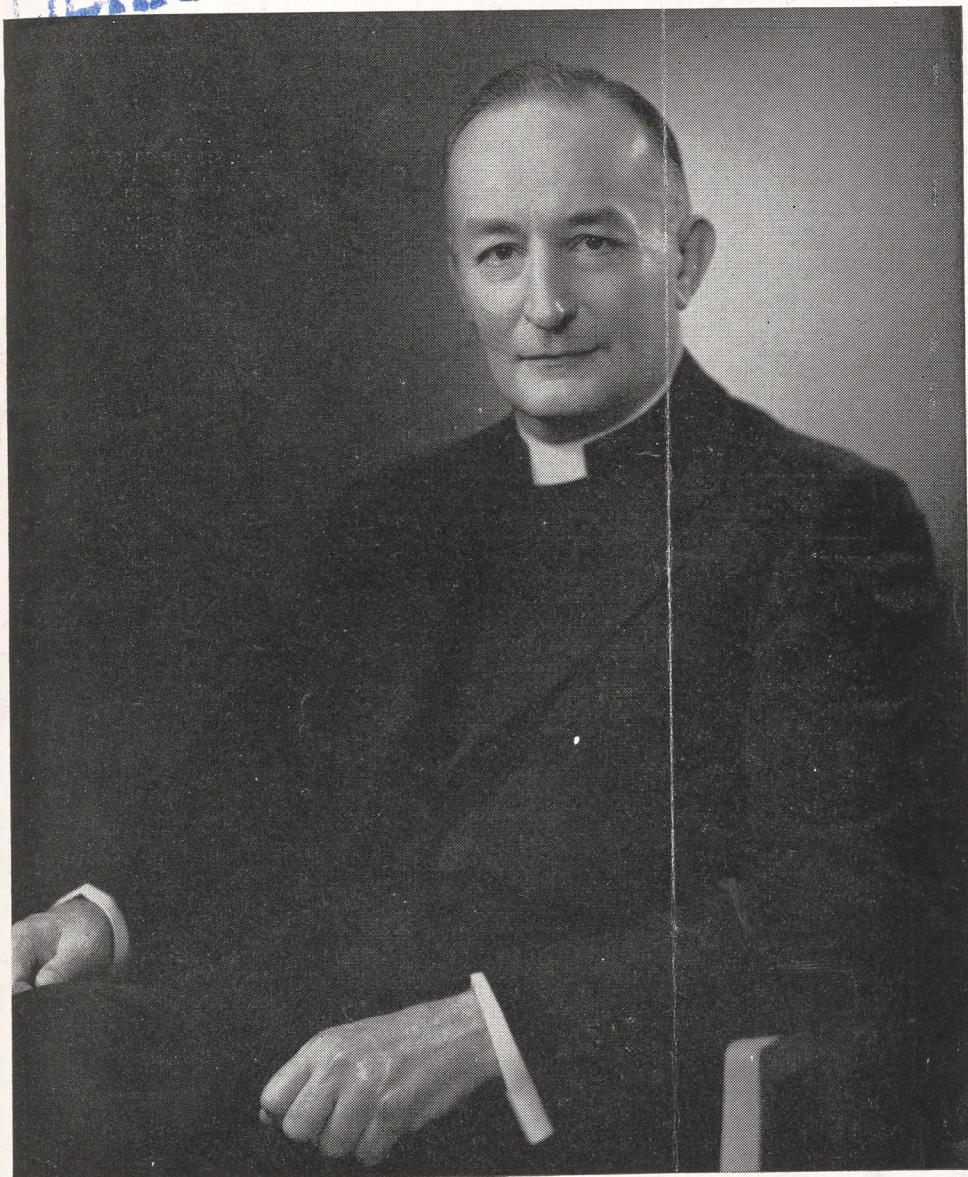


The WITNESS

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OCTOBER 2, 1947

REV. CLARENCE H. HORNER
HAS TENTH ANNIVERSARY
AT PROVIDENCE PARISH
(Story on page four)

An Article by Howard Fast

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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. Roelif H. Brooks, S.T.D., Rector
Sun 8, 11, 4. Daily 8:30 HC; Thurs. 11 HC., Daily except Sat. 12:10.

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

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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OCTOBER 2, 1947
Vol. XXX No. 35

Clergy Notes

BECKWITH, JOHN Q., rector of St. Timothy's, Wilson, N. C., becomes rector of St. Luke's, Charleston, S. C. on Nov. 1.

DOW, GEORGE W., former superintendent of city missions, Washington, died on September 18 following a long illness.

DOYLE, WILLIS R., formerly a non-parochial priest of Harrisburg, is now vicar of the Church of the Prince of Peace, Gettysburg, Pa.

HARKINS, RAYMOND J., rector at Mount Carmel and Kulpmont, Pa., died Sept. 1 following a brain operation. He was 52.

JOHNSON, PERCY E., was instituted rector of St. John's, Saugus, Mass., on Sept. 18 by Bishop Nash.

JOHNSON, THOMAS G., assistant at Emmanuel, Cleveland, O., becomes rector of St. Paul's, Goodland, Kansas, Oct. 15.

JONES, CARLTON N., rector of St. Paul's, Lock Haven, Pa., becomes rector of St. Luke's, Mount Joy, Pa., Oct. 15th.

REASNER, JAMES D., formerly assistant at St. Mark's, Toledo, O., is now rector of St. Matthew's, Toledo.

RICKER, CHARLES H., has been in charge of St. John's, Washington, Conn., during August and September in the absence of the rector.

TAYLOR, GEORGE A., formerly rector of St. Paul's, Albany, is now the rector of St. David's, Baltimore, Md.

THOMAS, HAROLD, has resigned as rector of St. Luke's, Charleston, S. C. to retire from the active ministry.

VAN ELDEN, A. G., formerly vicar of the church at Gettysburg, Pa., and of St. Mary's, Waynesboro, Pa., is to devote full time to the latter.

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. FREDERICK 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
Services
Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 p.m.
Week Days: Holy Communion Wednesday and Holy Days, 12:00 noon, Friday 8 a.m.
Intercessions Thursday, Friday, 12:10; Organ Recital Tuesday, 12:10.
The Cathedral is open daily for Prayer.

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

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

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

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.; 3 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.

Raising Million in Four Hours Approved by Council

*A Budget of \$3,560,000 Is Approved for 1948
As Well as Plan Presented for Relief Fund*

By W. B. Spofford

New York:—A budget of \$3,560,000 for 1948 was approved by the National Council, meeting at Church Missions House, September 23-25. It represents an increase of about \$173,000 over this year's budget, but is no greater than the budget authorized by General Convention. Of this sum \$2,869,000 must come from the gifts of Church people, the balance of \$690,000 coming from the United Thank Offering, trust funds and other sources. As required by General Convention, the Council will face the task of presenting a balanced budget at its meeting next February when they will have before them the "promises to pay" of the dioceses.

The sum of \$968,105 had been paid in to the Presiding Bishop's Fund for World Relief which is 97% of the \$1,000,000 for 1947 authorized by General Convention. Bishop Sherrill expressed confidence that the full amount would be in hand by the end of the year. Of this sum, \$686,364 has been disbursed through the Church World Service; \$47,000 has been spent on education and promotion; \$3,593 had been placed where designated by donors, there is a balance on hand of \$203,038. The country to receive the largest amount of aid from Church World Service so far this year is Germany with \$1,577,000; China received \$917,000; Japan \$700,000; Austria, \$565,198. The total cash and commodity disbursement of the Service from January 1 to August 31 was \$8,243,307.

Plans for next year's campaign for the World Relief Fund, likewise calling for a million dollars, were discussed in detail. Promotional Director Robert D. Jordan presented a plan, which was approved, whereby an attempt will be made to collect the entire million in four hours. A special service will be prepared

for February 29th. Radio time will be bought on a nationwide network. Arrangements will be made to have the 11:30 to 11:45 time in each of the four time zones. Churches throughout the country will then have a radio and a loud speaker installed. "At exactly the right time, the switch would be turned on and the Presiding Bishop would talk to the people of the Episcopal Church while they are worshipping in their own churches all over the country," Mr. Jordan told the Council. "Following this talk, the rector immediately would make his short talk on local responsibility and then an offering would be taken." Mr. Jordan expressed the opinion that "it will startle and I believe it will thrill our people to know that we are going to do something which has never been done before."

