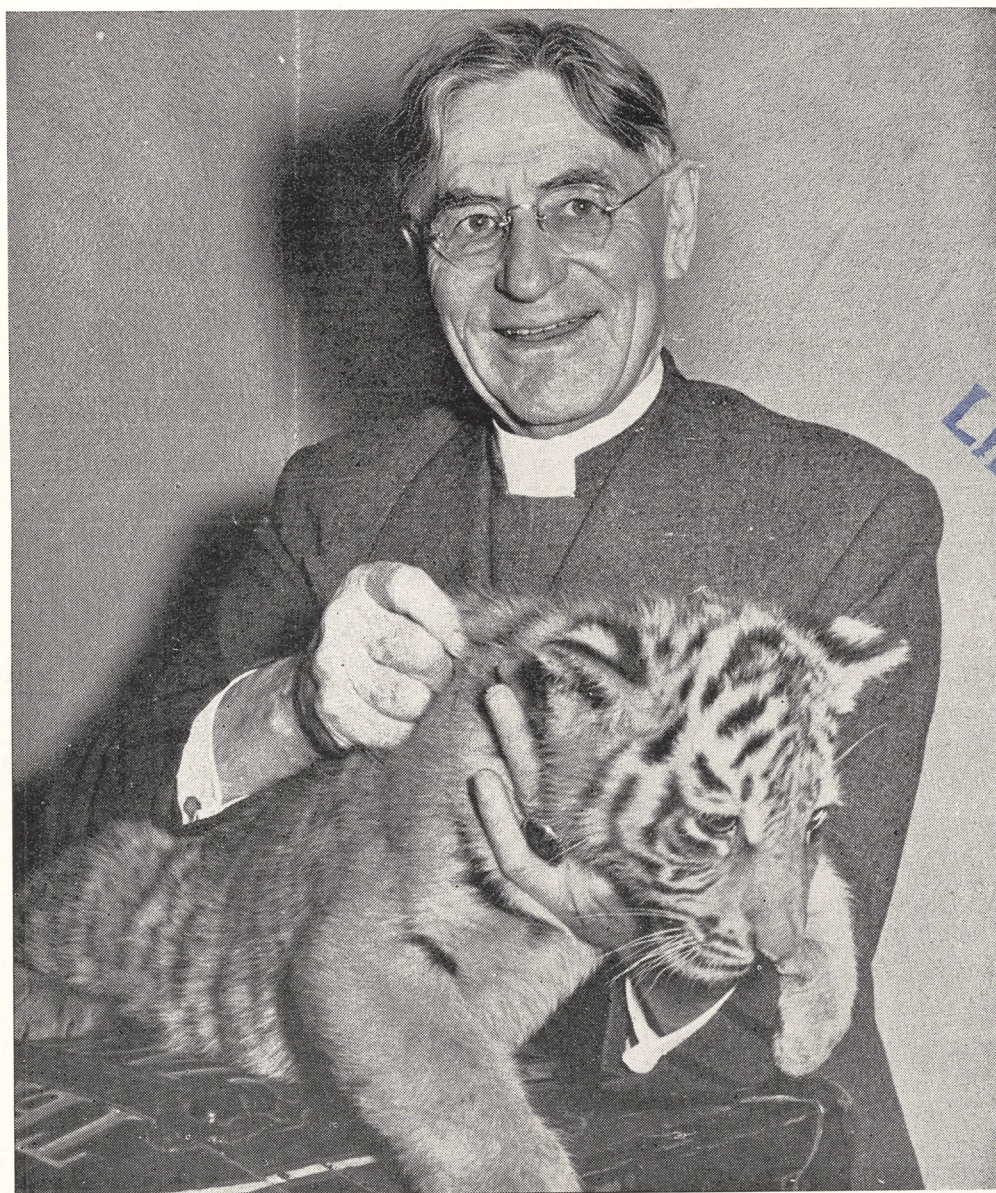


The WITNESS

10¢
A COPY

MAY 22, 1947



BISHOP B. T. KEMERER
CAUGHT IN OFF-MOMENT
WITH HIS TIGER FRIEND

Notes on a Visit to Germany

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. Paul 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.
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 all day and all night.

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

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

THE WITNESS

For Christ and His Church

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MAY 22, 1947

Vol. XXX

No. 23

Clergy Notes

APPLETON, ROBERT F., curate at St. Peter's, New York, has been appointed to the district of Hankow, China, effective this fall.

DOWNER, W. C., formerly on the staff of the Chicago City Mission is now assistant at the Ascension, Chicago.

LLOYD, JOHN J., student at Virginia Seminary, has been appointed for work with young people in the diocese of Kyoto, Japan. He was born in Japan and lived there for fifteen years.

LOCKE, PHILIP D., has been transferred from his present work in the Dominican Republic to Haiti where his chief responsibility will be to work with students at the seminary in Port-au-Prince.

MAYNARD, MALCOLM, dean of All Saints' Cathedral, Milwaukee, has been appointed chaplain of the western province of the Community of St. Mary.

MERRITT, RICHARD A., assistant at St. John's, Williamstown, Mass., has been appointed to work among students in Japan.

POYNER, WILMER S., who resigned as rector of St. John's, Florence, S. C. last summer has returned to the diocese to take charge of Christ Church, Mullins, S. C.

RICHARDS, E. D., graduate student at Yale Divinity School, has been appointed to teach at Central Theological School, Tokyo, Japan.

TOWNSEND, JOHN H., who has spent his entire ministry in Cuba, is to go to Costa Rica to have charge of Spanish-speaking work.

WILLIAMS, THOMAS J., formerly in charge of St. Augustine's, New York, becomes rector of the Holy Comforter, Poughkeepsie, N. Y. on June 1.

WOOD, HUBERT S., JR., was ordained deacon on April 19th by Bishop DeWolfe at the cathedral, Garden City, Long Island. He is completing his studies at the General Seminary.

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
Summer Services
Sunday: 8:30 and 11:00
Week Days: Holy Communion Wednesday and Holy Days, 12:00 noon.
Intercessions Thursday and Friday, 12:10.
The Cathedral is open daily for prayer.

ST. PAUL'S CHURCH
Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkov, D.D., Rector
Sundays: 8 A.M., Holy Communion; 11 A.M., Church School; 11 A.M., Morning Prayer and Sermon.
Wednesdays: 10 A.M., Holy Communion; 10:45, Rector's Study Class.

GRACE CHURCH
Corner Church and Davis Streets
ELMIRA, N. Y.
Rev. Frederick T. Henstridge, Rector
Sundays: 8 and 11 A.M.; 4:30 P.M.
Daily: Tuesday and Thursday, 7:30 A.M. Wednesday, Friday, Saturday and Holy Days, 9:30 A.M.
Other Services Announced

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton Randolph Williams
7:30 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
6 P.M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion, 10 A.M.

CHRIST CHURCH, BALTIMORE
St. Paul and Chase Streets
Rev. H. Fairfield Butt, III, Rector
8:00 A.M. Holy Communion
9:30 A.M. Radio Broadcast—WCBM
10:00 A.M. Bible Class
11:00 A.M. Sunday School
11:00 A.M. Morning Service and Sermon
Thursday, 10:30 A.M. Holy Communion.

CHRIST CHURCH IN PHILADELPHIA
Second Street above Market
Cathedral of Democracy
Founded 1695
Rev. E. Felix Kloman, S.T.D., Rector
Rev. Peter M. Sturtevant, Associate Rector
Sunday Services: 9:30 and 11 A.M.
Church School: 10:00 A.M.
Weekdays: Wed. noon and 12:30.
Saints' Days: 12 noon.
This Church is Open Every Day

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

The Political Aims of Catholics Hit By Methodists

Council of Bishops Say They Are a Threat To Religious Liberty Throughout the World

By Rita Rubin

Riverside, Calif.:—The Council of Bishops of the Methodist Church meeting here accused the Roman Catholic Church of political activities in the United States and throughout the world which amount to bigotry and a denial of religious liberty.

The accusation was in the form of a report which was adopted by the forty bishops attending the council meeting. Following is the text of the declaration:

"We are aware of the denials of religious liberty in many countries where Government, at the insistence of the Roman Catholic hierarchy, has passed legislation seriously limiting the freedom of other religious bodies.

"We refer particularly to the Argentine, where law now requires the teaching of the Roman Catholic religion even in the schools of Protestant churches.

"The situation in Italy and Spain denies to Protestants religious freedom which Protestants in the United States desire the Roman Catholics to enjoy.

"These denials of religious liberty are made at the very moment that protestations of belief in democracy are made by the Roman Catholic hierarchy in the United States and demands for the public support of parochial enunciation are advocated as a contribution to the morality essential to freedom.

"We stand for religious freedom everywhere and believe the Roman Catholic Church should cease to misinform the American people by affirmations of loyalty to democratic ideals when deliberately denying religious freedom wherever it has power to do so.

"A simple rule might guide all of us as we face the issue of religious liberty, and that is to do unto others as we would be done by.

