

The WITNESS

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JULY 24, 1947



Photo by A. T. Riker

LIGHTS AND SHADOWS
PLAY ON CHRIST CHURCH,
DEVONSHIRE, BERMUDA . .

U.N.'s Ethical Foundations

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

GRACE CHURCH, NEW YORK

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

THE HEAVENLY REST, NEW YORK

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

ST. BARTHOLOMEW'S CHURCH NEW YORK

Park Avenue and 51st Street
Rev. Geo. Paull T. Sargent, D.D., Rector
8:00 A. M. Holy Communion.
11:00 A. M. Morning Service and Sermon.
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.

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.
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 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 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.

THE WITNESS

For Christ and His Church

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JULY 24, 1947

Vol XXX

No. 29

Clergy Notes

BELDEN, FRANCIS R., rector of St. Andrew's, Thompsonville, Conn., will become rector of St. Andrew's, Akron, Ohio, August 1.

BROWN, RICHARD T. S., was ordained deacon on June 29 by Bishop Creighton at St. Cyprian's, Detroit. He is in charge of St. Augustine's, Detroit.

CABLE, WALTER P., deacon, is now in charge of churches at Vernal and Duchesne City, Utah.

EDE, BERT F. A., was ordained priest on June 10 by Bishop Emrich at Christ Church, Henrietta, Mich., where he is rector.

FLOYD, OLIVER R., formerly superintendent of Avonmore district schools, Pa., was ordained deacon on June 18 by Bishop Pardue. He is in charge of the Advent, Brookline, Pittsburgh, and director of extension work of the Church House, Pittsburgh.

FRYE, LELAND J., was ordained deacon on June 17 by Bishop Peabody at Trinity, Syracuse, N. Y. He is in charge of churches at Brownville and Sacketts Harbor.

GIDDINGS, RANDALL C., assistant at St. Stephen's, Wilkes-Barre, Pa., becomes chaplain to Episcopal students at the University of New Hampshire at Durham on August 1.

HALL, LEROY D., is now in charge of churches at New Kensington and Leechburg, Pa.

HOGBEN, JOSEPH F., formerly of St. Paul's, Blackfoot, Idaho, is now vicar at Whiterocks, Utah.

KENNEY, MURRAY, rector of St. Andrew's, Akron, Ohio, will become rector of St. Mark's, St. Louis, Mo., on August 10.

KERSHAW, A. L., formerly rector of Christ Church, Bowling Green Ky., is now in charge of Holy Trinity, Oxford, Ohio, and chaplain of Episcopal students at Miami University and Western College for Women.

KLOHN, FRANKLIN I., was ordained deacon on June 25 by Bishop Tucker at Grace Church, Sandusky. He is assistant at Grace Church, Galion, O.

MATTES, ALBERT L., curate at St. Paul's, Englewood, N. J., was ordained priest on June 20 by Bishop Washburn.

NICOLA, M. GEORGE, formerly rector of Grace Church, Revenna, Ohio, became rector of St. David's, Pittsburg, Calif., on July 15.

O'HEAR, JOHN L., assistant at St. Paul's, Cleveland Heights, Ohio, becomes rector of the parish Sept. 1st.

(Continued on page 18)

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
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 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.

CHURCH OF ST. MICHAEL & ST. GEORGE

St. Louis, Missouri
The Rev. J. Francis Sant, Rector
The Rev. C. George Widdifield
Minister of Education
Sunday: 8, 9:30, 11 a.m.; 8 p.m.
Canterbury Club, 5:30 twice monthly.

CHRIST CHURCH IN PHILADELPHIA

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

CALVARY CHURCH Shady & Walnut Aves. Pittsburgh

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

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Courses Offered On Marriage At Church Conference

Diocese of Southern Virginia Finds Much Accomplished by Frank Dealing with Sex

By Mrs. George Ossman

Vice-President of Virginia Council on Family Relations

Chatham, Va.—With one out of every five or six marriages ending in divorce; with over fifty per cent of our juvenile delinquency attributed to emotional instability in the home, what might a Church youth conference offer to aid young people in their human relationships?

The directors of the youth conference of Southern Virginia, with the Rev. Paul Martin of Richmond directing, considered it a responsibility of the Church to give the matter some direct action. We must teach people the art of living together as children of God. The problems of youth must be faced on the level of their own relationships between the sexes. Therefore we planned for one of the courses to deal directly with such problems in human relations as the leaders should find in the groups gathered at the conference. This course was entitled: "The Church Helps Me Solve My Problems." Mr. Martin asked me to work with the girls and the Rev. Carter Harrison of Hampton, Va., to work with the boys at the conference last year when the experiment was launched.

This first year our main problems were:

1. We had five class-room hours for five days with one hour each in which to free these young people sufficiently for them to state their needs and for us to give them information pertinent to their own problems.

2. We were attempting to handle openly and frankly a subject which among English speaking people had been considered too sacred to voice aloud since the Victorian era.

3. Our classes were huge, I had one hundred and twenty girls while Mr. Harrison had about forty boys.

The night before the conference opened a meeting was called of all counselors. These counselors were

to be surrogate parents during the conference, living with their groups. They were the leaders who would get the immediate response of the young people as they came from their classes, therefore a careful explanation and orientation of the course was given them. They were surprised and a little fearful but wonderfully cooperative.

It was particularly important that these men and women be ready to listen but not to judge and, because they were not trained, that they not attempt to counsel. Mr. Harrison and our chaplain, the Rev. John B. Walthour, who was at that time chaplain of the U. S. Military Academy at West Point, now Dean of the Cathedral of St. Philip in Atlanta, Georgia, and I were available throughout the afternoon and evenings for personal counseling.

From the first class we emphasized—God made us—God loves us—there is nothing about us to be ashamed of. Here in this Church group any question that you ask will be answered frankly to the best of our ability. In this course we will try to help you understand yourself and the people around you in order for you to carry out Christ's plan of love for and toward all human beings.

The general subjects considered were: dating, courtship, preparation for marriage or engagement period, the Christian family and child birth, but we were kept busy most of the hour for the five days answering questions. Questions rolled in, some from the floor, but most of them were handed in anonymously. They were answered straight-forwardly regardless of their content. Then throughout the remainder of the day these two clergymen and I sat under the trees on the campus and talked with any of the young people who

wanted to join us. We were not psychiatrists or psychologists but we were well prepared to listen and supply factual information to people confused in their personal relationships.

Of course these classes were popular but popularity was not accepted as an important criteria for their justification. Popularity could certainly indicate a need but with such an emotional subject popularity might be said to be the result of emotional excitation. Success was judged on the need evidenced by the large number of vital questions and the number of persons coming for individual counseling who had real problems.

They needed information from the simplest dating level of "how to get a date"—"what to do on a date"—"what is menstruation"—"what is petting" to "choice of mate"—"psychological conflicts"—"sexual perversions" and "guilt."

Counselors and faculty who attended the classes along with the young people were impressed with the great need for help and information. Many of them said how much they personally would have been helped had they had this opportunity in their youth. One older counselor who was particularly fearful of our giving such a course, said, "I want to tell you now that the week is over, that I wish my daughter could have had such a course when she was fifteen."

This second summer we were better prepared and courses were planned more fully. The group was divided into four; younger and older boys, and younger and older girls. The dividing age was sixteen years merely because that fitted our group best. The youngest were about fourteen years and the oldest were about eighteen years.

Three other persons were chosen to help with the teaching. They were given an outline and bibliography on which to base their course. Mr. Harrison and Dean Walthour were not able to return.

The younger girls were taught by Mrs. George Barner, Gallilee Episcopal Church, Virginia Beach, Va. Mrs. Barner was chosen because of her interest, personality, and gener-

al experience. She is a married woman with adolescent children, trained as a teacher and she sat in on all my classes the first year. The younger boys were taught by the Rev. Robert Whitman, Vicar of Grace Church, Yorktown, and assistant at Bruton Parish, Williamsburg, Virginia. Mr. Whitman is a young married man with a small daughter who was keenly interested in this subject. The older boys were taught by the Rev. Edward Williams, minister in charge of St. James', Accomac, Virginia. Mr. Williams, a married man, had had experience as instructor in sexual relations with boys' groups before he entered the ministry. He had also taken the clinical training for clergymen at Bellvue Hospital, New York City. I taught the older girls, of which three-fourths had been in my class the preceding year.