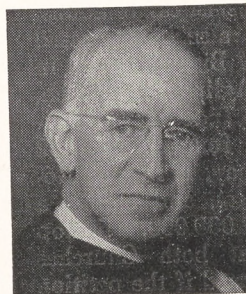
There were reports from the various departments of the Council, with special stress on Christian Education where various plans were announced by the incoming director, the Rev. John Heuss. Also the division of Social Relations, formerly a division of the Home Department, has been restored to departmental status. It is now preparing seven studies, principally of institutions, which will soon come out as a booklet. Bishop Oliver Hart of Pennsylvania reported as the chairman of the army and navy division and stressed the need for a suffragan bishop in charge of chaplains. This proposal was approved at last General Convention but cannot go into effect until it passes a second reading at the 1949 Convention. Bishop Hart pointed out that there will be a greatly increased need for chaplains if universal military training becomes law.

A permanent John W. Wood Memorial Fund has been set up, gifts to which will be used for missions.

The Presiding Bishop announced that he and his family are now in residence at Seabury House, new headquarters at Greenwich, Conn., and that Bishop Lawrence of Western Massachusetts and other members of the Lawrence family are giving the chapel as a memorial to the late Bishop William Lawrence. The entire staff of the Church Missions House are to have an outing at Seabury House this Saturday as guests of Bishop and Mrs. Sherrill. Also the December meeting of the National Council will be held there.

BISHOP GILBERT URGES REVISION OF OPA

New York:—Bishop Charles K. Gilbert of New York got six column headlines in New York newspapers last week for appearing before a



committee of Congress which is holding hearings on the high cost of living. He declared that one-third of the city's infants are underfed and that "while

I believe in a free economy, I feel compelled to advocate the restoration of OPA." He added that "a good deal could be said of the influence of the desire for high profits on production, which should be a matter of grave concern to Congress and the administration. We have to find a way to encourage full-scale production and if high profits interfere, I believe, in all fairness, that something should be done about it."

YOUTH SPONSOR WORKSHOP

Atlanta:—The Young People's Service League of the Incarnation, here, has put aside its regular Sunday meeting through October 12 in order to sponsor a youth workshop, led by members of the diocesan youth commission. They will learn how to stage panel discussions, debates, quiz programs, the showing of movies, worship services.

CLARENCE HORNER IS HONORED

Providence:—About a thousand parishioners of Grace Church attended a reception in honor of the Rev. and Mrs. Clarence H. Horner on the occasion of the tenth anniversary of his rectorship. Gratitude was expressed for the rector's outstanding leadership, with the senior warden, A. Livingston Kelley, stating that "the reception was a spontaneous expression of goodwill and affection for the 'team' which has guided and served Grace Church during the last ten years."

There were a number of fine presents, including a high-class automobile.

FILIPINO CHURCH SEEKS UNION

Manila:—The Filipino Aglipayan Church has petitioned the Episcopal Church for a limited form of union. Bishop Binstead states that the proposal provides for Episcopal consecration to Aglipayan bishops. The petition has been placed before Presiding Bishop Sherrill who has stated that it will first be submitted to the committee on ecclesiastical relations. The proposal will also be discussed when the House of Bishops meets in November. The Aglipayan Church, also known as the Independent Filipino Church, was founded in 1902 by Gregorio Aglipay, a former Roman Catholic priest, and claims a membership of 2,000,000. Bishop Binstead said that both Churches would be strengthened if the petition is granted but stresses that the Aglipayan Church would maintain its independence. "It is conceivable," he added, "that after some years such action as we take now may lead to complete union of the two Churches."

Difficulty over Episcopal consecrations was one reason which led the Aglipayan Church to seek union with the Episcopal Church. Bishop de Los Reyes told a congregation in the wooden Aglipayan cathedral located a few hundred yards behind the historic Santo Tomas concentration camp. Bishop de Los Reyes also said the supreme council of the Aglipayan Church had drawn up a declaration of faith in August setting forth its belief in the Holy Trinity, and clarifying the Church's teachings on other doctrinal matters. One reason for this declaration, he said, was the erroneous belief that the Church had swung toward Unitarianism. He asserted that "never at any time did more than five per cent of Aglipayans depart from the Trini-

tarian faith in which they had been grounded in youth by the Roman Catholic Church.

Bishop de Los Reyes declared the Church has a Book of Offices which would satisfy Episcopal Church requirements. However, he added, it is not satisfactory for use by both clergy and laity, and hence the Aglipayan bishops have asked permission to use the Episcopal Book of Common Prayer as their official Prayer Book, with some minor changes making it adaptable for use in the Philippines.

THE CHURCH TAKES A STAND

Ridley Park, Pa.:—There has been a bit of a tempest here because the rector and vestry of Christ Church allowed rooms adjoining the church to be used for voting in a recent election. They were attacked in the correspondents' columns of the local

of franchise. We have faith in ourselves that neither we nor our house of worship will be sullied by people using our social rooms as the place to choose who will govern them."

It is reported that Bishop Hart of Pennsylvania also received letters suggesting that "possibly you may see fit to discipline the rector of Christ Church." Instead Bishop Hart wrote to the vestry of Ridley Park commending them for using their parish house for a voting place. When THE WITNESS asked him for further comment Bishop Hart merely stated that "It is a tempest in a teapot but it does indicate a very queer point of view that some people have about the relationship between the Church and public life."

HOUSE OF BISHOPS TO MEET

Winston-Salem, N. C.:—The House of Bishops will meet here at St. Paul's, November 4-7. Resig-



BISHOPS IN THE NEWS: Bishop Brown of Southern Virginia and Bishop Goodwin of Virginia will be leaders at the conference of Negro Churchmen in Richmond next week: Bishop Carruthers of South Carolina was a leader at a clergy conference of his clergy

paper, the charge being that by so doing they were "dragging the House of God down into the filth and mire of Delaware County politics." This brought a reply from General William G. Price Jr., who stated that he voted in the rooms of the church "and I was particularly impressed by the quiet, dignified manner in which the members of all political parties present conducted their work." The attack also brought a vigorous letter to the editor from the rector, the Rev. Albert O. Judd, who stated that the church rooms were "the only public building in the precinct. Moreover it is our belief and practice that whatever is proper for decent-living Christian people to participate in, is proper to have a place in our social rooms adjoining the church. We have faith in democracy; we have faith in our community and its people and believe they know how to conduct themselves with Christian decency when they exercise their sacred right

nations of the bishops of Alaska, Hankow, New Hampshire, Western North Carolina and the suffragan bishop of Chicago will be acted upon, with an election likely for Alaska. Bishop Zeigler of Wyoming has also asked for a suffragan and if approved an election for that office will probably take place. There will be a report from a special committee on procedure under the marriage canons, and there will be discussion of the agenda of the Lambeth Conference of 1948; the proposed program of evangelism; recruiting for the ministry; the psychiatric examination of candidates for the ministry.

A highlight of the meeting will be two lectures by the Rev. Hughell E. W. Fosbroke, former dean of General Seminary, and an address by the Rev. Samuel M. Cavert, director of the Federal Council of Churches, on the World Council of Churches.

Tried Methods of Education Presented By Rector

*Adults Encouraged to Read Religious Books
And Children Given Instruction by Prones*

By William Paul Barnds

Rector of St. Matthew's Church

Lincoln, Neb.—It is quite generally agreed throughout the Church that we need more and better religious education. There are few who would deny the fact that our church schools need to be much better than they are, and also that there are many adults in the Church who know pitifully little of the basic doctrines of the faith, the simple facts of Church history, and even of how to find their way through the Prayer Book in public worship. There is among many of our people a sad lack of knowledge of the Bible.

It is easy enough to analyze the situation and to bewail it. It is also important to set up commissions and committees to study the situation and devise definite methods for improving the situation. Meanwhile, we must try to make what improvement when and however we can.

The purpose of this report is to share with any interested persons a method which we have used with some apparent success at St. Matthew's. It is only a partial answer to the problem, but, at any rate it is that. Back of the method is the conviction that while we cannot solve the whole problem right now, and while some day a better solution may be found, yet for the present we must do something instead of just lamenting a situation.

We have in the parish a literature committee. It is composed of persons who are interested in Church literature and who wish others to be interested. Some of the members are themselves experienced and qualified educators. The committee meets monthly. At these meetings various pamphlets and books are discussed which might be of use to the parishioners generally. A small parish library is maintained, and an effort is made to keep the books live and moving. In other words, we do not welcome discarded books from private libraries unless the books fit our purpose. The parish library is not a dumping ground for cast-off books.

From time to time a brief book review of some book in the library

appears in the parish bulletin. These reviews are written by members of the literature committee or by other members of the parish. This practice itself encourages reading, certainly on the part of the reviewers, and possibly on the part of some others. For example, the bulletin has recently carried reviews of "Jesus in the World's Literature," "An American Cloister," and "How To Read The Bible."

A short list of books for summer reading is publicized. There are fourteen in the list for this past summer. They are grouped under six headings. The purpose in keeping the list small is that a person is more apt to read from a short list than from a long one. I am confident that more people are reading Church books than would be reading them if we did not use these simple devices.