"The recent decision of the Supreme Court, affirming the constitutionality of state legislation providing public funds for the transportation of children to parochial schools is, in our estimation, a departure from the American principles of the separation of Church and state and carries with it a serious threat to our public educational system which is the bulwark of democracy.

"We rejoice in the liberty this nation grants churches to maintain schools if they so desire, but we hold that the support from public funds of sectarian education is fraught with danger and must be resisted and ended. We shall resist all attempts of the Roman Catholic hierarchy to secure public support for such schools and other religious enterprises on the ground of the separation of the Church and state because we believe that such action will create a reaction here as it has elsewhere, which may limit religious freedom.

"We call for the end of the anomalous situation in which the President of the United States maintains a personal representative to the Pope without the consent of the representatives of the people and in violation of what an overwhelming majority of the American people believe to be an American principle.

"Are our Roman Catholic brothers, with whom we desire the friendliest of relations and for whom we demand the same religious liberties we insist upon for ourselves, to push their demands so far that we must in self-defense take steps that will protect our liberties and those of our children?

"We wish the fullest of cooperation and offer it gladly as Christian brothers. But we can no longer tolerate bigotry and discrimination in Roman Catholic controlled lands,

particularly in view of the Roman Catholic ability to act as one and to stand for religious liberty and brotherly cooperation if it so desires."

THE PICTURE ON THE COVER

Minneapolis:—When Bishop Benjamin T. Kemerer, suffragan of Minnesota, attended a Shriner's circus recently he was fascinated by a tiger. The picture on the cover is the result.

HORACE DONEGAN IS ELECTED BISHOP

New York:—There was a flurry of excitement at the convention of the diocese of New York on May 13 but it worked out as planned by the 25 men who, a week before, issued a statement urging the election as suffragan of the Rev. Horace W. B. Donegan of St. James' Church (WITNESS, May 15). With 240 clerical and 153 lay votes cast, 121 clerical and 77 lay votes were needed to elect. Mr. Donegan on the first ballot received 184 clerical and 123½ lay votes, with scattered votes for the Rev. Louis W. Pitt, the Rev. Ross Greer, Dean Claude Sprouse of Kansas City, and the Rev. Richard Beaty.

The excitement was caused by the resentment of some that men "meeting in smoke-filled rooms" should presume to make a deal and tell them what to do. It was expressed most forcefully by the Rev. Wendell W. Phillips of Rye, N. Y. who nominated Mr. Pitt as a "liberal, evangelical churchman" and asked whether it was necessary for a man to be a "middle-of-the-roader" who never commits himself to have a chance to be elected a bishop in the diocese. Mr. Pitt, immediately stated that he stood by his earlier decision not to be a candidate, in the interest of unity in the diocese. Later however the Rev. Sydney A. Temple Jr., again placed Pitt's name before the convention, stating that pre-convention caucuses were "disgusting" and that "rotten politics and newspaper nominations have no place in

the election of a bishop." Pitt however declined to run.

When it was all over Bishop Gilbert welcomed his new assistant to the platform, assuring the delegates that they would "work in complete harmony," with Donegan responding that it would be the greatest privilege to work with Bishop Gilbert. Then, after Bishop Gilbert had said that under tension sometimes "feelings get the best of our judgments," the convention turned to other business.

A retirement allowance of \$6,000 a year was voted to Bishop Manning; a salary of \$25,000 plus allowances was voted Bishop Gilbert and a salary of \$12,000 and allowances to the newly elected suffragan. In all the sum of \$59,700 was voted for the support of the episcopate. The sum of \$23,400 was voted for the diocesan fund and \$54,000 to the missionary and extension society.

Bishop Gilbert in his address, the first before a convention as a diocesan bishop, stressed the need for expanding missionary work and stated that the new suffragan would "make his headquarters at some accessible point in the northern part of the diocese" the better to strengthen and encourage the assisted parishes and missions. He also spoke of the need for strengthening the work in the rapidly growing colored communities and of the need for "moving in upon some of the new housing developments which lie beyond the reach of our existing parishes and missions."

He spoke of the "difficult and uncertain days ahead" and added that "we may be sure that God means to have his way with this sorely troubled world of ours; but much is going to depend upon you and me, upon our response to the needs and claims of his Church, yes, and upon our measure of faith, our own sure vision and our willingness to stand together and work together in mutual good will and confidence."

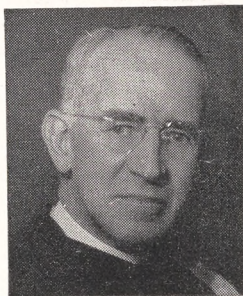
There was mild dissent to the granting of a retirement allowance of \$6000 to Bishop Manning. The Rev. John B. Langstaff of the Bronx stated that he appreciated the work Bishop Manning had done but that he also knew many men with families in the diocese who are in need. Bishop Gilbert however urged the delegates to defeat Mr. Langstaff's motion to strike from the committee's recommendation the allowance, which was done with an overwhelming vote.

URGES RELIGION IN SCHOOLS

Grand Rapids, Mich.:—A series of elective courses in religion and ethics can and should be incorporated into America's public school system, declared Dean H. Ralph Higgins of St. Mark's Cathedral here, at a special meeting of citizens to consider the matter.

"It is a pure myth that the American tradition of separation of church and states makes 'non-sectarian' synonymous with 'non-religious,'" he asserted. "The founding fathers never intended to kick religion out of the educational experience of American youth."

Speaking before an audience that included many specially invited public school teachers, Dean Higgins charged the omission of religious training in public schools with having produced an ethical



CHURCHMEN IN THE NEWS: Bishop Gilbert delivers first address as diocesan to convention of New York; the Rev. Rollin Fairbanks leads conference on ministry at Harvard; the Rev. Theodore P. Ferris is a headliner at the convention of Albany

"infantilism" in American youth. He pointed to the chasm between technical "progress" and moral and ethical lag and declared "our educational failure is so profound because education and religion have been almost total strangers.

"There is little hope for the future unless religion and ethics can be integrated into popular education," he asserted, claiming such a proposal would not violate the policy of Church-state separation.

BISHOP TO VISIT LIBERIA

New York:—Bishop Elwood Haines of Iowa is to represent the National Council at the centennial celebration of the founding of the Republic of Liberia which is to be observed in July. Formerly a missionary in Liberia, he will fly there early in July and will be gone several weeks. In addition to mak-

ing several addresses, Bishop Harris has arranged for him to see a great deal of the work of the Church, not only in the Monrovia area but also at Bromley, Cape Mount and Cape Palmas. He will report on his trip at the September meeting of the National Council.

JAPANESE SYNOD MEETS

Nara, Japan:—After six years of surveillance by nationalistic officials and virtual suppression, the Japanese Episcopal Church resumed its triennial General Synods here May 6-9 at Christ Church. In addition to the Japanese bishops, headed by the Primate, Bishop Todomu Sugai of South Tokyo, the synod was attended by the Archbishop of New Zealand, the Rt. Rev. Campbell W. West-Watson.

The Church in Japan is patterned after the American Church, with a House of Bishops and a House of Deputies, clergy and laymen, with legislation requiring the concurrence of both houses.

EASTON STRESSES EDUCATION

Elkton, Md.:—Determination to cope with problems of religious education was stressed at the convention of Easton, meeting here at Trinity Church, May 6th. Bishop McClelland in his address stated that the schools in the diocese have "passed the low water mark." Prof. William V. Dennis of State College, Pa., at the dinner session, told the delegates that the Episcopal Church is 85% urban and urged evangelization of rural areas. He recently completed a survey of the dioceses which revealed that of a total population of 195,000, 145,000 are unchurched.

Church of Nearly 2000 Members Admitted as a Parish

The Story of Christ Church in Diocese Of Michigan Centers Around Francis Creamer

By John G. Fort

Detroit:—A routine motion at the last convention of Michigan to accept the report of the committee on admission of new parishes was supported and passed. There was no discussion and the entire matter took about twenty seconds. Each of those seconds had behind it a year of work and the parish which had asked for admission to the Diocese was Christ Church, Grosse Pointe, which numbers eighteen hundred communicants; had paid in 1946 the largest amount of any parish in the diocese in its apportionment and had contributed the second largest amount to the Rehabilitation and Advance Fund.

Not only had it had this record of diocesan giving but in the arrangements for its independent existence the rector, wardens and vestry with the solid backing of the congregation, had waived any claim, technical or moral, to a half million dollar endowment fund and a church filled with costly memorials most of which had been given by members of families of the new parish which was now asking for its own status.

Behind all this is the century of history of Christ Church, Detroit, founded in 1845 but the story of the new parish of Christ Church, Grosse Pointe, largely revolves about one man. The Rev. Francis Bunnel Creamer interrupted his college career to serve as a Major in artillery in world war one. He graduated from Trinity College and then Berkeley Divinity School. For two years he was in charge of St. John's, Huntington, Penna. In 1926, when Francis Creamer was twenty-eight years old, the Rev. William M. Maxon who for thirty-five years was rector of Christ Church, invited him to become his curate.

