

The WITNESS

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AUGUST 21, 1947

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CHURCH OF THE EPIPHANY,
EUCLID, CLEVELAND, OHIO



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

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

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

THE 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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AUGUST 21, 1947
Vol. XXX No. 31

Clergy Notes

ANTHONY, WILLIAM S., formerly in charge of the continental congregation at the cathedral, San Juan, Puerto Rico, is now rector of Christ Church, Jordan, N. Y. and in charge of Emmanuel, Memphis.

BOND, B. FOREST, rector of St. Matthew's, Toledo, becomes rector of Christ Church, Kent, Ohio, on September 1.

CLAYTON, FREDERICK W., rector of All Saints, Omaha, Neb., has accepted the rectorship of St. John's Milwaukie, Oregon, October 1.

D'AMICO, SAMUEL R., canon of St. John's Cathedral, Providence, R. I. and diocesan director of religious education, is now rector of St. Athanasius, Los Angeles, Calif.

FRAZIER, ROBERT P., rector of St. Giles, Upper Darby, Pa., becomes associate minister at Good Shepherd Mission to the Navajo Indians, Fort Defiance, Ariz., September 1.

GREENE, ALBERT F., rector of St. John's, Wilkinsonville, Mass., was ordained priest on July 25 by Bishop Lawrence.

HENNESEY, HAROLD G., retired, died on July 29th at Muskogee, Okla.

LANGPAAP, PAUL E., was ordained deacon on June 28 by Bishop Walters of San Joaquin at St. Clement's, Berkeley, Calif. He is in charge of churches at Bishop and Inyokern, Calif.

LEE, L. VALENTINE, rector of the Good Shepherd, Jacksonville, Fla., received honorary doctorates from Washington and Lee and the University of the South in June.

OLDHAM, JOHN L., retired as rector of St. Michael and All Angels, Anniston, Ala., Sept. 1. He continues as rector of St. Luke's, Jacksonville, Ala.

SAPP, FREDERICK A., rector of St. Paul's, Kenbridge, Va., becomes rector of Grace and associated missions, Stanardsville, Va., Sept. 1.

THOMAS, HAROLD, rector of St. Luke's, Charleston, S. C., has accepted the rectorship of St. Mark's, Chester, and St. Paul's, Great Falls, S. C., October 1.

WASHINGTON, PAUL M., assistant at the Crucifixion, Philadelphia, has been appointed

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 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.

Harvard Churchman Promotes People's Peace Plan

Kirtley F. Mather Is Now in Europe to Enlist Support of Religious Leaders and Key Persons

By Rita Rubin

Boston:—Prof. Kirtley F. Mather, noted Harvard scientist and Churchman, is now in Europe to address international religious conferences on world peace, and to enlist the support of religious leaders and key figures abroad in the peace proposals of the World People's Congress, of which he is chairman of the executive council.

Dr. Mather also plans to visit the Soviet Union where he is hopeful of making contact with Russians open-minded to the idea of a people's peace plan. He has in mind specific persons in the Soviet, he said, and through them hopes to make known to large numbers of rank-and-file Russians the peace plans of the Congress.

Dr. Mather will go to Leningrad and possibly to Moscow before flying back to the United States the first of September. His itinerary calls for a brief stay in London.

Later, in Edinburgh, Scotland, he will address a meeting of the World Committee of the Y.M.C.A. Dr. Mather is national president of the Y.M.C.A. of the United States.

Throughout his European trip Dr. Mather will attempt to convey to as many as possible of the common people of Europe the earnest desire of Americans for a solution of the world's problems by peaceful and friendly cooperation.

Religious and cultural organizations in Europe will be invited to attend sessions of the Congress in New York during October, to which 350 national organizations in this country have also been invited. At least 50 American organizations, including religious and social welfare groups and societies devoted to political and economic affairs, have announced their intention of sending delegates, he said.

Chief objective of the People's Congress, Dr. Mather explained, is "to do what lies within our power to do through united action—namely, awaken millions of people to the absolute choice between world unity or destruction in the atomic age."

Among other aims of the Congress are adequate control of atomic energy, relief of postwar famine and disease, effective use of the world's resources for all mankind, and the insuring of basic human rights for all.

"We are going to do our utmost to mobilize a large section of the world's population," Dr. Mather said. "Many world religious groups have indicated their willingness to cooperate, including the Hindus and Moslems in India and Persia."

Anti-religious sentiment in Russia, he admitted, has proved a handicap there to a world peace movement which has received much of its impetus from religious-minded groups and individuals. Nevertheless, Dr. Mather said, he is far from despairing over Russian difficulties in the way of the international plan.

Sponsors of the Congress, according to Dr. Mather, hope it will become "a United Nations of the common man; a one-world organization representing the plain people in all countries."

URGES UNDERSTANDING WITH RUSSIA

Des Moines:—Achieving an understanding with Russia is the main issue today, Dr. Mordecai W. Johnson, president of Howard University, Washington, D. C., declared here. Speaking to about 6,000 people attending an evening session of the international quadrennial convention on religious education, he called on

the leaders of the United States to go back and talk with the Russians and work out a compromise. The speaker also said that the Christian Church "will not support the leadership of this nation in the belief that war is inevitable and that our youth must be militarized in preparation for it."

Dr. Johnson declared that the Christian Church does not want the leadership of this nation to help in the restoration of Western imperialism. In calling for a compromise with Russia, the educator likened the present situation with that which prevailed when the founding fathers had to compromise with the slave owners to achieve a constitution. What we did here, he said, can be done on a world scale. "We can keep on talking to Stalin and can come at last to some kind of a compromise for world organization," Johnson declared.

The United States will have to guarantee the domestic security of Russia and agree to stay out of her territory for a period of years, he stated. The United States will also have to grant Russia something akin to the Monroe doctrine for that area. We will have to do that because we are dealing with a young and trembling nation that the Western nations tried to destroy during her first decade, he said.

Commenting on the fact that Chris-

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.

tians don't like Russia's attitude toward religion, Johnson observed that we can't quit because we have to deal with a man that doesn't like us.

Comparing the United States and Russia in that they both possess great economic and material resources, the speaker said that there is no reason for them to be enemies. Our system may be different from theirs, but still we can live in peace if we desire, he said. If the United States were to prepare adequately for the next war, all normal processes would have to be given up, Johnson maintained. Militarization would be accomplished in the United States against the protest of the Christian Church.

In reference to the Western bloc, the speaker said that "it is not without a touch of divine fortune that the bloc of Western powers which spent the last 400 years beating down others is now weak and helpless. God does not want the restoration of the colonial system."

REPRESENTS GLASS MAKERS

New York:—James H. Hogan, chairman of the board of directors of James Powell & Sons (Whitefriars), London firm of stained glass makers, is to be in New York from September 14 to October 14 and may be reached at the office of the American distributor for the firm, J. M. Hall, Inc.

MEMORIAL CHAPEL DEDICATION

Atlanta, Ga.:—The Mikell memorial chapel at the cathedral here is to be dedicated on September 7th by Bishop Walker. It is a memorial to Bishop Henry J. Mikell, former bishop of the diocese who was for a number of years an editor of THE WITNESS. The chapel is the first unit of the permanent cathedral plan. It will seat 110 people and will be used for small weddings, baptisms, funerals, corporate communions and weekday services. It is hoped that work on the cathedral proper may begin soon.

GENERAL SYNOD IN CHINA

New York:—The general synod of the Chung Hua Sheng Kung Hui (Church in China) meets in Shanghai August 23-31, with the opening service held at the Church of Our Saviour, and the sessions of the House of Bishops and the House of Deputies held at St. Mary's Hall. Bishop T. Arnold Scott of North China is

the chairman of the Bishops, and Bishop William P. Roberts is secretary. The deputies will elect their presiding officer at the first session. Ten of the 22 bishops are Chinese; the others are missionary bishops from England, Canada and the United States.

