. The rector of St. John's is the Rev. N. B. Godfrey.

Women Ministers

New York:—The Presbytery of New York by a vote of 76-21 voted in favor of admitting women to the ministry of the Presbyterian Church. Presbyteries throughout the country are voting on the proposal, the results of which will be announced at the General Assembly next month.

Parochial Schools

Bellows Falls, Vt.:—The Fellowship of Churches from six Vermont towns voted last week as being opposed "to the use of public funds for the support of private or Church schools, Catholic or Protestant." The Protestant Pastors Union of Birmingham, Ala., took similar action, as did also the Baptist ministers of Mobile, Ala.

Attack Council

Gadsden, Ala.:—The Churchmen's Club of the Church of the Holy Comforter, Episcopal, and the board of stewards of the First Methodist Church here have passed resolutions condemning certain activities of the Federal Council of Churches as being "communistic." They declared that the industrial relations division of the Council campaigns for labor organizations and has actively campaigned for pro-labor legislation on a national scale.

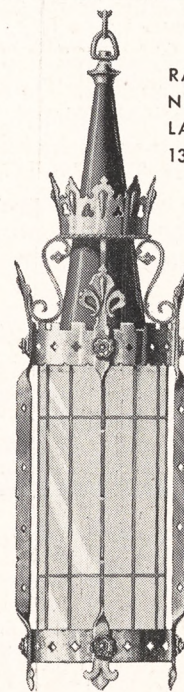
Oppose Truman

New York:—Seventy ministers, all members of the New York East Conference of the Methodist Church, issued a statement here protesting against President Truman's program of aid for Greece and Turkey. Asserting that the Truman proposal means "underwriting monarchy and tyranny in Greece and Turkey," the ministers added that the program would "stimulate Communism."

"If the common people of the

world have to choose between black reaction, monarchical tyranny and Communism, they will choose the latter, even if for a time they are restrained by United States bayonets, guns, and bombs," the statement said.

The statement, sent to members of Congress, declared that the relief program "will make America hated by subject races everywhere for backing monarchy, reaction and imperialism, and will set the pattern for the destruction of the United Nations."



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page thirteen

South India Church

Bombay (wireless to RNS):—Fourteen bishops for the new Church of South India, which will be inaugurated in September, have been appointed by a joint committee which is making final preparations for the union. Some of the nominees were bishops of their previous Churches. The new Church, which will comprise a Christian community of about 1,200,000, unites the four Anglican dioceses of Madras, Travancore, Tinnevelly and Dornakal, the South India provincial synod of the Methodist Church and the South India United Church. The latter body is itself a union of Presbyterian and Congregational Churches. Outside of the Roman Catholic Church, the three groups are the principal Churches in South India. The plan to unite them, which has been in progress for some years, received final approval from all the participating Churches early this year.

Priests' Institutes

Washington: — Priests' Institutes are to be held at Kent School, June 23-27, and at Racine, Wisconsin, September 22-26, sponsored by the

American Church Union. At Kent Dom Gregory Dix of Nashdom Abbey, England, will lecture on baptism and confirmation, and the Rev. Felix L. Cirlot will lecture on "What are bishops and why have them." No announcement is yet ready for the Racine meeting as far as program is concerned. The chairman of the committee is the Rev. Albert J. duBois, rector of St. Agnes', Washington.

Japanese Bishop

New York:—Bishop Timothy Makoto Makita was enthroned as fourth bishop of Tokyo in All Saints' Chapel, St. Paul's University, on April 10. He succeeds Bishop Sasaki who died last year. Bishop Makita was formerly the bishop of North Kwanto.

