

The WITNESS

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OCTOBER 16, 1947

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REV. RALPH W. SOCKMAN
IS THE PRESIDENT OF
CHURCH PEACE UNION . . .

The Church Peace Union

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

GRACE CHURCH, NEW YORK
Broadway at 10th St.
Rev. Louis W. Pitt, D.D., Rector
Daily: 12:30 except Mondays and Saturdays.

Sundays: 8 and 11 A. M. and 4:30 P. M.
Thursdays and Holy Days: Holy Communion 11:45 A. M.

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

ST. BARTHOLOMEW'S CHURCH
NEW YORK
Park Avenue and 51st Street
Rev. Geo. 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 9:55 A. M.

Thursdays and Saints' Days at 10:30 A. M.
The Church is open daily for prayer.

ST. JAMES' CHURCH
Madison Ave. at 71st St., New York
The Rev. H. W. B. Donegan, D.D., Rector
8:00 A. M. Holy Communion.
9:30 A. M. Church School.
11:00 A. M. Morning Service and Sermon.
4:00 P. M. Evening Prayer and Sermon.
Wed., 7:45 A. M., Thurs., 12 Noon Holy Communion.

ST. THOMAS' CHURCH, NEW YORK
Fifth Avenue and 53rd Street
Rev. Roeliff H. Brooks, S.T.D., Rector
Sun 8, 11, 4. Daily 8:30 HC; Thurs. 11 HC., Daily except Sat. 12:10.

THE CHURCH OF THE ASCENSION
Fifth Avenue and Tenth Street, New York
The Rev. Roscoe Thornton Foust, Rector
Sundays: 8 a.m. Holy Communion.
11 a.m. Morning Prayer, Sermon.
5 p.m. Evening Song and Sermon; Service of Music (1st Sun. in month).
Daily: Holy Communion, 8 a.m. Tues., Thurs., Sat.; 11 a.m. Mon., Wed., Fri.
5:30 Vespers, Tues. through Friday.
This Church is open 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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Vol. XXX No. 37

Clergy Notes

ALLEYN, CHARLES J., formerly in charge of churches at Sheffield and Tusculumbia, Ala., has retired from the active ministry.

BASSAGE, HAROLD, graduate student at Union Seminary, will become rector of St. Stephen's, Ferguson, Mo. on February 1.

CLEBSCH, WILLIAM A. was ordained priest on Sept. 28 at St. Paul's, Lansing, Mich., by Bishop Creighton, acting for the Bishop of Tenn. He is chaplain to Episcopal students at Michigan State College.

DICKERSON, ROBERT T., rector of Our Saviour, Baltimore, becomes rector of St. John's, Clinton, Iowa, November 1st.

FELL, RICHARD C., was ordained deacon on Sept. 29 at the Advent, Birmingham, Ala., by Bishop Carpenter. He is in charge of churches at Sheffield and Tusculumbia.

HAMBLIN, JOHN F., JR., formerly assistant at St. Peter's, Essex Fells, N. J. is now assistant at Calvary, Summit, N. J.

HILL, HERBERT H., formerly of Rosedale, N. Y. is now in charge of St. Michael's and also the Nativity, Bridgeport, Conn.

JENKINS, S. E., was ordained deacon on Sept. 16 at St. James, Eufaula, Ala., where he is in charge, by Bishop Carpenter.

LEVY, FRANK L., rector of Grace Church, Lake Providence, La., has accepted the rectorship of St. Matthias, Summerton, S. C., and charge of churches at Eutawville and Pinewood.

McKEE, JOHN 3RD, formerly in military service, is now assistant at the Ascension, St. Louis, Mo.

PERRY, DeWOLF, rector of St. John's, Newtonville, Mass., has accepted the rectorship of St. Michael's, Charleston, S. C.

THOMPSON, J. H., formerly rector of St. Mark's, Plainfield, N. J. is now in charge of St. Stephen's, Winston-Salem, N. C.

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
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.; 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 Klonan, S.T.D., 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.

Archbishop of York Condemns The Vatican Policy

*Declares that Roman Catholicism in Europe
Is the Rallying Ground for Reactionaries*

London (RNS):—The Archbishop of York, Cyril Forster Garbett, has called upon the Church to "firmly refuse to accept the position that Europe must be divided into ideological camps." He said that if the European continent becomes permanently split into Communist and non-Communist countries another war will be inevitable. He issued his warning in preaching at Malton.

He said the Christian Church must work for peace in the face of "opposing ideologies which are the new religions of the 20th century to millions of people." He stressed, however, that Christians must be realists, pointing out that nowhere in the Bible is hope held out of perfect peace in the world. One of the Church's first obligations, said the Archbishop, is to help remove the fears and hatreds separating nations and to draw them close together.

"Always and at all times," he emphasized, "we must call the nations to repentance, since it is only a penitent Church which will make itself heard by an impenitent world."

"The Church must also," he added, "work towards banishing from the world the giants of hunger and want. It is its duty meanwhile to support the United Nations as the only organization through which the nations can continue to promote world peace and restrain would-be aggressors."

Archbishop Garbett noted that "heresy hunting" has been revived "on a scale dwarfing the Spanish Inquisition at its worst," with the charge of capitalism replacing that of fascism.

"As division deepens and smaller nations find that for their own safety they must take sides, the danger of future war deepens," he said.

The imminent danger, the Archbishop continued, is that Europe may be divided into two great groups,

Western and Eastern, corresponding roughly to non-Communist and Communist countries, thus making war inevitable. Dr. Garbett charged that the separation of Europe into strongly contrasting camps is being encouraged by Vatican policy.

"Vatican policy," he said, "treats Russia as the chief enemy of Christian civilization and, wherever it has influence, supports opposition both to Communism and social democracy. Catholic parties on the continent are at present progressive in their program, but they are also the rallying ground for reactionaries, and there is danger that once again on the continent Catholicism will be identified with reaction."

"If this becomes the case again," Dr. Garbett declared, "Gambetta's cry will be heard: 'Clericalism is the enemy,' and in its hour of victory in every country, the Left will treat the Church, and possibly Christianity, as its political foe."

Declaring that materialistic Marxism and Communism is logically interpreted as opposed to Christianity, Dr. Garbett contended, however, "it is untrue to say that within the Communist state there is no room for Christianity."

"An answer to this accusation," he said, "is the Orthodox Church of Russia, which has greater freedom than it ever had under the Tsars, and which, year by year, grows in devotion and members. The Church there is loyal both to the Christian faith and the Soviet state."

"We must hope and pray that closer friendship with the Russian Church may lead to better understanding with the Soviet state and people."

Dr. Garbett praised the ecumenical (world church cooperation) movement for its work in encouraging friendship between Christians of different nations, and said the move-

ment "would be immensely strengthened if the Roman Catholic Church could see its way to take some part in it."

ANNUAL MEETING OF WORLD ALLIANCE

Boston:—What world religion can contribute in support and development of the UN will be discussed at the annual meeting and convention of the World Alliance for International Friendship through the Churches, to be held here November 14-16. Cooperating agencies at this important meeting which will plan the World Congress next year (see back cover) include the American Association for the United Nations, the League for Fair Play, Council Against Intolerance, Friends of Democracy, Council for Democracy and other organizations.

One of the highlights of the convention will be the mass meeting and international broadcast over a national network in which a group of internationally known leaders will take part.

NO THREAT OF WAR SAYS SOCKMAN

Springfield, Mass.:—The Rev. Ralph W. Sockman, Methodist minister of New York and president of the Church Peace Union, told the world conference of Methodists here that "war is not inevitable." Stating that the Soviet Union is too poor to start a war, he declared that "we must check the hysteria of fear and hate which is now sweeping over the world and leading people to think that another war is inevitable and imminent."

Sockman, who spent the summer in Europe, said that great as may be the hunger for food in western Europe, "even greater is the hunger for faith in the future."

He said people there lack faith in the value of their currency, in the stability of their governments and in the security of Europe.

"Restoration of hope is more imperative than reconstruction of buildings," the clergyman asserted.

If the world can hold steady for the next ten years, thus giving the

United Nations time to find itself and improve itself, Dr. Sockman said, "the truth about Communism will also have time to show itself. Its dangers and defects will be revealed."