We have made some strides in Bible reading also. The rector and the literature committee make a Scripture assignment to the whole parish for a given period. Sometimes it is referred to as "The Bible Book-of-the-month." Usually I preach on the book assigned some time during the month, generally near the last of the month, so that those who really are reading the book will have some background for the sermon and that those who have not yet started to read it may be encouraged to do so before the month is over. For example, the people were asked to read Proverbs during February. In April they were asked to read the Johannine Epistles and Jude. During the summer they are asked to read the Psalms. Sometimes the rector prepares a simple outline of the book to read, with suggestions for understanding it. These are distributed to the parishioners. To some of the books we secure pocket editions from the American Bible Society. People are encouraged to carry these in their pockets or purses and read as they have opportunity. I am very sure that many parishioners do not read the assignments, but I feel equally sure that more people are reading the Bible because of

these methods than if we did not use the plan.

Another device which we use is the prone. About two years ago I was asking the Church School children some simple questions about Whitsunday. Either they didn't know the answers or didn't think of them, or didn't speak up, or something! At any rate, I determined that something must be done, and right away. So I set about to prepare some prones. A prone is a brief instruction. The plan we use is as follows: I have mimeographed on a half sheet of paper a brief instruction of a few paragraphs on some Church teaching. On the back of the sheet there are questions based on the instruction. The answers are given. Families are asked to discuss these questions together. In addition to the questions and answers there are some thought questions. In the Church School I take a few minutes for a quick review of the questions on the previous week's prone before giving the new instruction. Then I take a few minutes and give the instruction extemporaneously which is on the mimeographed prone. At the end of the Church School the children are given the prone to take home with them. The prone is in addition to the regular Church School classes. Sometimes the subject matter of a prone is sent out in the parish paper. Again, this is just one simple device to meet a need. It does not work 100%, but it does help. Several of the clergy in the diocese use these prones. We simply mimeograph enough extra and mail them out to those who desire them, at a nominal cost. Samples of some of the subjects are: "The Church Colors," "What Is a Sacrament?", "The Church's Books," "Getting Ready For Lent," and "St. Paul."

The field of Christian education is a large one and holds a great challenge. We must not be so overwhelmed by the magnitude of the task that we omit to do certain simple things to meet actual parochial needs. Maybe these methods will fit the need of some other parishes. If so, I am glad.

MANILA SCHOOL GETS GIFT

New York—Bishop Binsted of the Philippines has informed National Council that he has the promise of a gift of the much-needed assembly hall for St. Stephen's Chinese School, Manila. The \$60,000 building is to

be given by Mr. Choy, who is a member of the Bishop's council of advice, and a communicant of St. Stephen's. The Bishop points out that this gift is another evidence of the zeal and generosity of our Chinese Christians in Manila.

IRANIAN SOLDIERS STAND BY

Stockton, Calif.: — Practically every bishop of the Episcopal Church has signed a letter to President Truman, released on September 27 by Bishop Sumner Walters of San Joaquin, protesting against the slaughter of Christians in Assyria. The protest states that it went on under the eyes of the Iranian military forces. The protest was as follows:

"Mar Shimun, the Patriarch of the Church of the East and of the Assyrian Nation, together with the Assyrian National Federation, have proof that 14 Assyrian villages were looted and burned, many Christians tortured and killed in cold blood, and numbers of women, young girls and children assaulted and raped under the eyes of the Iranian Military Forces in the Azerbaijan District of Iran, December, 1946-February, 1947. We the undersigned, strongly urge your Excellency to bring this matter to the attention of the Department of State and our delegate to the United Nations, with a view of bringing pressure on the Iranian Government to stop atrocities against Christian Assyrians and to provide temporary relief measures until a final solution is found to their problem by the United Nations and that an impartial commission be appointed to investigate the matter."

ERVINE SWIFT THE SPEAKER

Newark:—The opening fall meeting of the women of the diocese of Newark was held October 1 at the cathedral house, when the speaker was the Rev. Ervine Swift of the overseas department of the National Council.

COLORED WORKERS TO MEET

Richmond, Va.:—The conference of Colored workers of the 3rd province will be held at St. Philip's, here, October 7-9. Bishop Goodwin will give the opening address, and others to speak will be Bishop

Brown of Southern Virginia, Mrs. C. Leslie Glenn of Washington, Mrs. Ethel Cooper of Philadelphia, the Rev. C. E. Bentley and the Rev. Tollie L. Caution of New York, the Rev. Richard Martin of Norfolk, Va.

UNITED THANK OFFERING IS WAY AHEAD

New York:—It was reported at the meeting of the executive board of the Woman's Auxiliary, meeting at Church Missions House, Sept. 19-22, that the United Thank Offering for the first year of the present trien-

possible appointment of General C. H. Lee, former commander of American forces in Italy, as a lay worker of the Church. General Lee has been under fire for alleged mistreatment of enlisted men, and recently announced that he planned to offer his services to the Church. Mr. Terry's letter states: "General Lee, to my mind, is totally unfit for so important a work. He has shown himself not to know the meaning of the word humility and his actions toward all men below the rank of second lieutenant have denoted a class consciousness positively revolting to churchmen."



Youth leaders in the diocese of Western New York plan for the future: Jacqueline Samson, vice-president; Jean Motz, secretary; the Rev. Robert E. Merry, adviser; Clark White, president; Jay Hyde, treasurer

nium is way ahead of the first year of the previous three-year period. On September 1, 1944 it stood at \$267,675; and on September 1, 1947 the figure was \$411,155.

Officers elected for 1947-48: chairman, Mrs. Alfred M. Chapman of Washington Crossing, Pa.; vice-chairman, Mrs. David R. West of Minneapolis; secretary, Mrs. Rollin T. Chamberlin. The Presiding Bishop's invitation to hold the next meeting at Seabury House, November 28-December 1 was accepted.

PROTEST ABOUT GENERAL LEE

Chicago:—Clifford L. Terry, vestryman of St. Luke's, Evanston, and president of the Catholic Club of Chicago, has written to the Presiding Bishop protesting against the

HARRISBURG CLERGY HAVE MEETING

Birmingham, Pa.:—Clergy of the diocese of Harrisburg held a conference and retreat here September 3-5. The Rev. G. Francis Burrill of Williamsport led the retreat and Bishop Heistand the conference. An address on the opportunities in rural areas was given by Prof. William V. Dennis of the State College.

JOHN A. DAVIS DIES

Albany, Ga.: — John A. Davis, senior warden of St. Paul's, here, died September 9th. A newspaper man, he was well known throughout the south and was much sought after as a speaker. He was a leader in civic affairs as well as in Church activities.

EDITORIALS

If You Remain Silent

HOWARD FAST, whose article is featured in this number, should need no introduction to WITNESS readers since he is one of America's foremost novelists, the author of *Freedom Road*, *Citizen Tom Paine* and other best sellers.

When sentence was about to be imposed upon him, he asked permission of Judge Richard Keech to read a statement in open court. This was denied. The statement was as follows: "My work with the Joint Anti-Fascist Refugee Committee has been, I think, the best kind of work men may aspire to, the highest kind—to alleviate suffering, to lessen distress, to make the sick well and the starving whole, and to save life. And the very fact that this work was directed toward those earliest of gallant fighters against fascism, the Spanish Republicans, should make it all the more precious in the sight of good men. If I have erred, it was in giving too little, not too much.

"I cannot conceive of this as a crime. I cannot find anything about our Committee that would make it un-American, that brings it into the scope of the Wood-Rankin Committee's investigation. Quite to the contrary, it seems to me that such work as we do expresses the best, the most generous and humanitarian qualities of the American people.

"I was asked by the Wood-Rankin Committee to present to them books and lists of names. Among those names were thousands of our contributors, people who had unselfishly given to our cause.

"Among those names were those of Spanish Republican fighters whom we had helped, some of them back in Spain now, some of them with families in Spain. I did not have custody of these records and lists, but, even if I had, how could I turn them over to a group with such a record for persecution and infamy?

"I am a writer. All my work, from the time I first set pen to paper, stands as a record of service and love for this country of mine. I am incapable—and I hope I may be incapable to the day I die—of taking any action against the United

States of America which would harm her in the slightest way.

"I have been found guilty of contempt of Congress. But, in my conscience, I have violated no law of the United States. Rather have I acted in the only fashion that an American might have acted in such a situation. If the court feels that I have defied a Committee of our Congress, I can only repeat what the Washington Post said, editorially, of that Committee, that: 'Its antics have tended to weaken respect for the investigatory functions of the Congress and even the Congress itself. Indeed it has invited and provoked, if it has not justified, contempt as an expression of traditional American independence and self-respect.'"