More Protests

New York:—The Rev. W. Russell Bowie, professor at Union Seminary and formerly rector of Grace Church here, announced on April 10 that a total of 270 clergymen from 32 states had signed the protest against the Truman policy for Greece and Turkey. (WITNESS, April 10). His letter states that "this is at

least two times the reasonable expectation of return on this amount of mailing." Episcopalians to sign the statement, in addition to those listed previously, were Bishop Lane W. Barton of Eastern Oregon; Bishop James M. Stoney of New Mexico and Southwest Texas; the Rev. John Gass, rector of St. Paul's, Troy, N. Y.; the Rev. Fleming James, formerly dean of the Theological School, Sewanee, Tenn.; the Rev. J. Brooke Mosley, social service secretary of the diocese of Washington; the Rev. George L. Paine of Boston; the Rev. Leonard F. Thornton of Kirkwood, Mo. and the Rev. W. Carroll Brooke of Staunton, Va. The statement appeared in full in THE WITNESS of April 10.

Clergy Protest

Durham, N. H.:—Thirty-two New Hampshire clergymen, educators, and civic leaders issued a statement here protesting Secretary of Labor Schwollenbach's "call to illegalize the Communist Party in America" and President Truman's order aimed at weeding out "subversive" federal employees. The statement declared "these actions seem to indicate the assumption that majorities have the

"Apt and Meet for Their Learning and Godly Conversation"

These words from the Ordination Service put mildly enough the requirements for spiritual leadership of the Church today.

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right to stamp out minorities, in contradiction to the rights inherent in democracy. Just as we rightly insist that European countries allow minority parties to exist and express themselves, we must allow the same rights in the United States."

Signing the statement as "representing no organized group," the 32 called attention to these actions in Washington, D.C. as "attacks on civil liberties. The logical result of such actions developed into a national policy would easily lead to a one-party dictatorship."

Debt Is Cleared

Seattle:—Within 15 months St. Mark's Cathedral here has raised \$210,000 to pay the mortgage on the church building and to buy a deanery. A large congregation gathered for the impressive service, when the mortgage was burned, the church consecrated and a large class confirmed.

St. Mark's has had its ups and downs. The mortgage company was compelled to foreclose and a remnant of the congregation met in St. Barnabas' Chapel, hoping that some day the Cathedral doors would again be open. Then during the war the army took over the building for a

short period for a training school. The Rt. Rev. S. Arthur Huston, Bishop of Olympia, later received permission from the Mercantile-Commerce Bank and Trust Company of St. Louis, Mo., holders of the mortgage, to reopen the Cathedral for services, rent free for one year, making an effort to liquidate the indebtedness within that time. The Bishop acted as rector and just at the close of the year's period, secured the Rev. Richard S. Watson to be dean. Under Dean Watson's leadership the Cathedral is now free from debt and is already becoming a moving force in the community.

Niemoeller Called Saint

Los Angeles:—The Rev. James W. Fifield Jr., who is the director of the organization called "Spiritual Mobilization," which has been charged widely with being a fascist organization, stated last week that he regards Martin Niemoeller "as a near-martyr and full saint."

He declared that "Niemoeller is an inspiring example of resistance against stateism, communism and all anti-God philosophies."

He also revealed that he entertained Niemoeller at his home when

the German pastor visited Los Angeles recently.

Ecumenical Service

New York:—Bishop Gilbert of New York has announced a special ecumenical service at the Cathedral of St. John the Divine for next Sunday evening. He has invited all clergy of the city of New York to attend and to take their places in the procession "vested according to

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* * *

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their own pulpit custom." The principal speaker will be the Rev. J. Hutchinson Cockburn, formerly moderator of the Church of Scotland, (Presbyterian) and now director of the department of reconstruction and interchurch aid of the World Council of Churches.

Training School

Danville, Ind.:—The Auxiliary of the diocese of Indianapolis held the first training school in the 64 years of its existence here April 8-10, under the leadership of Bishop Kirchhoffer. Lectures were given by Mrs. W. H. Whinfield of Sheboygan, Wis., Miss Avis Harvey of the national Auxiliary staff, the Rev. S. T. Harbach of Dayton, Ohio, and the Rev. L. C. Walcott of Danville. A total of 65 women were present.