The first task assigned him was to see what he could do about a Sunday School for the children of some of the parishioners of that fashionable old church who had now moved to the suburbs. In basements and attic playrooms the classes were organized. Then a Presbyterian church rented space where an even-

song service was held. More of the parishioners and then some of the vestry moved to the same neighborhood. Plans for a church were drawn. Money was raised and a beautiful English gothic chapel was built.

Dr. Maxon resigned and the young curate who had built the church, but who had also been a leader of the social service work



The Rev. Francis Creamer who makes things hum at Grosse Pointe

that had grown up at the old parish, was asked to become rector. Now rector, wardens and most of the vestry had their headquarters at the chapel and the parish business was centered there. The old church was carried on with its social service department, gymnasium and neighborhood clubs with the congregation at the chapel meeting the deficit.

More changes came to down town Detroit so there was a feeling that the old Christ Church could again meet its own needs and the chapel, if an independent parish, could again look for a strategic location for further church extension. Again Francis Creamer was the one who

tactfully and generously steered the negotiations. The old Church retains its parish status with its buildings and endowment intact and the new parish carries on vigorously, raising a budget of over fifty thousand dollars in less than three weeks.

Mr. Creamer has also been a leader in diocesan and civic affairs. Three times he has been either Deputy or alternate to the General Convention, he has served on the diocesan finance department, been chairman of the standing committee and member of the executive council. He was chairman of the British War Relief and last July was awarded the king's medal of the Order of the British Empire for work in this connection. He was also a leader in the French War Relief and the first chairman of the Russian War Relief in Detroit.

CHURCH PARTIES ARE HIT

Indianapolis:—Bishop Kirchhofer of Indianapolis, in his convention address, deplors the "stress and strain of Church parties" and declared that both Anglo-Catholics and Evangelicals were doing the Church a disservice by placing party ahead of the corporate life of the whole Church.

MISSIONARIES ARE APPOINTED

New York:—Miss Mary Edith Collett is to go to Liberia this summer for work at Julia C. Emery House at Bomley, Liberia. Miss Collett is the daughter of Mrs. Edith Collett and the late Rev. Charles H. Collett who was on the staff of the National Council and later rector of the Church of Christ and St. Michael, Philadelphia. She is a graduate of Simmons College and for the past two years has studied at St. Margaret's House, Berkeley, California.

REGISTER CONVICTIONS FOR FREEDOM

Stamford, Conn.:—Due to the recent ousting of six physicians from Roman Catholic hospitals in Connecticut because they openly supported the Alsop Bill for maternal health protection, the Ministers Association here at their last meeting took action in three ways. They sent a strong letter of protest to the Roman Catholic superintendent of hospitals of the Hartford diocese, which denounced the ap-

parent distinction he had made between holding medical views and speaking about them publicly. This stand, the ministers contended, was a direct violation of a doctor's freedom of speech and is contrary to the American way of life.

The group also sent a letter of commendation to the local physician in Stamford who had been told to shut up or get off the staff. The physician publicly announced his resignation from St. Joseph's Hospital and stated his decision to speak as his conscience directed. In his stand the Stamford Medical Association gave him full support.

A third communication was sent to the legislative committees in Hartford which were considering the Alsop Bill to allow physicians to prescribe and disseminate information on contraceptives, when the health of mothers would be endangered.

The six physicians expelled from three hospitals in the state were all members of a committee of one hundred doctors who had initiated and supported the Alsop Bill as a medical measure for the welfare of the people of Connecticut.

The Rev. Stanley Hemsley and the Rev. Charles Havens were Episcopalians among the 19 signers of these statements.

ADELAIDE CASE HEADS SCHOOL

Atlanta, Ga.:—Prof. Adelaide Case of Episcopal Theological School headed a diocesan Church School Institute here May 14-15, with the Rev. Matthew M. Warren of All Saints', here, also giving courses. The opening address was given by Bishop Walker. There were exhibits of handicraft, visual aids, and books.

SOCIAL ACTION GROUP

Stamford, Conn.:—At their regular monthly meeting St. John's Auxiliary unanimously adopted a resolution urging passage of the Alsop Bill allowing to all dissemination of birth control information by physicians. The bill is now being debated in the state legislature. The group is composed of more than 200 women. Telegrams were sent to state legislators from this area to inform them of the action and to urge their support of the bill.

At this meeting the women heard an address by the Rev. Leland B. Henry, secretary of the commission on social relations of the diocese of

New York. He described five fields of social action in which the Church should make itself vocal. He called them "work with social agencies," industrial relations, race relations, the area of political legislation for higher standards of living for all people, and "world responsibility," which he divided into two parts—overseas relief through CWS, and Christian world order, especially by strengthening the UN.

At the conclusion of his talk, Mr. Henry urged those present to start a parish social action group which could consider and act upon local, state and national problems. St.



The Ven. Joseph S. Doron was recently named Archdeacon of the missionary district of San Joaquin

John's Parish is now organizing a social action group under the leadership of the Rev. Stanley F. Hemsley, rector, and the Rev. Charles Havens, associate.

NEW BISHOP FOR BOMBAY

Bombay (wireless to RNS):—The Rev. William Q. Lash, British-born missionary, has been named Anglican Bishop of Bombay by the diocesan council to succeed the Rt. Rev. Richard Dyke Acland, who recently retired from the bishopric under the 65-year age limit. The new bishop will be consecrated at St. Thomas Cathedral here on August 10 and will be enthroned a few days later. Nomination of Bishop-elect Lash marks the first time the Bombay diocese, which was founded in 1837, has selected its own bishop. Heretofore, the diocese was headed by a so-called Presidency Bishop, appointed by the crown.

V. C. McMASTER RESIGNS

New York:—The Rev. Vernon C. McMaster has resigned as secretary for administration in the department of Christian education of the National Council. He informed THE WITNESS that he believes that thirteen years on the job is long enough and that he is anxious to return to parish work. He has been called to a parish in the South, where he came from originally, but states that the announcement must come from the office of the bishop.

CONFERENCES ON THE MINISTRY

Cambridge:—Sixty-five Harvard students met with Bishop Nash recently at the house of Chaplain F. B. Kellogg to hear him present the ministry as a vocation. It was the first of five meetings on the subject, with the Rev. F. H. Arterton, rector at Belmont, being the leader at the second affair. Other leaders were the Rev. William Brewster, head of St. Mark's School; the Rev. Rollin J. Fairbanks, chaplain of Massachusetts General Hospital; the Rev. Theodore P. Ferris, rector of Trinity, Boston; Dean Taylor and Professors Sherman Johnson and Joseph F. Fletcher of the Cambridge Seminary and Bishop Lane W. Barton of Eastern Oregon.

CONVENTION OF ATLANTA

Columbus, Ga.:—Support for the Presiding Bishop's Fund was urged by Bishop John Moore Walker at the convention of the diocese of Atlanta, meeting here at Trinity Church, May 6-7. The salaries of missionary clergy were increased by \$300. Mr. W. C. Turpin Jr. of Macon was elected chancellor, succeeding the Hon. E. E. Pomeroy who resigned because of ill health.

Highlights of the Auxiliary meeting held in connection with the convention were addresses by Dr. Guion Johnson, psychiatrist, on the Christian family; Mrs. A. W. Simms-Lee, a missionary from China; Mrs. J. F. Heard of the national board of the Auxiliary.

GEORGIA TO SEAT NEGROES

Augusta, Ga.:—The convention of the diocese of Georgia voted to seat Negro delegates, both clerical and lay, at all future conventions.

EDITORIALS

An Old Role Revived?

THE plan to spend \$1,200,000 commencing in the fall of 1948 for a radio-movie-advertising campaign of evangelism (WITNESS, May 1) is being received with enthusiasm by churchmen. Already a number of groups have endorsed the plan as being one "for which the Church has long waited," and with the director of promotion, Mr. Jordan, now on a swing through the mid-west, conferring with leaders in fifteen dioceses, it may be assumed that further enthusiastic endorsements will be forthcoming.

Through much of its history the Church has been a patron, protector and initiator of dramatic art as well as, on numerous occasions, serving as its inspiration. From the very beginning the drama of the liturgy, complete with personal dialogue and material props, has stood in the center of our ecclesiastical cultus. As a complement to this drama, the Church developed the art of musical presentation with the composition of liturgical music and sweeping oratorios. During the Middle Ages, it was the Church which kept both secular and religious drama alive in the monastery libraries and which fostered dramatic expression as an educational technique through the writing and primitive staging of folkplays and Passion dramas.

However, with the breakdown of the medieval synthesis and with the puritanical reaction against "play-acting," the Church quickly slipped from its role as foster-parent of drama and, with but a few minor exceptions, passed its mantle on to the non-ecclesiastical community. By so doing the Church dodged a vital opportunity to educate and to stimulate, although we must grant that the wider community has done a fine job by and large through the development of techniques of production and acting and its stimulation of creative writing.