Each teacher was free to adjust to the immediate needs of his or her group as evidenced by the discussion and questions. Each of us had read and studied some of the same recent books, particularly *A Marriage Manual* by Drs. Hannah and Abraham Stone; *When You Marry* by Evelyn Millis Duvall and Reuben Hill; *Marriage and Sexual Harmony* by Oliver M. Butterfield; *Emotional Problems of Living* by O. Spurgeon English, and Gerald H. J. Pearson.

The courses were planned to give information pertinent to the age level of the group in their present situation. Young people who needed to know how to get a date, when to pet, when not to pet, and how to pet, how to know when they were in love, how to plan a house, were given the information they wanted. Detailed facts as to their own physiology and that of the opposite sex as well as the entire birth process were taught.

The findings indicated a lack of preparation for heterosexual life. Much information of a negative character had been acquired by the young people but very little that was positive. The danger of rape, illegitimacy, and the horrors of child birth were well known but rarely did we find one of these young Christians who had ever been instructed in the positive ways of choosing a mate and preparing for a Christian marriage.

Our approach was always a positive one. We stressed how to live constructively and understandingly. How to keep growing and maturing through knowledge of themselves and of others. We tried to give these young people a start in working out their own problems. First, they have

a better general understanding of themselves. Second, they have books, pamphlets and a bibliography through which they can secure more information. Third, they know to whom they may go for advice in the diocese or in the state.

They were taught: Love is a tool given us by God who expects us to learn to use it creatively and positively for the good of us all. When love is understood and handled properly by both those who love and those who are loved, individuals are released to develop and actualize their highest potentialities.



A Date Nighters Social is held each Tuesday evening at Trinity, Buffalo, to provide wholesome fun for the young people

WANTS CHURCH IN POLITICS

St. Louis (RNS):—Church members are numerically strong enough to create a better society and therefore the Church must assume a larger share of political responsibility, the Rev. Cameron P. Hall, executive secretary, department of the Church and economic life, Federal Council of Churches, declared here. Addressing a conference held under the auspices of the commission on Christian social action of the Evangelical and Reformed Church prior to the meeting of the general synod, Mr. Hall asserted that "we find few places on earth in which government is not exercised by elected officers" and this means that members of Christian churches "are responsible for the kind of government we get."

"Every member of a church is, whether he wants to be or not, a part of political life," Mr. Hall said.

"The real question before the Church is not whether it could enter politics. It is: what kind of politics are the churches going to be in?"

Other speakers at the conference discussed attitudes the Church should take toward economic questions. Arthur G. Dress, president of a local manufacturing company which employs 4,000 workers, said the Church is ignorant of the problems of business and should be "chary about expressing itself on industrial issues." He said: "I know of no group that so badly needs a businessman to come in and talk to them as a group

like this."

An opposite viewpoint was expressed by A. L. Whitehouse, of the United Steelworkers, CIO, who declared that if the Church kept neutral on issues involving human welfare, it would in reality be throwing its support to the status quo, and would, therefore, be acting "in violation of its own ideals."

COWLEY FATHERS IN CANADA

Toronto (RNS):—The Society of St. John the Evangelist, an Anglican order of priests which has served the rural district of Muskoka for 20 years, has branched out into British Columbia. The trek across the continent was made by Father R. R. Palmer, the Society's leader, and a few priests in a jeep station wagon. They obtained seven acres on Shuswap Lake, where they will erect a mission house to serve the people round the lake and in the Kootenay hills.

Several New Books From Pen Of Dr. Emil Brunner

His Works Are Important to All Those Who Desire an Understanding of Neo-Orthodoxy

Reviews by Frederick C. Grant

- ***The Mediator*. By Emil Brunner. Westminster Press, \$6.00.
- ***The Divine Imperative*. By Emil Brunner. Westminster Press, \$6.50.
- ***Man in Revolt*. By Emil Brunner. Westminster Press, \$6.00.
- ***Revelation and Reason*. By Emil Brunner. Westminster Press, \$4.50.

Everyone is aware that a great change has been coming over Protestant theology these past few years, especially since the hard times in central Europe following world war one. A parallel change has come over Roman and Anglican theology, to a slight degree—wherever the influence of Thomas Aquinas has gained ascendancy. The consequences of this change in Protestant preaching, a greater emphasis on the sovereignty of God, on the reality and primacy of his initiative in revelation, our utter dependence upon him—all this sounds strange to those whose ears had grown accustomed to the language of "liberal" circles in the first two decades of the century. It used to be thought that man was naturally good, and had only to develop his latent capacities; the race would evolve naturally into the Kingdom of God; the child ("set the child in the midst") was good by nature, and needed only to be set free to develop steadily into a saint. Then crash!—came the world war; and again crash!—another. The natural goodness of the human heart now seems the most absurd and impossible theory that ever lulled a generation into somnolence on the brink of doom!

The prophets of neo-orthodoxy have been reiterating their criticisms of this idle assumption for almost a generation now. Their followers are more numerous than ever, even here in America. The two leaders are Barth and Brunner, and if one wishes to judge the movement fairly, he must read the works of these two men. We Anglicans are not as vulnerable, perhaps, as some others—we are not by nature fundamentalists, for one thing; for another, we have never either officially or actually, got away from the Prayer Book; and the religion of the Prayer Book

is certainly God-centered, not man-centered. Many of us feel a strong sympathy with one of our eminent Church historians, who remarked, "Neo-orthodox? Why should I be neo-orthodox? I have always been orthodox, and have no need to be neo!" But we certainly ought to know about this movement, which is



Bishop James M. Stoney urges unity between Methodists and Episcopalians at an interdenominational conference at Albuquerque

attracting many of the best minds in Christendom, in this generation.

Fortunately, the Westminster Press has brought out most of the major works of the second of the above-named prophets, Professor Brunner of Zürich. Heretofore they have been available only by importation, and the war interfered sadly with that procedure; reprints here were not undertaken while the war continued. The significance of the whole series is almost summed in the opening words of *The Mediator*: "Through God alone can God be known." This volume is devoted to Christology, "the central doctrine of the Christian faith." *The Divine Imperative* is a study in Christian Ethics (in German, *Das Gebot und die Ordnungen*), *Man in Revolt* is "a Christian Anthropology," while *Revelation and Reason* deals with the Christian doctrine of faith and knowledge. It is clear that these

four works deal with the great fundamental subjects of Christian dogma and apologetics, and are sure to present neo-orthodoxy in its most positive and compelling form. Both its friends and its foes will welcome the new American edition, and give thanks to the Westminster Press for their ambitious undertaking!

****The Lord Reigneth*. By Adam W. Burnet. Scribner. \$2.00.

Lectures given in this country, in 1944, by a well-known Scottish preacher. The Apocalypse of John is taken up section by section and expounded, and the application of the lessons of that book to the situation in which we live today is made clear and compelling. Dr. Burnet takes for granted the modern view of the Apocalypse, namely that it was written in the time of the emperor Domitian, about 95 A.D. This is also the ancient view—that of St. Irenaeus. Like other apocalypses, it presents history in the form of symbols, and deals with a crisis. In this case the crisis is the persecution of the Christians of Asia Minor for their refusal of divine honors to the emperor. They were caught in a totalitarian system and were threatened with extinction. The theme of the book is the certainty of victory, in spite of the unpromising present. There is in this sacred book much that applies to our day—not as fulfillments of prophecies, detailed working out of mysterious predictions, and so on; but rather the great fundamental principle of conflict and victory, the trial of faith, the promise of the coming reign of Christ, the certainty of divine triumph in the end.

***A Scientist's Approach to Religion*. By Carl Wallace Miller. Macmillan, \$2.00.

People are always curious to know how a scientist can be religious—as if that were any stranger than a musician being religious, or a banker, or a coal miner. Emerson said long ago, "The undevout astronomer is mad." In this book Professor Miller tells in plain English, yet most attractively, what religion, i.e. Christianity, means to him, and why he is a Christian. He closes with a strong appeal to the Church: "If the rising generation of secularly trained young people is to take over the direction of world events with its moral framework firmly supported by Christian principles, the Church today must carefully reevaluate its position in society. It must relinquish once and for all its isolationism in the intellectual realm." Good!