"QUOTES"

WE HAVE got to make not merely a peace but a peace that will last, and a peace in which the larger nations will work absolutely in unison in preventing war by force. But the four of us have to be friends, conferring all the time—getting to know each other. It is nothing new, this close relationship between the British Empire and the United States. This great friendship between the Russian people and the American people—that is new. Let's hang on to both friendships and by spreading that spirit around the world, we may have a peaceful period for our grandchildren to grow up in.

—The late President Roosevelt, speaking informally before the Dumbarton Oaks Conference, 1944

A committee of citizens has been organized, under the chairmanship of another distinguished author, Vincent Sheean, to raise funds to carry this fight to higher courts. If there are those among our readers who desire to help these eleven anti-fascists any donations sent to THE WITNESS, 135 Liberty Street, New York 6, N. Y. will be placed in the hands of this committee.

The Bible On Mr. Bevin

COMMENTATORS and editorial writers were given a rich feast by Ernest Bevin, Britain's foreign minister. They arose from it with great belchings. Mr. Bevin suggests that our gold, buried at Fort

Knox, should be disinterred and distributed to the world. The humorist, Senator Ford, summarized the speech by saying that Bevin "wants our Knox to be his boost." From the outcries attending the whole matter, we would gather that Mr. Bevin is preaching economic heresy. We do not pretend to understand the whole economic aspects of gold, and take refuge in the quotation of an expert from South Africa, that the relation of gold to the world's economy is a great mystery which no one really can comprehend. But there are some factors in the situation that are not hidden. In a poker game when one person gets possession of all the chips, there are two alternatives. Either the game ends, or there is a redistribution of the chips,

and play continues. There is some scriptural backing for the latter method. In the 25th chapter of Leviticus, there is commanded a year of Jubilee. At that time there was a levelling of economic possessions in accordance with need. It is true that such a system was for a simple agricultural society. But in One World, when one nation has managed to achieve possession of so large a proportion of the resources as this nation has, we might get some direction from the Bible. The burden of this particular chapter comes out of the faith that both freedom and all the good things of the earth have been given by God to the children of Israel, and

that possession in perpetuity of these things by any man is contrary to the will of God (verses 23 and 38). It also states that "if thy brother be waxen poor, then thou shalt relieve him; yea though he be a stranger or a sojourner" (verse 35), and in doing this no usury nor increase shall be taken from him. A redistribution of means and resources in the simple way that Mr. Bevin proposes may be economic heresy. But before we start throwing around that adjective "godless," commentators and editorial writers could pause and meditate on what is the procedure to be followed by the "God-fearing" in the Book of Leviticus.

If You Remain Silent

by Howard Fast
American Novelist

WHEN eleven Board members of the Joint Anti-Fascist Refugee Committee were given prison sentences of from three to six months, there were varying reactions in this America of ours. Progressives seemed to have been stunned into silence; reactionaries gloated, and through their press—which means most of America's press—told the nation what they chose to tell.

Apart from myself, these eleven include Edward K. Barsky, internationally known surgeon, head of all volunteer hospitals in Spain during the Anti-Franco War; Louis Miller and Jacob Auslander, both physicians; Richard Lyman Bradley, professor of Teutonic languages and department head at New York University; Charlotte Stern, and James Lustig, labor leaders; Ruth Leider and Harry Justiz, lawyers; Manuel Maganna, business man; and Midge Chodorov, housewife.

The incident was unprecedented. Never before had eleven such well-known people — men and women whose work and record is known to thousands—been framed on so slim and shoddy a basis. These eleven people were sentenced to jail because they are anti-fascists; for that reason, and for no other reason.

As one of them, I would like to tell our story. It is not a complicated story, and it will not take much telling. But it is a very important story—one of the most important stories of these times for all Americans who believe in freedom and democracy.

The people I listed above are the Board of the Joint Anti-Fascist Refugee Committee. For five years we have been engaged in raising and dispens-

ing funds for relief of Spanish Republicans, those first fighters against fascism, who have suffered so long and so grievously. It has been estimated that during this time we have saved thousands of lives; we are very proud of that.

During the war years, we were a licensed relief agency, under the supervision of the President's War Relief Board. Our books were examined by the Treasury Department, who extend to us a tax-exempt status.

Most of our funds are dispensed by the Unitarian Service Committee, who supervise our hospitals in Southern France. We have built hospitals and established orphanages; no Spaniard who came to us was turned away. Ours was, and is, a work of mercy, to shelter the homeless, to feed the hungry, and to make the sick whole.

But because we helped those who fought Franco, the Un-American Committee, the infamous Wood-Rankin Committee of the House of Representatives (now the Thomas-Rankin Committee), decided to smash us. They adopted a very simple method: they asked us to produce all our books, records, and lists of names.

We have two lists in our office. We have a list of our contributors, more than twenty thousand in number, and we have a list of Spaniards we have helped, some in France, some in Portugal, some in the Spanish Underground.

It is not difficult to guess what would have happened if we had turned over these lists to that shameful and unspeakable body, the House Un-American Committee. The twenty thousand contributors would have become their prey for future

persecution. And, more importantly, we had good reason to believe that, if the Wood-Rankin Un-American Committee obtained the names of the Spaniards we had aided, those names might not remain unknown to the Franco Government.

It is plain, then, that they asked us an impossible thing. One cannot turn hangman and informer at the behest of a miserable group, of whom Henry A. Wallace said:

"I speak of only one source of shame to decent Americans who want their country to be admired by the world. I mean the group of bigots known as the Dies Committee—then the Rankin Committee, and now the Thomas Committee—three names for fascists the world over to roll on their tongues with pride."

WE ARE not heroes, not by any means. We simply did what any decent, self-respecting Americans would have done. We told the custodian of our records, Helen Reed Bryan, our executive secretary, to take all measures to protect our books within the limits of the law. Then we went to Washington in answer to the subpoenas served upon us by the Un-American Committee.

For a whole day, behind locked doors, we were grilled, threatened, insulted and vilified. We answered all questions. But we were firm on one matter—we would not be bludgeoned and threatened into surrendering our lists. Any fair-minded body of American citizens could come to our offices and see what they wished; we made that offer and we make it today. But not the Un-American Committee.

It surprise neither us nor anyone else that we were cited for contempt of Congress. A citation for contempt by the Un-American Committee has become a badge of honor for those who believe in America and American principles.

But we were not brought to trial at that time, a year and a half ago, when we were cited. We were brought to trial only when the anti-progressive witch-hunt reached its climax. A charge of criminal conspiracy was trumped up against us, but was dropped when no evidence could be presented. When we were found guilty of contempt, unprecedented prison sentences were handed out to us.

When the sentences were given, eight column heads splashed across every Washington, D.C., newspaper. Without exception, the headlines read:

11 ANTI-FASCISTS JAILED

So it was that in July of 1947, we tasted the special rewards our government reserves for those who are guilty of hating fascism, of hating injustice and wrong.

It is important for you to understand that we are neither heroes nor martyrs. We are eleven

Americans who believe in the basic principles upon which America was built. Because we believe in these principles, we are going to jail.

It is not the first time that men and women who hate injustice and wrong are imprisoned. In Germany and Italy and Japan, this same thing happened to thousands and tens of thousands. But now it is happening here—in these United States of America.

Long ago, at a time when Americans had not yet forgotten 1776, a man called Henry Thoreau was sent to Concord Jail because he would not pay taxes to a government that engaged in an unjust war against Mexico. He was standing at the prison window, when Ralph Waldo Emerson came down the street.

"Henry, what are you doing in there?" Emerson asked.

"What are you doing out there?" Thoreau demanded.

Today, we can ask: "Why are you silent—you out there?"

It is later than you think. Already, you live in a country where anti-fascism is a crime. Must we go through hell again, see the last vestige of liberty outlawed, freedom exiled? Or will you turn this case of the eleven into the worst boomerang our native fascists ever loosed?

In this land of ours, there is nothing stronger than the voice of a free American. Use that voice while you still remain free. Washington, D.C., is not as far off as Berlin or Madrid. If you speak up, loud and clear, you will be heard.

If you remain silent, God help us all.

Are Missionaries People?

By

CHARLES A. HIGGINS

Rector of St. Alban's, Waco, Texas

NEW officers at national headquarters are expected to take over direction of the Church's overseas empire with the coming of the New Year. Since the new head, Bishop Bentley, has had many years of experience in a missionary district outside the continental United States we may confidently look for constructive changes in the policies of this important department of Church work. Bishop Bentley will certainly have a high regard for the individual overseas worker. The days when missionaries will be referred to by the highest officers of the Church as "Susie Q" and "Bishop Screwball" are numbered.