As a result of such a negative approach we now find Church drama pretty sterile. It is confined

for the most part to the production of insipid missionary plays by parish organizations, and fifth rate movie shorts put out by various agencies, the chief aim of which is to raise funds for quotas. Although such productions may have value in so far as they foster dramatic participation, nevertheless they do a disservice in that they are poorly written, staged and acted.

Assurance was given the National Council, when the evangelical plan was presented last month, that

the radio programs would be of high order. The expenditure of \$15,000 for writers, actors and radio time for each of forty half-hour programs was justified by this promise. That amount of money (\$600,000) should be enough to guarantee top performances. Nevertheless it is a fact that radio networks, not lacking in cash, have not yet come up with religious programs that satisfy after diligent searching for writers and actors. Church people will do well therefore not to expect too much. Mr. Jordan and his committee of experts have a real job, of which they are well aware, in presenting programs that will satisfy the sensitive ears of religious people.

That it can be done has been demonstrated by the English Church that periodically puts on Canterbury Plays, written by such expert dramatists as Dorothy Sayers and

T. S. Eliot. Just the reading of such offerings as *Murder in the Cathedral* and *The Man Born To Be King* is proof enough that Canterbury stimulates great art. In our own country we have some first-rate dramatists who undoubtedly are willing to be used. W. H. Auden is an Episcopalian. Archibald MacLeish, whose *Son of Man* script was the highlight of radio's Easter offering, has shown that he can do a great job. There are others like Robert Sherwood, Lilian Hellman, Marc Connelly of *Green Pastures* and Maxwell Anderson of *Joan of Lorraine* who, with proper stimulation, should be able to produce religious

"QUOTES"

I AM constantly amazed by the vigor and growth of some of the smaller Christian bodies. It may be true that in our complacent eyes some of them border upon the fanatical. But I am not at all sure that lethargy is any safer ground than fanaticism. Who among us has ever encountered a fanatical congregation in the Episcopal Church? Yet many of us have had experiences with congregations so complacent in their comfort and security and self-satisfaction that they bitterly resent the influx of any new-comers and but grudgingly greet the newly confirmed unless they have known them for twenty-five years. It is too much to hope that we may find some middle ground (and there would seem to be some hope since the genius of the Church is to find a middle ground!) — some middle ground between fanaticism and lethargy which we might well call enthusiasm. Enthusiasm literally means being filled with the spirit of God. And we can never be filled with the spirit of God—that is, be enthusiastic,—as long as we are filled with the spirit of self. No matter how well we may be supplied with clergy, no matter how much money we may have to spend on our work, unless such results grow out of deep convictions and real enthusiasm, they have no lasting effect.

—Bishop B. A. Kirchhoffer
to the convention of Indianapolis

drama worthy of our great tradition in this field.

Then too there are undoubtedly amateur playwrights within the Church who, if coordinated under some group like the experimental Vesper Players of the diocese of Michigan, could turn out highly acceptable dramas for stage, radio or screen.

With community and little theatres springing

up about the country; with interest groups such as labor unions, and racial groups such as the Negro Theatre, making the public drama conscious, the Church has a great opportunity, not only on the national level but in dioceses and parishes as well. But this vigorous step we are taking must be in the right direction, with programs of the highest order, and not just a comparatively small American Church trying to sell itself the way a commercial firm sells soap.

Notes on a Visit to Germany

by Joseph F. Fletcher

Professor at Episcopal Theological School

I CANNOT go into detail about my arrangements for this part of the journey. It will do to say that I fixed it with a friend in the military intelligence, on short leave in London, to go along with him on a roving assignment. Before I left England I arranged with friends in Paris for that part of things. My passport was all I needed for France, but Germany was strictly a matter between me and the military.

I went over on the Golden Arrow via Dover-Calais (the ship stood on end coming and going). Picked up a message from my friend in the American army headquarters in the Avenue Kleber in Paris, which told me to meet him next evening outside the Bahnhof in Basle. I did so, and we drove over to Freiburg, spending the night in a French officers' mess.

Here is my itinerary: From Basle to Freiburg. Then—as the main points—Ulm, Neue Ulm, Augsburg, Dachau, Munich, Nuremberg, Augsburg, Halle, Stuttgart, Freudenstadt, Strasbourg, and back into France. Lots of visits and stops in towns and villages en route. It was comfortable in an army car with heater, right in the middle of a frightful cold wave. The big autobahns make speed possible when required, or you can dawdle along. Staying in officers' messes meant warm beds and good meals—though one felt uncomfortable about it amidst the surrounding misery, cold, hunger and idleness.

What can I say? I stayed away from big shots, universities, Church officials and bureaucrats. Saw



and talked with hosts of rank and file people, local administrators, professionals, workers, children, housewives, and operations-level military. We have all seen stories about Germany. No data, description or pictures give you any real idea of what it really is. England's damage is slight comparatively. We really destroyed people and buildings the way we spray insects with DDT. The Luftwaffe just played at it! However, here are a few observations.

As a sample, Nuremberg, the medieval city, simply gone, both parts. Rubble, rubble, rubble. So with Munich (large parts), Augsburg, Stuttgart, etc. The housing is hell. Lack of fuel meant closed factories, in addition to serious unemployment anyway in the Western zones. Lots of hunger oedema (thick legs, distended bellies), greenish lined faces. Things better in the country and villages than in the cities—the vulnerability of urban life. I saw people burning precious furniture to keep warm, stealing fences and the bars off closed shops. Wooden slats off all the park benches. People's nerves tangled, on empty stomachs and in overcrowded dwellings, many of them in jerry-roofed basements of bombed houses. The captain and I got meals that represented a whole German family's ration for three days. They try to supplement out of the black market, as long as they have possessions to sell. Cigarets are still big stuff; one is a good tip or reward. The medics I talked with say the T.B. rate has gone up 30%. German doctors argue that soy beans would help out on the diet spread a lot. Now they are collecting human hair from barbers and making it into a paste to supplement the food elements,

putting it into other food. But why go into all this? Does it do any good really?

The shame of the vanquished embraces the victor. Our people there are uncomfortable and uneasy, being so well fed while others are starving. (UNRRA is being closed out—what then?) And the German small-business, professional and administrative personalities are so craven and insincere. They all hasten to assure you that their *Fragebogen* (political questionnaires) have been most satisfactory. There are no Nazis—never were—in Germany, to hear them tell it. Oceans of insincerity. The Germans who had it best under the Nazis chatter constantly about the Russian menace. That's their line to a new start with the victors, and gives them a "bastion" function of "vital importance to the West"—still another value-word they play up. Our working soldiers are on to it, thank goodness, though they fear, with reason, that the average man in America is being taken in by it. They spread it on thick with lots of visitors, especially those who come for a limited time under brass hat auspices and spend all their time talking with pre-arranged job-holders. They really think they can pull the Cordon Sanitaire stunt a second time. Well, maybe they can!

I SAW several DP camps. Mostly Jews. But not all; for example, I went into one camp of Poles who refuse to go back to the new Poland, and still another camp of people who claim they reside in the Baltics and have to wait for a case-work clearance of their claims. UNRRA's folding will be disastrous for these people.

This reminds me of the Iron Curtain which is of such concern to Churchill, Hearst, and others. It's a little silly when you are actually there. One night in the intelligence offices near the courts of justice at Nuremberg I talked with officers from all four zones and asked what some of the inter-zone frictions are. A Russian said, "people who sneak across the lines after dark." This turned out to mean that they figure about 500 people "escape" (that was a British officer's word for it) into the Russian Zone every night. Not for ideological reasons in many cases, but just to get work and to have a better food ration. Germans in the western zones get letters from their families and friends in the Russian zone (through the "Iron Curtain" incidentally) and they know what's going on. The Russian scare, still strong from the Nazi kultur, is wearing off with hordes of the German common people. The slow, "back to normalcy" economic policy of the American zones especially is a strong reason for this. And, as a Frenchman put it to me in Freiburg, "The commercial press can't have it both ways much longer; telling us that the Rus-

sian occupation is a steamroller over all freedom, and then reporting election after election in which the Soviet-favored parties take a licking!"

Our intelligence people regard the churches as centers of Prussianism and Lutheran state-worship. They insist that the important thing about Niemöller coming over here is not that we invited him, but that the German churches chose him as their representative, rather than a pastor who fought the Nazi from the beginning and unequivocally. In some places military intelligence and trade-union chaps felt that the pastor was all right from the deNazification point of view, but mostly, No. The German Churches politically are conservative, and the Roman Church is the backbone of the Christian Democratic party, on its organizational side, though the Protestants go along with it. Like MRP in France, this is really the rightist bloc.

The Social Democrats (I talked with many of them in Bavaria and Wurtemberg and Greater Hesse) are getting discouraged. Our insistence upon an American-pattern economy, in spite of the emergency situation and Europe's history, is the chief cause. All segments of the Germans want what Britain has to offer. Classical capitalism is finished in Europe; they get either the British or the Russian precedent. Germany just now needs crisis-planning and coordination to get a start and to feed itself, but the American policy makers evidently fear that even *pro tempore* planning and coordination would not be easily abandoned later, so they simply run the risk of political disaffection by holding the west back until they can find more-or-less non-Nazi business men to take hold of a "free" program. And Britain is pretty helpless to revolt because we have the stuff to do the job and Britain hasn't. Meanwhile the Russkis go ahead. Our policy doesn't satisfy the communists (or does it?), nor the social democrats—only the Vatican-Hearst philosophers are pleased.

