

# The WITNESS

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NOVEMBER 6, 1947

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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, 10 and 11 A. M. and 4:30 P. M.

Thursdays and Holy Days: Holy Communion 11:45 A. M.

### THE HEAVENLY REST, NEW YORK

Fifth Avenue at 90th Street

Rev. Henry Darlington, D.D.

Sundays: Holy Communion, 8 and 10 A. M.; Morning Service and Sermon, 11 A. M.

Thursdays and Holy Days: Holy Communion, 11 A. M.

### ST. BARTHOLOMEW'S CHURCH

NEW YORK

Park Avenue and 51st Street

Rev. Geo. Paull T. Sargent, D.D., Rector

8:00 A. M. Holy Communion.

11:00 A. M. Morning Service and Sermon.

Weekdays: Holy Communion Wednesday at 8:00 A. M.

Thursdays and Saints' Days at 10:30 A. M.

The Church is open daily for prayer.

### ST. JAMES' CHURCH

Madison Ave. at 71st St., New York

The Rev. H. W. B. Donegan, D.D., Rector

8:00 A. M. Holy Communion.

9:30 A. M. Church School.

11:00 A. M. Morning Service and Sermon.

4:00 P. M. Evening Prayer and Sermon.

Wed., 7:45 A. M., Thurs., 12 Noon Holy Communion.

### ST. THOMAS' CHURCH, NEW YORK

Fifth Avenue and 53rd Street

Rev. Roeliff H. Brooks, S.T.D., Rector

Sun 8, 11, 4. Daily 8:30 HC; Thurs.

11 HC., Daily except Sat. 12:10.

### THE CHURCH OF THE ASCENSION

Fifth Avenue and Tenth Street, New York

The Rev. Roscoe Thornton Foust, Rector

Sundays: 8 a.m. Holy Communion.

11 a.m. Morning Prayer, Sermon.

7 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

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## Clergy Notes

BRIELAND, D. M., formerly on the staff of the University of Minnesota, is now chaplain to Episcopal students at Grinnell College, Iowa.

BROWN, CRAWFORD W., on the staff of Washington Cathedral and former chaplain, has been appointed canon precentor at the Cathedral.

CARLTON, AINSLEY M., was ordained priest on Oct. 1 at St. John's Cathedral, Denver, by Bishop Ingley. He is vicar of St. Paul's, Lakewood, Colo., with part time work at the cathedral.

DAY, RICHARD W., formerly vicar of Holy Innocents, West Orange, N. J. is now on the faculty of Hobart College.

DRAKE, JOHN W., formerly curate at St. Paul's, Winston Salem, N. C. is now rector of Trinity, Scotland Neck, N. C.

HARRIS, EDWARD B., rector at Willoughby and Kirtland Hills, O., becomes rector of Nelson Parish, Va., November 15.

LEATHERBURY, J. R., rector of St. Luke's, Altoona, Pa., becomes rector of St. John's, Fort Worth, Texas, Dec. 1st.

McGEE, HAROLD F., was ordained priest on October 13 by Bishop Mason of Virginia at Immanuel, Old Church, Va.

MORRIS, TURNER W., formerly in charge of Christ Church, Halifax, Va., is now rector of St. Mark's, Charleston, S. C.

MUNDAY, WILFRED A., formerly on the staff of City Mission of Chicago is now vicar of St. Mark's, Crockett, Cal.

SCHIPPLING, ROY, is now vicar of St. Mark's, Maquoketa, Iowa.

THORNTON, F. PARKER, new rector of Lynnwood Parish, Pa., is to be addressed at Route 2, Box 286, Elkton, Va.

TRELEAVE, RICHARD M. JR., formerly on the staff of St. Andrew's Cathedral, Honolulu, is now in charge of St. Christopher's, Kailua, and St. John's, Kaneohe, Oahu, Hawaii.

WILLIAMS, PAUL F., formerly vicar of St. Stephen's, Pearl River, N. Y. is now rector of the Holy Communion, Liberty, N. Y.