At the recent consecration of a bishop the preacher warned against a disease called "episcopitis." In

its most virulent form, this disease has infected the minds of National Council officers who have not even received the benediction of Episcopal consecration. Signs of the contagion were even noticed recently in one of their typists who remarked to a friend, "Missionary Bishops? What of them? I have a dozen tied to my little finger!"

Recently a man who has been serving our nation overseas returned home on furlough. When he reported to national headquarters, in this case the Pentagon at Washington, he was greeted by an officer assigned to look after his needs and given a list of his appointments with some of the high ranking officers in the army. Why? They wanted his first-hand information about conditions in a small South American country.

Picture the Church's counterpart returning home on furlough. He too is brimful of information and he has the naive notion that someone at national headquarters will be interested. So he enters the building at 281 Fourth Avenue, New York City, and finds his way to the desk of a typist on the fourth floor. There he is told that the chief is much too busy, that the assistant is out of town, but that Joe will see him in a few minutes. (Joe is a sort of office boy who has no authority beyond the purchase of steamship and rail tickets.) In a little while Joe appears with the rail tickets in hand and another frustrated missionary is sent on his way with an affectionate slap on the back.

Of course, this is an exaggeration! It is not! It happens all the time. During the war period several missionaries known to the writer returned home from parts of the world that were more remote than ever because of curtailed communications. Before they left their ships some of them were asked to go to Washington to confer with officials in the government. One veteran missionary, who should have known better, stayed an extra day in New York in order to tell his story to someone in authority at "281." He had scarcely begun when the officer informed him that he already knew more about the matter under discussion than the missionary could possibly know and indicated his desire to end the conference.

This illustrates an attitude that has built up barriers between missionaries and their helpers at home. The party line was stated concisely by an officer at a recent meeting of the National Council when he asked: "Why let the people out there decide?" The idea is: Officers of the National Council, sitting in their New York offices, can make better judgments about conditions in distant lands than our representatives on the spot, partly because the officers have superior intelligence, but also because, in their opinion, missionaries are such nitwits.

Strategy and Tactics

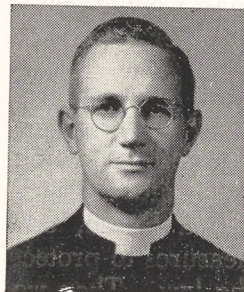
by

FRANCIS O. AYRES

Rector of St. John's, Waterbury, Conn.

FOR THE PARISH

IF ANYONE is resting under the illusion that the task of the Church here in the United States is different from the task of the Church in Europe, he might have his eyes opened by reading a remarkable report to the World Council of Churches, written by Dr. W. A. Visser 't Hooft and entitled "The Nature and Scope of the Reconstruction Task." That Dr. Visser 't Hooft should have written an unusually shrewd analysis of the Church in Europe was to be expected: the surprising thing is that what he writes



could have been written about our task here. It is, no doubt, true that the disintegration of human life is more marked in Europe than it is here but this fact is in large part responsible for our false sense of security.

Unfortunately the report, published by the World Council is now out-of-print. Obviously this column will not contain the full report. I do want, however, to quote some excerpts and I have a few mimeographed copies which I will mail on request while they last.

Dr. Visser 't Hooft analyses the task under four different heads:

"1. Christian reconstruction means to help the Churches to rebuild the parish

"a. The present situation

"In the Churches which have been engaged in the great struggle against the pagan forces the expression 'rebuilding the parish' (Gemeindeaufbau) has taken on very deep significance. They mean by it especially three things. First of all, to help each parish or congregation to overcome the spirit of bourgeois secularism and to rediscover its specific calling as part of the body of Christ. This is the most difficult and intangible part of the task. It means nothing less than helping the parishes to realize anew the fundamental difference between the Church of Christ and an association to promote the religious interests of its members. It means to help them to become confessing Churches which do not hide themselves behind their historic confessions of faith or cease altogether to make clear where they stand, but which confess their faith in terms of present-day decisions. In short, it means the liberation of the

parishes from the routine in their spiritual life and from the worldliness in their organizational forms, and their transformation into vital centres of Christian faith and witness.

"In the second place, rebuilding the parish is to mobilize the lay-forces and to help them to take a full, active share in the life and tasks of the parish. The diversity of ministries is to be recognized and the so-called lay-ministries are to be given their fully recognized status in the Church. The various Christian movements which have grown up outside the parish are to find their home and centre in the parish itself.

"In the third place, rebuilding the parish means to create real fellowship among the parish members. The destructive individualism of our age is to be overcome and the parish is once more to become a real community which accompanies its members in all their activities and shapes their life in all its expressions.

"b. Our task

"To help in the rebuilding of parish life in the above-mentioned sense means to make the spiritual life of the parish the main objective of all reconstruction activities. It means to put the whole emphasis on the spiritual realities as they become incarnate in persons rather than on organization, on buildings, etc. It means to support those who are engaged in the patient, long-range task of rebuilding the Church rather than those who are working for quick visible results. It means to encourage plans which show Christian imagination and point toward the renewal of the Church rather than plans which aim only at the restoration of the pre-war situation.

"The specific help which can be given through the ecumenical reconstruction work is the creation of *training centres for lay-workers*. The process of mobilization can only succeed if the number of lay-workers who are to perform the various ministries in the parish can be vastly increased and if these workers get a thorough training in such subjects as knowledge of the Bible, Christian doctrine, modern thought, youth leadership, church organization, etc.

"2. Christian reconstruction means to help the Churches to fulfil their evangelistic task.

"3. Christian reconstruction means to help the Churches to rethink their message for the world.

"a. The present situation

"During the years of struggle the Churches have come to realize acutely that the secularization and indeed the paganization of society is not in the last place due to the fact that they had 'ceased to give form to life,' and particularly that they had ceased to exert creative influence in the realm of thought. Christian thinking had for so long been characterized by a purely defensive and apologetic attitude by attempts to adapt Christianity to secular norms

or by an esoteric concentration on the problems which concern the faculty of theology that it had no longer a clear word for the life of culture, of the state, of society at large. And the attempts to elaborate the bases of a Christian critique of modern trends of thought and of a fundamentally Biblical ethic for modern conditions which were made in small groups here and there did not affect the life of the Church as a whole. The ecumenical conferences and the study work of the ecumenical movement never touched more than a relatively small number of Christian leaders.

"But now the Churches have been forced to take the dechristianization of the modern world and their own responsibility for that process seriously. They have seen that the fruits of the anarchy of thought is the anarchy of life. And they are at last getting ready to admit that it is no luxury to give time and energy to the thinking through of the bearing of Christian truth on all realms of human endeavour.

"There is today in the Continental Churches, particularly among the younger intellectuals, a remarkable demand for an integrated Christian outlook on life. They are no longer willing to accept a double life and a double truth—one for their religious life and one for their professional life. They are often inclined to underestimate the immense difficulties involved in restoring the broken unity between faith and culture, but their demand is fundamentally sound. The warning which these years of crisis have given us, namely that if the Church remains apart from the common life, the common life will be shaped according to un-Christian or anti-Christian principles, must not be forgotten and must be acted upon before it is too late.

"b. Our task

"The task of demonstrating the relevance of the Christian message to the whole of life cannot be accomplished in a short while. It is a task of many generations. Perhaps our generation can only make a very modest beginning. But that beginning should be made. And it should consist first of all in thorough common study.

"To promote *common* study means in this connection two things:—first of all, to get Christian thinkers to overcome their individualism, to bring them to the point where they are truly concerned about the working out of the message of the Christian community and not merely about the elaboration of their own distinctive and original points of view.

"To promote *common* study means, in the second place, to get theologians and lay-thinkers or lay-specialists to think and work together. No real impact of the Christian message on the scientific, political, or social realms is possible as long as the theologians remain out of touch with the present problems arising in these realms, and as long as

Christians engaged in their respective callings are not helped in getting a solid and theologically sound foundation on which they can build. Small groups in many Churches and the study work of the ecumenical movement have made a promising beginning in this connection, but the main task is yet to be accomplished.

"4. Christian reconstruction means to help the Churches to become the Ecumenical Church."

The proposal with which Dr. Visser 't Hooft concludes his report is a most interesting one. I will discuss it in a later column.

Talking It Over

By
W. B. SPOFFORD

THE TRAIN on which I commute daily has a car on the tail end. There are red signs in a couple of the windows: "Business Men's Club." There are covers on the seats; little screens in the windows to keep out the bugs and cinders; electric fans at either end, and since this "club" is strictly a stag affair, the women's toilet now has an icebox so that the tired businessmen may refresh themselves on the way home with a bottle or two of beer. There is another advantage in belonging to this "club," membership, \$5 a year: you are sure of a seat on these hot summer days when the train is apt to be crowded with people going to the shore for a holiday. Further, since a number of the resorts on the line are predominately Jewish, membership in the "club" saves you from riding with "the stinking Kikes"—at least so I was told when my membership was solicited.