Business to come before the synod will include the question of the ordination of women; attendance of bishops from China at the Lambeth Conference next summer; the permanent establishing of a central office for the Church; the situation at several Church schools; the election of a bishop for Shensi, and reports from various committees, especially the committee on the Prayer Book and that on literature.

The Woman's Missionary Service League, corresponding to the Auxiliary of the American Church, will meet at the same time.

URGE CHURCH-STATE SEPARATION

Buffalo, N. Y. (RNS):—Reversal of court decisions which permit the use of public tax funds for religious work and recall of Myron C. Taylor as the President's personal representative to the Vatican were urged here by the International Convention of Disciples of Christ.

The convention called upon "all patriotic citizens to resist every attempt to further widen the breach in the law of separation of church and state" and to work for the repeal of state law "which sanctions grants of public money to the support of religious bodies or to activities supported by such religious bodies."

"This convention urges patriotic citizens to strive by every constitutional means to secure reversal of the decisions of the Supreme Court upholding the use of public tax funds or providing free text books for parochial schools and for transportation of children to such schools," the resolution said.

The resolution deplored what it termed the "continued efforts on the part of the hierarchy of the Roman Catholic Church to secure public tax funds for the support of their parochial schools."

The convention asked President Truman "to terminate the mission of Myron C. Taylor to the Vatican without delay and withdraw all State Department personnel assigned to service at the Vatican in connection with this mission."

Any federal aid to education should include a clause "limiting such assistance to public schools without

discrimination as to race or color," the resolution said.

The convention called on the government to "demonstrate the democratic way of life" by furnishing food, clothing, and other needs to people in devastated areas.

The convention also, with but few dissenting voices from the 4,000 delegates, opposed peacetime conscription and warned against "the gradual encroachment of the military arm upon the functions and powers reserved for civilian administration."

PLANNED PARENTHOOD ENDORSED

Boston (RNS):—More than 750 Protestant clergymen, representing many denominations, will support the Planned Parenthood League of Massachusetts when it seeks the signatures of 20,000 registered voters this fall on a petition it will place before the State Legislature to change the present law prohibiting physicians from giving birth prevention information.

The Massachusetts Council of Churches and the Greater Boston Rabbinical Association have given their official endorsement to the League's efforts to place once again before the Legislature the question of allowing physicians to dispense contraceptive advice.

The League in 1942 went before the Legislature with a similar petition, which was denied. Later that year the League succeeded in having placed on the ballot a referendum on the question, only to have the proposal defeated by a majority of about one-third.

At that time, Attorney Frederick W. Mansfield of Boston, who said he represented the late William Cardinal O'Connell of the Roman Catholic Archdiocese of Boston, and "a million souls in Boston," appeared before the Legislature in opposition to the bill.

The Planned Parenthood League makes no use this year of the phrase "birth control" but calls the proposed new law "an act to allow physicians to provide medical contraceptive care to married women for the protection of life or health."

PSYCHIATRIST APPOINTED

Trenton, N. Y.:—Dr. George W. Hager, psychiatrist, has been appointed to the staff of the Youth Consultation Service of the diocese of New Jersey.

Northwestern Military Academy Has New Department

*A Science Department Is But One of Many
Improvements in Church School in Wisconsin*

By J. J. Howard

Lake Geneva, Wis.:—The Northwestern Military and Naval Academy, as many WITNESS readers will remember, came under Church management in March of 1944. This came about because Colonel Royal Page Davidson, the former owner and headmaster, who gave it to the Church, believed that the Episcopal Church conducted some of the finest preparatory schools in the country. It was his desire that his Northwestern could and would be preserved and enlarged under Episcopal Church management.

Colonel Davidson's high estimate of the Church's ability to do just this has not been misplaced. Only three years have gone by since Bishop Conkling, as chairman of the board of trustees, received the school in the name of the Church, and throughout these few short years much forward looking activity has characterized the period. In spite of war and the inevitable adjustments that come about whenever there is a change of administrations, Northwestern has been outstanding in its determined drive to maintain and improve its fine plant and traditions.

To enumerate all the constructive activities of this period would take more space than this article would permit. Not least, however, amongst these activities providing finer all-around facilities for Northwestern is the new science department, the result of far-sighted vision, hard work, and a sufficiently generous expenditure to make it possible.

Justifying this effort and expenditure is the Academy's agreement with certain statements of the president of Denison University who has pointed out that Christian schools must first of all be academic institutions, and that they must "be ever watchful lest in their busyness to display the easy evidence of their Christian allegiance, they lack the time and money and the compulsion to be acceptable academic institutions." At Northwestern it is believed that science is, and can be, as much of a course in "religion" as the Bible itself, for to the Christian teacher to understand

the principles and laws of the various branches of science is to understand more fully the nature and magnitude of God's handiwork in his creation.

With thoughts of this kind in mind, Northwestern went about the task of creating its completely new department for the teaching of science. The plans for it grew out of days and weeks of thoughtful faculty conference. Soon various parents of boys then in school became as enthusiastic as the faculty itself, and



*The Rev. James Howard Jacobson
is the Superintendent of Northwestern
Military and Naval Academy*

energized these faculty meetings, not only with their enthusiasm but with their generous support and gifts. Through such parental cooperation, and the cooperation of parents of recent graduates, Northwestern now looks proudly at its southeast wing completely given over to the work and teaching of science.

It is a science department more than adequate for the teaching of science at the high school level, for this southeast wing houses the Sheldon E. Ford Chemistry Laboratory which was donated by the fathers of six recent graduates and named for Major Sheldon E. Ford who taught

chemistry at the Academy for over twenty years. Adjacent to this laboratory is the chemistry classroom, the gift of certain fathers whose boys are now in school. Across the principal hall is a very fine laboratory-classroom combination devoted entirely to the teaching of mathematics and physics. It is the Froemming Physics Laboratory given in memory of Mr. B. A. Froemming, father of Carl who graduated with the class of '43. At the end of the hall is another fine laboratory-classroom devoted to the work of first year science and known as the Arnold E. Simon General Science Laboratory. Arnold graduated with the class of '43 and was killed in action in France during World War II. Other elements in the plan, all of which are the result of the gifts of interested people, are a fine laboratory-classroom devoted to biology, a photography laboratory and darkroom, and an easily accessible museum for the display of student projects and other scientific exhibits. So adequate are all these facilities that Northwestern would now need to more than triple its enrollment before taxing the capacity of these various laboratories and classrooms. Nothing has been spared in time or thought or money in order to make this new department not only adequate, but more than adequate, for a school working in science at the high school level of instruction.

Since the school came under Church management, the science department, important as it is, is only one of the many physical improvements that has taken place. Amongst some of the others is a fine new side chapel dedicated to Christ the King. Like the science department, this too is the result of gifts from interested patrons. Then there is also a new infirmary building, now almost completed, which is the result of a bequest in the will of the late George D. Kitzinger of the class of 1906, and is known as the Kitzinger Infirmary.

These are some of the big physical improvements that have been made, but it should be pointed out that the administration of the Academy has been equally as active and determined in its drive to improve the life of the corps of cadets and to give to the school a spiritual foundation for its life, without which no boy is truly educated. Each year of Church management in the school is revealing a new and finer Northwestern, and the Church should be proud indeed to have such a school on its lists.