"Russia's tactics," he continued, "are steadily costing her friends. Let the Christian nations like Britain and America so conduct their foreign and domestic policies that the harassed peoples of the earth will be converted to true democracy. It can be done."

"The hope of Communism lies in the economic and spiritual collapse of Christian countries. That is what the Kremlin is counting on. Our best defense, therefore, is to make democracy work. This will not be done by hysterical witch-hunting, but by hard work and clear thinking."

Referring to displaced persons, Dr. Sockman said the United States must take the responsibility which goes with strength and open its doors to thousands "who have no home."

CONFERENCE AT KENYON WELL ATTENDED

by OSCAR J. F. SEITZ
Professor at Bexley Hall

Gambier, Ohio:—Kenyon College was the scene of the second conference on the heritage of the English-speaking peoples and their responsibility, at which was gathered a notable company of distinguished leaders in the field of religion, philosophy, literature, science, economics, politics, labor. Subjects ranged widely from abstract theory to the immediate practical problems: UN trusteeships, third parties, reform measures of the present Labor government in England.

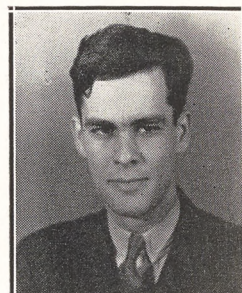
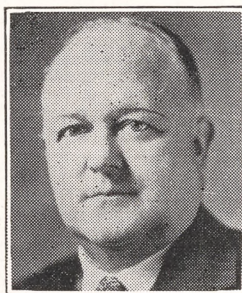
While the depth and lasting significance of the Conference may in the end be gauged by calmer discussions inquiring into such topics as the literary heritage, liberal tradition, manners and morals, or the spirit of the age, it is safe to say that the size and interest of the audience measurably increased when the session was reached in which Senator Joseph H. Ball of Minnesota locked horns with Victor Reuther, educational director of the United Auto Workers over labor-management issues raised by the Taft-Hartley Act.

"Senator Ball and Mr. Reuther were not trying to agree," Professor H. T. Wade-Gerry said in his summary of the discussions. "Each knew what the other would say and that it would be wrong; their discord was not exactly rehearsed, but they were clearly at home with each other. I

felt that neither Mr. Reuther nor Senator Ball would quite recognize the American scene if the other voice were silent."

Another contrast was in the conservative economic theories of Professor William A. Orton of Smith College and the impassioned defense of the British Labor Party by Norman MacKenzie of *The New Statesman and Nation*. And another was in the talk by the romantic poet, Robert Hillyer, who appeared on the program with Eric Bentley, spokesman for "the new criticism."

The note of self-criticism which seems to mark each of these conferences was sounded straightforwardly by the Rev. Canon A. S. Walker,



EXECUTIVES of the Church Peace Union are Carl Herman Voss, the Extension Secretary; Henry A. Atkinson, the Executive Secretary, and John R. Inman, the Assistant to Dr. Atkinson

president of the University of King's College, Halifax, in the sermon at morning prayer. He said we have forgotten the real battle of right and wrong and that our religious heritage does not hold us when we base distinctions on money instead of real merit.

Louis Kronenberger, drama critic of *Time* and *PM*, criticized our culture incisively as "all signposts and no destination," commenting acridly on our pre-digested, pre-shrunk" passive approach to fundamental values.

An outside observer would have had some revealing insights into the democratic process if he had heard John Fischer on the heterogeneous programs of our political parties, which form a working basis for compromise, however illogical, and which temper the extremists of both right and left.

Herman Finer emphasized our responsibilities as a world power and warned us against the sins of omission. Our actions must be firm, he said, but they must be taken "in a spirit of liberty, and tend towards the making more abundant of liberties for other peoples, and not in a spirit of crabbing the democratic ex-

periments which the free mind of other nations has soberly settled to be proper."

Arthur Murphy's analysis of our liberal heritage sought to re-define the fundamental tenets of our political philosophy by tracing its development from John Locke and by using as an example of our current misinterpretations the purge of federal employees by the loyalty tests.

After a rich and varied week-end, Professor H. T. Wade-Gerry remarked: "This conference has been like an orchestra tuning up. The instruments were not perhaps aiming at one uniform pitch; they were aimed rather at a certain precision of discord."

VISIT TO EUROPE BY PEPPER

New York:—The Rev. Almon R. Pepper, head of the department of social relations of the National Council, left for Europe on October 8 to participate in a conference on the relief program of the Churches. The conference will also consider the problem of displaced persons. Following this meeting to be held in Geneva, the secretary plans to visit DP camps near Frankfurt and Munich and then spend several days in England. A large part of the million dollar Presiding Bishop's Fund is dispensed through Church World Service.

RECORD ENROLLMENT AT VIRGINIA

Alexandria, Va.:—The Virginia Seminary opened this fall with a record enrollment of 116 students representing 42 dioceses. The speaker at a quiet day was Prof. Stanley Brown-Serman and the following day the Rev. E. A. de Bordenave, assistant to the bishop of Virginia, addressed the student body on the vocation of the ministry and the traditions of the seminary.

The Church Peace Union Gets Message From Japan

The Foreign Minister of Italy Also Sends A Message to the American Organization

New York:—A greeting and message from the All Japan Peace Conference through Religion, signed by its chairman, Masaharu Anesaki, has been received by the Church Peace Union and World Alliance for International Peace through the Churches. Translated from Japanese the message reads:

"It is indeed a genuine pleasure for us to extend to you our sincere greetings from the All Japan Peace Conference through Religions meeting in Tokyo, on the occasion of the enforcement of our new constitution. We are the religious workers and followers representing Buddhism, Shintoism, Christianity and other religions in Japan, meeting together for a conference on the common interests for peace through religion.

"It is with a deep sense of remorse and penitence that we come together to examine ourselves in the light of our religious conscience, reminding us of our inability to avert the mistaken national policy which helped induce such a terrible war tragedy among the nations. We pledge ourselves to make a new start, dedicating ourselves upon the altar of peace and humanity. We are grateful that our country has now come to promulgate the new constitution based upon peace and democracy, expressly abolishing war as a means of national policy; and thus to rebuild a civilized country capable and eager to join with all the peaceloving nations of the world. We are happy that our country, humiliated in defeat, may serve to bring about enduring peace on earth. Thus the great sacrifices of life and treasure spent in this war may not be in vain.

"It is our earnest desire that the organization of the United Nations should be developed into a strong peace machinery, thus eliminating the causes of war, and the establishment of permanent peace in the world. We hope the time will soon come when our country will be received into the family of nations, and cooperate in all enterprises that promote the welfare of mankind. Meanwhile, we shall endeavor, first of all, to cultivate the ideals of peace and democracy in the national life

through religious education and prepare our people to share in international affairs.

"The world looks to religion to support every earnest effort for peace. So we feel it our supreme duty and responsibility to foster international friendship and goodwill among all nations. We firmly believe that all religions are one and the same in hope and love, and in seeking the welfare and salvation of



The Rev. William P. Merrill was president of the Church Peace Union for thirty years and is now president-emeritus

all people, although they may differ widely in the doctrines they uphold. So we ask your support for this movement for peace through religions. We of this conference place ourselves at your disposal, hoping that we also may join in all movements to make this world better for the blessing of the whole mankind.

"May blessings from on High richly attend your very important work in promoting the welfare of all men!

Count Carlos Sforza, foreign minister of Italy, in an interview with the Rev. Ralph W. Sockman, Methodist minister of New York, held in Rome likewise sent a mes-

sage to the Church Peace Union as follows:

"I still remember with deep respect the work of the Churches in America for peace and union among the nations. Only nations not sure of their future may think of war. But happily Italy is sure of her future because of the vitality of 46,000,000 of her people. I assure all my American friends that Italy will always be beside America for any action making sure Christian peace in the world."

WOLCOTT CUTLER ASKS QUESTION

Boston:—The Rev. Wolcott Cutler, mild mannered but fighting rector of St. John's, Charleston, has had this message printed on the face of his envelopes in red ink: "Many European and other nations fear the U.S.A. more than they do the U.S.S.R. Why don't we know all that they know?"