I rode in the "club" the other day. The train was jammed so the conductor sent a couple of us back there where there were vacant seats. My fellow-traveller (no reference to ideology) took a seat beside one of the "club" members; I took another. Whereupon the president of the "club" whom I knew rather well, came to welcome me. "Reverend, it's nice to have you ride with us. Come in anytime." (Place under heading: Benefits of Clergy). "But is the other fellow a friend of yours? If he is it is OK, but you know we can't have any chisseling." I replied that the conductor had sent us back because there were no seats ahead, and I doubted if either of us would crash their "club" under normal circumstances.



ONE OF the members of the "club" is soon to be married. He has lived in his little community for about five years. During that time neither he nor any of his rather large family have attended even one service in the parish church. His bride has lived in the town even longer. She was baptised in the parish church as an infant. She hasn't been inside since. But they came to me the other day to say that they wanted their wedding to be in "the darling little church." Not only that. The bride had a relative—a Methodist, I think she said—who had a friend who was an Episcopalian and who knew the Bishop. "We think it would be nice to have the Bishop perform the wedding. Of course we would want you to assist. It would make the whole affair so much more impressive and pretty."

When I asked why they wanted to be married in church according to the Form of Solemnization of Matrimony of the Episcopal Church, they stared at me as though I had suddenly lost my mind. It was all so obvious: a beautiful white colonial church; candles; the altar banked with flowers; white ribbons reserving pews for the family; ushers in stripped pants and cutaways and carnations; a Bishop in his gorgeous vestments, assisted by the rector in his surplice and white stole—oh yes, and a long rug down the center aisle so the bride won't soil the train of her wedding gown—that is if the church has a long rug; if not perhaps the church will be kind enough to borrow or rent one somewhere.

I didn't use the word "chisselers" of course. I was polite. But I got it across I think that two people who never have attended church and never intend to do so, are making a mockery of the Church and its service of Holy Matrimony under such circumstances. "We are not exclusive in the sense that a club is—even one like the 'Business Men's Club' on the 5:18. But we do have certain standards for our members and we do not like to ask two people to vow to do their best to live up to standards which, by past performance, they obviously do not accept. So why not a wedding at the home of the bride. You can get a nice dignified justice-of-the-peace. Or if you like I will perform the ceremony, not as a priest, but as a civic servant."

They didn't take to the idea. I'm not sure, but I gathered that they are to see their Methodist relative, who has an Episcopal friend who knows the Bishop, to have her lodge a complaint against me with his Lordship.

As they say over the radio: "Any similarity to persons, either living or dead, is merely coincidental."

Council Declares That Fear Is Peril to Peace

*We Are Urged to Eliminate Over-Indulgence
And Waste as a Means of Aiding Starving*

Edited by Sara Dill

New York (RNS):—Americans were urged to eliminate "waste and over-indulgence" as a means of meeting the "overseas food crisis this winter," in a statement released by the Federal Council of Churches.

The statement, on "The Churches and World Order," called for a renewed dedication to the purposes of the United Nations and appealed to the American people to be "willing to take far-sighted and sacrificial risks for peace, as they have been willing to take calculated risks in time of war."

Emphasizing that fear is perhaps the greatest peril to peace, the statement asserted that "the growing threats to security, heightened by the permanent military insecurity of this atomic age, lead more and more to a panic psychology."

"Times of insecurity and fear are crucial tests of character and make spiritual stability supremely important," the message added.

"The very lack of any adequate defense against the new weapons of destruction compels the world to rest its hope on the development of integrity, cooperation and mutual trust among the peoples. This hope is more surely grounded in the Christian faith and for its realization the Churches have a direct and clear responsibility."

The statement, issued through the Council's department of International Justice and Good Will, is intended for use by Churches on world order day, October 26. On that Sunday, which commemorates the second anniversary of the United Nations, the message will be used in special worship services throughout the country.

Condemn U. S. Policy

New York:—Opposition to the use of American economic superiority as a "political weapon to divide the world" was expressed here by the executive committee of the Methodist Federation for Social Action.

The resolution urged the United States to cooperate fully with the United Nations and to give "gener-

ous and non-discriminatory aid to all suffering and war-devastated countries." It also opposed the Marshall Plan on the ground that it was a unilateral action which ignored the United Nations.

"Americans have nothing to gain by policies which make for war," the resolution added. "We urge our leaders to concentrate their energies and attention on finding ways to build rather than bypass the United Nations, to unite rather than split its members, and to work with rather than against the Soviet Union."

In another resolution, the committee urged President Truman to call a special session of Congress "to reinaugurate the price controls and profiteering curbs which were so prematurely and wrongly abolished."

Repeal of the Taft-Hartley Act was demanded on the ground that it is "harmful legislation" which seeks to "abolish political freedom and to dictate to workers whom they shall and shall not elect as their officers."

Bishop Lewis O. Hartman of Boston presided at the meeting.

Urges More Relief

New York:—A proposal that the United States Government ship more supplies of food and clothing to the near-bankrupt nations overseas even if such action involves the re-establishment of controls on certain items, was adopted here by the executive committee of the Federal Council of Churches.

The Council also urged the American people to reduce by ten per cent their present consumption of food that can be shipped overseas.

Rare Old Bible

Plainfield, N. J.:—A large volume, printed in 1715 and containing the Book of Common Prayer and the Bible, including the Apocrypha and a metrical version of the Psalms by Sternold and Hopkins, was found this summer in the Church of the Holy Cross here. It was discovered by volunteer workers who were cleaning the property. The book, said the rector, the Rev. Robert B.

Gibbon, is prefaced by two acts of uniformity passed by English Parliaments in the reigns of Queen Elizabeth and Charles II. On the blank pages at the beginning of the book is the record of two generations of the family of Bartholomew Noxon, born 1703, died 1785; and of Robert Noxon, whose death in 1833 at the age of 83, is the last date recorded in the book. It is not known how the book came into the possession of the parish, but it was found, along with an old communion set, in the attic of the Sunday school. Mr. Gibbon has announced that it will be exhibited, along with other copies of the Bible, on the 2nd Sunday in Advent.

Arab Anglicans

Jerusalem (RNS):—A resolution petitioning the Palestine government for recognition of the Arab Anglican community as one of the official religious communities of the country was adopted at the synod comprising 11 Arab ministers and 22 laymen, which met at Haifa. The synod declared that recognition should be accompanied by "all the privileges" which such recognition would entail.

Mass Meetings

Harrisburg, Pa.:—A series of regional mass meetings are being held this month at various centers of the diocese of Harrisburg at which the work of the diocese is presented by Bishop Heistand and the Rev. George H. Toadvine Jr., chairman of the diocesan department of promotion.

Clergy Conference

Charleston, S. C.:—The Rev. Otis Rice of New York was the headliner at the clergy conference in South Carolina, meeting September 16-18, with thirty-six present. He gave four lectures on personal and pastoral problems. Others to speak were Bishop Carruthers and the Rev. Edgar R. Neff who led a discussion on the proposed program of evangelism.

Support for Russia

New York:—Prof. C. W. Iglehart of Union Seminary, chairman of the national committee of the Fellowship of Reconciliation, issued a statement on Sept. 25 on behalf of the committee, stating that "American citizens and their leaders should face the fact that to an appalling extent the indictment which is being levelled against us by spokesmen for Russia is a valid one."

Churches Damaged

Hattiesburg, Miss.:—A number of churches were damaged in Mississippi by the recent hurricane. St. Peter's, Gulfport, had its tower blown off, the front damaged and the interior damaged by water. At Christ Church, Bay St. Louis, the organ is probably ruined by a tidal wave. Three stained glass windows were blown out at the Redeemer, Biloxi.

Two members of the Episcopal Church were reported drowned at Bay St. Louis and one at Gulfport. Another Episcopalian, Nathaniel B. Jones, visiting from Virginia but otherwise unidentified, was also drowned. All the Mississippi clergy are safe.

Freedom Train

Philadelphia (RNS):—Original documents relating to religious freedom in the American Colonies are part of an historical display on the Freedom Train, which came here to begin a monumental tour of the entire United States. Freedom Train, which contains the original of the Bill of Rights, with its guarantees of freedom of religion, speech and press, and other priceless documents, is sponsored by the American Heritage Foundation and will travel for one year, making stops in 306 of the nation's principal communities. The Train carries a total of 150 official American documents.