Seek Independence

Bombay:—The Bombay diocese of the Church of England is preparing to become financially self-supporting when grants from the British government are abolished under the impending new independent government in India, it was announced here by Bishop Richard Dyke Acland of Bombay. The bish-



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op made the statement as he left for England prior to retiring from the bishopric under the 65-year age limit.

Intercommunion

London (wireless to RNS):—Church of England and Free Church leaders are shortly to begin a new series of conferences at Lambeth Palace to discuss full intercommunion. They follow an appeal by the Archbishop of Canterbury in which he said that the time has come for free exchange of ministers and ministries between Anglican and other Protestant Churches in Britain. A preliminary meeting of Methodists, Presbyterians and Anglicans has already taken place at the invitation of the Archbishop.

Bishop Creighton

Detroit:—Bishop and Mrs. Frank W. Creighton are spending a few weeks in the east. Bishop Creighton recently suffered a slight heart attack but is gaining steadily. It is expected that he will take up a somewhat limited work upon his return to the diocese of Michigan the first of May.

Meanwhile Bishop Herman R. Page of Northern Michigan and Bishop Lewis B. Whittemore of

Western Michigan have been assisting in the diocese with confirmations.

Seabury House

New York:—Bishop John T. Dallas of New Hampshire, on behalf of the diocese, has sent Presiding Bishop Sherrill a gift of \$1,000 to go toward the purchase of Seabury House. The house is at Greenwich, Conn., and is to be the residence of the Presiding Bishop and also a hostel for missionaries and other guests. The New Hampshire gift is a memorial to the late Bishop William Woodruff Niles who was the bishop of New Hampshire from 1870 to 1914.

World Religions

New Delhi, India (wireless to RNS):—The fifth annual conference of the Federation of World Religions was opened here by Mrs. Sarojini Naidu, president of the Asian Relations Conference.

"There is a prophecy in the Bible," she said, "that there shall be a great gathering of the nations of the East which will mark the beginning of a new era. It is a happy coincidence that a meeting of exponents of world religion is being held as the Asian Conference con-

venes."

Discussing various faiths, Mrs. Naidu regretted that "people today have discarded the essential truth contained in their religion."

She said religion is being criticized not because there is something wrong with it, but because wrong things are being done in its name.

Hinduism, Mrs. Naidu asserted, still remains the convenient religion of a race, but its basic teachings have been forgotten.

She said, "Islam, which brought us democracy and which broke down all barriers of class and sect, needs



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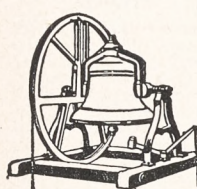
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to be revived, reviewed and regenerated because Musselmén today have turned away from the essential truth preached by their religion."

She also criticized the Sikns for allegedly having departed from the teachings of their faith.

Rose Elected Dean

New York:—Dean Lawrence Rose of the Berkeley Divinity School, New Haven, has been elected dean of the General Seminary and will take office on August 1. He will succeed Dean Hughell E. W. Fosbrooke, who has been dean for thirty years.

Dean Rose is forty-six, has been a missionary to Japan, and was on the faculty of Bexley Hall, Gambier, Ohio, before becoming dean of Berkeley in 1942.

Tremendous Needs—

(Continued from page 6)

re-unite us in service to his suffering children.

The high point of the conference was reached on Sunday morning when we walked down from our hill top to the near by village to join in worship in the Swiss Church. Dr. Koechlin preached the sermon. The service consisted of a celebration of the Lord's Supper according to the rite of the Scotch Presbyterian Church. Dr. Cockburn, former moderator of that Church, was the celebrant. Assisting him were Dr. Gerstenmaier, the famous German pastor who is the only survivor of the fifteen who attempted to kill Hitler by placing a bomb in his briefcase, and Mr. Becker, a French layman who had rendered gallant service in the underground resistance movement throughout the war. As these representatives of countries which during the war had either been neutral, friend or foe, stood together behind the simple altar table and shared in the distribution of the bread and the wine not one present but must have thanked God for the spirit of Christian unity that there prevailed and which the spirit of Christ alone could have brought to pass. National and ecclesiastical barriers melted away as one by one every delegate present filed reverently forward to partake of that feast of fellowship and love. We were indeed upon the mount with Jesus. We were experiencing, anew, the truth of our common Lord's words when he said: "I, if I be lifted up, will draw all men unto me."