APPOINTING BISHOPS CRITICIZED

London (RNS):—The present method of appointing English bishops was criticized by the Archbishop of York in a speech at the Manchester diocesan centenary celebrations. The method, under which an appointee is nominated by the Archbishop of Canterbury and confirmed by Parliament, has "dangerous possibilities and is difficult to defend" he declared. He stated that each diocese should have some voice in the selection.

Archbishop Garbett also said that within the century Church of England parishes had experienced a welcome change in their relationships with non-conformist churches. "We find we can cooperate with them on many religious, moral and social grounds, without any betrayal of principle."

BISHOP COADJUTOR OF COLORADO

Denver:—The Rev. Harold L. Bowen was consecrated Bishop Coadjutor of Colorado on September 29th at a service that packed the Cathedral of St. John in the Wilderness. The consecrator was the Presiding Bishop and the co-consecrators, Bishop Ingle of Colorado and Bishop Conkling of Chicago. Other bishops taking part in the service were Bishop Brinker of Nebraska; Bishop Randall of Chicago; Bishop Pardue of Pittsburgh; Bishop Essex of Quincy; Bishop Zeigler of Wyo-

ming; Bishop Moore of Dallas; Bishop Atwill of North Dakota. Other Bishops attending the service were Bishop Rhea of Idaho; Bishop Fenner of Kansas; Bishop Clark of Utah and Bishop Nichols of Salina.

The service was followed by a luncheon, attended by 450 people, where the speakers were Bishop Sherrill, Bishop Ingley and Bishop Bowen. There was also a tea in honor of Mrs. Bowen, attended by over a thousand women, which was given by the Auxiliary of the diocese.

PARISH HAS FESTIVAL

Savannah:—St. Michael's here celebrated its patronal festival and its 57th anniversary on September 29th. Dean Walthour of Atlanta was the guest preacher at the evening service. Taking part in the service were Bishop Barnwell and the Rev. Bland Tucker, rector of Christ Church here. The service was followed by a reception. The parish, now one of the strongest in the diocese, started as a sewing circle, became a mission and finally a parish.

FAIL TO ELECT IN COLOMBO

Colombo, Ceylon:—After ten hours of deliberation the diocesan council of the Church in India, Burma and Ceylon failed to elect a bishop for Colombo. Three men were nominated by the clergy and three by the laity. When nobody received the necessary two-thirds, the council unanimously passed a resolution requesting the Archbishops of Canterbury and York and the Bishops of London, Durham and Winchester to name a bishop.

WELLESLEY PLANS FOR 1948

Boston:—A program centered in parochial stimulation was enthusiastically adopted by the Wellesley Conference committee meeting at Trinity Church. Prof. Adelaide T. Case of the Episcopal Theological School will direct the division of Christian education. Courses will be offered for the trained director, the average Church school teacher and the neophyte. An experimental school will be conducted where methods and material will be tested; a course in audio-visual aids to implement and objectify the lessons will also be available. The division offers a three year course in adequate religious education for every parish.

The division of Christian worship

will be directed by the Rev. Thaddeus Clapp of St. Mark's, Worcester. Courses in "The Living Liturgy," "Development of Church Art and Doctrine" and the "Purpose of Worship" will be offered. In these courses it is hoped the clergy, choir-master and average communicant will get a deeper sense of cooperative responsibility.

The division of young adults will be directed by the Rev. Charles F. Hall and a staff of nationally known youth leaders. Courses considering, "Youth Faces a Materialistic Age," "Christian Ethics and Pagan Problems," "The Relevance of Christian



The Rev. Samuel A. Eliot is the chairman of the Boston committee of arrangements for the World Congress of Religion in Support of the United Nations

Solutions in a Scientific Age" and "Choosing My Life Work" will be presented.

The School of Church Music will be under the direction of Mr. George Faxon, organist and choirmaster, Church of the Advent, Boston. Lecturers and instructors of international fame will conduct the courses. Choir training and organ repertory will be presented.

These spheres of parochial interest will find foundation in the general courses and in the key-note lecturer, who will meet the entire conference the first period of each day.

"Significant Christian Movements in Our Day" will be the theme of the evening forums. Here concrete examples of Christian activity now in operation will be presented. These forums will enable conference participants to return to parochial life

inspired and implemented with modern processes of evangelism and Christian service.

The Conference will be held at Wellesley College, June 20 to 27. The Rev. A. Vincent Bennett of Christ Church, Fitchburg, Mass., was elected director of the Conference. The chairman of the program committee is the Rev. Theodore F. Ferris of Trinity Church, Boston.

GERMAN BISHOP TO VISIT

Berlin (RNS):—Otto Dibelius, Bishop of the Evangelical Church in Germany, left here on October 9th for an extended tour of the United States. He will lecture before church and seminary groups, the trip being sponsored by the Evangelical and Reformed Church and the Federal Council of Churches.

SOUTHERN RADIO BROADCASTS

Atlanta, Ga.:—The radio broadcasts of the Episcopal Hour will be resumed November 2, continuing each Sunday through December. They originate here and go over 60 stations of the Southern Religious Network. The cost of \$25,000 was voted at the last meeting of the National Council. Broadcasters are the Rev. J. Milton Richardson of Atlanta; the Rev. James W. Kennedy of Lexington; the Rev. Ray Holder of Raleigh; Bishop Henry I. Louttit of South Florida; the Rev. James W. Brettmann of Montgomery, Ala.; Bishop John E. Hines of Texas; the Rev. Louis C. Melcher of Columbia, S. C.; the Presiding Bishop. The final broadcast of the series will be a special Christmas program on December 28.

BISHOPS TO HEAR JAMES F. BYRNES

Winston-Salem, N. C.:—James F. Byrnes, former secretary of state, has accepted an invitation to address the House of Bishops when it meets here in November. He will speak at a meeting on November 5 on world peace.

MISSIONARIES TO PANAMA

New York:—The Rev. Gideon C. Montgomery, rector of St. Luke's, Kensington, Pa., goes to Panama this fall to take charge of the work at Gatun. The Rev. Robert W. Turner, 3rd, rector of Emmanuel, Warrenton, N. C. also is to go to Panama for the work at Almirante.

EDITORIALS

UN Must Not Fail

THE United Nations must not fail! This is the desperate cry of countless people in this bitterly frustrated and confused age, who see in this young world organization their only hope for salvation from quick death and total destruction.

The present outlook, however, is bleak. Relations between the East and the West continue to deteriorate. Many students of the contemporary international scene assume that the world is already irretrievably split, that furthermore the world cannot exist half "free enterprise" and half "communist." Others, some in places of responsibility, assert that World War III has already begun on the economic and political levels.

The United Nations has been busy setting up its machinery. Meanwhile it is inevitable that the nations should have difficulties in attempting to take joint action for the first time. For some, unilateral action is easier than action with the larger group. But the effort to meet the needs of war-ravaged countries for food, clothing, shelter, and reconstruction should draw the nations into closer harmony. The Marshall Plan, designed to meet these needs, in reality raises troublesome questions. Will the United States work for European economic recovery through the United Nations? Is it possible to reconstruct a viable European economy if the agricultural East and the industrial West do not cooperate? Will the Plan collapse because this country refuses to help areas in which a planned economy operates on a pattern different from the American economy?

We must not give up hope even if the world picture is ominously discouraging. The United Nations furnishes a sounding board and its warnings are being heard. The "give and take" in the Assembly, Councils, and Committees indicates a willingness to cooperate and an effectual method for united effort. The several Councils and their Commissions are devising ways of eliminating and at least focusing attention on the root causes of war: hunger, fear, ignorance, oppression. The greatest achievement of the UN is that it has established the machinery which, though undeniably in need of

strengthening, can ensure, *if used*, the attainment of world community. Any nation that dares allow itself to revert to unilateral action does so at its own peril.

Specific steps must be taken now: (1) The budget of the United Nations (less than that of the Sanitation Department of New York City) must be vastly increased; (2) An effective atomic energy and conventional armament control must be devised; (3) The Food and Agricultural Organization must get special attention in its effort to relieve the world food crisis; (4) Economic relief for all needy peoples must continue under the supervision of the UN agencies; (5) Armed forces must be made available to the UN for the preservation of peace.