LAMBETH CONFERENCE IS PLANNED

London:—The final preparations of the agenda for the Lambeth Conference has been settled and is shortly to be issued, according to word from Bishop Oldham of Albany, now in England representing the Episcopal Church on the committee. The plans for the hospitality and accommodation of the bishops attending from all over the world have been arranged. The conditions since the last Conference held in 1930 took place have considerably altered and the war damage to London and the present economic position makes it extremely difficult to repeat the wholesale private hospitality which was so freely available before. Hotels are much more expensive, especially when a residential stay of some two months has to be faced. The Lambeth Conference office has made arrangements to meet all this by reserving a number of university hostels in London which will meet the needs of most of the bishops from abroad and will at the same time bring costs within the bounds of possibility for many who would otherwise be financially embarrassed by their Conference expenses. The views of the American Church were put forward by Bishop Oldham to his colleagues representing the various provinces of the Anglican Communion who are all expressly looking to the American Church to play its fullest part in the Conference as befits their place as a national and independent member Church.

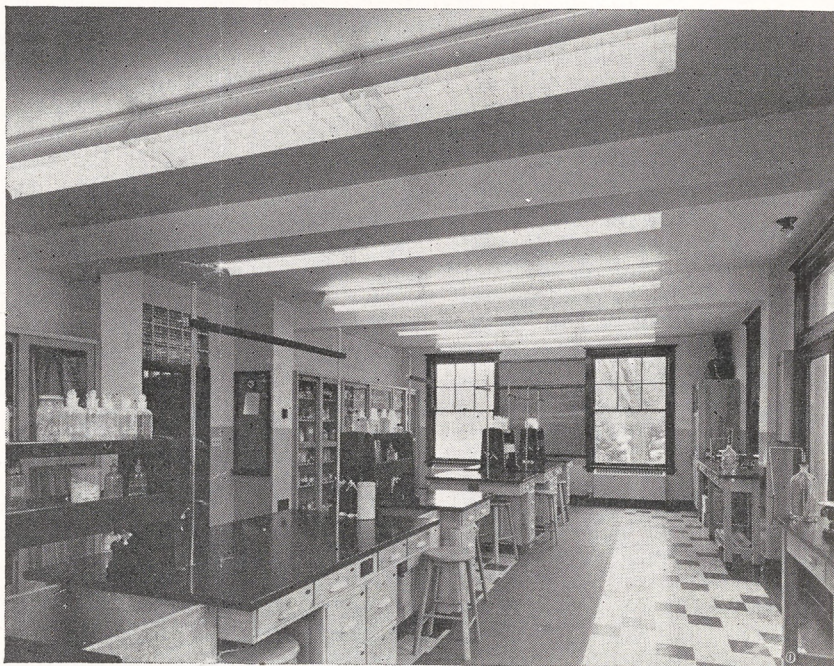
All the provinces of the Anglican Communion are sharing in the planning of the Conference and memoranda will be sent to all members of the Conference on many subjects of contemporary ecclesiastical, international problems as well as domestic affairs which affect the spiritual well-being of the Church as a whole. The Church of England is undertaking the central burden of the organizing and administration involved and much of the financial strain that such a Conference must place upon the Church. By force of circumstances much initiative must come from the bishops in England, but it is their wholehearted expressed desire that the other independent Churches and provinces, as well as the extra-provincial dioceses will take their fullest share in the 1948 Lambeth Conference, which will have for all people, whether Anglican or not, a world wide significance. The Conferences will last for six weeks from the 1st of July 1948 and precedes the

first full assembly of the World Council of Churches which meets on the 24th of August.

While in London the Bishop of Albany has been the guest of the Archbishop of Canterbury, at Lambeth Palace, and last week assisted in the consecration of the new Bishop of Woolwich. This is the second time that Bishop Oldham has taken part in an English consecration. He was

their skills as accountants, artists, writers, plasterers, salesmen, and in other occupations to make contributions to the building fund.

For the past ten years the congregation has met in a store. At the ground-breaking ceremony there was a procession with two choirs, the Bishop of California, visiting clergy, and the congregation of the mission church.



The Sheldon E. Ford chemical laboratory which is one of the recent additions to the equipment of Northwestern Military and Naval Academy.

also a guest at the last of the royal garden parties to be given this year by the King and Queen and he has also addressed the luncheon party given by the English Speaking Union for Americans in Britain who are here under the interchange of pulpits scheme.

VOCATIONAL GIVING BUILDS CHURCH

Albany, Cal.:—The church which was made possible by "vocational giving," where members of the congregation use their skills to serve the church, broke ground for a new \$45,000 parish house on July 27. The dramatic work of a barber at the Mark Hopkins Hotel in San Francisco, Frank Sibilia, led to the raising of about \$10,000 for the fund which now totals over \$24,000 in cash at St. Alban's Church, where the Rev. Randolph Crump Miller, a professor at the Church Divinity School of the Pacific, is part-time vicar. Other members of the congregation shared in the barber's vision, and now about 60 members have found ways to use

CHURCHMEN FIGHT BAN ON PROSELYTISM

Bombay (RNS):—A recent amendment by the Madras government to its educational rules governing religious instruction in schools and colleges continues to be opposed by Christians in South India, chiefly because they fear it is the thin end of the wedge for further restrictions in the future. The South Indian Christian Association at a meeting in Palamcottah passed a resolution charging that the government's attitude is an infringement of the fundamental rights of every citizen in a free India to preach and propagate his faith. Similar resolutions have been passed by meetings at other centres.

FIELD OFFICER RESIGNS

New York:—The Rev. Edgar R. Neff has resigned as a field officer of the National Council in order to accept the rectorship of Christ Church, Little Rock, Arkansas.

EDITORIALS

News Without Comment

THE SHAKY dictatorship of Generalissimo Francisco Franco in Spain cannot be overthrown by any force within that country, but it would fall very quickly if the British and American governments, which have expressed their disapproval of it, would implement that disapproval by economic sanctions: Allen Raymond, N. Y. Tribune, following a recent stay in that country. . . . Irving S. Olds, chairman of U.S. Steel, announced July 30 that net income for the first half of 1947 was \$68,571,379, compared with a net of \$24,138,541 in the same period of 1946. The same day both U.S. and Bethlehem announced price increases ranging from \$2 to \$10 a ton. At an average increase of \$5 a ton, the additional cost of steel to consumers on an annual basis would be more than \$300,000,000: New York Times . . . Concerns controlled by the Soong and Kung families, both related to Generalissimo Chiang Kai-shek, obtained nearly \$335,000,000 in U.S. currency at an artificially pegged official rate. Some of the money was used to buy items barred by Chinese import-controlled regulations. Part of the money was resold to Chinese business men at the free-market rate, giving the Soong and Kung families huge profits: United Press from Nanking . . .

Brigadier Stylianos Manidakis, chief of the operations branch of the general staff of the Greek army, has been replaced for having told a press conference that there was no evidence that an international brigade had invaded Greece: N.Y. Tribune . . . American, British, Dutch, oil companies will participate in the major increase in world demand to be supplied from the Near East fields, provided present and prospective ownership continues. The estimated reserves, in barrels, totaling 26,600,000,000, are located in Iran, Iraq, Saudi Arabia, Bahrein Island, Kuwait, Qatar. A world demand for oil outside Russia by 1951 of 9,429,000 barrels daily was forecast by L. F. McCollum of Standard Oil of N.J. in a report to the Independent Petroleum Association: Market Letter, Goodbody & Co. . . . The Philosophical Library reports that, in view of new

findings by the German Society for Victims of the Nazi Regime that Pastor Niemoeller supported the Nazi party as early as 1924, it has decided to withdraw from distribution both its publications by the pastor, "God Is My Fuehrer" and "Of Guilt and Hope": N.Y. Times . . . Most of the (Greek) government is known to be in favor of crushing guerrilla activity as soon as possible in the Poloponnesus, because rebel forays there remove the edge from the argument that the fighting is formented by external factors. The Poloponnesus is deep in the southern Greek mainland, where it can hardly be said that aid is reaching the guerrillas from across any border: N.Y. Tribune . . . Thus ended the "Save Europe" conference which on the basis of private remarks to this correspondent by high participating officials was, from start to finish, a sham. According to top-flight American, British and French authorities in Europe, Bevin and Bidault knew that the American Congress would refuse money to finance any European recovery program in which Russia played a major part. Therefore, the same officials said that Bevan and Bidault had to wait the best opportunity Molotov offered them to exclude Russia and go ahead without her. In the opinion of these high officials Molotov

"QUOTES"

FOR OUR failure to use the basic elements of life fairly we pray. Voices in the air which should have spoken of friendship and courage have been harsh words of hate. Sounds that should have been sweet music to the listening ear have been the thunder of bombs killing the innocent population of this planet. The produce of this earth: food, minerals, metals, all of which should have gone into the making of a healthier, nobler race we have turned into poison. For our misuse of thy great gifts of nature, our Father, forgive us.