This is no essay on Europe Today. But I can say this—that centuries of state idolatry, metaphysical idealism, Bismarckian and Hitlerian leadership and following, two dreadful defeats in war they started, the present debacle—all this adds up to Germany being a center of physical and spiritual disease. My nightmares show it spreading over the rest of the world. As in Existentialism, for example, the philosophy of despair. It works into France and Italy. There are vital questions here with which we must come to grips.

Editor's Note: This article came to us as a memorandum written in terse, almost shorthand style. With the author's permission it has been summarized even more. A third and final article on France will follow.

Prayer Book Fundamentalism

by Hugh McCandless

Rector of the Epiphany, New York

THERE are two strong trends among lay people in the Episcopal Church today which will be familiar to every parish clergyman. The first is a feeling which may be expressed thus: "Why doesn't the Episcopal Church become more united in itself before it attempts to unite with other Churches?"

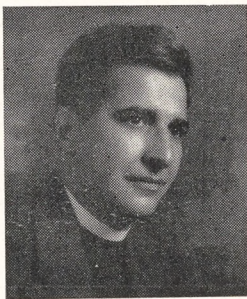
This is, of course, not quite practical. The fact that I may not approve of the government of Georgia, would hardly be a valid reason for disapproving of the United Nations idea. However, approaches to unity within our own Church must certainly be taken seriously.

The other frame of mind found among lay people can be exemplified by the request made to a clergyman by a group of young men. They asked him to speak on the subject: "What do we, as Episcopalians, believe?" This request shocked him. These young men were such good Episcopalians that they were ready to subscribe to the doctrines of the Church before they knew what they were! Some of them were just back from fighting the Nazi dictatorship; most of them were afraid of Communistic totalitarianism, and yet they wanted to create a kind of intellectual dictatorship out of "Episcopalianism."

The danger of such worthy requests will be that many of us may say that since the teaching of the Church is to be found in the Prayer Book we must then approach the Prayer Book in a Fundamentalist way. We shall build up our own systems of theology and use the Prayer Book as a source of proof-texts. We shall do this in the Fundamentalist manner by snatching a phrase here, by patching up a few words there. We shall have an answer to all those who object to our point of view: "Why, it is right there in the Prayer Book!"

Several years ago I found myself on the mailing list of a magazine issued by a group of five or six Fundamentalist churches; they used the proof-text system as a way of understanding the Bible, as a means of finding out a definite method of "getting square with God"—in other words, of finding an absolutely certain way of salvation.

It was not long before this group of churches split up and I was receiving two magazines from



the rival factions. One group had apparently slid off into a form of religious depravity known as "water baptism." I am still not sure just what this was, although I suspect I am tarred with the same brush. The two magazines carried on a debate marked by zeal and forgiving charity. The arguments brought up by both sides were extremely ingenious and showed a great knowledge of the contents of the Bible, mingled with complete ignorance of what the contents actually meant. The final unanswerable argument was reached in both cases when each assured the other that he obviously did not believe that the Bible was the Word of God.

I hope we shall be spared such hair-splitting in our Church. The Prayer Book will prove to be just as hard a book to be fundamentalistic about, if we are intellectually honest, as the Bible is.

A recent pamphlet by a chaplain in the armed forces proves this beyond a doubt. He is trying to explain in this what the Church teaches, and the certainty of that teaching. It is the feeling of many who have read this that his method of using the Prayer Book as a proof-text does violence to the whole general feeling of the Prayer Book; and while his effort is commendable in these uncertain days, it would hardly seem that "getting square with God" is the cut and dried thing he makes of it. Like all Fundamentalists, he makes the most use of portions of the Prayer Book which may be of the least importance.

The phrase, *Lex orandi, lex credendi*—"the law of prayer is the law of belief"—has an ancient and honorable history. But to make beliefs that the Prayer Book *allows* into rules that the Church *requires* is not in accord with this maxim. Making laws out of permissions is against the whole spirit of Christian prayer, as found in the Prayer Book or any other orthodox liturgy.

THE final blow to Prayer Book Fundamentalism has been struck in *The Shape of the Liturgy* by Dom Gregory Dix, an Anglican Benedictine monk. It will take some time for the effect of this book to be felt, as it is over 700 pages of fine print, heavily weighed down with footnotes. The writer attempts to poke holes in all our smug, cherished Anglican beliefs about the Prayer Book. For example, he says that our Communion service is essentially Zwinglian. (It should give some

satisfaction to those Presbyterians who have heard that their Communion service is not Catholic, to learn that ours is basically less Catholic than theirs!) He attempts to prove that the Roman service to which we have condescended as a haphazard collection of North Italian prayers without much logic or connected purpose, is really the work of the Englishman Alcuin and very logical indeed.

It may be that Dom Gregory's purpose is to justify the use of such books as the Anglican Missal. Be that as it may, and whether he has proved specific points or not, he has certainly pointed up the deliberate ambiguity of our Book of Common Prayer. Whether we say with him that its ambiguity is a sort of two-facedness, or whether we maintain the older—and I think more correct—idea that the lack of definiteness in our Prayer Book is really an attempt at inclusiveness, it would seem that it is impossible for anyone to use the Prayer Book as a dogmatic, dictatorial proof-text for his private preferences.

Just what does the Prayer Book teach? It is meant to be used in conjunction with the Bible. The Bible teaches us of the salvation of God, which has appeared unto all men in Christ Jesus our Lord. Our Lord teaches us that we must love God, and love our fellow man. The Prayer Book is meant to inspire, to direct, and to implement this love. It is therefore full of sacramentalism in the first place, and full of social implication in the second place. As the Bible Fundamentalists miss the social implications in the Bible, so the Prayer Book Fundamentalists will miss those same implications in the Prayer Book and in the Roman Missal, too.

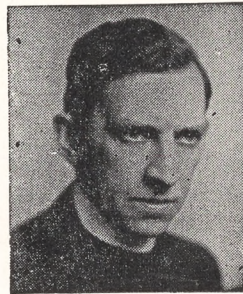
The Prayer Book was written as the Bible was, by serious consecrated men, who differed with one another in as much a spirit of humility and charity as they could muster. They hoped the book would help people live with God and for God; to live with and for man. In a spirit of generosity to other men's convictions they admitted many shades of interpretation. The Burial Office is a good example of this. They sacrificed definiteness for broadness and richness.

No one man can say that his religion, experienced in one short lifetime, contains the whole of the religion of the Prayer Book, which has taken twenty centuries to come to where it is today. Those who would use it as a very straight and narrow way leading to a guaranteed salvation violate its spirit of inclusiveness, permissiveness, and tolerance; and in most of the cases I have seen, they neglect entirely its essential implications as a book written by fallible men for struggling Christians in an imperfect—but not untouchable—world.

Talking It Over

By
W. B. SPOFFORD

TRADITIONAL liberalism pulling one way and reaction pulling another has created quite a problem for the Unitarians. This numerically small Church has always boasted that it stood



for progressive ideas and the absolute right of a man to express them. It is also one of the rightest denominations in the world per capita. This conflict has resulted in the suspension of the Rev. Stephen H. Fritchman, a progressive who exercises his rights, as the editor of their official

publication, *The Christian Register*.

Some of the big-shots of Unitarianism have been gunning for Editor Fritchman for a long time, including the Rev. Donald Harrington of the Community Church of New York, which prides itself on being the last word in liberalism, and the co-pastor of that church, the Rev. John Haynes Holmes who, as the head of the American Civil Liberties Union, has always fought for the principle attributed to Voltaire: "I disagree with every word you say but I would give my life for your right to say it." However the "red hunt" has apparently so far developed in America that even Unitarians will toss their principles out of the window rather than apply them to such a wicked man as Fritchman.

For, you see, their editor has proved himself to be an extremely dangerous man by identifying himself with a lot of organizations that the Un-American Committee, Elizabeth Dilling, Gerald L. K. Smith and Cowboy Springer brand as "communist fronts." The fact that the last annual meeting of the Unitarian Church roundly condemned the Un-American Committee apparently makes no difference at this stage of the game; and while the Dilling-Smith-Springer tribe may be pretty bad in some respects, "they are after all right about some things."

Fritchman's record is clear enough. Way back at the time of Munich he belonged to the American League for Peace and Democracy which proved itself to be a "front organization" by being "prematurely anti-fascist." It did this by opposing

international aggression and the technique of totalitarian war at the time the Nazi moved into Austria and Czechoslovakia, and took the position that Hitler would plunge the whole world into war unless the democratic nations, through concerted action, refused at once to surrender to his demands. That of course was wrong, and Fritchman of course was wrong in having anything to do with such an outfit.

But that isn't all: he did what he could to aid China in its struggle against Japan by affiliating with the China Aid Council, and he even went further than that by being a member of an outfit which urged the American people to boycott Japanese goods.