But what can "we, the people" do? We can remember that international organization has a brief history, hence needs steadfast and sturdy backing. We can study the United Nations, its primary divisions, its commissions, its specialized agencies; only informed personal judgment can give intelligent backing. We can constantly remind ourselves that the UN is an aggregation of nations, deriving its strength only from the power with which its members endow it. We can seek greater understanding of the USSR. We can make certain that democracy "works" in our community and nation, that civil liberties, racial equality, and socio-economic justice are ensured for each individual.

As the General Assembly meets in regular session stress is being placed on the individual's responsibility in making the UN succeed, particularly in building a mature public opinion in support of it. Churches, synagogues, and schools have a signal opportunity to educate their people for world community through preaching and programs of countless types.

The Jewish High Holy Days last month have meaning for all: Rosh Hashanah (New Year's Day), day of judgment; Ten Days of Penitence; Yom Kippur (the Day of Atonement). In view of the desperate plight of the world — hunger, profound suffering, confused groping — we may well ponder judgment, penitence, and atonement. Judgment

"QUOTES"

WE HAVE enough knowledge today to create an effective world organization, and enough knowledge and "know-how" to establish permanent peace in the world. The problem is how can we create the *will* to peace. No one wants war and yet like blind men on a rough path we stumble ahead toward the abyss of another war. How can the moral forces of the world be aroused and enough goodwill generated to overcome the difficulties—selfish and ideological—that are now making our way so hard?

—Dr. Henry A. Atkinson
Executive Secretary of
the Church Peace Union

ment on all peoples who are not yet ready to sacrifice for the sake of building one world *now*. Penitence for not alleviating humanity's suffering more forthrightly. Atonement, a new commitment to the Judaic-Christian ethic of righteousness, in the individual and in society.

If the UN is to be empowered to build one world

and effect lasting peace, churches and synagogues must develop a vast reservoir of moral and spiritual resources upon which international leaders can draw. To undergird the UN, to strengthen its machinery, and increasingly to use its facilities presents the cardinal challenge of our day. The United Nations must not fail.

World Congress of Religion

by A. William Loos

*Educational Secretary of the Church
Peace Union*

THE Church Peace Union, in line with its record as a pioneer for world peace through religion has launched this new enterprise which promises great hope for a popular worldwide support of the United Nations and its work.

Rev. Ralph W. Sockman, president of the Church Peace Union, in announcing this Congress said: "In accepting responsibility for this World Congress of Religion, we realize fully what a difficult task we face. The unanimous vote of the trustees, approving the undertaking, indicates that these difficulties made the task even more appealing. The United Nations needs and merits the worldwide support of religion, which we have faith to believe this Congress will help to furnish."



The Congress will be held in Boston, Massachusetts, October 23-27, 1948. The preliminary plans and the direction of the enterprise are in the hands of Dr. Henry A. Atkinson who, for 30 years, has been General Secretary of the Church Peace Union and its affiliated organization, the World Alliance for International Friendship through the Churches.

The World Congress of Religion in Support of the United Nations will be a worldwide religious peace conference in which men and women representing all countries and all religious faiths will participate. There is only one requirement for their participation: a knowledge of and interest in those questions which basically affect human brotherhood and international accord among the nations.

Some 650 persons in many parts of the world have accepted membership on the committee of 1000, which committee, when completed, will be recognized as the official constituency of the Congress.

"At the present time," as the executive committee points out, "governmental, scientific, education-

al, and business agencies are hard at work in gearing their programs for a world of peace, but all of these organizations and agencies — important and essential as they are—lack one thing: the basic, compelling power which only religion provides. In the conviction that the guidance and sustaining strength of religion are needed today as never before, the World Congress will discuss methods of pointing the minds and spirits of men toward the kind of world envisioned in the United Nations Charter."

The United Nations, Dr. Atkinson declares, "is the best instrument yet devised for the purpose of saving 'succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind.' It is committed to promote fundamental human rights; to establish justice; to promote social and economic progress and better standards of life for all peoples; to promote the practice of tolerance; to teach people the way to live in peace with one another as good neighbors; to unite our strength and the use of armed force only for the maintenance of international peace and security. The machinery of the United Nations, with its Assembly, Court and Councils designed to achieve these ends, is now in operation and has the formal support of most nations and the vast majority of their people. The United Nations is not an 'automatic device.' It is simply a tool. Imperfect as that tool may be, it is an implement to be used, for in the long run not machinery but people will determine the success of the organization. This Congress will seek to show that just as the scientific man has made the world into 'one neighborhood,' so religious man can by his cooperation in a practical program make the world into 'one brotherhood'."

The Congress of Religion will discuss the scope and measure of the UN. It will not engage in carping criticisms but will set forth a constructive program by which the peoples of the world may strengthen the UN and its constituent agencies.

The delegates to the World Congress will come to the meeting fully aware of the fact that the crisis in the world today is greater than any which the world has ever faced. The atomic bomb hovers over the world with its threat of complete annihilation of our civilization. Men of great distinction are questioning whether or not our intelligence and our will can save us. Physical ruins of proud nations, the dislocation of the world's economy, disillusioned people, and the stateless, homeless wanderers on the face of the earth create new and perplexing problems that have to be met immediately. Even greater than the physical ruin are the confusion in thought and the bankruptcy of men's emotions.

WHAT religious precepts must be accepted? Only these four points which are considered basic to the purpose and program of the Congress:

- 1) A belief in a Supreme Being.
- 2) A desire for fellowship, understanding, and the practice of human brotherhood.
- 3) Cooperation to help secure international justice, promote good will, and provide for all men everywhere the rights of life, liberty, and the pursuit of happiness.
- 4) Acceptance of the over-all purpose of the Congress to unite men and women of all religious faiths in support of the United Nations.

The directors of the Congress realize that there will be difficulty in achieving agreement upon a common program, but they believe that effective action can be secured by high idealism and by a common purpose kindred to the various faiths represented in the Congress.

There are three specific things which the Congress plans to do:

- 1) The Congress will ask what each religion can contribute. How can the adherents of the religions effectively support the United Nations and its constituent agencies?
- 2) The World Congress will be a conference of individuals associated with, but not committing, the organized bodies of the different faiths. No one will be encouraged to boast either of the past or of the superiority of his particular faith. The Congress will not be used by any secular or religious group for self-advancement.
- 3) The Congress will not attempt to establish a formal league of religions; questions relating to doctrine, dogmas, and forms of faith and worship will not be discussed.

In brief, the Congress will consider how the forces of religion in all nations can be mobilized into a concerted action in support of the United Nations and its efforts to establish a peaceful, friendly world.

This is not a completely new venture on the part of the Church Peace Union. In 1925 a committee was set up to study the possibilities of holding a world conference of religious leaders. Preliminary meetings were held; and in 1928 a major conference was convened in Geneva, attended by 191 delegates who were adherents of eleven religious systems: Buddhism, Confucianism, Christianity, Islam, Shinto, Zoroastrianism, Bahaism, Theosophy, Ethical Culture, Judaism, and Hinduism. The tidal wave of reaction and repression that swept over the world in the 1930's submerged the work. Following Mussolini came Hitler, and many a lesser dictator in other nations, all of them committed to an anti-democratic campaign of hate, intolerance, and brutality. Then came World War II and all plans for a World Congress had to be cancelled.

Now, in this hectic period after World War II, we are faced with new symptoms of the old evils, which destroyed the League of Nations and threaten to make our century the bloodiest and most tragic in history. Our civilization can be saved, say the sponsors of this World Congress, if we are willing to use conscience and good sense. "We need not give way to despair," they say. "We can help to make our world 'One World'."

The hour has struck for the accomplishment of this supreme purpose. The time is short, but unfaltering and loyal support of the United Nations and its leadership can yet save us."

The Church Peace Union proposes to complete the task it undertook in 1928 by setting up a worldwide Committee of One Thousand, which will be recognized as the constituency of the Congress. (See page twenty.) When complete, this Committee will serve as the basic membership of the Congress, which will be a meeting of members of this worldwide Committee, with such others participating as may desire to join.

Conspiracy to Defraud

By

CHARLES A. HIGGINS

Rector of St. Alban's, Waco, Texas

ONE of the most amazing discoveries I made as an overseas missionary in China was the fact that native Christians usually wear shoes. My picture of missionary work had been drawn by the best authorities, published in book, pamphlet, and magazine form by our national Church. My last term at seminary had been devoted to a perusal of everything the Episcopal Church had published about China since the turn of the Century. Yet, a more naive missionary never set foot in a Chinese Church.