—The World Day of Prayer, 1947

made the realization of this intention easy beyond their fondest dreams: Frederick Kuh from Paris to the Chicago Sun . . . The Catholic Broadcasters Association, a new group which aims to aid Roman Catholic organizations in attaining more effective use of Radio, was announced at a conference held last week at Fordham University. It will have a central Script library and will provide facilities for the exchange of information helpful in the preparation of Roman Catholic programs: Religious News Service . . . Napoleon Zervas, minister of defense of the Greek government, in the world war served the Italians for pay and the Germans for love: the newspaper, PM. . . . I have spent a week in the southern part of Yugoslav Macedonia. We motored through territory which critics of Yugoslavia have insinuated was an arsenal and training camp for forces

fighting the Greek army on the other side of the border. What we saw was a panorama of peaceful development. The Macedonians are bent on improving country roads, building new schools and tending rich fields. The only mobilization I could see here is to better public health and eradicate illiteracy: Daniel De Luce, Associated Press correspondent . . . A United States army ad-

visory group is planning to set up a training school on the island of Formosa which will prepare six Chinese infantry combat divisions for participation in the Chinese civil war. The extensive program would mean a good sized expansion of the advisory group which now consists of about 1,200 personnel, plus a large group of civilian employees: United Press.

Return to Pastoral Teaching

by Bradford Young

Rector of Grace Church, Manchester, N. H.

EVERYBODY agrees that something is wrong with the Sunday School. The statistician points out that it has steadily declined in the number of children attending. The chaplain reports that it has allowed generations of its own graduates to grow up ignorant of the essential facts and teachings of Christianity. The pastor knows that too few of its graduates become dependable churchmen.

Perhaps then a look at a school that has made a moderately successful experiment in a combination of three reforms would be timely. These are (1) a family service for children and parents, (2) a return to the pastoral method of teaching, (3) greater emphasis on positive doctrine. None of these innovations is original. No claim is made that this school has solved all the problems or that this particular school is any better or even as good as many other schools in other places. But it is better to discuss these reforms in terms of an actual school than to deal only in theories. And this particular school is interesting in that it does not have many advantages to which its success might otherwise be attributed. It is not in a community where Sunday school attendance generally is going up. It does not have a full-time trained director of religious education. It does not have a separate room for every class. It does not use elaborate visual education equipment. It does not enjoy a large grant of money from the parish budget. It does not have paid teachers. Many of these advantages would help the school. But without them it has grown in the last five years from 212 to 325 in enrollment. The mean attendance is about 205. Together with the 90 parents and other adults who attend every Sunday the school fills the church. It is now the largest school in its community and is still growing. The distinctive features to which teachers and parents attribute its growth are not original. But an account of how they work in combination should have value.

The church school is part of a family service. The announcements read "9:30 a.m. Family Serv-

ice and Church School." Parents are encouraged to come with their children. It is church they are coming to, not Sunday school. The first half hour is a shortened, simplified church service for the whole family. In the second half hour the children go to their classes. The parents stay for a sermon and further prayers. At 10:30 the whole family goes home together. On the third Sunday of every month there is a celebration of the Holy Communion. The high school and eighth grades, practically all communicants, remain for the communion with the other adults. The lower grades go to their classes as usual after the first half hour. But at the opening and closing of the school year, the whole school remains. The kindergarten has its own service in its own children's chapel. But even the kindergarten attends the half hour family service once a month. So this church school fulfils one of its main purposes: to train children in corporate worship in the church.

Most of the children sit with their parents south of the center aisle in what becomes in effect a family pew. Other children, because they are church orphans or by preference, sit with their classes north of the center aisle. The attendance of parents has grown steadily without much urging. A few have brought babies in arms. Anybody who doesn't like a few family noises at the family service can come to adult services at 8 or 11 o'clock.

The children participate in the service. Twenty-four girls sing in the St. Cecilia Choir. Twelve boys, two each Sunday, act as servers, and six each Sunday as ushers. But all the children are taught to participate in the service as a congregation. They learn to stand to praise, kneel to pray and sit to be instructed. They sing the hymns, read the psalms, say the short responses to the versicles and the amens to the prayers. It is a mistaken idea in some churches that participation by children in the service must mean having them take the part of the minister: they must select the hymns, say the prayers, read the lesson. No doubt

there are proper occasions for this. But generally their voices and inexperience make most children inadequate for regular leadership in public worship. That is a highly skilled, professional art. The more important form of participation for most children is as members of the congregation. They are in training as worshippers, not as ministers. Visitors who have evaluated many Sunday schools say that the reverence, attention and participation of the children in this school service are outstanding. Perhaps the presence of parents helps. And the teachers say that their pupils show a remarkable memory for what was said and done in the service. This has been accomplished not by many talks on reverence or regimented discipline, but by the vitality of the service and their own share in it. Some children do not care for their class work. But they are practically unanimous in liking the service.

That means that when they drop out of church school they will drop into the church. For they have been in the church all along. It means they are trained in regular habits of church-going and of communicating in the course of their church school training. They are forming associations of hymn, prayer and ritual with joy, beauty, and family church going that will stay with them through life.

The parents, too, enjoy the children's talk. They get a refresher course in Christianity in simple terms. They often get more out of it than the children and they are better prepared to answer their own children's questions. Moreover, they become more interested in the church school and used to getting to church at 9:30 Sunday mornings. So they are a plentiful source of new teachers both male and female.

THE SECOND feature is the return to pastoral teaching. In the family service the pastor gives a ten minute instruction for the children. This is the lesson for the day. Last year the talks until Christmas, were on the Apostle's Creed. Then missionary stories from "Beyond the Blue Pacific" until Lent told by a layman with a gift for vivid narration for children, the parables of Jesus during Lent, knowing your Christian neighbors, Roman Catholics, Congregationalists, etc., after Easter. Other units have been the Ten Commandments, the Lord's prayer, Christian heroes today, a very popular race relations story, "Call me Charlie". Two of these units are being submitted to possible publishers. In the future are a short life of Christ, the Hebrew quest for God, makers of Church history.

The hymns, lesson and prayers each Sunday reinforce the instruction. So when the children go to their classes at 10 o'clock, they already have

absorbed most of their lesson under the favorable circumstances of an effective liturgy. The teacher does not get them cold and have to create interest. She does not have to shout above other noises to tell the lesson story. She does not have to worry about no preparation by the children. Her job for the next twenty-five minutes is to get the pastor's talk into the experience of her particular children. She does it by asking questions about the talk, showing pictures, suggesting handwork. She has a teacher's instruction sheet that helps her do this. That sheet is adapted to the age group of her children. In the class work, therefore, the school is graded. The talks are prepared by the pastor and the teacher's sheets by the parish worker and one of the teachers. This is a big job that will be better and much more easily done if a well printed series on this plan becomes available.

From the description of the pastor's teaching units it will be seen that the third feature of this school is an emphasis on Christian doctrine. A full unit each year is doctrinal. In a four year cycle it takes up successively, the Apostle's Creed, the Ten Commandments, the Lord's Prayer, the Church and Sacraments. It follows the Book of Common Prayer's Office of Instruction fairly closely. This takes about a third of the year. There is time also each year for other subjects such as missionary education, Old Testament stories, Church history, social problems. But the school offers a larger and more frequently repeated instruction in Christian belief and cult practice than do most schools.