He got himself hooked up with an organization which sought to aid German seamen who got into a jam for being anti-Nazi; he had dealings with a committee for the protection of the foreign born; he let it be known that he thought Harry Bridges, the labor leader, should not be deported to Australia; he urged that Earl Browder, then the head of the Communist Party, should be let out of prison where he was serving a sentence for conviction on a false passport charge.

More recently he has urged friendship between the United States and the Soviet Union since he seems to think that world war three might be a rather messy business. He has also questioned the wisdom of the Truman doctrine, taking pretty much the same position on this as do several hundred clerygmen who recently issued a statement prepared by the Rev. W. Russell Bowie, former rector of Grace Church, New York, and professor at Union Seminary. It might be added that the Unitarian Commission on World Order issued a statement on April 4 on the Greek-Turkey business urging "extreme caution in proceeding with financial and military aid" to Greece and Turkey, but I presume the Unitarians, when they have their annual meeting later this month, can repudiate this statement if it is necessary for them to do so in order to fire Stephen Fritchman.

Anyhow it will be interesting to see what this Church body, which has always prized free speech and free press so highly, decides to do with this troublesome man. Incidentally, I have more than a little personal interest in their decision, since as near as I can judge from reading the papers, I share most of his opinions and have been a member of quite a number of the organizations that he is now condemned for having joined. I even spoke in Madison Square Garden at the time of the Munich sell-out, along with Thomas Mann, Dorothy Thompson and the late Heywood Broun,

at a meeting that was sponsored by this terrible American League for Peace and Democracy. And I ended my little talk by saying: "The people who want peace must stand by China, Spain, Czechoslovakia and whatever nations are next on the list of the fascist aggressors. We must demand of our governments foreign policies that will distinguish between aggressors and their victims; we must demand of our governments concerted action to quarantine Hitler, Mussolini and the war lords of Japan. It is only thus that we, the people of France, the United States and Great Britain, can have that peace we so fervently desire."

That of course was heresy then. And many of the opinions that Fritchman now holds, and I hold, are heresies now. But that does not necessarily prove them wrong. So it will be fun to see whether the rank and file of Unitarians stand by him, and their traditions, or give him the boot.

New Books

***Excellent

**Good

*Fair

****A Study of History*. By Arnold J. Toynbee. Oxford University Press. \$5.00.

This is an able abridgement, by D. C. Somervell, of the first six volumes (three more are to come) of one of the most important historical works to be published in modern times. Vols. I-III appeared in 1933, IV-VI in 1939; the notes for the remaining volumes are in a vault here in America, where they have been since the outbreak of the war. Most readers will be grateful for the skilful abridgement which Mr. Somervell has made—as a labor of love and enthusiasm, by the way, and not by contract. The tremendous range of the original (it takes all history into its embrace) is discouraging to the layman; but the abridgement can be handled, with patience—589 pages. And it is a book people ought to read, certainly the clergy. For the theory of history it unfolds and supports is diametrically opposed to the cheap dialectical materialism so often associated with radical social views; and at the same time it does not share the gloomy outlook of Spengler and others who predict the downfall of our civilization. Toynbee insists that there is hope! Some of the lessons that can be learned from the past are really applicable to our own times, if only we will have the sense to learn them and then apply them.

—F. C. G.

The Catholic Trade Unionists Hit By Speaker For CIO

*Gives Talk on Labor and Religious Thought
To a Group at the University of Minnesota*

Edited by Sara Dill

Minneapolis (RNS):—Criticism of the activities of the Association of Catholic Trade Unionists was made here by Douglas Hall, general counsel for the Minnesota CIO. In an address on "Labor and Religious Thought" at the University of Minnesota, Hall described as "the most sinister development within some sections of the Church today" a campaign of "interference" within unions themselves.

"The Association of Catholic Trade Unionists," he said, "organizes and instructs its members in carrying out the policies of the Church as an organization within the unions. That is not religious thought or religious action. That is political activity outside the proper function of the Church."

Hall broadened his criticism, stating: "Our opposition to interference within the trade union movement applies to all groups. No group has any business sending its members into a union to secure adherence to the policy of that group. This applies to the Communist party, the Socialist party, the social democrats, the United States Chamber of Commerce, and to any Church."

The CIO attorney called on the Church to fight "the accomplished fact of a witch hunt" which he said is aimed at "thousands of little people in unions, in politics and in government service."

"These people," said Hall, "are not the real targets. The real targets are the organizations of workers, farmers and consumers that are the only bulwark against an American fascism. There is a force in the suppression of thought which does not stop, but which swallows up all who do not conform, for whatever reason. The Church may not be affected until after the so-called 'reds' and labor are taken care of. But it will be reached inevitably, and inexorably, it will be engulfed."

Hall, who gave one in a series of lectures on "Religions and Civilization" at the University, challenged the Church "to get into the arena and join the struggle" for civil rights and workers' economic security.

"More than just a few religious leaders must enter the struggle against reaction," he said. "The millions in the congregations also must join in."

More Zeal Needed

Albany, N. Y.:—Bishop Oldham told the convention of Albany, meeting here May 6-7, that deeper evangelical zeal was needed in order to remedy the lack of growth in the Church which he presented as grave.

A leader at the convention was the Rev. Theodore P. Ferris of Trinity, Boston, who preached at the convention service and also lead a conference of the clergy on preaching.

Adult Prejudices

Los Angeles, Calif.:—There is little intolerance and prejudice among youth of the United States, but young people are disturbed because too many adults still are discriminating between races, creeds and colors, according to "The Panel of Americans," a group of Los Angeles girls who returned here after a speaking tour of the country. They made their report at the annual conference of the University Religious Conference, with which they are affiliated and which for the last nineteen years has been active in combatting race and religious prejudice.

Bishop Larned Returns

Rome, Italy:—Bishop J. I. Blair Larned came here to explain the work done by the World Council's reconstruction department to the guild at St. Paul's Church. As a result the guild voted a part of the proceeds of their recent annual bazaar to the work. The guild also voted to make this an annual gift so long as the reconstruction program continues.

Bishop Larned, described in a release of the National Council's promotion department, as "Episcopal ambassador to the World Council's Reconstruction Department" arrives in the United States this week to give addresses on behalf of the Episcopal fund drive.

Important Test

Washington:—The Rev. Richard Morford, Presbyterian, who was formerly the director of the United Christian Council for Democracy and is now director of the National Council of American-Soviet Friendship, was one of twenty whose cases on contempt of Congress opened May 9th in the U. S. district court for the District of Columbia. The initial round in a case which will probably last all summer was arguments on motions to dismiss the indictments. Mr. Morford and Mr. George Marshall, also of the same organization, are represented by a member of the law firm of Dean Acheson, former under secretary of state. Eighteen members of the Anti-Fascist Refugee Committee, are represented by O. John Rogge, former assistant attorney general of the United States.

All of them were cited for contempt of Congress for having refused to produce all books and records of their organizations when called upon to do so by the Committee on Un-American Activities, which is dominated by Congressman John Rankin of Mississippi. Included in the group is Miss Helen Bryan, secretary of the Anti-Fascist group who was formerly on the staff of the international YWCA.

The lawyers on May 9th presented a number of arguments why the cases should be dismissed. It was argued that neither Congress nor the committee has ever defined the meaning of the word "Un-American" and that within these bodies there is not only vagueness as to its definition, but disagreement as well as unwillingness to agree on any definition. It will be shown that the committee has applied the term "Un-American" to any and every political and social doctrine or measure it happened to oppose or to any person or organization supporting such views, ranging from the New Deal, OPA, opposition to Franco Spain, foreign relief, etc., to Wallace, an army pamphlet on how to spot a fascist, and a whole variety of political and progressive organizations in many fields.

Women on Vestries

St. Johnsbury, Vt.:—The convention of the diocese of Vermont votes to permit women to serve on vestries but postponed action for a year on a resolution permitting them to be delegates to the convention. Governor Ernest W. Gibson was elected to the standing committee.

New York Auxiliary

New York: — Presiding Bishop Sherrill told the 500 women attending the annual meeting of the Auxiliary of New York, meeting May 6, that most people fail to realize the seriousness of the times and that the great majority of Church people only play at being Christians. He deplored the fact that the Episcopal Church is so largely an eastern Church and an urban one. Our only hope, he declared, is to get the enthusiasm of the people so that they will lose themselves in a great missionary cause.

The newly elected officers were installed by Bishop Gilbert at a service at the Cathedral.

Elect New President

Raleigh, N. C.:—Dr. Harold L. Trigg of Atlanta, associate executive director of the Southern Regional Council, has accepted the presidency of St. Augustine's College. The announcement was made by Bishop Penick, chairman of the board of trustees. The new president's wide experience as an educational administrator was obtained as principal of the Berry O'Kelly Country Training School, Method, N. C., and the Columbian Heights Schools, Winston-Salem. From 1928-1939 he served as supervisor of the Negro high schools of North Carolina under the state department of public instruction. He gave up this position to become president of the State Teachers College, Elizabeth City, where he served for six years.