It is strange that articles published with the in-

tention of inspiring confidence in the Church's missionary program should have been so misleading. I might have been led to believe that the Church was ashamed of her real work and wanted to keep it covered with a sheet of propaganda. Actually, what I found in China was so much more real, so much better than anything I had read about in the official tracts and magazine, that I was left meditating on the dictum about truth being stranger than fiction.

Now that I have served the Church at home for five years I am convinced of a conspiracy to hide the truth about our missionary program. At least that is the only way I can explain the discrepancy between what actually happens in our overseas fields and what is published about this work by the highest authorities of the Church.

The wife of one of our overseas missionaries is a talented writer. She has the rare capacity of describing a situation so that the reader gets an accurate picture. She no longer writes for Church publications because her articles are rewritten and garbled before publication. (She may not write for other publications without submitting her articles to "281" for censorship.)

Another writer wrote of the missionary work accomplished in his field during the war. To illustrate he had to mention the lack of forward movement during the decade preceding the war. His allusion to the prewar period was cut and the reader got the usual pointless propaganda.

Recently a devoted Church school worker in a large parish gave more than her usual energy to the Church school Lenten offering. She had more than the usual interest because her son had fought in the Philippines and she had been told, "Your offering goes to the Philippines." One evening her husband, a businessman who reads the budget published in the annual report, discovered the truth about the Lenten offering. I wonder if this woman will ever again believe anything that we publish about missions.

Even the man who studies the published budget will have difficulty learning the whole truth. For the budget is so cleverly arranged that certain expenditures appear to be less than is the case. Take the heading, "administrative expense," for example, which shows only *part* of the money spent for administration. Additional administrative expense is "charged" to each overseas district and neatly hidden in the budget of the district, which is *not* published.

Another part of my preparation to work amongst the Chinese was to read the book *My Country and My People* by Lin Yutang. This insight into Chinese character gave me great confidence as I

approached my initial ministry in Mr. Lin's China. Shortly after my arrival in China I was shown through a university where I had the privilege of meeting a famous Chinese scholar. I asked him for his opinion of Lin's book and he answered: "Oh, yes, Lin Yutang. Very funny! But you mustn't take him seriously." Perhaps the American clergy would do well to preface all National Council propaganda used in their parishes with this warning. Or, perhaps, the new order at "281" will decide that our people will be more inspired by the undiluted truth.

You Do It

By

GEORGE I. HILLER
Rector of Trinity, Miami

"I HAVE nothing to do." Every mother of young children, past or present, knows that one. It is generally the forerunner of trouble, or at least a whining and crying spell if it is not answered. Every once in a while in the Church, we hear that familiar cry. Our failure to answer it brings almost the same result, while if we do answer "There is the choir," we get, "Oh, I can't sing"—"there is the Church school, or the Auxiliary, or the men's club, or the young people's group"—"It is too far, or too early, or too late, or I don't like that" and so it goes.

Now, in the organization of the Church there is a place for almost everyone who wants to do, but I am out now to answer those who, for reasons of their own, cannot find the place.

Mrs. A. is sick in the hospital. You know it. Perhaps the rector does, but very likely he does not. Anyhow, you could call the office and tell the secretary.

John should perhaps be a server, or maybe he has a nice voice, and should be helping in the choir. You want to do something—all right, use your influence to get him there, you know him. Do not call the office expecting someone else to do that. You are the one who wants something do—"You do it."

There are plenty of people in every parish who should be attending the confirmation class. You perhaps could get them there, even if you have to bring them. Telling the rector is not enough—"You do it."

There are people who can, and would contribute



to the parish house fund if someone told them of the need in a personal conversation rather than a written appeal—all right, “You do it.”

There are a lot of empty pews in the church that would be filled at servicetime making the service more hearty and worshipful if only all our people were here to sit in them. “You do it.”

Mrs. A. has a baby not yet baptized. Perhaps she is waiting for someone to urge her. Do not wait for someone else—“You do it.”

Can you sew? The altar guild needs linen—“You do it.”

Can you iron? The choir mothers need help—“You do it.”

There are plenty of tasks. You cannot do all of them. I do not know what it is, but there is something you can do—“You do it.”

Do not take someone else's energy to find a job for you—“You do it.”

Social Rebirth

By

VIDA D. SCUDDER

“YOU can't alter human nature” . . . never did the stubborn old slogan seem more justified than today. We watch our poor little planet, exhausted by war, torn by dissensions; the dark forces of fear and greed are currently invoked as offering the sole hope for international and industrial peace. Only power politics offer national security; only the profit motive endures economic abundance. Must we accept that slogan with its implied existential despair?



History seems at first to say yes. Within fairly short perspective we see feudalism and aristocratic control yielding to capitalism with control by the middle class; today, the fact is commonly recognized, unless perhaps in the United States, that capitalism at least of the older type has also had its day. And as a new social order struggles before our bewildered eyes to emerge in tumult of conflicting aims, cross purposes, and revolutionary passion, we hear the grim refrain echoing down the centuries: “You can't change human nature.” . . . But do we perhaps sing it a little less confidently? I think so.

No one can look at the contemporary scene without sadness and terror. Yet the further we penetrate

below the surface of our disintegrating civilization, the more we note that refutes the old formula. The self-realization and self-defense which appear to determine human conduct have controlled sentient life since its beginning; but how various our reaction to them! One reason why we enjoy animals is because they follow those impulses tranquilly, untroubled by scruples. Innocence is theirs; we crave it. That is why the society of our pet cats refreshes us even when they pounce on birds or mice. We turn to the human scene; we are restless; the same impulses are rampant, but innocence has fled. An awful word haunts us, word irrelevant to kittens,—or tigers; it is the word sin. All through our human story, in paradoxical conflict with self-realization or self-protection, with fear or greed, appear impulses remorseful, yes and creative . . . (are animals creative?) . . . faint yet persistent, of self-fulfilment found in self-restraint, impulses, let us say boldly, of sacrificial love. Who can visit a graveyard where the bodies of our dead soldiers lie without knowing that some of these young men at least died willingly for a cause in which they believed?

Never, we are tempted to say, was humanity so vibrantly alive as today. Never certainly was it so global-conscious. We are soberly aware that we face a supreme historic crisis; imagination, that primary source of creative action, is aided by the techniques of science and quickened by its awesome discoveries, charged alike with promise and with menace. What next? Shall we wait trembling on events, or dedicate ourselves boldly to the astonishing idea of “controlling evolution”? Some thinkers are pessimistic, but others, scientists among them, press our initiative. Listen to J. B. S. Haldane, in an Atlantic Monthly article.* “Our immediate task,” says he, “is the remodelling of human society. This can be done in a few generations. Let us begin to think about what sort of change we want, and criticize one another's ideas as democrats should.” If, greatly daring, we make an act of faith and obey his injunctions, support comes from quite another quarter. The socialist writer Daniel Bell, teacher in the University of Chicago, has caught the scientist's point: Listen again: “Man in his animal origins and being is rooted in nature. Man as human transcends nature and begins history. . . . It is in Engels' phrase, the leap from the kingdom of necessity to the kingdom of freedom,”—a curious position for a Marxist, supposed to be hopelessly committed to determinism!

CONTROL EVOLUTION? If we ask why we should like to control it, we might point grimly to a starving world, and we are naturally led

*Evolution—Past and Present, March, 1947.
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to consider first of all the practical economic situation. As we do so, we may discover irony from another angle in that quotation from Engels. Do we really inhabit "the kingdom of freedom"? Why of course we do, we heirs of the capitalist tradition, we fling the word around as a hard little bullet of a slogan; but a good many of us begin to murmur under our breath, "O liberty, what crimes are committed in thy name!" For at least a hundred years, ever since scientific insights into evolution, starting with Darwin, brought seeming support to faith in the Free Enterprise that dates from Adam Smith and the Industrial Revolution, motives aligned with those prevalent in the natural order have been given the right of way. Self-realization, unhampered competition inspired by the profit motive, such are the conditions of progress and prosperity, the only incentives through which man or nation can flourish or survive. These pious assumptions are as current as ever, but we grow a little dismayed.