This instruction aims to present systematically the central convictions of Christians in terms of modern life and a child's understanding. It is drawn from the traditional summaries that most churches accept and use Sunday after Sunday in their services. The new temper of church life demands more definite teaching. The pastoral method makes this easier to do. Many teachers are too uncertain about belief or too reticent to teach it. The family service is an effective occasion for such teaching because both parents and children share it. They stimulate each other.

Here are some advantages of pastoral teaching. The average pastor is or ought to be better able to give a ten minute instruction to children than the average church school teacher. If not, he should be able to find someone who is. Therefore the whole school gets better teaching. The children will be more likely to get a grounding in the essentials of Christian doctrine. The pastor has returned to one of his most important functions: teaching the children. In his parish calls he can question the children intelligently about their Christian knowledge because he is teaching them all the same thing. Incidentally, he can also use film

strips and slides more effectively and economically for the whole school than for individual classes.

The teachers like it better. Partly because it is easier for them. Much of their work is already done. They have a shorter class period. The monthly teacher's meetings are more to the point because they are all teaching the same ideas at different age levels. The look backward over the previous month's lessons and the look forward over next month's, conducted by departments, has a greater common background. They can compare how they got the ideas over and help each other's techniques and the pastor's. Substitutes and merging of classes, when necessary, are easier to arrange. They feel, too, that they are getting more across than by the old course method.

The parents like it better because they can keep up with their children more easily. If they are at the service, they hear the instruction for the children. They can take an informed interest in how the teacher developed it. They know what the handwork is about. The whole family can discuss the service, talk or class work. They cannot be imposed upon by their child's clever excuse: "I don't want to go to Sunday school: I never learn anything there." Actually their children are interested and want to go.

The children share in most of these benefits as they have shown by their better attendance and growing numbers. It is particularly adapted to the small school where careful grading would be difficult in any case. The method is well adapted also to a school extension project by mail or radio to children prevented by distance or illness from attending any church school. This school does broadcast its family service. Forty-one children receive home lesson materials on the broadcast children's talk.

The fact is that many of the church school methods advocated by religious educators for the past twenty-five years have assumed more time, better teachers, better directors, better class rooms than all but a favored few parishes could secure. Moreover, the emphasis has been more on character and less on doctrine, worship and information than the church now desires.

OF COURSE there are disadvantages. Perhaps the most serious is that much of the family service is necessarily above the understanding of the younger children. Even when the lessons are read from the Revised Standard Version and children's prayers and hymns are included, there is much they cannot fathom. They can feel and reverence the mystery, however. They can appreciate the drama. Since in religion there must always be some things we know but do not understand, this objection to family worship may not be so

fatal as is often thought. Certainly the little children like it, even though they do not well understand it.

The problem of ungraded worship reappears in the ungraded talks. It is hard to speak in a family service so simply that young and old will both profit by it. The use of graded classes to review the talk only partly meets this difficulty. There are many subjects one would like to take up with the high school classes that could hardly be taught usefully to the whole school. There is the burden on the school leadership of preparing the lesson material. That material cannot be attractively printed for one school.

Moreover the particular pastor may be very ineffective with children. Pastoral teaching, once common, was replaced by closely graded courses because many pastors were intolerably dull and their catechetical instruction mechanical. Even so, one may question whether their generation of children was not better prepared for church life than ours.

The balance of good over bad can only be determined by experiment and observation. Grace Church School, Manchester, N. H., is only one such. But there the pastor, teachers, children and parents would unite in saying that the combination of a family service with pastoral teaching and doctrinal emphasis is good and deserves a trial elsewhere.

The Living Liturgy

By MASSEY H. SHEPHERD, JR.

Professor at Episcopal Theological School

OCCASIONAL CONFORMITY

EVERY now and then some priest gets upset over the way some of his fellow clergymen disregard the Confirmation Rubric by admitting to the Holy Communion persons who are communicants of non-Episcopal Churches and who are neither ready nor desirous of being confirmed. He may even go to the trouble of annoying his bishop with a demand that the offending parsons be admonished to obey the law of the Church. Our bishops are kindly men, and they do not like to enforce disciplinary canons and rubrics except for weighty cause.



In times such as these it does not seem expedient or charitable to cut off any channel of God's grace from any person who sincerely desires it, and who can sincerely respond to the invitation: 'Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life.' God alone is the Judge of a man's conscience in accepting such a proffer. And God is not a respecter of persons,—and most certainly not as regards a man's ecclesiastical affiliations.

It is no use arguing over the Confirmation Rubric from the standpoint of its history. The fact is that it was drawn up before there was any serious break in the unity of English Christianity. The framers of the rubric certainly never foresaw the fissiparous tendencies of American Christianity. The record is perfectly clear that until recent times no one questioned the right of dissenters to 'occasional conformity' in Anglican churches by the reception of the Holy Communion.

Permit me to give two illustrations of the question based upon personal experience. In a summer chapel where I was supplying there were a number of regular worshippers who were not Episcopalians, but who had no 'church of their own' nearby in their vacation-community. These people were professing and practicing Christians, diligent in their prayers both public and private, and sacrificial givers both to their own religious persuasion and to ours. What possible damage could be done by admitting them to the Lord's Table?

The other case is one involving a 'mixed marriage' of two Christians, who are thoroughly agreed regarding the fundamentals of the Faith, but one of whom cannot persuade the other about Apostolic Succession and all that. Each one cherishes and supports the parish of the other, and sees to it that the children are given a solid religious education in the principles of both their denominational affiliations—leaving it to them to make their own decision about the church of their choice when they reach an age of discretion. What possible harm is done by the occasional conformity of the non-Episcopalian husband or wife to the sacrament of the Lord's Table administered in an Episcopal church?

It is hard to believe that anyone can be disturbed about any violation of God, His Church, or His Sacraments, when devout persons of Christian, if not Episcopalian faith seek His grace among us. What is profoundly disturbing are the occasional conformists within our own fold—sometime confirmed, seldom seen except at Easter, unwilling to witness to the truth they have received, and contributing of their means considerably less than they spend on their own luxuries and amusements. These are the nominal Christians of whom the Presiding Bishop spoke at his installation last January, who "having been once inoculated by weak religion, seem to be impervious to the real thing." It is these shirkers of their God-given responsibilities who were never really "ready and desirous to be confirmed."

The Way Christ Chose

by Burke Rivers

Rector at Johnson City, New York

THERE was a time, some 300 years ago, when Protestant Christians and Catholic Christians burned and beat and butchered each other with the complete conviction that what they were doing was not only pleasing to God, but essential to his purpose for the world. They did what they did in good faith, but they have left a legacy of distrust and suspicion of Catholics toward Protestants, and Protestants toward Catholics, which persists to this day.

There are moments in every family, when the patience of parents wears thin, and words are said and things are done with the honest intention of

helping the child, or even of saving him from some great danger, but in anger. Those moments if repeated often enough, can impair the love and destroy the respect of the child toward his family and change their relationship forever.

We have just lived through a time when anger and fear have swept across the whole world like fire in a pine forest and wrapped the peoples in the flames of war. Now the flames have subsided, but the peace they were kindled to bring is not with us. The nations are as far apart as ever, and already there are those who see the cloud of a new war hanging upon the horizon.

All of this is to say, "The wrath of man worketh not the righteousness of God."

The "wrath of men" we know, but what is this righteousness of God?

Wrath is the old-English word for anger, and it means the emotion of indignation and the deeds that are done under the spell of that emotion. A nation at war, an angry parent, a religious fanatic, the Ku-Kluxer in his hooded robe, the lynching party, the riots that go with racial and industrial strife—even, in a sense, the strike which paralyzes a factory, or an industry, or a nation—these are examples of the "wrath of man." We are familiar with them.