Train visitors will see Thomas Jefferson's Bill for Religious Freedom, dated 1784. This bill, passed and slightly modified by the Virginia Legislature, established freedom of worship in the Virginia Commonwealth. It set the precedent for the guarantee that went into the Bill of Rights.

Also on exhibition is the famed Bay Psalm Book, printed by Stephen Daye in 1640 and one of the few surviving copies of the first book printed in the North American colonies.

One of the mightiest first influences on American religious freedom was Roger Williams' Statement on Religious Freedom, in 1644. The founder of the Rhode Island colony here set forth his grounds for be-

lieving that all individuals and religious bodies were entitled to religious liberty as their natural right.

Another notable contribution to the traveling shrine's religious contents is the Maryland Toleration Act of 1649. This was one of the first acts passed by any of the colonies providing a measure of religious tolerance.

Freedom Train carries such other important documents as the Magna Carta, the Mayflower Compact, the Pennsylvania Charter of Privileges, the Declaration of Independence, the Treaty of Paris, Washington's Farewell Address, the Emancipation Proclamation, Lincoln's Gettysburg Address, the Declaration by the United Nations, and the United Nations Charter.

The tour of Freedom Train was arranged to dispel any existing apathy toward the ideals of the democratic form of government, to offset the perils engendered by the influence of foreign ideologies, and to arouse a more active participation by citizens in the affairs of their government.

Prayers for UN

New York (RNS):—Coincident with the re-opening of the United Nations General Assembly at Lake Success, N. Y., the Laymen's Movement for a Christian World here urged the 25,000 signers of the Laymen's Call to World Prayer to continue their prayers for the success of the UN.

In a letter to each signer, who had agreed to pray daily for the world leaders, Wallace C. Speers, chairman of the Laymen's Movement, pointed out that the General Assembly "faces many problems which the Security Council has been unable to solve: Palestine, Indonesia, Greece. The delegates have expert ability and technical skill, but to these must be added the spiritual power which is necessary if the best of plans are to operate."

The Laymen's Movement, an interdenominational religious group, began last September to obtain the backing of people with spiritual convictions for the United Nations. At

that time, the Movement sent Dr. Frank Laubach, missionary and authority on literacy to the Paris Conference. He was later sent on a tour of the U. S. to urge people to support the UN, with the result that 25,000 people pledged themselves to pray for the UN's success.

Poland Needs

Philadelphia (RNS):—Discontinuance of American aid to Poland was protested here by the American Friends Service Committee. In a message addressed to President Truman and Secretary of State George C. Marshall, Clarence E. Pickett, executive secretary of the committee, declared that information from Quaker workers in Poland "indicates that dire need still prevails in that country."

Aid to Poland was halted recently after Col. R. L. Harrison, special assistant to Agriculture Secretary Clinton P. Anderson, reported that grain and other foods were available to meet Polish needs during the coming year. Col. Harrison's report was based on a food study mission in Europe.

Pickett's message added that the Polish crop outlook for the fall harvest is "exceedingly poor" and that devastation in some parts of the country is worse than that found elsewhere on the continent.

He also urged the government not to exclude Poland from the benefits of the general relief program and declared that "private relief agencies should not be considered as capable of shouldering any significant proportion of this tremendous burden of human need and suffering."

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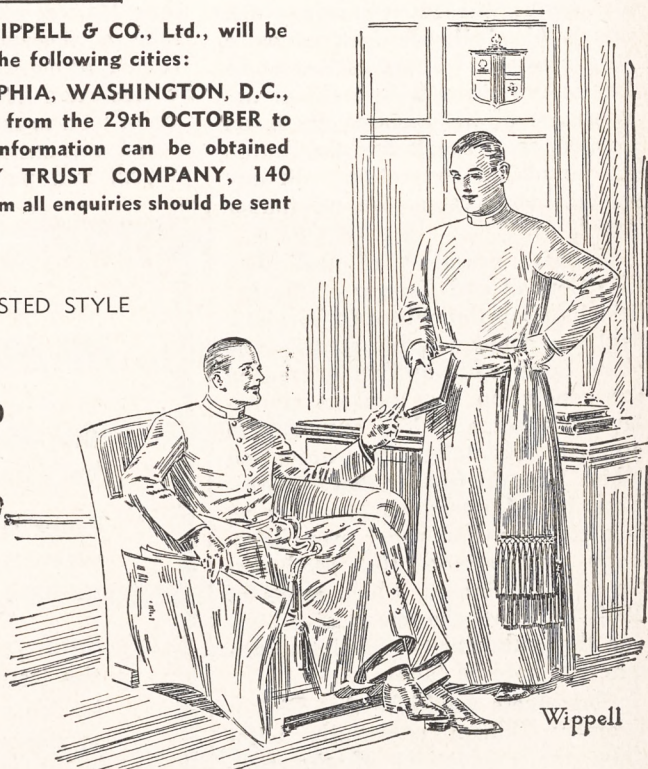
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Appeasement Charge

Richmond, Va. (RNS):—Disclosure here that the appointment of the Rev. Charles C. Webber as Methodist chaplain to organized labor had been withdrawn has resulted in widespread comment in the secular press and among labor organizations, not only on this particular case but also on the general field of church-labor relations.

Bishop G. Bromley Oxnam, of the New York East Conference, withdrew the appointment and placed Webber on the supernumerary list in May, but this fact was not generally known in the area where Mr. Webber works until a news story concerning the matter was published in the *Richmond Times-Dispatch* recently. The news met with wide and varying reaction in Virginia, where Webber has been the center of a storm of controversy among Methodists—a controversy which had repercussions throughout the entire denomination.

In the news story, the *Times-Dispatch* quoted Webber and other Methodists here as explaining that a minister on the supernumerary list retains his full prerogatives as a clergyman but whatever work he does is not through an official appointment of his Bishop. He is on his own, so to speak, and the church has no official connection with any position he accepts, the newspaper stated.

Webber, president of the State CIO Council and director of the Political Action Committee in Virginia, said the change in his status came about because Bishop Oxnam reached the conclusion that present church law does not give him authority to appoint chaplains to organized labor. He said further that the New York East Conference, of which he is a member, had voted overwhelmingly to petition the Methodist General Conference, which meets in 1948, to amend the law to give bishops the authority to appoint ministers to organized labor.

"Our guess would be that Bishop Bromley Oxnam regretfully withdrew the credentials of the Rev. Charles C. Webber as chaplain to organized labor," commented *The Richmond News Leader*. "Bishop Oxnam is much more convinced than most of his fellow-bishops are of the necessity of formal ministry to labor. . . . For our part, we regret to see this phase of the experiment ended, because it would have been interesting to see whether, after five

or ten years of work, Mr. Webber had been regarded as a representative of the church, as an organizer of labor, or as a successful exemplar of liaison between the two.

"The experiment must go on in disassociated from religion. One great New England industrial concern has a vice president in charge of religious relations: why should not large labor organizations have their own chaplains?"

Taking an opposite view, the *Newport News (Va.) Daily Press* said that withdrawal of the appointment apparently marked the end of a Methodist experiment in spiritual ministration in the field of social service which has failed.

"In Mr. Webber's own individual case, we are of the opinion that it has failed and that, heavy-hearted as he must have been to take the step, Bishop Oxnam only recognized realities in making his decision.

"The difficulty in Mr. Webber's case was that he was put in a position of serving two masters, and as his Divine Master once observed while He was on earth, no man can make a success of that. . . . Mr. Webber, as clergyman, is supposed to be dedicated totally to representation of God to man. However, in his special assignment he also was employed, and paid a salary, as the

spokesman for a special group of laboring men organized for their self-protection. The result has been unavoidably that the Methodist Church was placed in a false light. Through the liaison the Methodist Church has been forced into the spurious position of championing the business interests of one separate human group against another."

As Lynchburg, Va., Boyd E. Payton, Upper South director for CIO Textile Workers Union, charged that Bishop Oxnam's action was to appease certain elements of reactionary Methodists in the South.

"I am sorry the Bishop has seen fit to take that position," he declared. "It seems to me he is merely seeking a compromise position and that it is not the Christian or democratic thing to do."

Bishop Gray Praised

Hartford, Conn.:—The *Daily Courant* here devoted an editorial to Bishop Walter H. Gray, praising him for the work that he has done for more than four years as the chairman of the state's inter-racial commission. It states that "the steady and perceptible educational campaign against religious and racial intolerance that has gone forward in Connecticut these past four years may be credited in great measure to the personal efforts, the

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unswerving devotion to the cause of brotherhood of Bishop Gray. He has now resigned his post with the Commission because of the pressure of his diocesan duties. Although the Commission he headed had no police power, it did have the power of enlightened intelligence behind it. This worked with considerable effect. It laid the groundwork for the Commission as reconstituted at the last session of the Legislature.