CONFERENCE FOR MEN

Meredith, N. H.:—Men of the diocese of Massachusetts held a conference at the conference center here June 27-29 under the direction of Frederick W. Holmes of Dedham and John E. Buddington of Trinity Church, Boston. Speakers were Bishop Norman Nash; Prof. E. E. Curtis of Wellesley College; Ulysses S. Harris of Allston; Philip H. Stafford of Swampscott.

INDUSTRIAL CHAPLAIN TAKES PARISH

Cleveland:—The Rev. Francis B. Sayre Jr., industrial chaplain of the diocese of Ohio, becomes rector of St. Paul's, East Cleveland, on September 1. He came to the diocese in February, 1946, to develop chaplaincy service in industrial plants in co-operation with both management and labor, and Bishop Beverley D. Tucker, in announcing the new rectorship, states that Mr. Sayre will continue this work.

MISSIONARY SCHOONER RESUMES TRIPS

Boston (RNS):—When the sailing schooner, "Morning Star VI" slips down Boston Harbor July 27, en route to lonely atolls of the Pacific, she will be laden with spiritual and material cheer for South Sea Islanders who stoutly kept their faith under Japanese occupation that another of "God's little white ships from Boston" would one day sail triumphantly back to their waters. The vessel, outfitted by the American Board of Foreign Missions, carries out a tradition begun here 90 years ago when the first "Morning Star" set out from Boston to bring the Bible to the natives of Micronesia. The ship is believed to be the only "missionary ship" sent out by an American religious body to foreign lands. The ship, carrying supplies to Congregational missionaries and to natives in the Micronesian Islands, will remain in the islands to serve the needs of the far-flung mission station there.

Four thousand Bostonians crowded a wharf on Atlantic Avenue in 1856 to wish the first "Morning Star" Godspeed, and prominent citizens and civic officials will be on hand when today's modernized schooner weighs anchor for her remote ports of call. Though equipped with a Diesel engine for emergencies, the schooner will normally travel under sail because oil and coal are

scarce in the far Pacific. She will carry a two-way radio and modernized, long range navigation equipment.

The vessel's adventurous young skipper, Capt. Price Lewis, Jr., Dartmouth, '42 and former executive officer of the U.S.S. Spangler, will spend at least two years in the Micronesian Islands, carrying supplies and passengers between missionary outposts. His white crew of seven will leave the ship at Hawaii to be replaced by native sailors.

PROFIT MOTIVE IS HIT

San Diego, Cal. (RNS): — Described by delegates as "striking a bolder note than in previous years," a resolution was adopted at the close of the annual meeting here of the



CHURCHMEN IN THE NEWS: Bishop Lane Barton of Eastern Oregon is one of a CLID committee to protest universal military training; the Rev. Louis W. Pitt, rector of Grace Church, New York, condemns pigeonholing on matter of Churchmanship.

Southern California-Arizona conference of The Methodist Church condemning the profit motive in business and industry. Sharp dissent was voiced by the Rev. Paul D. Elgin, of Los Angeles, who declared that the resolution, which called for the "fullest possible cooperative control of industry and of natural resources upon which industry depends," was "definitely Communistic." Mr. Elgin was a member of the committee which drew up the motion.

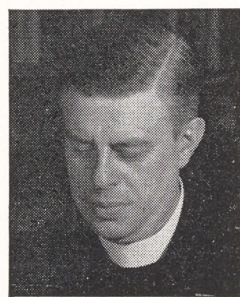
Asserting that the Church has long expressed moral judgments "against the un-Christian motivation of industry by the lust for profit," the conference declared that "for many years some industrialists, confusing profit incentive with economic incentive, have resented this condemnation by the Church, insisting that the only force that can be depended upon to keep the industrial machine going and progressing is the desire for the acquisition of profit."

The delegates approved a report prepared by the commission on world

peace which opposed universal military training and condemned U.S. aid to Greece and Turkey as unilateral. The report also urged that displaced persons be allowed to enter this country.

COLLABORATIONISTS CONFESS GUILT

The Hague (RNS):—In a message read in all Dutch churches, both Protestant and Roman Catholic, 25 leading members of the former Dutch National Socialist Party who are now in prison awaiting trial as Nazi collaborators confessed their guilt "for the bitter sorrow" the nation suffered during the five years of occupation. The confession was accompanied by a statement drafted by the Churches which urged the nation



to understand "the political delinquents" and asked the population not to take the law into their own hands.

In their confession, the 25 collaborators attributed their wartime actions to "a tragic confusion of thought" and to a "conviction that the destruction of Germany would mean utter chaos in Europe and the ruin of our own country."

The prisoners appealed for forgiveness and called upon God to "save our people from permanent hatred and save us and our fellow-prisoners from embitterment which must bar for us the way of reconciliation."

The Church statement was drawn up by the Interchurch Council, which was set up during the war.

BISHOP SHAYLER IS DEAD

Los Angeles:—Bishop Ernest V. Shayler, retired Bishop of Nebraska, died here on June 25th after a short illness.

EDITORIALS

A False Assumption

WHEN the Chicago Tribune or the New York Daily News say that we have an enemy, and that enemy is Russia, it is no longer news. But when a journal of the Episcopal Church editorializes about "our enemies—and we must frankly admit that we have enemies," it is news of the first order. This *The Living Church* did recently, though delicately refraining from naming the nation which "has deliberately chosen . . . to foment strife . . ." No argument is needed; the editor blandly assumes that we have an enemy. It is as if he said, "We must admit it; this is an unassailable assumption. The overwhelming evidence is that war is ahead: we must prepare for war." No amount of lukewarm imperatives that "we must do everything in our power . . . to prevent war" can atone for this *Living Church* assumption that we have an enemy.

This news was broken in the magazine's complete endorsement of the recent report made by the President's advisory commission on Universal Military Training. You will find that wherever such complete assent is given to UMT—now lightly known as "Umtee"—this "We-have-an-enemy" assumption is its motive force. With iron logic, the one flows out of the other.

THE WITNESS board questions this assumption. We agree with the columnist Samuel Grafton that ". . . when this is the best that can be produced (by a distinguished commission) . . . this is a syllabus for a wake. If this is the post-war world, it's a stinker. If this is the best we can have, after the kind of war we had to fight, then we should proclaim a day of national mourning, with slow drums beating while this report is read over the radio, and with bits of black cloth adorning our buildings, and ashes on our heads." We suggest these rites and ceremonies to *The Living Church* for the national day of prayer which it requests of the President in the same batch of

editorials.

We reject the assumption of an enemy because we find it still possible for the United States to live on the same globe with the Soviet Union. The President's commission gives us eight years before the probable outbreak of atomic war. In that time, the two great nations can be a long way towards resolving their differences. They can do so through healthy competition in solving the world's real problem: to bring the prosperity of machine-production to people in every part of the earth. This is far more than "the reconstruction and rehabilitation" to which *The Living Church* makes slight reference. None of the glowing pictures of material plenty in the Book of the Prophet Isaiah are adequate to describe the world which may lie ahead. In the vision of an age of abundance the winds of the Holy Spirit are blowing.

In contrast, we find the attitude expressed on our sister-magazine's editorial page to be uncreative, senile reasoning from an assumption far from established, except in the majority of the American press which seems thirsting for an enemy. We believe that this is an evil spirit which must be exorcised if the world is to have peace.

Though *The Living Church* editor begins by renouncing the "non-military benefits" of Umtee as fallacious, at the end he adds them as a fillip to

a bitter drink. To us the intellectual by-products appear simply a nation-wide intensification of the dire belief "We have an enemy." Our youth at the age of eighteen and nineteen years will be taught that they are, in the last analysis, only a multitude of well-trained ants, who will start scurrying purposefully about to control a dazed population of cow-insects when the heavy boot of the atomic bomb begins to fall.

We will deal with Umtee later in more detail. We now challenge its basic assumption, that the danger is great, that Russia is threatening an at-

"QUOTES"

"Church? Too busy.
Like to come. Can't.
Too many things to do. Sorry!"

"What things?"

"Oh, golf, parties, company.
Garden.
Odds and ends at home.
On Sunday I get caught up."