"It cannot be denied that the desire for equity in taxation will at times conflict with concern for incentives," says Harold M. Groves, member of the McGraw Hill committee for economic developments. There is grave danger, he continues, that to cut down the incomes of the rich to fifty thousand a year "would hardly leave the producer any enthusiasm for effort, initiative and venture." This although, as he satirically remarks, even an income of fifty thousand not only provides the necessities and amenities of life but offers opportunity for such power over others as might be actually considered dangerous.

Free Enterprise, as we may observe, results in what is no better than a prison for many working folk; while the profit motive, currently invoked as guardian of liberty, has developed its own type of totalitarian control through great monopolies till it has dominated the international scene and is busy as many feel surreptitiously strangling the feeble reach of the United Nations toward One World of fraternal peace. "We all declare for liberty but we do not mean the same thing. With some the word liberty may mean for each man to do as he pleases with himself and the product of his labor; while with others the same word may mean for some men to do as they please with other men and the product of other men's labor. Here are two incompatible things called by the same name, Liberty." That quotation is from Abraham Lincoln.

"You can't alter human nature?" Perhaps not. Obviously our industrial methods in western civilization conform serenely to the methods prevalent in the natural order as all the fascinating processes of evolution show. Are they not in harmony with

universal law? . . . But how about liberty? Study of these questions will occupy the future articles of this series.

A Word With You

AL'S REAL NAME IS ISH

By

HUGH D. McCANDLESS

Rector of the Epiphany, New York

WHILE there are many things we can learn from our brethren in the Free Churches, such as how to give larger sums to missions, and how to enlist laymen, I hope we shall not fall into their



habit of adding weakening suffixes to technical Church terms. When we make adjectives out of nouns by adding "en" or "al," that is all right; but when we add those adjectival endings onto helpless nouns, it is like stabbing them in the back.

Lent, for example, is a period of forty days lasting from Ash Wednesday to Easter Eve. *The Lenten Season* is a vague blob of time lasting from the first Sunday in Lent until the minister gets something else to preach about.

Devotions are acts of love to God. *Devotionals* are any old kinds of philosophizing, sentimentalizing, or rhapsodizing, which are meant to edify people under the pretense of explaining things to God.

Processions are technically and historically a mobile act of devotion. Usually, they are a Protestant Episcopal and city-Presbyterian peculiarity: a way of getting the paid and uniformed portion of the worshippers in and out of church. A *Processional* is about the same, only more self-conscious, and usually each participant is bearing something, like a lighted candle or a mothers' day rose.

Excuse this *confessional* of prejudice, but in early youth the writer was badly frightened by the home of some friends in the deep woods of Westchester. They doted on a highly modified and phony form of roughing it, and every day they would put on their new play clothes and dash out to split orange crates into kindling. Their shack, which had four baths, was known to their friends as "the loggish-cabinish."

Correspondence concerning this column should be addressed to the writer at The Church of the Epiphany, 1393 York Avenue, New York 21.

The Berkeley Divinity School Elects P. L. Urban Dean

*Had Been Professor of Systematic Theology
At the Divinity School a Number of Years*

Edited by Sara Dill

New Haven:—The Rev. Percy L. Urban was elected dean of the Berkeley Divinity School at the meeting of the trustees held October 1. He succeeds Dean Lawrence Rose who is now head of the General Seminary. While rector of St. John's, North Haven, he served as a lecturer at Berkeley and in 1941 came into residence as full-time professor of systematic theology. When the announcement was made to the faculty and students by Bishop Budlong there was an enthusiastic ovation.

To Visit South

New York:—Presiding Bishop Henry K. Sherrill is to visit a number of southern cities following the meeting of the House of Bishops which will close in Winston-Salem, November 7. Cities to be visited are Atlanta, Birmingham, Jacksonville, Savannah, Orlando, Tampa. Meetings and conferences with Church leaders have been planned.

Urge Relief Controls

New York:—Bishop Charles K. Gilbert of New York, as chairman of the human relations commission of the Protestant Council, released a statement last week on behalf of the commission supporting legislation to aid Europe and urged Church people to accept rationing and controls for an emergency assistance program.

Barr Leads Conference

Webster Groves, Mo.:—Rediscovering the premises which make Christian action possible was the topic of the annual three-day clergy conference of the diocese of Missouri, with Dr. Stringfellow Barr, former head of St. John's College, the leader. He said that modern culture has reversed the mediaeval category of economic values—agriculture, manufacturing, commerce, finance—with the result that it was unable to make sense out of its problems. Even more fundamentally it had reversed the relative importance of the three aspects of men's life—religion, politics, economics—and therefore was unable to come to terms with its economic problems. The speaker urged a new understanding of economic

values in which man is regarded as being in the image of God rather than as a commodity; new understanding of political responsibility in which men seriously faced the alternative of one united world or destruction, and a deeper understand-



Bishop Norman B. Nash of Massachusetts is cooperating with the committee that is planning the World Congress of Religion in Support of the United Nations

ing of man's place in God's universe as the premise of all thought and action.

The meeting was held at the home of Bishop Scarlett here.

Hits Clerical Collars

Sydney, Australia (RNS):—The Rev. D. A. Trathen in a radio broadcast charged that clerical collars are one of the "unreal" aspects of religious life that keep ordinary people away from church. He also declared that "there is an air of unreality about stained glass windows and black-bound Bibles of seeming antiquity." He pleaded for the "translation of the message of the Church into everyday life." "Reality would come," he said, "with a fresh language in place of theological terms,

dramatic presentations from the Bible, more practical, relevant training of ministers and a greater use of church buildings for community activities."

Make a Gift

New York:—Two business men of the Pacific Coast have given \$1,000 to promote Church work among young adults. In making the gift to an officer of the National Council they stated that "There can be no question of the importance of young adults having a more active Christian life. Anything that will help bring this about is good." The money will be used to encourage the formation of small groups of young adults for study and discussion in a number of western dioceses.

Notable Baptism

Williamstown, Mass.:—Madame Amy Fung Ssu-tu was recently baptized at St. John's, here, by the Rev. William Way, rector-emeritus of Grace Church, Charleston, S. C. She is professor of Chinese classics and art in the University of China, and is also an artist of international reputation.

Dean of Canterbury

Belgrade:—Dean Hewlett Johnson of Canterbury, England, is to visit the United States from November 7 to 21 for a series of mass meetings sponsored by the National Council for American-Soviet Friendship, he announced here. He is at present in Bulgaria where he will be for two or three weeks "to understand the country and the people as much as possible." He came here after a tour of Czechoslovakia, Yugoslavia and Hungary.

Bishop Kemerer Resigns

Minneapolis:—Bishop Benjamin T. Kemerer, suffragan of Minnesota, having reached the canonical retiring age, has resigned. It will be acted upon when the Bishops meet next month in Winston-Salem.

Program of Evangelism

Rochester, N. Y.:—A vigorous program of evangelism was launched in the diocese of Rochester at the fall meeting of the convention held here in St. Paul's Church. Inaugurating a new policy of having a second meeting of his convention, which would be for purposes of inspiration and fellowship, Bishop Reinheimer summoned diocesan leaders to a one day session to consider the membership growth of the Church. Prof.

Chad Walsh of Beloit College was the principal speaker.

Likening the present era to that of the end of Roman Civilization, Dr. Walsh asserted, "Then, the Christian Church was the only germ for a new civilization. . . . If we cannot avert a smash-up at this time, we can strengthen the Church and history may repeat itself." Dr. Walsh emphasized the opportunity of the Church to work with agnostics at this time as they are beginning to see the shallowness of what he termed "secular optimism."

In approaching the modern man, Dr. Walsh called attention to the advantage the Episcopal Church has in that it is neither fundamentalist nor modernist. He also expressed the belief that our firm core of belief in the creeds plus our overall unity in which we permit wide diversity of expression are great advantages.

When questioned as to what is wrong with the Episcopal Church Walsh characterized it as being a "sleeping beauty," further, he said, "We are thought of as a rich man's Church, we are too Anglo-Saxon and not sufficiently inter-racial, we have not reached the workers, and we quarrel too much among ourselves."