He will be the first Negro to become the president of St. Augustine's since it was organized in 1867. He will succeed the Rev. Edgar H. Goold who has been president for the past thirty-five years.

Regional Congress

Spartanburg, S. C.: — Representatives of five dioceses attended a regional Church Congress held here at the Advent. The papers were read by Prof. C. Sturges Ball, formerly of the Virginia Seminary and Rev. Albert R. Stuart of Charleston, S. C. Another congress will be held in the fall at the Holy Comforter, Charlotte, N. C.

Seminarians Protest

Cambridge:—Students and faculty members of the Episcopal Theological School here, meeting as the St. John Society, passed a resolution at a meeting on May 12 calling upon the National Council to delay raising \$1,200,000 for the radio-movie

ad campaign of evangelism (WITNESS, May 1) "at least until the goal set for the Presiding Bishop's Fund for World Relief has been reached and until there has been full opportunity to acquaint the entire membership of the Protestant Episcopal Church with the proposed program and to discover the general opinion with regard to its advisability."

Another resolution condemned racial discrimination in seminaries as a compromising of "certain fundamental truths of Christian belief and therefore requires decisive action by the Church to break the pattern of racialism."

Factory Chaplains

New York:—Bishop John W. C. Wand of London, now visiting here, says that one of the most remarkable results of the evangelical campaigns which just closed in England was the large number of factories now seeking permanent chaplains. He said that applications have been received from 250 industrial plants. He also declared that the Churches in England are showing an increasing social consciousness.

World Council

New York:—Protestant Churches in the United States have been allotted 75 seats for the first assembly of the World Council of Churches which will meet in Amsterdam, August 22 - September 5, 1948. Canadian Churches will have 15 seats. The recommendation has been made that the delegations be evenly divided between clergy and laity and stress is laid on the fact that "laity" means either man or woman.

Parish Mergers

London (wireless to RNS):—The clergy shortage calls for drastic mergers of parishes the Archbishop of York stated in his last diocesan bulletin. "Many parishes," he wrote, "could be worked in the future from a common center and possibly the smaller deaneries might be grouped around a mother church. In the towns more parishes would be worked from a clergy house. In addition I hope there will be communities of itinerant mission priests not attached to any single parish who would supplement the work of the resident parish priest, and who would undertake special teaching and evangelistic work."

Buchmanism Condemned

Grand Rapids, Mich.: — Charges of "a false religion" and "a serious

challenge to the Christian Church" were leveled at the Moral Rearmament (Buchmanism) movement by leaders of the diocese of Western Michigan. Dean H. Ralph Higgins made a study of the movement at the request of Bishop Whittemore "because of so many requests" from residents of this city which has been the headquarters for some weeks of a task force of 150 members of the movement, headed by H. K. Twitchell of Montreal. The study was issued as a pamphlet and "points out questionable techniques and truly absurd claims" by the movement.

"Because of the basic incompatibilities between MRA and the doctrine, discipline and worship of the



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historic Church, members of MRA should not be allowed to carry their organizing propaganda into parish life," Dean Higgins asserted.

"In all MRA literature and plays," says the dean, "there is an extraordinary profusion of catch phrases which do not point to clear-cut solutions of the problems presented, but which do create a strong emotional bias in favor of 'let's all get together under the banner of MRA'."

He charged that MRA speaks "ceaselessly" of its converts, but says nothing of those who investigate and do not join or join and later quit the movement.

"One sees in the ideological structure of MRA, its 'new social order under the dictatorship of God,' the raw materials of what could become a highly dangerous and powerful threat to the very social virtues MRA professes to serve—individual liberty and democratic institutions. One wonders if the MRA leadership has pondered sufficiently the moral and spiritual implications of means and ends."

The answer "God provides" is not sufficient to the neutral inquirer who asks "Whence comes the cash?" the dean asserted. "Anonymous testimonials are never as satisfying as audited financial reports."

Dean Higgins also noted "the marked preference of MRA for people of publicity or promotional value. The MRA is little interested in the little fellow, although the movement is not necessarily after the money; the primary consideration seems to be the news value of the convert.

"To reply that the educated and cultured need salvation is true so far as it goes, but the movement's overweening interest in 'big names' is cause for questioning the fundamental soundness of an organization which once was so committed to primitive simplicity as to call itself the First Century Christian fellowship.

"For a member of the Christian church, MRA is to be criticized on the ground that its entire orientation is such that it tends to make the church member dissatisfied with the church and to offer in place of churchmanship a highly individualistic and selective type of piety that quite easily results in separating the churchman from his church."

Bishop Whittemore, in a foreword to the pamphlet, pointed out that

"Moral Rearmament does not possess any secret or forgotten factor not known or used by the church which will transform the relations of labor, industry, family life, race relations, etc.

"The established churches of the world with all their faults are furnishing the real moral background and the motivation for good will and mutual respect which are necessary in all human relations.

"Without the blare of trumpets, the spotlight and high pressure propaganda, this saving work is still going on," the bishop concluded.

On the credit side, Dean Higgins said MRA offers a "real" religious experience, adding, "MRA comes to grips with the guilt, frustration and moral conflicts which bedevil an increasing number of people in our chaotic, complex society."

Criticism of the work of the Buchmanites has been widespread in the city because of its "high pressure methods" and "spiritual and financial vagueness."

Applied Christianity

Geneva (wireless to RNS):—Problems of applying Christianity to social, cultural and professional life were discussed here by 60 doctors, lawyers, artists, teachers and theologians at a week-end meeting sponsored by the Protestant study center. Speakers included Pastor Andre Bieler, who declared that a "humanistic Communism of a Christian type" may provide a solution for present-day economic problems. Pastor Jacques Senarclens, another speaker, expressed hope that the Geneva center may some day lead to the development of an international center of research on social-Christian relations for the Protestant world.

The meeting took place in a small village outside Geneva where a group of farmers, led by a local pastor, have launched an experiment in cooperative ownership. They aim to build a community in which "the will of God may be expressed in all phases of life."

Joint Action

Chicago (RNS):—The Church Federation of Greater Chicago, representing 1,200 church with 400,000 members, has begun a large-scale write-in campaign designed to raise the standards of Illinois state mental institutions currently under fire from medical and social service organizations.

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It is the second such drive undertaken by the Federation. Last spring it conducted a campaign against the Chicago school board which was partly responsible for a shake-up in which several members of the board resigned.

The Federation, in letters to ministers of member churches, asked that they urge their congregations to write to Governor Dwight Green demanding that conditions in mental institutions be improved immediately.

It also called a meeting of ministers to hear representatives of the National Committee for Mental Hygiene and Bernard Clausen, pastor of the Euclid Avenue Baptist church, Cleveland, tell how to arouse public opinion about the conditions of state homes for the insane. Clausen was a leader in a similar campaign to improve conditions in Ohio mental hospitals.

Drive Opposed

London (wireless to RNS):—A projected government drive to encourage married women to return to factories has been protested here by the Industrial Christian Fellowship, an organization of Anglican clergymen and business leaders formed to promote Christian ideals in social and industrial life.

Declaring that increased industrial production should be promoted in other ways, the Fellowship added, "The welfare of the nation depends upon the stability of the home, and the unemployment of married women is one of the factors undermining the structure of the home."

Ideals Needed

London (wireless to RNS):—Importance of "moral, ethical and religious ideals" in Britain's economic

recovery was stressed by Sir Stafford Cripps, president of the Board of Trade and a noted Anglican, in an address before business men last week.

"Do not let us be afraid," Sir Stafford urged, "of bringing the force of moral, ethical and religious ideals to bear on every day life. As soon as we realize that straight dealing, sympathetic understanding of mutual difficulties and high moral standards are an essential part of the cooperation which alone can lead to increased industrial production, we shall appreciate that religious and ethical standards have a direct bearing on the solution of economic difficulties."

To Ordain Woman

Montreal:—For the first time in this country a Protestant church body has recommended a married woman for ordination to the ministry. The Montreal Presbytery of the United Church of Canada, one year after the question first came before them, voted that Mrs. Margaret Butler should be ordained by the Montreal and Ottawa conference of the Church meeting here next month. It is expected that before the recommendation is acted upon the whole question of whether a married woman can be an ordained minister will again be thrashed out, this time by five presbyteries.

Mrs. Butler graduated with her

husband, A. Melvin Butler, from the United Theological College here last spring. He was ordained to the ministry but she was only licensed to preach. When her application for ordination came before the Montreal Presbytery it was passed on to the General Assembly who last September ruled that the Presbytery should have come to some decision in the first place.

Hit Federal Aid

Milwaukee, Wis. (RNS):—More than 1,500 Protestant ministers in Wisconsin have been urged to oppose bills now before Congress which would include parochial schools in the federal-aid-to-education program. The letter went out under the signature of Ellis H. Dana, vice president of the state's council of churches. He said such aid is "aimed at breaking down separation of Church and state."