"Don't you believe in the Church?"

"Oh, yes! I've been confirmed.
I always go on Easter."

"And on Sundays other than Easter?"

"Mostly too busy.
Work during week, you know.
Out late Saturday night.
Only time to rest on Sunday morning."

"Do you think God will accept your reasons?
You know, he said—'Thou shalt have none other gods but me'
and 'Remember that thou keep holy the Sabbath-day.'
Do you think God will accept your reasons?"

"God! Well, I don't know . . . I wasn't thinking of him!"

—William Paul Barnds
Rector of St. Matthew's,
Lincoln, Nebr.

tack on us in the near future. If the assumption should stand, then, as Grafton says, "there has been a failure on a world-wide scale; let us beware of palming off the results of that failure as a success, while we laugh at Henry Wallace."

Christian Action

By

THEODORE R. LUDLOW
Suffragan Bishop of Newark

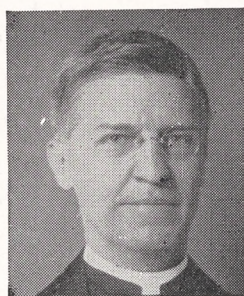
AT THE present time it does not look as if Russia was making progress in the right direction. But that is no reason why we should join the hue and cry of certain interested parties who find that country a stumbling block in the way of their military, economic and ecclesiastical designs and are all out "to stop Russia."

I hold no brief for Russia, but I do believe that history can teach us many things if we will substitute thought for irritation. Recently, in commenting upon the world situation, Mr. Baruch said, "Let us never forget this: our unrest is the heart of their success." Communism thrives upon discontent arising out of injustices and the attempt to compel compliance with a policy which has little regard for those who do not profit by or share in the policy. The fact that Russia herself is guilty of using the same method does not alter the result wherein the little man confronted by two power policies complies with the one which seems to be controlled by little men rather than by big interests or by force.

President Roosevelt was a known friend of the military, but he had the good judgment to keep foreign policy under civilian control. Today we have as President a former captain of artillery who is deeply influenced by the military mind. He has replaced a civilian Secretary of State with a general, the Under-Secretary by a former War Department official, and there will be others. With the age-old technique of crisis pressure, the President is calling for the use of military force in the Near East.

This Truman policy is called an effort to help democracy among the Greeks, but it smells of oils and is acknowledged as a deliberate effort to stop Russia. Such a policy will inevitably stiffen Russian determination to instigate further Communist activities in all lands so as to combat our unilateral action.

The next step will be a concerted and determined drive in this country to put over universal



military conscription in peace time. It will be urged as necessary to meet the crisis, even though the deadline put before Congress has already passed without the world falling apart. Conscription in peace time will be sprinkled with rose water and called education, but the principle once admitted to practice, the succeeding steps are matters of history in other countries. This is the kind of practice we once loudly denounced in Germany and Japan.

If we plunge into this policy, we will not only reverse our own way of life, but we will render ourselves untrustworthy in building the one world for which men have died. It will not only fly in the face of man's experience in human history, but it will undermine the whole purpose and effort of the United Nations.

Why should we expect this new cordon sanitaire which the United States now proposes to build around Russia to be any more successful in 1947 than was the one built by the Allies in 1919? Any attempt to build a Chinese wall around ideas only renders them more explosive and destructive.

WHAT then should we do? I believe that we should support all-out aid for Greece and for any country similarly situated, but under civilian auspices. I believe that we should refuse to take any unilateral action without the previous knowledge and consent of the United Nations. I believe that our primary responsibility is the moral leadership of the world and not the military. To that end, we should make a serious effort to enlist our young people in the definite task of going to the ends of the earth as Christian businessmen, educators, doctors, nurses and missionaries. We have got to show our good intentions by sharing and by serving and not by compulsion. "Be not overcome of evil but overcome evil with good," so said a wise Christian strategist who faced a world very similar to our own.

Such a policy bears fruit in cooperation. The aid given to our troops in the South Pacific by missionary-trained natives is now an old story. But the fruits are appearing also in peacetime. For example, China has 86 secretaries working with the United Nations Organization. Approximately one-third of them, or 29 to be exact, are graduates of 13 Christian colleges in China. Six of these 29 are from our own St. John's University in Shanghai and two are from Hua Chung University in Wuchang. So, of the one-third of the total number of secretaries who are Chinese Christian graduates carrying on the work of the United Nations, approximately one-third of these are from our own two missionary colleges. These men and women are helping to shape the future of the whole world. Here is where our opportunity and our responsibility lie rather than in the use of force.

A final reason for facing the Russians with a policy of world service is the realization that their own Church failed them in their time of need, because it remained silent in the face of injustice and inequality. There is a warning for us there. Under the circumstances, it is not to be wondered at that the government in power in Russia has lit-

tle use for the Church or for Christian principles. Without the influence of those Christian principles, Russia has no interest in persons, except as they minister to material ends. The only way she will be convinced of any other way of life will be by a demonstration of service and not by a threat of force.

U.N.'s Ethical Foundations

by *Herschel V. Johnson*

United States Representative to the United Nations

I SHOULD like to reaffirm the simple universals of religion as they apply to the work of the peace-makers in our bruised and war devastated world. While human beings associate themselves in many different forms of worship and ecclesiastical organizations, there is nevertheless a remarkable and important area of agreement among the religions of the world on the fundamental foundations of life.

It is a truism to say that Christianity is universal in its concept, encompassing the whole human family. Among all its dissident sects there is agreement on the concepts of honor and kindness and charity, and forbearance and good will among men. They find common ground in the belief that good ends must be sought by good means; that God's ways cannot ultimately be imposed by the devil's instruments of fear and force; that force to be good must be in support of morally defensible law and not the instrument of selfish interests.

In my view, mankind divided into many independent nations is being moved by relentless forces toward a new political order corresponding to the principles of the great world religions and especially the ethic of the Christian religion. It is as if the Great Designer of the universe had concluded that after thousands of years of cultivation of the human spirit the people of the world should now be able to make the choice between life and death, between law and anarchy on a world scale. For at last man has achieved the knowledge by which he may disintegrate life on the earth or raise man to a new level of common life. This, therefore, in a sense, is the testing time for all religions, testing whether they can so illuminate the problems of the world with the accumulated spiritual insight of all of the philosophers and saints as to produce a fusion of ethics and practical politics.

The United Nations Charter affirms universal ethical principles in its preamble. It states as one

of the main purposes of the organization "to save succeeding generations from the scourge of war." This was written before the authors knew the facts of Hiroshima—before they understood that war is no longer a mere scourge but has become an instrument for mutual annihilation. Hence, in our present state of knowledge our main objective can be stated even more briefly: "to *save* succeeding generations."

The preamble of the Charter does not stop with the question of survival. It goes on to describe—and I think in terms imbued with true *religious* feeling—the conditions of life which would make survival attractive and worthwhile to human beings.

First it reaffirms "faith in fundamental human rights, in the dignity and worth of the human person." It expresses the determination of the peoples of the United Nations to establish conditions of justice and respect for obligations, "to promote social progress and better standards of life in larger freedom." It pledges the peoples of the world to "practice tolerance and live together in peace with one another as good neighbors."

These are fine phrases. They constitute the ethical foundations for the United Nations. Many undoubtedly tend to discount them as pious words calculated to strike a responsive cord in the hearts of idealists. High-sounding as these phrases are, in the light of the facts of the atomic age, they take on the character of an ultimatum. Either we mean them and succeed in applying them in the practical measures of international affairs or we face the prospect of destruction. The old line between the idealists and realists has been erased. What was good and right is now *necessary* as the price of survival.

The dangerous gap between these idealistic yet hard imperatives and certain so-called realistic practices in international relations may induce cynicism and despair. On the other hand, recog-

nition of the realism of idealism could motivate a worldwide spiritual revolution in which all men of faith and aspiration might participate. In such a revolution the institutions based on religious and ethical principles could find new expression.

While it has always been true that man has suffered and caused suffering by violating the spiritual laws, in the past those who accepted the principles of brotherhood as good but impractical usually lived to learn through their painful experiences. Now that the practice of brotherhood—and the spiritual precepts which flow from the concept of the Fatherhood of God and the brotherhood of man—is essential to survival of civilization, those who persist in thinking they are realistic in acting contrary to the idealistic principles as well as the rest of mankind may not live to learn the error of their ways. This realization of the urgency of seriously practicing what we have for so long preached might provide the motivation for a genuine religious renaissance and provide a more practical and effective expression of the ethics of Christian faith.