Following two addresses by Walsh the convocation was divided into discussion groups with the Rev. Arthur R. Cowdery, chairman of evangelism leading the clergy; Richard Ryniker, chairman of the Bishops' Men, in charge of the laymen; and Mrs. Leo Dwyer, Woman's Auxiliary head, leading the women. Findings of these groups were reported at an evening session and referred to the departments of evangelism and missions.

School of Religion

Brooklyn:—The various agencies of the diocese of Long Island are to have a school of religion on six consecutive Mondays at St. Ann's. Various leaders offer courses in religious education, social service, youth work, music, promotion, liturgics, and other Church-related subjects.

Laymen Meet

Tecumseh, Mich.:—Mr. Samuel S. Schmidt, national president of the Brotherhood of St. Andrew, and Mr. John Wehmhoff, of Elyria, Ohio, were the principal speakers at a conference for men and boys sponsored by the Brotherhood at St. Peter's Church, Tecumseh, Michigan, the week-end of September 27-28. Approximately 50 were in attendance. Mr. Schmidt, who is also a member

of the National Council, spoke of the layman's place in the Church today, and the necessity for conserving rather than dissipating the gains of the past. He urged a strong lay evangelism, and mentioned the holding of such conferences as this, as one important means of bringing this about.

Mr. Wehmhoff outlined the work done by the men and boys of his parish during the past year and a half, explaining how they had laid out a program and carried it through, including the recruiting of members for the confirmation class, from lapsed communicants and newcomers to the city.

Among the leaders in the boys' section were the Rev. James O. Carson of Trinity Church, St. Clair Shores, who spoke of the layman's Sunday duty, and the Rev. Edgar A. Lucas, assistant minister in St. John's, Royal Oak, who talked on the layman's duty between Sundays.

Sermon Prizes

Birmingham, Ala.:—The Rev. William H. Marmion, rector of St. Mary's here, won the first award for the sermon of the year, offered by the laymen's league of the diocese. The second award went to the Rev. Edgar M. Parkman of Gadsden, and the third to the Rev. Randolph R. Clairborne 2nd of Huntsville.

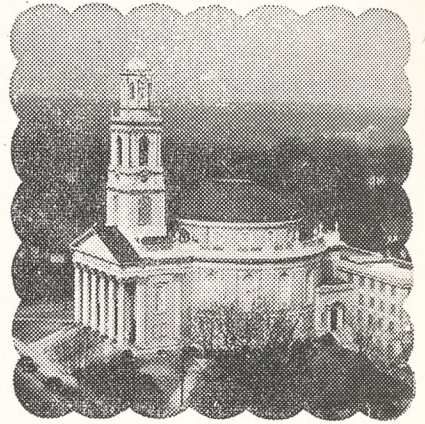
Training Center

Cincinnati:—The fall term of the Church Army Training Center opened here on October 6, with women admitted for the first time. They are Miss Daisy Kitchens of San Diego, Cal., and Miss Edna Brooks of Nelsonville, Ohio, who are training to be Church Army Sisters. Entered as cadets are Ernest Andrews of Munising, Mich., Robert Smalling of Flushing, N. Y., William Johnson of North Hollywood, Calif., and Jack Viggers of Willard, Missouri.

Stanley Jones Honored

Boston:—The Rev. E. Stanley Jones, now conducting a nationwide crusade for a United Church of America, was the guest of honor at a luncheon here on October 3 given by a group of laymen. Trinity Church was the scene of the evening meeting where Dr. Jones emphasized the plan of federal union in which the various denominations, without giving up their cherished beliefs and forms of worship, would be to the United Church what the states are to the United States. Three prominent Episcopalians were on the com-

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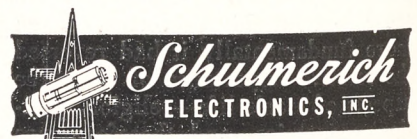
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mittee sponsoring the meeting: Robert Cutler, Robert M. P. Kennard, and Alexander Whiteside, senior warden of Trinity and a member of the National Council.

A New Chapel

Nashville:—The Rev. Peyton R. Williams, rector of Christ Church here has announced plans for the building of a chapel in another part of the city to serve the 239 families of the parish who live there. A fine site has already been given to the parish and funds for the chapel are now being raised.

Discuss Missions

Boston: — Why-I-Believe-in-Missions was the theme of an all day program held at St. Paul's Cathedral here on October 15, with Mrs. Norman E. Chaplin of South Weymouth in charge. Speakers were Miss Laura Brown of Honolulu, Miss Mary Vita Beltran of the Philippines, Rudolph Grimes of Liberia and the Rev. H. I. Wang of China. There was also a missionary play presented to the delegates from about 100 parishes.

Mission Is Planned

Newport, News, Va.:—The Rev. James W. Kennedy, rector of Christ Church, Lexington, Ky., is to conduct

a "spiritual growth mission" at St. Paul's here during the week of November 3rd. It is designed as a pre-Advent launching of an intensive program of evangelism which will last until Trinity Sunday. Announcement of the mission is being carried into the homes of the parish by teams of men and women organized by a vestry committee. The rector of the parish is the Rev. Theodore V. Morrison.

Quiet Day

Evanston, Ill.:—The Rev. John Heuss, rector of St. Matthew's here, who becomes director of the national department of religious education on November 1, is to lead a quiet day at Seabury House, Greenwich, Conn., on November 5th. He has also written all bishops asking that the work of Christian education, the department and the new director and his staff, be remembered in prayer at services on November 2nd.

Race Relations Clinic

Wichita, Kan.:—The local Council of Churches, in cooperation with representatives of 60 local agencies and institutions, held a race relations clinic on October 2-3. It was a successful attempt at an inter-racial, inter-religious process of community

self-analysis. There were reports on housing, employment, community resources. The general chairman was Mr. C. H. Morris, layman of St. James' Church. The Rev. Samuel E. West, rector of the parish, took part in the organization and was a member of the committee on summary and recommendations. Dean John W. Day of Topeka was a consultant and gave an address on brotherhood to the men of St. James' parish. Various organizations of the city have been requested to follow definite plans recommended by the clinic for the improvement of race relations in the city.

Religious Classes

Boston:—Religious classes for school children began here on September 29 when a program of week-day religious education, one hour in length, opened on a city-wide basis in the elementary grades. There are 24,000 pupils enrolled this year as against but a few hundred in 1942 when the plan started. In addition to the combined Protestant churches, others holding these classes at varying times during each week include the Roman Catholic, Jewish, Greek Orthodox, Lutheran and Christian Science.

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New York

To Reach Migrants

Riverside, N. Y.:—The Eastern Harvester, first of a fleet of station wagons equipped to provide religious and recreational services for migrant farm workers across the nation, was dedicated here. They will be operated by the Home Missions Council, which is headed by the Rev. Mark Dauber. Each unit is to be equipped with a portable organ, folding altar, motion picture projector, record player, reading material, first aid supplies. Recreational facilities will include quoits, table games and soft-ball equipment.

Because the migrants follow the crops from north to south and back again every year, the Council's staff travel with them, setting up child care centers, recreational and religious programs and working with local church and civic groups to interest them in the plight of agricultural migrants. A nursery was operated at the camp here this summer for young children whose parents and older brothers and sisters worked in the fields harvesting potatoes, cauliflower and lima beans.

Now that most of the crops in New York state are in, families are packing their few possessions—pots, dishes, clothing, perhaps bedding—into old cars or trucks to start the journey south to the orange groves in Florida, and when they go the mobile unit Eastern Harvester will not be far behind.

Intolerance Condemned

Springfield, Mass. (RNS):—The ecumenical Methodist conference wound up its sessions here by adopting a statement scoring racial intolerance. The conference's condemnation was embodied in a "message" to the Methodists of the world which also called for a spirit of penitence, stressed the need for more cordial labor-industry relations and deplored the growth of moral vices in personal and business life.

An amendment specifically con-

demning lynching was put forward by Bishop W. J. Walls, of Chicago, a delegate from the African Methodist Church, who protested that the message was inadequate. It was announced that when the final text of the message is prepared, the authors would take Bishop Walls' remarks into consideration.

Other parts of the message assailed the "insidious idea that all religions are alike, which is held by too many moderns," and pointed to the high divorce rate, the wide use of alcohol, gambling and the "lack of honor" which exists among men in personal and business life.