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

MR. FRANK W. HAWTHORNE
Student at the University of Michigan

Considering that a so-called "social consciousness" is plainly non-existent in the private and parochial lives of many Episcopalians your article in the March 27 WITNESS should satisfy the needs in part for potent stimulation of inanimate Churchmen.

The North Carolina Episcopal College Students Conference is to be praised for their healthy resolution. It is significant that action is being taken by the Church's young men and women, for when we see the adult "Christians" of today discriminate against their fellow men both inside and outside the Church we realize that there are blows to strike. The Rev. Mr. Hughes presents the situation admirably. Episcopalianism in the parish, for example, is now largely morally ineffectual. It must stop concerning itself with the personalities of ushers for the 11:00 service, the soggy topics of Women's Guild luncheon meetings, the meaningless discussions over whether St. Paul meant this or that when he wrote some obscure passage, the one-hour-on-Sunday concept of religion rather than the twenty-four-every-day-concept. The Rev. F. H. Smythe in his book "Discerning the Lord's Body" expressively labels our inherited socially ineffectual religious attitudes in which the Church is the vehicle for the soul's ride from this imperfect earth to an enchantingly dreamlike heaven as "extricationism." Our failure is in recognizing the truth of the words of our Lord who said, "Thou shalt love thy neighbor as thyself."

Cheers for your magazine's forthright policy of being more than a weary voice of tradition, for calling for, if I may use the term, Christian revolution.

* * *

MARTIN SCHLESINGER
Layman of Jamaica, N. Y.

Bishop Sterrett (WITNESS, Feb. 27) asserts a warm regard for the editors while at the same time commending the Christianity of those in strategic positions whose outlook, social and economic, is directly at odds with what is considered creative Christian thought today. In the early pre-war days the Christian groups who saw the portent of the use of fascism were dubbed subversive and atheistic. It was only when the shooting was over that the public learned that our most powerful industrialists had found it profitable to deal with the German industrialists up to the very eve of Pearl Harbor.

There may be wide agreement that much of the tragic past might have been averted had there been a fuller acceptance of religion as a criterion for action. The trouble is that there is a marked aversion to consider that phase of religion that has always served so well in lending respectability to the phonies. I am referring to the religion that lays all the stress on "reward in the hereafter." A religion, on the other hand, that places emphasis on "love God and thy neighbor" could not so easily be perverted, though it would be naive to assume that the powerful of

this world would cease bending it to their purpose.

We know that vigorous campaigns were carried on, while men were fighting overseas, to break down the forty hour week in their absence. We know that industrial leaders saw no necessity for improving working conditions on the mass production belt when recourse to the threat of armed force is available.

And now we learn that a representative of the group that advocated restrictive legislation, together with a representative of a group that negotiated with the German banks that financed Hitler, have been appointed to the board of one of our largest seminaries. During the years when I was in close contact with a neighborhood Episcopal Church I was fortunate to meet a number of young clergymen who inspired me with the breadth of their social vision. And I marvelled at the soundness of American institutions that, in spite of the pernicious influence of big business, respected the seminaries where these men got their training and vision. We can only hope that this is not going to change.


We need men, like those who manage the affairs of the Church League for Industrial Democracy, who seek to bring religion abreast of the times; who will demonstrate a program that will make religion a significant factor in the affairs of our nation; who will have the courage to speak, in the name of the Church, for the common man.

We need too THE WITNESS, with editors free to express their minds fearlessly in the American tradition, without being made to feel hedged in—particularly by the very men who have such high regard for them. That is what hurts most.

* * *

MRS. DAVID SUMMEY
Churchwoman of New York City

I hope very much that the articles appearing in the chapters in *Christianity Takes A Stand* will be published in book form. It seems to me really important.



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