Spiritual principles must be applied to material life. The central question is: what do we do with our power to control and expand the material facilities of the world? Do we make our modern knowledge serve the welfare of man, or do we squander it ignorantly and selfishly to the ultimate destruction of man? This is not only a material but also a religious question. It deals as much with the spiritual life as with the material existence of man; for these two are not separated. What man does with his hands and his mind and his time has a material expression, but more important, it is a spiritual expression. This is the part of the unseen which is seen.

By working with the laws of the universe as they have been progressively discovered by science, we have vastly expanded the power of man to build and create physical foundations for his spiritual development. It now appears clear that these physical laws complement and support the spiritual concepts which are attested by Christianity.

The question, then, of continued human progress is partly one of giving spiritual direction to the control and expansion of the material world. This is not essentially a matter of multiplying the gadgets and material conveniences of life, but rather of determining to use the "know-how" of modern science to build an economic platform on which mankind as a whole can stand with some security and well-being above the ancient struggle for existence.

The paradoxes of religion need to be applied concretely in this important business of making life as liveable as we know how. The parable of

the talents puts forward a paradox which is equally true in the spiritual and physical realms. It says to us that you cannot hold on to a capital value by burying it in the ground. That is the sure way to lose it. The paradox is: to keep it, you must invest it.

The economists agree now that an advanced material civilization cannot maintain its high level of productivity unless other parts of the world are raised to higher levels of productivity. The way to get a sustained prosperity is *with* others in a generally expanding world economy. You can't have it long on an island surrounded by poverty and low-productivity. When this concept of increasing the total world capacity to produce and exchange is put into practice, the spiritual truth is thereby vitalized. People everywhere are released from the fear of being prevented from producing as much as they can according to their abilities. They are, therefore, put on the way to becoming better people—creative people, hopeful people, cooperative people. They are working with the laws of the universe rather than contrary to them. They are using their gifts and thus increasing them instead of living in frustration and fear of idleness.

The wide-spread fear of over-production—of creating too much—in certain areas of the world, coupled with the complementary fear of shortages—not enough for mere survival—point up a spiritual as well as an economic problem. We know how to match surpluses and needs. The question is: do we *will* to use our knowledge? The other day I saw pictures in a current magazine showing mountains of potatoes and citrus fruit being dumped and destroyed. This is a ghastly thing to happen in a hungry world. It should draw our attention to a blindness which afflicts our western civilization. To destroy the fruit of the fields to which the energies of the universe have contributed is not the right of those who have contributed the smallest part to growing these fruits.

THIS has a direct bearing on national policy and world policy through the United Nations. So often men of limited vision ask whether we can afford to do what is necessary to build a stable and prosperous world order? They seem to assume that the cost is going to be borne by this generation. It could not be borne by this generation.

The cost of destroying much of what previous generations built up without the help of bulldozers or electric power was borne mostly by this generation. But to rebuild, to construct, and to create the facilities by which men may produce what they need costs very little. Most of the cost is now deposited in the real bank of the earth in the form of coal and oil and forests—and now uranium

and thorium. Another part of the cost—the smallest part—is the labor of this generation in transforming these investments of the ages into new assets for human welfare.

And here again we confront the old paradox: Either we invest this labor or lose ourselves in a stultifying period of depression. We are not talking about running poor houses full of dependent people. We are talking about rehabilitating and reconstructing productive facilities where free and independent people can work and create. Either we use the knowledge we have to create the conditions which make it possible for people to achieve their aspirations through their own efforts, or we take the consequences of coping with growing discontent and frustration.

We have just passed through a terrible war to defeat a fanatical totalitarianism which sought to dominate the people of the world, promising in return a new order. Nazism offered material security to those who would forfeit spiritual liberty. We fought on the side of freedom and won the chance to demonstrate that both freedom and security are possible. We must now consolidate the victory by demonstration.

The forces which have been defeated are not dead. They will rehabilitate themselves if they can feed upon instability, economic chaos and wide-spread fear.

We have created in the United Nations the instrumentalities through which peoples and statesmen, if determined to do so, can in our time lay the foundations for peaceful progress. In the Assembly, the Economic and Social Council and the specialized agencies such as, the World Health Organization, the World Bank and Fund, the Food and Agriculture Organization, the International Refugee Organization and the International Trade Organization, nations can do together whatever they can agree upon.

In these organs of the United Nations, no delegates have the power to say "no" to progress. A sovereign nation can, if it chooses, count itself out of a cooperative endeavor but it cannot prevent as many nations as are ready from doing together for mutual benefit whatever they decide they wish to do.

It is in the actual planning for social and economic improvement and stability that we will gain the habits of collaboration. Through doing the specific things together, we will not only relieve the tensions threatening conflict but we will create a spiritual atmosphere of confidence. By doing the most obvious things with dispatch, we will develop the prestige of the United Nations which will enable it to undertake the most difficult tasks.

Important as the political issues are, I think we tend to overemphasize them. They are more dramatic and lend themselves to sensational headlines. But the patient work, for example, of experts on the Economic Commission for Europe and the Economic Commission for Asia and the Far East, just formed at the recent Economic and Social Council meeting, may prove to be of greater importance than many of the overly-publicized political disagreements.

If through agreement on practical matters such as access to raw materials, development of markets, trade and commerce, we can enable people to work efficiently for each other rather than blindly against each other, many of the political issues will be resolved.

In my judgment, we have made remarkable progress in the past two years, since the representatives of fifty-one nations met at San Francisco to draft the Charter. We have created the machinery for international collaboration in many fields. During the next year we have the greatest opportunity to operate through these constructive agencies to create the conditions for peace. This work will never get done with the concentrated energy it requires unless the people of the world encourage action by their faithful attention to the problems of rehabilitation, reconstruction and development. Without a vision the people perish. It is the task of religion to illuminate this area of human activity and inspire men to do what they know how to do.

I feel strongly that the opportunities of the next year or two depend directly upon the spiritual forces in the world and, particularly, in America. Only if enough people strive unceasingly to translate the ethical principles into practical results, will the United Nations succeed in this critical period. Only if we can recapture the driving spirit which enabled us to overcome all obstacles in the war, and express that indomitable will through the United Nations, can we hope to consolidate our victory with lasting peace.

The real question is not "What bad things may others do" but rather "What great and good things are we prepared to do."

To my mind, it is not a choice of expending our energies and resources or not expending them. The only question is—do we organize these world energies now for peace or to dissipate them later in war which collective action now could prevent.

In the last analysis, war is the only costly alternative because investing in peaceful construction over the long run pays dividends. Any sound program of construction and development is bound to create a greater sum total from which all benefit.

It is the task of religion to produce in men's

minds and hearts the spirit which will motivate their practical actions, which will make them think in large terms and have faith in their ability to achieve great ends.

There are many discouragements in the way in these early formative times, but there is no remedy except to be patient and always forward looking. I believe fervently in the objectives of the United Nations and I believe that our country can go a long way toward achievement, but we must take the leadership which is inescapable from our material power and we must be resolute in striving for our goal.

I am convinced, however, that the United Nations, as far as the United States is concerned, cannot be effective unless it has the whole backing of the American people. If it succeeds in establishing peace in our time and for the foreseeable future, the accomplishment will be done by faith and hard work, not by logic and hard work. It is essential to believe that it can be done.

An address delivered at the annual dinner of the Church Club of New York.

The Living Liturgy

By MASSEY H. SHEPHERD, JR.

Professor at Episcopal Theological School

ANGELIC DISTRACTION

DISTRACTION is the greatest single enemy of prayer, whether in church or in one's secret closet. It is particularly trying in church, for of all places one should expect church interiors to keep the mind continually lifted up to God. But so many of our churches are cluttered with a number of things, not the least of them being a lavish display of hideous stained glass. In one of his many books the late architect and scholar, Dr. Ralph Adams Cram, opined that if all the stained glass in America were gathered together and smashed the gain would be far greater than the loss. He was dead right.