But the "righteousness of God" is less easily understood. Perhaps it suggests to us God in his righteousness enthroned on the seat of judgment, a heavenly characteristic. It ought to suggest, rather, God's purpose for the world and mankind: the righteousness among men for which we pray when we say "Thy Kingdom come, on earth as it is in heaven." The righteousness of God would be the nations at peace; it would be the classes and groups of men seeking not just their own advantage but the welfare of all mankind; it would be an unfailingly helpful family life which would reflect in all its aspects the love of God, "the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." The righteousness of God is the righteousness among men which Christians believe it is in God's purpose and power to create.

That these two do not go together, that "the wrath of man worketh not the righteousness of God," that when idealistic men let their anger choose for them the means they will use to accomplish the good will of the good God, they defeat and destroy that will, it needs only a candid and honest view of the world today to show. This last war was the wrath of man on a titanic scale. The present state of affairs has nothing to do with the righteousness of God, except to show how dreadfully we need to find it. St. James was right, and all those who have said that "the ends justifies the means," forgetting that the means always determines what the end shall be, have been wrong. "The wrath of man worketh not the righteousness of God."

With this principle in mind, we turn now to some of the troubled areas of modern life.

Here is the problem of finding a homeland for the Jewish people of Europe. Certainly they need a refuge and a place of safety after the horrors of the Hitler years, and certainly Palestine would seem to be such a place. Historically and emotionally the Jews have strong links to it. And so

the Zionists want to establish them there. They have worked for over twenty-five years with this goal in mind. What the Zionists do not understand now is why their aims are not more generally supported by Christians.

I think that Christians who have known about Zionism have in the past been usually sympathetic, but recently that sympathy has declined. And the reason is not only the complicated political situation in the Near East, but the action of the Zionists themselves in resorting to violence. Some of them are waging what amounts to outright war on the British and the Arabs. We can understand what they are doing and why. They are desperate, and there seems to be no other way. But few of us can see any hope in that direction, and we cannot support what they are doing. They are simply storing up more trouble for years to come. "The wrath of man worketh not the righteousness of God"—not even in Palestine.

There is the problem of communism in America. We are told that the communists are a threat to American democracy if they are a simple political party, and a threat to American security if they are the agents of a foreign power. We see no reason to doubt either statement, especially the latter. Few of us would want to be communists, or live under communism. We think the whole system rests on a tragic misreading of history, and misunderstanding of human nature.

But then we are told that communists must be rooted out by all possible means, and that we must prepare ourselves to fight Russia. And all sorts of agencies spring up to destroy communism. Some of them are preparing to use force, and all of them would use other pressures short of force. This seems to some of us to be an even graver threat to democracy than communism itself actually is, and to be turning our back on that peaceful way of living together which is part of "the righteousness of God."

Some of us remember the "Red scare" of the early nineteen-twenties, and the silly things that were said and done then. Some of us remember that Hitler and Mussolini rose to power in Germany and Italy on just such a wave of emotion and fear and anger as the one which is starting now, here among us. Some of us resent the loose way the term "communist" can be used and is being used by thoughtless or malicious people to condemn anybody or anything with which they do not agree, or about which they don't want to think. It seems to some of us that the best way to combat real communism and its evils is for all of us to be better Americans, and to develop and extend the benefits of the American way of life to more and more people. It seems to some of us that what is

needed is not a negative program but a positive one. "The wrath of man worketh not the righteousness of God"—not even in America.

THERE is the problem of adjusting the tensions among groups in our industrial society. We used to be told that the employer enjoyed an unfair advantage over the workers, and treated them badly. And so he did, in many cases. Now we are told that the unions have gained for the employees an unfair advantage over the employer, and they are making the most of it. And so, in many cases, they are.

The employers used the militia and state police on the workers, and the workers used bricks and baseball bats and the strike against the employers, and lately against the general public. Laws have been framed and reframed to give the advantage first to one side and then to the other.

The goal is industrial peace, and the maximum advantages for all concerned in this industrial civilization. But the thing to remember is that that good goal must be sought by good and fair means. Bad and unfair means, whoever uses them, can only bring further strife and trouble. For here too, "the wrath of man worketh not the righteousness of God."

One of the temptations of Christ was to make use of men's wrath and indignation in order to bring in the Kingdom of God. "Bow down and worship me," said Satan during those days in the wilderness, "and all these things will I give thee," showing him the kingdom of the world and the glory of them. We must never forget the Lord's reply: "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

Here is one of those recurring temptations for every man of high ideals in this material world of men. The righteousness of God, the vision of what ought to be and what might be, and the sense that it lies only just beyond our grasp—this is wine which can turn the head of the idealist who drinks it. In his longing for it, in his anger that the stupidity of some men seems to deny it to all men, he is tempted to take up any weapon that lies close at hand. So the Church, in one dark hour, made use of the rack and the flame to save men's souls.

It is the temptation of the evil one, for when men take that course, the dream vanishes, the vision fades, and nothing is left but ashes and blood and tears, and bitter memories, and the righteousness which is of God is still further postponed.

The alternative is patience and labor and the

cross of disappointment and misunderstanding, but this is the way the Lord Christ chose, and there is no other way for those who would follow him. Let me plead in these troubled days that you strive for a clear understanding of the principle involved as we try to travel from this world of men to the righteousness of God. The wrath of men will not advance us on our journey. Let me urge you as Christian disciples to be "wise as serpents and harmless as doves" whenever the summons to violence comes, and weapons are pressed into your hands. All your faith and all your experience have taught you that there is no hope in them.

Rather, give yourself to the works of peace and righteousness. Work for understanding among rivals. Work for mercy toward all who have suffered wrong. Work for a change of heart in those you believe to be mistaken. Above all, work for the love of God among all men, for he alone can "order the unruly wills and affections of sinful men." For in your dream of a better world remember, only the righteousness of men worketh the righteousness of God.

A Word With You

By

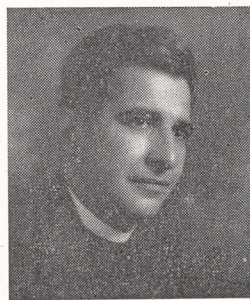
HUGH D. McCANDLESS

SALVATION

THIS word has been abused. When a man tells me he is concerned for my salvation, I usually assume that he wants me to think, feel, and act precisely as he does or has done, and I look for the nearest exit, either conversational or geographical. I assume he wants to save me by making me *safe* in the Roman fold or any other fundamentalistic sect — and that does not attract me.

But I can be saved in another way, and I need that badly, and frequently. I need to be saved from wasting my life. When a ship is drifting, out of control, it should be salvaged, so that it can be useful and not a menace to other shipping. Even if my life is rotten with disuse or abuse, Christ can find something to redeem and make serviceable and lasting.

St. Francis Xavier prayed, not that God would keep him safe, but faithful. I think he found more active salvation in the second idea than in the first.



A Number of Important Books Are Briefly Reviewed

Spiritual Biographies by Dr. Rufus M. Jones
Is One of the Notable Books of the Year

By R. M. Grant and W. B. Spofford Jr.

****The Luminous Trail.* By Rufus M. Jones. Macmillan, \$2.00.

In this little collection of spiritual biographies the veteran leader among the Friends traces the "apostolic succession" of Christian mysticism from St. Paul to the present day. St. John, "the saint who formed our minds," Clement of Alexandria, Hugo of St. Victor, Francis, Catherine of Siena, Erasmus, six minor "spiritual reformers," William Law, Horace Bushnell, and Phillips Brooks are portrayed sympathetically and winningly. Like Dean Inge in his *Personal Religion*, Dr. Jones concludes his testimony of faith with the story of his delightful child who died young. Our age may come to stress a sterner faith, but we must never neglect the experience and the conviction that "where there is so much love, there must be more."