"Bishop Gray's resignation is not as great a loss to the State as it would have been three or even two years ago, because so much progress has been made in the meantime under his guidance. From his work on this Commission and from his profound interest in social welfare, it is obvious that Bishop Gray believes in the deed as well as the word in the practical application of religious teaching. And anyone who knows him also knows that his resignation does not mean the end of his interest in the promotion of amity between men."

Church Union Progress

Saskatoon, Canada (RNS):—Greater progress has been made with the United Church of Canada in conversations looking toward union than with any other denomination,

the executive committee of the General Synod of the Church of England in Canada was told here by Bishop John Lyons of Ontario, chairman of the committee on union.

Bishop Lyons declared that the Anglican Church is not looking forward to union with any particular church or denomination, but rather to the "reunion of Christendom." Little or no progress has been made in conversations with Presbyterians and Baptist communions, the meeting was informed.

The committee set up by the Synod to establish a church paper was instructed to confer with the General Board of Religious Education on means of financing a publication which would be "national in scope and which would serve as a medium for the views of the Church and the information of its members." It was stated that neither of the existing periodicals, *The Anglican Outlook* and *The Canadian Churchman*, could be considered national in scope.

The executive committee denounced racial discrimination after presentation of a report by Canon W. W. Judd, secretary of the social service council, which declared that 22,000 Chinese in Canada "are de-

prived of normal married life" because Canadian law did not allow them to bring their wives to this country. The council urged that Chinese be permitted to become Canadian citizens and to bring their wives here.

Goodwill Industries

Boston: — "Helping the handicapped to help themselves" is an important slogan in the face of approximately 23,000,000 handicapped persons in the United States. The Goodwill Industries of America is really doing something about the problem, for at its 29th annual meeting held here last week it was reported by some 90 local industries throughout the country that during the past year 16,940 needy and handicapped persons were given 10,170,862 hours of employment and paid \$6,909,193 in opportunity wages.

It was significant that this meeting was held in Boston because the movement was born here in 1902 under the inspiration of the Rev. Edgar J. Helms who lived to see the tiny germ of his idea develop into one of the city's largest philanthropic institutions known as Morgan Memorial with fourteen departments of social service effort and its widely known Church of All Nations.

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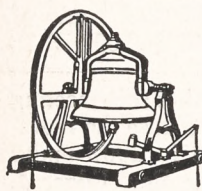
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Presiding over the sessions were the president, Mr. James J. Buckley of Philadelphia, and the first vice-president, Mr. E. Irving Whyatt of St. Paul, Minn. Hon. Joseph B. Ely, formerly Governor of Massachusetts, gave the main address at the banquet. Other speakers at the sessions included Mr. Elliott S. Boardman of Boston, Col. John N. Smith, Jr. of New York, and the Rev. Earl R. Brown, executive secretary of the division of home missions of the Methodist Church.

Records Broken

Sewanee, Tenn.:—There are 520 students enrolled at the University of the South, with an additional enrollment of 48 in the School of Theology. Sewanee Military Academy also has a capacity enrollment of 232 cadets.

India Church

London (RNS):—The Archbishop of Canterbury announced here that the new United Church of South India, which will come into existence this month and which will include four hitherto Anglican dioceses, will not be in communion with the Church of England.

The Archbishop declared that while there would be irregularities in the new Church for a time, there were "other features which are wholly to be welcomed and which give great ground for hope that, though the South India Church will not become a constituent part of the Anglican communion, it may at length be in full communion with us."

The new Church is expected to be the subject of debate at the Lambeth Conference of 1948 and later by the Convocations of Canterbury and York.

Church and State

Washington (RNS):—The National Council of Citizens on Church and State will hold a conference here October 13th to discuss ways and means of maintaining and extending Church-state separation. Two committees will report, one on plans and policies and the other on legal approaches. The first committee is headed by Charles Clayton Morrison, with the following members: President John A. Mackay of Princeton Seminary; Methodist Bishop G. Bromley Oxnam; Episcopal Bishop William Scarlett of Missouri; the Rev. Louie D. Newton, head of the Southern Baptists. The committee on legal approaches is headed by Attorney E. Hilton Jackson, Washington attorney.

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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.

HENRY SMITH LEIPER

American Secretary of the World Council of Churches

The publication in your issue of September 4th of the article concerning Pastor Niemoeller concludes with the suggestion that the matter should be brought to the attention of the officers of the World Council of Churches.

May I call the attention of your staff and your readers to an article which appeared in the *New York Times*, September 8th, in which Mr. Kurt Schumacher, chairman of the Social Democratic Party, denied to the *Times* representatives that any working alliance had been reached with the group of churchmen led by Pastor Niemoeller. According to Dr. Schumacher's statement, the meeting took place between himself and the Church group, and that it was held at the request of the Church leaders, that it resulted in an agreement that "no political party should represent any Church, and that no Church should use any party as a political instrument."

The evident relish with which you pick up and disseminate any hostile reports with respect to Pastor Niemoeller is a matter of grief and shame to many of your Christian friends. When the facts are fully known and not distorted, as in your previous references to Niemoeller, he will continue to stand in the eyes of those of us who know him intimately as a very human person who is, nevertheless, one of the bravest and most consistent witnesses to the Christian faith.

Incidentally, I should like to observe that when a person writes "he suffered nothing but confinement" with respect to eight years in concentration camp, there is revealed a callousness and a lack of imagination which would be hard to exaggerate.

ANSWER: Apologists for Niemoeller should give more attention to the trials at Nuremberg. At the trials of leading men in Goebbels' former ministry of propaganda, a protocol was introduced as evidence which was the report of a Nazi official who was present as an observer during the secret trial of Niemoeller in February, 1938. The document states that Niemoeller spoke for over three hours in self-defense against the accusation of "resistance to the (Nazi) government," with his defense centering mainly on those of his actions and convictions that he claimed proved that he had always been an ardent nationalist; an early supporter of dictatorship in general and of Hitler in particular; a despoiler of the League of Nations and an outspoken anti-Semite.

An affidavit by General von Watters was read, with Niemoeller enlarging upon it. He described his underground activities in one of the so-called free-corps which were supposed to clear Westphalia of what he called the "red mob." Commenting upon this, *Aufbau*, German language paper of New York, said: "Of course by today everyone knows the meaning of that: namely, the merciless murder of men and women who were pacifists and supporters of a democratic Germany." (May 16, 1947.)

Affidavits of two admirals were also read by the judge, both testifying that Niemoeller was "a good German" who would never do anything against his fatherland and as one "who has always been an ardent enemy of any kind of republic." At this point in the trial Niemoeller hastened to assure the court that he started to vote for the Nazi party as early as 1924 and had always done so thereafter; that the party had his full support during all those years although for tactical reasons he had thought it wiser for a clergyman not to join its membership directly. However, the court could be assured that he was not concerned about little things but rather was striving after big ones. As a National Socialist (Nazi) he had a good conscience.

He then read to the court a sermon he had preached about the Fuehrer principle in the year before Hitler came to power. He also told of how, in 1933, when in the middle of the night a friend from the Reich Chancellery informed him of Hitler's order to withdraw from the League of Nations, he had been overjoyed and "at once sent a wire of congratulations to the Fuehrer, probably the first one he received after this decisive demarche (step)."

As to the question of Jews (probably referring to "non-Aryan" Christians) in his congregation, Niemoeller spoke at length, declaring that he had a deep dislike for Jews "which should be obvious for a former imperial officer who was the descendant of families of preachers and peasants, an offspring of ancient Westphalian soil."

Niemoeller also stated his belief in the Lutheran rather than in the Reformed interpretations of Romans thirteen, according to which the (Nazi) government had to be obeyed in every case.

It was in the light of this evidence that the German Society for Victims of the Nazi Regime this summer expelled Niemoeller as a member, and the Philosophical Library, New York publishers, withdrew from distribution both of its publications by the pastor, *God Is My Fuehrer* and *Of Guilt and Hope*. Incidentally it is in this latter book that Niemoeller, after describing his contacts with the "representatives of foreign Churches" and of how he is accepted as "a brother" because of "our confession of guilt," says: "And thus, from a practical point of view, such a confession of guilt has political consequences."

I would be interested to know just what interpretation Dr. Leiper and other apologists for Niemoeller give to the pastor's reference to "political consequences."

As for me, I have expressed the opinion on other occasions that the World Council might be collaborating with a German fascist in bringing Niemoeller to lecture from one end of the United States to the other. This protocol, entered as evidence at Nuremberg trials, strengthens the conviction. So instead of apologizing for my remarks, I think the leaders of the World Council might well inform their constituency that they possibly made a mistake in parading Niemoeller from coast to coast as an example of "a good Christian and a good German."

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