My reflections on this theme have been aroused by an experience not long since, when I was comfortably ensconced in a commodious clergy stall which faced directly towards a large transept window. In the center of the window were two medal-



lions of sexless, winged creatures, one of whom was playing the violin, the other playing a small harp. Underneath them a scroll in pseudo-Gothic letters read, Alleluia, Alleluia. The donors of this memorial were doubtless sincere in believing that it would be edifying, and God has given them surely their due reward for pious intentions. There is also, no doubt, a very peculiar reward for parish committees or vestries who accept such memorials to the affliction of countless generations of seekers after God.

The preacher at this particular service made a valiant endeavor to keep our thoughts directed towards the things that really matter, but for me, alas, his every sentence was punctuated by the strumming of those pesky little angelic musicians. Try as hard as I might, I could not ignore their heavenly symphony. To turn my head away and look out over the congregation would have been, as every choir boy knows, ill-mannered. To look towards the sanctuary—full also of similarly impossible glass—would make me appear inattentive. If I closed my eyes the choir might giggle at thinking me asleep. There was nothing to do but gaze steadfastly at that violinist and harpist, and try perhaps to catch, between the preacher's pauses for breath, the tune of their music-making.

I was certain it was not plainsong. That kind of church music was never allowed in this church. But then what in the world would angels play and sing, if not plainsong? The combination of strings and harp—a lovely ensemble in chamber music—seemed also a bit puzzling, as it was rarely heard in this church except perhaps at an occasional, expensive wedding. Worse still, neither of these angels appeared to possess enough intestinal fortitude to sing anything as lusty as Alleluia. Then I began to think of some other angelic orchestras which I had met with in church—one in particular which continually reminded the congregation that there was such a hymn as the *Te Deum* (they might have been a bit more helpful and said that it would be found on page 10 of the Prayer Book).

Doubtless if I worshipped regularly in front of these memorials I would become used to them and forget about them. But I doubt if the donors intended this to be the case. And I cannot help but worry over what impression the Christian religion makes upon the modern American pagan who may be drawn, for some reason or other, to attend divine service in a church filled with such representations in colored glass. Will it seem to him something real, afire with a saving mission, or only silly make-believe and sentimentality? One of the best ways we could start in our three million dollar advertising campaign for the Episcopal Church would be to make a thorough house-cleaning of some of our church interiors.

Universal Military Training Hit By Church League

*Officers State That Way to World Peace
Lies in Ending of World Fear and Hatred*

Edited by Sara Dill

New York:—Declaring that "the way to world peace lies in the abolition of world fear and hatred," officers and national committee members of the CLID last week sent a message to Congressional leaders opposing Universal Military Training.

"As Christian citizens," the statement says, "we believe that the efforts, materials and money of our nation should go towards the stimulation and establishment of those agencies and programs which would make for peace and not be given to a plan based on a premise of war and designed to make American youth think like military men. The great need of our world is for constructive rebuilding, both of its material resources and its spiritual values. We believe that the proposed plan for universal military training is a great step away from the realization of this need and is a false answer to both our security needs and our need for the expansion of democracy in this country. We urge our elected representatives to vote against any plan for universal military training and, instead, to bend all of their efforts toward the constructive rebuilding of a war-ravaged and war-weary world, the attainment of worldwide military disarmament and the establishment of a sound political and economic democracy in this country."

Those signing the statement were Bishops Parsons of California; Barton of Eastern Oregon; Emrich of Michigan; Haines of Iowa; Lawrence of Western Massachusetts; Mallett of Northern Indiana; Nash of Massachusetts; the Rev. Messrs. Walter R. Bowie of New York; J. Howard Melish of Brooklyn; George H. Easter of St. Louis; W. B. Spofford Jr., secretary of the CLID; Allen F. Kremer, Episcopal chaplain at the University of Pennsylvania; John H. Johnson of New York; William H. Marmion of Birmingham, Ala.; Joseph G. Moore, professor at Seabury-Western; J. Brooke Mosley, secretary of social relations of the diocese of Washington; William K. Russell of Wilkes-Barre; W. B. Spofford, manager of THE WITNESS; William M. Weber of Arling-

ton, N. J. Laity to sign were Prof. Vida D. Scudder of Wellesley; Mary van Kleeck of New York; Wilma D. Butler of Athol, Mass.; Prof. Adelaide T. Case of Episcopal Theological School; Arthur H. Fawcett of Washington; Elizabeth Frazier of Philadelphia; Robert Luce of Washington; Lucy R. Mason of Atlanta, Ga.; Mrs. Charles P. Taft of Cincinnati.

Notable Service

London (RNS):—The Archbishop of Canterbury will preach, and leaders of the Free Churches will take part, in a service of intercession on September 24 in connection with the inauguration of the United Church of South India. The service will be held at St. Martin's-in-the-Fields and it is hoped that similar services will be held throughout England.

Union Services

Pasadena, Calif.:—Some months ago 2½ acres of land was given to St. Mark's, and about the same time the parish received \$7,500 from the will of former senior warden, James F. Deimling. Last spring the old church property was sold to another denomination and construction started on a larger plant on the new property. The Westminster Presbyterian Church then invited the St. Mark's congregation to worship with them pending the construction. Union services therefore are now being held, conducted jointly by Pastor Max M. Morrison of the Presbyterian Church and Rector Edward E. Hailwood of St. Mark's. Parts of both liturgies have been put together and used successfully and comfortably by the merged congregations.

An Unusual Gift

Cohasset, Mass.:—A new type of philanthropy, believes the rector of St. Stephen's Episcopal church here, is represented in a fund of \$150,000 to provide medical and surgical care for the town's "genteel poor," which the Episcopal clergyman, the Rev. C. C. Wilson, will administer under terms of the will of a wealthy Baptist patron of Cohasset.

Deserving persons of all creeds

facing unusual expenses incurred by illness, may quietly and without public knowledge, avail themselves of this source of aid. Financial help from the fund also will be available to victims of fire, flood, and hurricane.

Donor of the fund, Mrs. Caroline Griggs Plant, first wife of the shoe manufacturer, Thomas G. Plant, and a long-time summer resident of Cohasset, died last month.

Although this prosperous south shore resort town regularly cares for its welfare and old-age assistance cases without exhausting its appropriations for this purpose, there will be many good uses for the fund, Mr. Wilson believes. One of them will be to aid needy children suffering from contagious diseases or tuberculosis.

Mrs. Plant, for many years a member of the Baptist Church, became interested in the work of St. Stephen's church when she acquired her summer home in Cohasset. She became especially concerned with the need of private aid to worthy persons burdened by extraordinary illness, but unwilling to appeal for public assistance.

St. Stephen's church, which also receives \$10,000 from the will of Mrs. Plant, is a noted carillon church. For the music of its 51 bells the church has been likened to cathedrals of the Low Countries.

Lambeth Planned

Albany, N. Y.:—Bishop Oldham of the diocese of Albany left New York by plane on July 18 to represent the Church at a meeting in London of the consultative body of the Lambeth Conference. The agenda for the conference which will be held next summer at Lambeth Palace is to be planned.

E. O. W.

THE WITNESS appears every other week during the summer, from June 15th to September 15th. In common with all publications we have a difficult time with summer address changes since it takes fully two weeks to make them. Often this means that a subscriber no sooner has the address changed than we are notified to change it back to his permanent address. We suggest therefore that unless the change is to be permanent, or for a fairly extended period, that you arrange with a friend to forward your copies while on vacation. We will of course gladly make changes when requested to do so. In making the request please give both the old and new address and allow at least two weeks for the change. Notices should be sent to the editorial office at 135 Liberty Street, New York 6, N. Y.

Church Is Warned

Whitby, Ont.:—The International Missionary Council, in session here, was warned for a second time that the Christian Church must not become too closely associated with the "status quo." The speaker was Bishop Stephen Charles Neill, assistant to the Archbishop of Canterbury and co-director of the study department of the World Council of Churches. A similar warning was voiced earlier in the meeting by Matthew Spinka, professor of church history at Hartford Theological Seminary.

"Christianity can exist under almost any form of government," Bishop Neill said, "and recognize all that is good in it as a principle of order. But it must always retain its independence and its right to criticize. If the Church becomes so closely identified with the status quo as to fail to recognize its defects or to suspect all change as being for the worse, it loses its own revolutionary quality."