—R. M. G.

***A Harmony of the Gospels.* By Ralph Daniel Heim. Muhlenberg Press, \$3.50.

This is the first gospel harmony to use the new Revised Standard Version. It is convenient in size and contains all four gospels. Since John can rarely be coordinated with the synoptics, this treatment is not altogether satisfactory; but it is simpler for the reader who wants to use an English harmony. The lines and words are not as clearly coordinated as in Burton and Goodspeed. All in all, however, this harmony is well worth owning. It has convenient indices of parables, miracles, gospels of the church year, and gospel passages.

—R. M. G.

***A Plain Man's Life of Christ.* By A. D. Martin. Macmillan, \$2.00.

The most striking feature of this book is the attractiveness of its style and the simplicity of its exposition. Indeed, it may be felt that the author, a distinguished English Congregationalist who died in 1940, has made some of the rough places in New Testament criticism too smooth, that things are a little too "plain." And does a "plain man" like being reminded of his plainness? Nevertheless, for an imaginative, non-technical account of the life of Christ, Dr.

Martin's work may be highly commended. He must have been a great preacher. Anyone can gain devotional insights and improve his own sermons by reading his book.

—R. M. G.

***There Was Once A Slave.* By Shirley Graham. Julian Messner, Inc., \$2.50.

A prize-winning biography of Frederick Douglass, the slave who became a leading fighter for the emancipation of a people. Comrade of John Brown, William Lloyd Garrison, Wendell Phillips, Gamaliel Bailey and other participants in one of the greatest social and Christian crusades in our nation's history, Frederick Douglass made a heroic witness in the struggle to emancipate the

slaves. Miss Graham, with her first book, shows that she knows how to write both biography and history in a vital and interesting style and, at the same time, establish herself as one of the most promising of the post-war crop of American authors.

—W. B. S., Jr.

The First Among the Unafraid. By Mercer G. Johnston. The Longwood Co., \$2.00.

Written in colloquial English, this series of plays about the life of Christ seeks to present the same experimental approach adopted by Dorothy Sayers in her great book, *The Man Born to Be King*. In this case, however, the experiment is not successful since a good idea is ruined by bad writing. Although one may not be disturbed by the "slangy" conversation of the disciples, he will be definitely piqued by the verbosity of the characters and the lack of subtlety in character delineation. Obviously, Mr. Johnston has a vital interpretation of Christ to present but he defeats his own purpose in this book.

—W. B. S., Jr.

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A Thrilling Missionary Story Comes From Okinawa

*Lay Workers Are Commissioned Acting Pastors
And Sent Out to Organize Cells of Activity*

Edited by Sara Dill

New York:—A handful of native Christians on battle-scarred Okinawa has launched a program of religious infiltration that may eventually result in the conversion to Christianity of most of the island's 580,000 individuals, the Rev. Garland E. Hopkins told a meeting of the Okinawa committee of the Foreign Missions Conference. Recently returned from a four-month trip through the Far East in behalf of the Methodist Church and the Church committee on international affairs of the World Council of Churches and the International Missionary Council, Hopkins described the Okinawa enterprise as a "pattern of Christian advance which may well be an example for all post-war missionary endeavor."

Shortly after V-J day, he said, Toyama Seiken, lay leader of Okinawa's little pre-war Christian com-

munity, plus several score repatriates, organized the Okinawa Christian Association.

"Only six ordained ministers were available," he related, "but Toyama was undaunted. He called together several outstanding lay workers, commissioned them as 'acting pastors' and sent them out to organize cells of activity in strategic centers all over the island.

"Through the cooperation of some military government officials, he secured mimeographing facilities and published a hymnal and other tracts. Through an interested Seabee, hundreds of Japanese-language scriptures were received from the American Bible Society. Youth work, women's work, Sunday schools, have all been organized on an island-wide scale.

"The results speak for themselves," Hopkins continued. "Shortly after the war there were only ten Protestant congregations on the island. Today there are more than thirty, all united in the same association. The few hundred believers and sympathizers of pre-war days have been followed by thousands eager to learn about Christianity. Toyama estimates that at the present time half the population is seriously considering conversion.

"The Okinawans have accomplished this remarkable feat under unbelievably adverse conditions. For almost a year after the invasion they lived behind barbed wire enclosures. As late as May, 1947, fraternization with Americans was still forbidden. Chaplains stationed on the island have not been allowed to conduct religious services or activities of any type among the natives.

"Okinawa represents a special responsibility for Americans. Not only is it late in history for us to have conquered territory on our hands, but also this is territory hallowed by the sacrifice of thousands of American boys. Whatever is done for Okinawa is in a sense a memorial dedicated to preserving the ideals for which they gave their lives."

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Notable Service

Columbus, Ohio:—A notable ordination service was held here at Trinity Church on July 25th when the Rev. Gordon S. Price was ordained priest. Bishop Kirchhoffer of Indianapolis, acting for the Bishop of Western Massachusetts, ordained the candidate. But the service had added significance because the following clergymen joined in the laying on of hands: the Rev. Donald Timmerman, Methodist; the Rev. Newland C. Roy, Presbyterian; the Rev. Kenneth Clinton, Congregationalist; the Rev. Stephen Lavriotes, Greek Orthodox. The following Episcopal clergymen also took part in the service; the Rev. Almus M. Thorp; the Rev. Robert Lee Bull, Jr.; the Rev. John J. Weaver; the Rev. James W. Hyde and the rector of the parish, where Mr. Price is assistant, the Rev. Robert W. Fay.

Stop Grants to Churches

Calcutta (RNS):—The Indian government has decided to halt all official grants for the upkeep of churches on March 31, 1948. This action, it was indicated here by the Most Rev. George Clay Hubback, Metropolitan of the Church of India, Burma and Ceylon, will force dioceses to use their own funds for payment of clerical salaries and for the upkeep of churches. In addition, dioceses will have to depend upon donations from the laity abroad.

Meanwhile, Bishop Hubback announced that all chaplains appointed by the British government to serve in India will be withdrawn by Dec. 31, of this year. Ninety chaplains are affected. Bishops, however, are not included in the change and will continue in their ministry. Seventy-five of the chaplains are expected to leave on August 15 and the remainder by the end of the year. As the result of these developments leaders of the Church of India, Burma and Ceylon are holding talks which, it is expected, will lead to a reorganization of the Church.

Russia Criticized

Oslo (RNS):—The Rev. Rudolf Kiviranna, Lutheran pastor from Estonia who is now working with the YMCA in Stockholm, was given a prominent place in the program of

the World Conference of Christian Youth, which ended its sessions here on July 31. Mr. Kiviranna in recent months has been sending anti-Soviet material to the editors of religious journals in the United States and other countries. His address here followed that line.

Another speaker was Alexandra Benchendorff, a worker for the YWCA in Hamburg, who told the conference that many Russians now in displaced persons camps in Europe "had lost their nationality and become stateless people at a time when the Russian nationality and former station in life had placed them in danger."

Gandhi Hits Disunity

Bombay:—Mahatma Gandhi declared at a prayer meeting here that "Christ came into the world to preach and spread the gospel of love and peace, but what his followers have brought about is tyranny and misery. Christians are taught in his name to 'love thy neighbor as thyself' but they are divided among themselves."

In reply to a question he stated that Christian foreign missionaries will be free to remain in India now that the country is an independent state, and also that Indian Christians will be at liberty "to occupy high official positions in the Indian Dominion."