Church-State

St. Louis (RNS):—The Rev. Louie D. Newton of Atlanta, who was re-elected president of the Southern Baptists at their convention here, asserted that the United States is "confronted by the most determined and adroit campaign" to undermine the complete separation of Church and state. He denounced as "an ominous decision" the recent Supreme Court ruling allowing New Jersey to remunerate parents for carfare paid by



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their children in going to parochial schools.

"This decision," he said, "casts a shadow, now no bigger than a man's hand, but portending a cloud that may be drifting out over every hamlet and dale from Plymouth Rock to the Golden Gate to darken the torch of religious liberty in our beloved land."

Dr. Newton described as "unauthorized, unfortunate and dangerous" the action of the late President Roosevelt in naming Mr. Taylor as his representative to the Pope, and said President Truman had promised that the appointment would be terminated not later than the signing of the peace treaties. However, he added, treaties relating to countries adjacent to Italy have been signed without bringing an end of the appointment.

Church in Hungary

Budapest (wireless to RNS):—Formation of a Hungarian Council of Churches, modeled after similar organizations in other countries, was approved here at a two-day meeting of the synod of the Hungarian Reformed Church. It was announced that the council will be set up "as soon as the international atmosphere is quieter." The synod adopted a resolution "to uphold spiritual brotherhood" with Hungarian Protestants "ousted and dispersed" from their homes under the terms of the Hungarian peace treaty and now being resettled in other countries, including the United States.

Gradual separation of Church and state by bringing about an end to state subsidies, was approved in another resolution which called for a new system of Church membership which would abolish the present custom of enrolling members at birth.

Russians Get Property

Jerusalem (wireless to RNS):—Reliable sources disclosed here that an agreement has been reached between the Palestine government and the Soviet Union for transfer of church property formerly controlled by the Czarist government to the Russian Orthodox Church. The agreement climaxes negotiations initiated with the British authorities last November by Metropolitan Gregorii of Leningrad, first high-ranking Russian churchman to visit Jerusalem since the tour of Patriarch Alexei after his enthronement in 1945.

The property in question—said to be worth about \$4,000,000—was held by the Czarist government prior to the Russian Revolution of 1917, but subsequently remained in the possession of local Orthodox leaders who have refused to recognize the jurisdiction of the Moscow Patriarchate outside Russia.

An official of the Soviet legation in Beirut, Lebanon, is now in Jerusalem, presumably to arrange details of the property transfer.

Clergy Seminar

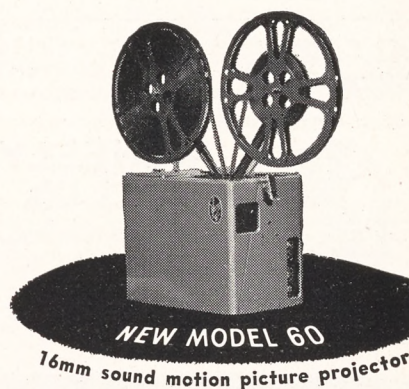
Shrine Mont, Va.:—The seminar for clergy held here annually will meet this year July 14-25, with Bishop H. St. George Tucker heading the faculty. Others giving courses are Bishop Powell of Maryland; Canon George J. Cleaveland of Washington Cathedral; the Rev. William H. Dunphy of Philadelphia; the Rev. Hunter Yen of China; the Rev. S. R. Davenport of Oak Ridge, Tenn.; the Rev. Churchill J. Gibson of Richmond, Va. The chaplain and director will be the Rev. Edmund L. Woodward.

Urges Use of Press

Madison, Wis. (RNS):—Pastors and laymen must abandon the idea that the newspaper is primarily a means of publicizing individual church functions, according to James O. Supple, religion editor of the Chicago Sun. He said church leaders must exploit the press as a method of bringing to the unchurched, the skeptical and the indifferent "the relevancy of the Christian gospel to the problems of this chaotic era."

Supple was one of the principal lecturers at the first annual pastors conference held at the University of Wisconsin here in cooperation with the Wisconsin Council of Churches.

He said churchmen must "regard the press as a vast pulpit of black ink on white paper reaching an audience far greater than that of a multitude of churches, an audience that



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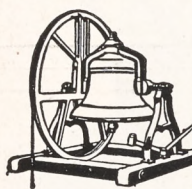
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can never be reached in the church because to the church it never goes."

Clergymen can cooperate with newspaper editors to make the Christian gospel actual news, Supple argued, if they make available the record of "what Christianity is doing to solve the problems of the socio-economic order."

He declared that churches have been responsible in part, and newspapers in part, for inadequate, sporadic and insignificant coverage of church affairs in the past.

But he added that the prospect of church news has changed "with the emergence of the social gospel in the past few decades, with the growing conviction of the clergy that Christianity must come down from its ivory tower in a monopolistically capitalistic society and enter the marketplace."

Bus Service

Philadelphia (RNS):—The state supreme court of Pennsylvania has upheld the directors of the Kennett Consolidated School, in nearby Chester County, who have refused to provide bus transportation for parochial school students. This decision of the state's highest tribunal upholds a previous verdict of the lower court of Chester County, which maintained the Pennsylvania school code does not require provision of transportation except for public school students.

Leftists Win

Jerusalem (wireless to RNS):—Leftists will have a deciding voice in the selection of a new Greek Orthodox Archbishop of Cyprus, according to the results of a ballot of 100,000 voters who named representatives to take part in the forthcoming ecclesiastical election. Leftist leaders said their representatives will recommend the election of Metropolitan Leonidios, former locum tenens of the Cyprus archbishopric, despite rumors he has already promised the Ecumenical Patriarch at Istanbul he will not accept the nomination.

Metropolitan Leonidios, who is said to have strong leftist leanings, recently resigned because of a dispute with British authorities over the question of uniting Cyprus and Greece, and announced he would retire to a monastery.

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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.

VIRGINIA SUMMEY
Churchwoman of New York

A news item in THE WITNESS records, oddly to me, that two churches in Alabama condemn the Federal Council of Churches as being "communistic" because the industrial relations division "campaigns for labor organizations and actually campaigned for pro-labor legislation on a national scale." Why does this make the Federal Council "communistic"? Is it not so that most churches, including our own, have declared themselves to be for collective bargaining and for the support of labor through legislation?

* * *

THE REV. J. J. D. HALL
Open Air Evangelist of New York

I read THE WITNESS with interest to see what is going on. When will the bishops and clergy come to realize that the same thing is needed now that was needed just before Pentecost—the outpouring of the Holy Spirit. Peter was surely a member in good standing, as well as other Apostles, but they did not have the power they needed to smash the world. They did not seek to have conferences with plenty of eats to discuss their need but went to prayer until something happened to them and then they were able to turn Jerusalem upside down. Note that they did not get their power from any college or seminary courses in psychology but from heaven. We have all the machinery we need but no power. I think the Church needs to go to the filling station where this power is found.

I wish you would give us an article on the Church's greatest need—fire from heaven such as Wesley and Whitefield have to give to England—nay to the world. Too many clerics are depending on their degrees and head knowledge instead of what is in the heart.

* * *

THE REV. GEORGE A. WILSON
Rector at Fairfield, Connecticut

This business of clergy placement always has been one of the Church's greatest problems. I too have read of clergy shortages and have known able men who couldn't find a church. I know also that the Church papers have long offered their services as clearing houses. Still the jobs and the priests to fill them never seem to catch up with each other.

* * *

MR. J. E. FLYNN
Layman of Hollywood, California

Articles and news of "The Clergy Shortage" fill me with foreboding as I have a vivid recollection of a "shortage" some 30-40 years ago, with bishops writing letters to the Church papers calling for help. But when clergy I knew to be competent wrote to offer help, or saw some pleading bishop, nothing was available and in some instances letters remained unanswered!

On the basis of Dean Taylor's figures there ought to be a shortage, but I doubt if many missions need to be closed or vacant parishes be in difficulty, with perhaps 400-500 disability and age-pensioned men who would be quite equal to helping out, and who would be delighted at the

opportunity to add to hopelessly inadequate pensions by devoting a few extra months to the loved lifework. Actually it is appalling to note the indifference shown by bishops and rectors towards such men. I myself know of several rectors taking extended vacations, but instead of calling on these pensioned men who are capable, engage some man in active service who ought to be in permanent work.

But I wonder whether the shortage really is of men or money (due in part to excessive salaries paid to some bishops and rectors). We don't want to see another unemployment scandal.

May I suggest the urgent need for a national Church fund to bring up the pensions of married men at least to \$100, not excepting those now penalized by a poverty which caused delinquent assessments, who should receive help first and especially any on disability.

* * *

THE REV. CHARLES HAVENS JR.
Rector of St. John's, Stamford, Conn.

The Virginia Seminary number (May 1) was good stuff. I thought too that the series on the chapters in the book *Christianity Takes A Stand* was excellent. We used the material here for sermon topics and got good reactions



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Those who are now starving and homeless and naked cannot wait.

But there need be no relaxing of **fundamental** efforts to deal with the ever-present and long-range problems created by men's forgetfulness of God. The Church's seminaries are the staff-schools for that campaign.

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