Urges Unity

Albuquerque, N. M.:—Union of the Episcopal and Methodist Churches was advocated at the southwestern Spanish-American conference of the Methodists held here. With ministers attending from all over Texas and New Mexico, Bishop James M. Stoney urged such unity in an address at the opening session.

Communion Set Guarded

Albany, N. Y.:—The famous Queen Ann communion set and the intricate burglar alarm system which guards it at St. Peter's Church here form a strange contrast of old world culture and modern science. The complete set, consisting of a chalice and paten, two flagons, a bread plate and almsbasin, was a gift from Queen Ann of England in 1715 when St. Peter's was known as "Queen Ann's Chapel in the Wilderness." The set is dated 1712, and each piece is suitably inscribed. It is now maintained in a case of shatter-proof glass equipped with an electric alarm system in the rear of the church where visitors may see it any day,

highlighted by special illumination.

St. Peter's was built in 1715 by the Society for the Propagation of the Gospel in Foreign Parts, which had its headquarters in London and financed several new churches throughout the 13 original colonies.

In one instance, Bishop Doane, first bishop of Albany, was confronted in his rectory by a group of Onondaga Indians who had heard of the priceless set and had come to claim it. One Indian threw a tomahawk which struck the wall near the bishop's head as the others started to dance wildly around the room.

The Indians never captured the set, though several subsequent attempts were made, and later it became the permanent property of St. Peter's by a peaceful settlement.

Pre-Fabricated Houses

Trenton:—Pre-fabricated churches—possibly 24 of them over a two-year period—will be set up by the diocese of New Jersey, it was announced by its board of missions here. The churches will be assembled in response to a demand for new houses of worship in the face

of continuing shortages of material. Benjamin F. Faunce, a layman from Holy Trinity Church, Collingswood, N. J., and a member of the board, has drawn up a tentative plan for the new churches. He said an experimental structure will be erected in Pleasantville, N. J., and results there will determine the construction work in other areas.

The building will be pre-fabricated in a South Jersey factory. It will have a seating capacity of 150 to 250 and will cost about \$6,000. Requiring a minimum of operating expense and maintenance, the standard building is 25x30 feet—nine feet high at the eaves to 14 feet high at the roof peak. Framework will be of structural steel, and walls, both inside and out, will be of composition board. The building will be fire-proof.

Bishop Wallace J. Gardner said 12 of these churches are contemplated, most of them in rural areas. But Suffragan Bishop Alfred L. Banyard, who is working with Bishop Gardner on the project, declared that possibly 24 churches may be needed at the end of a two-year period.

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Wednesday, 10 a.m. Thurs. and Holy
Days, 7 a.m.

Ann Arbor, Michigan

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University of Michigan

The Rev. Henry Lewis, Rector

The Rev. John H. Burt, Student Chaplain
Sunday: H. C. 8 a.m.; Morning Prayer,
11 a.m. (H. C. first Sunday).
Canterbury Club (students), 6 p.m.
Wednesday & Holy Days, H. C. 7:15 a.m.

Ridgewood, New Jersey

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Friday and Holy Days: 9:30 a.m.

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The Rev. Victor Hoag, D.D.,

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Wednesday: 7, 11.

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(H. C. first Sunday). 11 a.m.; Y.P.F.,

5 p.m. Evening Prayer and Sermon, 7:30

p.m. Thurs. H. C. 11 a.m. Daily Noonday

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The Pleasantville parish—where the experimental church will be located—is in a Negro area. The congregation has been meeting in an old fish market.

To Work Overseas

New York:—Three Episcopalians have been appointed for work overseas in connection with European relief: Miss Elizabeth Gowen, Ossining, N. Y., who will work in France; Howard E. Buckley, Geneva, N. Y., whose territory is as yet not assigned; the Rev. Francis A. Hannigan, assistant at St. Andrew's, Kansas City, Mo., who will work largely with displaced persons for the ecumenical refugee committee in Geneva.

Church Lacks Vitality

New York:—The Rev. Louis W. Pitt in a sermon last Sunday at Grace Church here declared that the Church lacks vitality and creative enthusiasm, which he attributed to bickering over petty things. Referring to two recent conventions of the diocese of Western New York, where he failed both times in being elected bishop by a narrow margin, the rector said: "I failed of election in the clerical order because I was too 'low.' One wonders what will

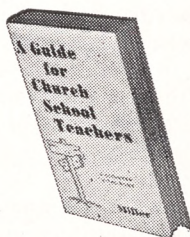
happen to a Church which seemingly cannot rise above the level of pigeon-holing."

He said this was a commentary on the fact that there is a serious lack of creative enthusiasm in the Church to make an adequate contribution to a world which needs strong leadership.

"One remembers with deep concern and shame some of the things to which one has listened about his brethren in the tensions of an ecclesiastical convention. One bows his head with shame as one considers in retrospect the innuendoes, the sly remarks, the lack of trust in one's brethren's hearts and in one's own

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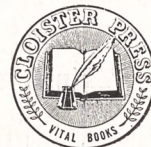
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heart," Dr. Pitt said.

He then pointed out that the sources of enthusiasm rest in a profound honesty. "Let us face up to our failures—it is at first a painful business, but it becomes creative," Dr. Pitt asserted, and added "the man who tells himself the whole truth about himself doesn't long despair, because essential honesty with oneself has in it the seed of victory—not only for himself, but for those with whom he comes in contact, and for the Church he loves."

Thinking Urged

Whitby, Ont. (RNS):—The Christian Church must understand the "sickness" of modern society "more thoroughly and more truly than all other would-be physicians," Henry Pitney Van Dusen, president of Union Theological Seminary, New York, declared here in addressing the International Missionary Council.

"As with the early Christians," he said, "we must out-think as well as out-live and out-love this confused, tragic, hell-bent contemporary world. Christian faith offers not only the sole cure for individual souls and for society—it gives the only truthful analysis. And, for most modern men, it will not do to proffer prescription without first convincing diagnosis. This demands of us thought—hard, painful, persistent, profound effort of mind."

Reconciliation Sought

Moscow (RNS): — Metropolitan Gregory of Leningrad is on his way to the United States where he is to seek to bring about reconciliation between the Russian Orthodox Church and the Russian Church in America. It is expected that he will offer autonomy to the American Church if the reconciliation is approved.

Asks Christian Voice

Jerusalem (RNS):—Christians must have a strong voice in the government of Palestine if that country's Christian minority is to be dealt with justly, Bishop W. H. Stewart, Anglican Bishop, told the UN's special committee.

Meeting Communism

Whitby, Ont.:—The Christian Church can no longer remain passive in the face of Communism, Matthew Spinka, professor of Church history at Hartford Theological Seminary, declared here in an unscheduled address before the International Missionary Council. Coming before the gathering for the second time in two days—on this oc-

casation at the special request of the delegates—Spinka told mission leaders from 41 countries that Communism has challenged the Christian Church to build a better world.

"The best proof of superiority," he declared, "is to accept the challenge and make good. The Christian Church must clear itself from the reproach that it is serving in the class struggle on the side of the status quo. We Christians must not allow masses of men, economically exploited, living in preventable poverty or suffering disease, some on the very verge of starvation, discriminated against because of color or race, to find their most helpful and sympathetic friends outside the Christian Church. The task of making a better world is by rights far more ours than theirs. It is safer for the Church to find itself among the sinned against and the exploited than among the sinning and exploiting."

Addressing himself to the question, "What appeal does the Communist gospel possess for young men," Spinka declared: "I believe that the appeal lies chiefly in the concrete and positive program for the building of the Communist Kingdom of God—the classless society, free of social injustice and economic exploitations—by means of scientific, economic and political organization of society as against the secularist utilitarianism or the old bourgeois-capitalistic order of society. But such philosophy of utilitarianism is intolerable. Man has to worship something: If not God, then half-gods. An intelligent man cannot live in a meaningless world. That is the reason why Marx, Hitler, and Mussolini found among young men such enthusiastic acceptance. They literally gave these young people something to live for, and even die for. It was not always worth dying for. What a pity that Christianity failed to

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arouse the enthusiasm of these youths."