Consecration Date Set

New York:—The Rev. Horace W. B. Donegan will be consecrated Suffragan Bishop of New York at the Cathedral of St. John the Divine on October 28th. Presiding Bishop Henry K. Sherrill will be the consecrator, with Bishop Gilbert of New York and Bishop Manning, retired Bishop, the co-consecrators. Bishop Norman Nash of Massachusetts and Bishop Stephen F. Bayne of Olympia will present the newly elected Bishop. Bishop Hobson of Ohio will preach



LEARN MILLINERY AT HOME

the sermon. Bishop Gardner of New Jersey will be the litanist. Attending presbyters will be the Rev. Harold H. Donegan of Hartford, brother of the candidate, and the Rev. James A. Paul, vicar of Holy Trinity, a chapel of St. James Church where the Bishop-elect has been rector for a number of years.

Bishop Gribbin Resigns

New York:—Bishop Robert E. Gribbin of Western North Carolina has sent his resignation to the Presiding Bishop for action at the meeting of the House of Bishop this fall. He is several years under the retiring age but resigns for health reasons.

Visits Alaska

New York:—Ellen B. Gammack, personnel secretary of the Auxiliary, is making a tour of mission stations in Alaska. She sailed from Seattle on August 2 for Seward, with stops at Ketchikan, Juneau, Cordova and Valdez. She will leave Fairbanks for Seattle by plane on August 29th.

Dr. Wood Dies

New York:—Dr. John W. Wood, who retired in 1941 after more than forty years as head of foreign missions of the National Council, died here on August 7th. He was 81 years old on August 4th. Besides being an authority on missions, he was a strong supporter of laymen's work. As a young man he was a layreader at St. George's, New York; was general secretary of the Brotherhood of St. Andrew, laymen's society, for a number of years; was one of the organizers of the Laymen's Forward Movement; and was active in the Church Army.

Work In Liberia

New York:—Shortly after his separation from the U. S. Army, Fenton B. Sands volunteered for work as an "agricultural missionary" and was sent to Liberia. After nearly ten months of work he has made a detailed report of progress to the Overseas Department of the National Council, which, the Department officers believe is illuminating to the Church people at home whose ideas about the service and duties of an agricultural missionary are decidedly vague.

Mr. Sands said that his work "has surpassed all my expectations. I find it extremely interesting and exciting. Every day brings new adventures and a firmer conviction that our work is going to be a success. The need for it is so great."

"After I arrived here," Mr. Sands

continued, "I was amazed at the existing conditions. The absence of the necessities of life is manifested in a high percentage of undeveloped minds and bodies. One thing that is quickly noted is the need for nutritious food.

"The most difficult task has been getting organized and getting our farm into operation. We first had to clear the land, with nothing but hand labor. Using such primitive means as a cutlass and an axe, it was impossible to clear as much as I had hoped to. However, we managed to clear some 35 acres. We were able to plant several acres of corn, peanuts, cassava, eddoes and a five-acre vegetable garden with snap beans, lima beans, cucumbers, tomatoes, onions, cabbages, turnips, peppers, egg plant, radishes, cantaloupes and collard greens. I am trying several varieties of these vegetables, to determine the most suitable for the climatic conditions here. We are mak-

ing progress in insect pest control. "Our chicks are almost nine weeks old." (This refers to 400 baby chicks bought in the United States recently and flown to Liberia with the loss of only two.) "Since their arrival everyone has been following their progress. Most of the natives are interested because they have never seen chicks in such large numbers and without the mother hen.

"We are now in process of building pig houses for the pigs we expect shortly. The only cattle we now have



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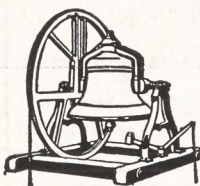
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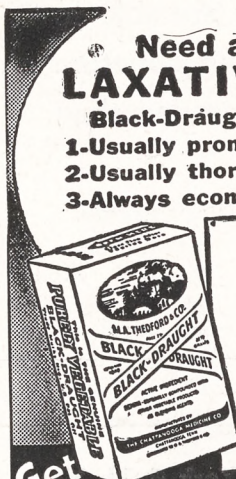
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"My wife who has been acting principal for Julia C. Emery Hall, has found her work interesting and absorbing. The school is greatly in need of reorganization in order to come up to American standards, and that is what she is working at. She has been trying to inspire the girls with a sense of pride in themselves, their school and their scholastic achievements, and to foster the spirit of competition in order to encourage them to do their best. She has attempted also to make the girls aware of the important role that womanhood plays in society and in the development of their country. Results so far have been encouraging. We have been surprised at the interest the womenfolk are showing in the prospective home economics building that is to be erected.

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BACKFIRE

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

MRS. HELEN A. COOK

Churchwoman of Washington, D. C.

The evangelical trends of Time and Life magazines since the conversion of Mrs. Claire Booth Luce to Roman Catholicism is worth following. I call your attention to what seems to be an insidious attack by the Catholic hierarchy upon the scientific field of psychiatry. Last spring in her series of articles in McCall's, Mrs. Luce discussed her disappointing experiences with psychoanalysis. After reading these articles I heard several of my less discriminating friends make disparaging remarks about psychiatrists in general.

Three weeks ago Life carried an editorial entitled "Science and God." In it were several remarks directed against psychiatry.

Now comes the resignation of Dr. Frank Curran, chief psychiatrist at St. Vincent's Hospital, New York, because, to quote the Herald-Tribune, "of the failure of the hierarchy here to clarify or repudiate the recent reported attack on the whole field of psychiatry by Msgr. Fulton J. Sheen."

Being composed of human beings, the field of psychiatry is not above reproach and should be open to criticism the same as any other branch of science. However since the general public is not yet informed as to the value that lies in the mental hygiene movement, it would seem that such criticism is not of benefit to the public good. This series of incidents reminds me of the assertion of Philip Wylie in his book "Essay on Morals" to the effect that any power, either religious or political, that regiments the human mind away from its evolution in social betterment, should be removed.

To me the answer to this does not lie in religious intolerance or the ways of the Klan. Rather it lies in a more unified, militant Protestantism; a more modern and enlightened Christianity.

Congratulations to THE WITNESS for shaking off some of the mothballs and coming to grips with life. I refer in particular to such columns as "Religion and Health," "Strategy and Tactics" and the "Living Liturgy."

* * *

MR. WILLIAM E. HARRIS

Layman of Cambridge, Mass.

I always enjoy THE WITNESS. I like very much the contributions of Bishop Ludlow, which are always very sound. So, I want to congratulate you on publishing his "The Salaries of Clergy" (July 24). There is something exceedingly ridiculous about a Church which underpays its missionaries and overpays its fashionable rectors.

It does not seem right in a world where many persons are starving, for a rector in one parish to live in a rent-free house, enjoy a two months' vacation and draw an annual salary far in excess of the earnings of many of his parishioners, while in another parish another man struggles to hold body and soul together and lacks the material resources to carry Christ's message to the people surrounding him. Yet this is not an uncommon disparity in the Episcopal Church. In some parishes the rector's salary almost equals the total amount given in pledges to missions.

The only reservation I would make to Bishop Ludlow's thoughtful and fair article would be to point out that the cost of

living does vary in many areas, and this should be taken into account. But this does not lessen Bishop Ludlow's point regarding the inequity of the present salary system.

* * *

MISS A. C. DUTTON

Churchwoman of Boston

The article by Mr. Herschel V. Johnson on The Ethical Foundations of the United Nations (WITNESS July 24) was excellent. His plea for the wide backing of the UN by the American people should be taken to heart, for it surely is true that it offers the one hope for peace in our day. I do not see how anyone could possibly disagree with Mr. Johnson's words. What does concern me however a great deal, as I follow the doings at Lake Success, is the determination of our own country to indulge in unilateral action. To act independently of UN in Greece and Turkey surely is not strengthening the United Nations. And for us to announce to the world that we are for peace in China when we send the nationalist government there millions and billions in arms, just doesn't make sense. Neither am I made proud of my country when I read that Dutch soldiers who are shooting the people of Indonesia were trained in the United States and are supplied largely by us. It is quite understandable under the circumstances if the people of Indonesia refuse to accept the U.S. as an arbitrator.



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