The conference appointed a committee on international affairs "to cooperate with the committee of the same name in the World Council of Churches, to bring Methodist influence to bear for world peace," and "to work for the new world order." Separate committees were set up to bring about cooperation by Methodist women and youth.

Church and Labor

New York (RNS):—Four conferences aimed at reaching a better understanding of economic relationships and a continuing church program in this field, are scheduled to be held in Boston, New York, Baltimore, and Buffalo this fall, according to the Rev. Cameron P. Hall, executive secretary of the department of the Church and economic life of the Federal Council of Churches.

The meetings, designed as "little Pittsburgh" conferences, are part of a follow-up plan to bring the program outlined at the Pittsburgh study conference, sponsored by the Federal Council last spring, down to the level of individual community problems.

The Boston meeting, Oct. 24-26, will discuss the responsibility of the Churches to economic life in general, and specifically to collective bargaining in the life of the Taft-Hartley Act and the report of a special committee set up by the Massachusetts state legislature. Participating denominations are expected to name 120 delegates, mostly lay men and women, to the meeting, which will have Bishop Lewis O. Hartman of the Methodist Church, as its chairman.

On Nov. 7-8 the Protestant Council of New York, through its human relations commission, will hold a conference to be highlighted by a mass-meeting which will be addressed by Bishop G. Bromley Oxnam of the Methodist church, and Charles P. Taft, president of the Federal Council.

Mr. Taft will also address the Baltimore meeting, scheduled for Dec. 2-4. Among speakers at the Buffalo sessions, set for Dec. 12-14, will be Arthur S. Flemming, member of the civil service commission and new chairman of the department on the Church and economic life.

Important School

Fort Defiance, Ariz.:—During the past summer the division of rural work of the National Council set up an Intercultural Institute at Good Shepherd Mission here. Twelve graduate students with Miss Elizabeth P. Clark as director carried out a program of study, teaching, care of children, community visiting, evangelism and recreation in this Navajo area. These students came



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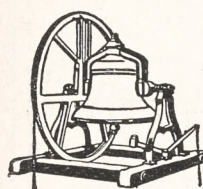
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from six states and have returned to work in eight graduate schools including seminaries and Windham House, as well as universities. The Rev. Peter C. C. Yu of Shanghai joined the group upon his return from the World Conference of Christian Youth at Oslo.

The objectives of the school as stated by the Rev. David W. Clark were to demonstrate to these students methods of identifying Christ's teachings with the language and customs of people of other cultures; to show how Christianity can give release at those places where oppression results from cultural misunderstandings between races of men; and to indicate ways of pioneering in isolated rural areas to set up a social order which brings individual and group satisfaction. To attain these objectives the students studied the Navajo in his life . . . the tribal council, the ceremonies, the sheep dipping, the health problems, the political set-up, the economic situations. Field work was done in teaching in vacation Bible schools, sometimes in remote areas, sparsely settled with isolated hogans; in recreation; in visiting distant families; and through church services, often using visual aids and working with interpreters.

Lecturers to the Institute included Mr. John Adair of the University of New Mexico, on Navajo history and social structure; the Rev. Robert McNair, Tarboro, N. C., on Navajo religion; Mr. James B. Stewart, superintendent of the Navajo Reservation, on the relationship between the Navajo and the government; Dr. George A. Boyce, director of Navajo schools, on education; Mr. Robert Young and Miss Irene Hoskins, on Navajo linguistics, and Miss Elizabeth Rhea of the division of rural work.

Bishop Kinsolving, during his summer visitation, in noting the tremendous interest of these students and the moving forward of the Church, says of the Navajo, "These people with their terribly harsh environment and their sheep economy are religiously ready for David's words, 'The Lord is my Shepherd,' and for the words of Our Lord, 'I am the Good Shepherd.' It is our responsibility to see that they are taught the Christian answer to their problems. It is with a sense of thanksgiving to God that I have observed this important work in Arizona, and I believe that this summer study of Navajo life and the opportunity to teach Christian truths will give these students real insight into the problems that the entire Church faces today."

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BACKFIRE

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

THE REV. J. LEON MALONE
Murfreesboro, Tennessee

I was very much impressed with Bishop Ludlow's article, in the August 7 issue, on the salaries of the clergy. He is certainly writing on a subject that is vital to the life of the Church. It is hard to blame a clergyman for going to another parish that offers more income and at the same time equal opportunities for doing an effective work. The present policy, to which Bishop Ludlow refers, is certainly a handicap to the work of the Churches and is unfair to the clergymen and the "weaker" parishes. It is more serious than is generally realized.

Help for the situation must come from the leadership of the Church. It is hardly to be expected that these clergymen with unlimited "Financial receptivity" and the so-called stronger parishes will initiate the needed adjustments. A man's family looks to him as head of the household for certain leadership and support. If he fails them, he is held responsible by them and society.

"He that hath ears to hear, let him hear."

* * *

THE REV. GEORGE HARDMAN
Rector of St. Paul's, Brockton, Mass.

Arrangements should be made for the Rev. Charles S. Martin to attend more meetings of THE WITNESS editorial board (see Sept. 18 WITNESS).

* * *

MR. A. C. GEORGE
Layman of Brooklyn, N. Y.

Bishop Charles K. Gilbert is to be congratulated for appearing before the committee of Congress to urge that the Office of Price Administration be restored. One only wishes more Bishops and other leaders of our Church would take positions on some of the vital issues of the day. But we haven't much time—prices are already so high that many families can hardly get enough to eat.

* * *

THE REV. ROBERT B. GRIBBON
Rector of the Holy Cross,
North Plainfield, N. J.

The sketch of "wedding chisellers" in Talking It Over (Oct. 2) expresses just what we all feel I am sure. And yet, to refuse completely, I don't know. In fact, as on too many subjects I fear, I seem to possess two minds each completely made up on the subject, while I am of that mind. Or is the second mind just a rationalization of the desire for more and more to be in any slight way attached to the Church.

Be that as it may, this is the second mind:

1. When these careless and indifferent people come for the sacraments or ceremonies of the Church, and one accepts them after due cautions, interviews or what not, then one has at least a foothold for further work. There comes the baptism, then the font roll, an occasional visit by the rector who regards this family rightly as part of his charge, however they may regard themselves.

2. At the age of Church school the follow-up from the font roll is automatic and, thanks to good methods and teachers, we often capture the younger generation so wholly that they demand of their parents to be taken to Sunday school.

3. If the child's interest is won and developed, the family is often intrigued to find out what this means and so, sometimes, an adult class, a discussion group, or confirmation instructions follow.

This does not always happen of course, but it does happen. How much drawing, winning, converting power would the flat turn-down accomplish?

* * *

DR. CHARLES E. VESTLE
Layman of Humboldt, Kansas

The recent bit of tommyrot from the pen of the Rev. Mr. Charles D. Kean, defending the actions of the Bishops of Michigan and Lexington needs answering. It would be well for Mr. Kean in particular and the Protestant Episcopal Church in general to realize that it is very true that the Church is constitutionally governed and does have the power to legislate. It is equally true that she does not possess the power to legislate out of existence Christian doctrine.

All of this hub-bub only goes to show that mother Church is sick, nigh unto death. She, like her gallant, erring Knight, the Defender of the Faith, has become rich, powerful and cultured. Also, like her erring Knight, she is cursed by being without heir. Also, like her erring Knight, she is be-devised by two sterile spinster daughters. One, Angelacathlica, is touched in the head. She lives upstairs alone, aloof from the other members of the household, dresses up in Roman rags, and spends her time engaged in making silly gesticulations and uttering foolish ejaculations. The other daughter, Evangelica, is also a wee bit touched in the head. She sits in a dark corner of the kitchen, dressed as a fish-wife. She spends her time bewailing her lack of courage to follow her passions. She curses the day when she failed, because of timidity, to run off with those two lovely quack doctors—Calvin and Knox!

Yes, the Old Lady is sick. From where I sit she looks somewhat like historians say her erring Knight looked just before he died.

The end is closer than you realize! She too, like her erring Knight, is breaking out with the Pox. If you look closely you will discover that there are two chancres present—Michigan and Lexington.

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BY REV. DR. HARRY EMERSON FOSDICK

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Amen.



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