Bishop Tuttle Anniversary

Salt Lake City:—The 80th anniversary of the arrival of Bishop Tuttle in Utah was commemorated on June 29th at a service at St. Mark's Cathedral. Bishop Stephen Clark preached and the service was attended by 18 pioneers who had been associated with Bishop Tuttle.

New Secretary

Baltimore, Md.:—Bruce M. Phillips, business man of Harrisburg, Pa., has been elected executive secretary of the Brotherhood of St. Andrew.

Prof. Tilley Dies

Ann Arbor, Mich.:—Professor Morris P. Tilley of the University of Michigan and senior warden of St. Andrew's, died suddenly from a heart attack on June 24. He was a vestryman of St. Andrew's since 1914 and was prominent in the affairs of the diocese.

Church in India

New York:—The Rev. John P. Aaron, widely-known in this country, son-in-law of the late Bishop Azariah of Dornakal, India, says that the work in his area is growing. He is in charge of the Pakhal Mission

in the Singareni section of Dornakal. Mr. Aaron said that in 1926 there were 162 adult baptisms and 291 infant baptisms. There were 384 confirmations. "As far as baptisms are concerned this is below normal. One of the pastorates was without a pastor for more than six months. Since January we have found an experienced pastor from another Mission and under his leadership that pastorate will grow."

Students at Work

Detroit:—Twenty-five college and seminary students are at work this summer in the vacation areas of the diocese of Michigan. They work under the supervision of local clergymen, and are being visited this month by Suffragan Bishop Richard S. Emrich.

Ministers' Salaries

Philadelphia:—The average salary paid to ministers in the Presbyterian Church is \$3,130 a year, according to figures just released by its department of publicity.

Outside Speakers

Pittsburgh, Pa.:—Throughout this year Calvary Church has been arranging special services to enable the members of the parish, and

others of the city, to hear outstanding leaders in various fields of the Church's activity. The last of these services for this season was held on a recent Sunday evening, when Mr. Charles P. Taft, president of the Federal Council of Churches, spoke to a well filled church on "The Layman and the Ecumenical Movement." Mr. Taft set forth the objectives of both the Federal Council and the World Council, pointing out the variations between the aims of the two groups and also how they supplement one another. He explained how the interest and intelligent support of lay people is necessary if either Council is to fulfill its purpose.

A distinguished visitor at this service, who gave the benediction, was the Rt. Rev. Bishop Andrei, Bishop of North and South America and Australia in the Bulgarian Orthodox Church.

The Rev. Lauriston L. Scaife, rector of Calvary, is anticipating a series of similar services during the coming year. It is hoped that, through these services, Anglican, Orthodox and Protestant people will come to know better and to value more highly the varying qualities which each can give to a united Christendom.

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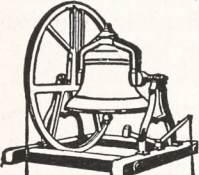
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Negro Heads Ministers
Kansas City, Mo. (RNS):—The Rev. D. A. Holmes, 68-year-old pastor of the Paseo Baptist church, has been elected president of the Ministerial Alliance here. He is the first Negro to hold the post. A member of the executive committee of the Council of Churches, he is a graduate of the University of Chicago theological school.

New Secretary
New York:—The Rev. John Heuss, rector of St. Matthew's, Evanston, Illinois, has been appointed director of the National Council's department of Christian education. He is to begin his new work in the fall. He succeeds the Rev. Daniel McGregor who resigned.

Clergy Notes
 (Continued from page 2)
 PAGE, ROBERT J., was ordained deacon on June 11 by Bishop Peabody at Christ Church, Oswego, N. Y. He is now curate at Trinity, Binghamton, N. Y.
 PRICE, GARY K., was ordained priest on June 30 by Bishop Remington at All Hallows, Wyncote, Pa. He is assistant at St. Mary's, Ardmore.
 ROE, ALLEN P., diocese of Michigan, became rector of St. Andrew's, Youngstown, O., July 1.
 SKARDON, STEPHEN L., was ordained priest on July 3 by Bishop Carruthers at Trinity, Pinopolis, S. C., where he is rector.
 TRELEAVEN, JOHN W., was ordained by Bishop Creighton on July 6 at Grace Church, Port Huron, Mich. He is to be assistant at St. Paul's, Detroit, Sep. 1.
 TUCKER, A. CAMPBELL, in charge of mission work at Stanardsville, Va., becomes assistant rector of St. Philip's, Charleston, S. C., on August 1st.
 WASHINGTON, PAUL M., was ordained priest on July 1 by Bishop Remington at the Crucifixion, Philadelphia, where he is assistant.
 WILLIAMS S. F., was ordained deacon on June 29 by Bishop Creighton at St. Cyprian's, Detroit. He is in charge of St. Clement's, Inkster.
 WILLSON, HUGH L., vicar of St. Andrew's, Ayer, Mass., died on June 24 at the age of 42 after a short illness.

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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.

THE REV. KIMBER DEN
Director, Linchwan Service Center, China

The scope of our work, in this post-war period of reconstruction, will be extended to five new areas at five strategic points at Kian, Nanchang, Lotus Pond, Shing Kien and Linchwan. It calls for a current budget of US \$1,000 a month besides an initial capital fund of US \$20,400 for farming implements and industrial machinery for simple handicraft work. After a year and a half all the work in these five areas is expected to be self-supporting and self-perpetuating. This program should be fully supported by all Christian bodies and missions. To direct such a program the following staff is required: a director of public health; a woman director of home-making; a director of agriculture; a director of recreation and mass education; a director of industrial development; a pastor with special training in religious education.

The Christian Rural Service in Kiangsi under which the new project is to function needs the prayers of the whole Christian Church that it may not fail in this great task of working for a betterment of the Chinese rural life and that it may work better ways of bringing God's love to our needy brothers and sisters of the Chinese villages.

ANSWER: Gifts for this work should be sent to the Church League for Industrial Democracy, 155 Washington Street, New York 6, N. Y., with checks made "Treasurer. CLID."

* * *

MRS. JAMES G. COOKE
Churchwoman of Los Angeles, Calif.

As a faithful reader of THE WITNESS for some time I should like to congratulate you on all the numbers, but June 26th in particular, with special reference to "The Lunatic Fringe" by Sidney A. Temple Jr.

* * *

MRS. DAVID SUMMEY
Churchwoman of New York

It is a matter of regret to me that THE WITNESS has so eulogized Henry Wallace. There is no doubt that he is honest, sincere and idealistic. The fact that he serves at the early service does not argue for the wisdom of his political pronouncements and I feel that he is hardly "turning his back upon political advancement." I agree with him in his disapproval of military aid to Greece and Turkey and over his concern with the most unfortunate deterioration of relations with Russia. But I think his going abroad to denounce our foreign policy was extremely bad taste and possibly dangerous. I think that we must seek other liberal leadership.

* * *

THE REV. FRANK BLOXMAN
Rector at Ware, Massachusetts

Thanks for THE WITNESS emphasizing the work of the Church Army. As an ex-member may I say that some of the happiest years of my life were spent with the Church Army. I am hopeful that your special number will bring us a flood of recruits. With the Church's emphasis on evangelism it seems to me that the Army's three c's could form a good program for the whole church—conversion, consecration, churchmanship. With a group of

thoroughly consecrated Church Army men going on evangelistic missions throughout the length and breadth of the country there would be a mighty shaking of this staid old Church. I am grateful for the visit of THE WITNESS each week and hope you never have to change your policy.

* * *

THE REV. CHARLES BRECK ACKLEY
Rector of St. Mary's, New York City

Congratulations to the editors of THE WITNESS for publishing the article (June 26) by the Rev. Sydney A. Temple Jr., entitled "The Lunatic Fringe." We need not only "Liberal Evangelicals" but also "Liberal Christian Citizens"—men and women with a liberal social and political outlook. There would seem to be so few of us but perhaps if we could get together we might find that there are still prophets who have not bowed down to the dollar sign.

* * *

REV. JAMES L. SMILEY
Vicar at Eastport, Md.

You did a good job in publicizing the Episcopal Evangelical Fellowship in the issue of June 12. But we must honestly judge that organization by its works. What have they actually done so far but spend money on conferences, talk eloquently, allow admirers to photograph them and finally instruct their treasurer to solicit paying memberships?



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