## 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 Barkov, D.D., Rector

Sundays: 8 A. M., Holy Communion; 11 A. M., Church School; 11 A. M., Morning Prayer and Sermon.

Wednesdays: 10 A. M., Holy Communion; 10:45, Rector's Study Class.

### GRACE CHURCH

Corner Church and Davis Streets

ELMIRA, N. Y.

Rev. Frederick T. Henstridge, Rector

Sundays: 8 and 11 A. M.; 4:30 P. M.

Daily: Tuesday and Thursday, 7:30 A. M.

Wednesday, Friday, Saturday and Holy Days, 9:30 A. M.

Other Services Announced

### CHRIST CHURCH

Nashville, Tennessee

Rev. Peyton Randolph Williams

7:30 A. M.—Holy Communion.

9:30 and 11 A. M.—Church School.

11 A. M.—Morning Service and Sermon.

6 P. M.—Young People's Meetings.

Thursdays and Saints' Days—Holy Communion, 10 A. M.

### 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.



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## American Mission to Lepers Reports Great Progress

*Fortieth Annual Convention Hears Reports  
From Leaders in All Parts of the World*

**By W. B. Spofford**

*New York:*—"This year our Mission has done a larger work, and spent more money around the world than ever before in its history," Dr. Eugene R. Kellersberger, general secretary of the American Mission to Lepers, reported to the annual convention of the society meeting in New York.

"We work with 40 societies in 125 aided projects in 29 countries. The exhaustive studies undertaken in last year's extensive trip by Mrs. Kellersberger and myself have already resulted in the opening of at least 15 more pieces of new work and have brought about a closer co-operation among existing projects that is constantly bearing fruit.

"We have told our story over 500 times in many parts of the United States by radio, by picture, by voice, by interview, and by many other ways. As a result, there is greater interest in and knowledge of leprosy than ever before. There is less ignorance and fear of the disease."

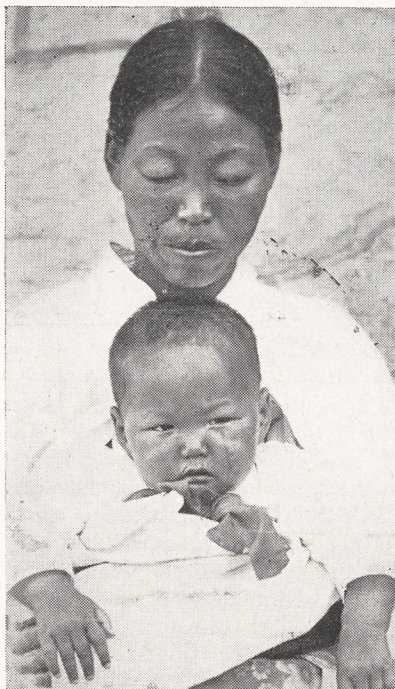
From Dr. Kellersberger's report, reports of missionaries attending the convention, and from volunteer workers in the educational program of the society came evidence of the expansion and intensification of the Christian struggle against leprosy in our country and around the world.

Most heartening was the report of Dr. R. C. Williams, assistant surgeon general, chief of the bureau of medical services, reporting successful use of sulfa drugs in the treatment of leprosy.

"For the first time in the history of mankind, we feel we can now say to the person who has leprosy, 'There is hope,'" he said. Two sulfa derivatives, diasone and promin, have now been in use over a five year period with patients at the U. S. Leprosarium at Carville, La. Where from ten to twelve patients were

hitherto released annually as symptom free, he reported, between 30 and 35 are now being discharged. Beneficial results in the treatment of sulfa drugs are now being confirmed in other countries, Dr. Williams reported further.

That Christian missions are benefiting from advances in medical re-



*Detected early, leprosy can be arrested. So Christian leprosy missions pay particular attention to the needs of their child patients*

search was revealed in the report of Dr. William Jay Schieffelin, president of the American Mission to Lepers, who reported that sulfa drugs valued at \$66,405 have been sent to 53 mission stations in 21 countries, to government colonies in Greece, the Philippine Islands, Ethiopia, Congo Belge, and Brazil.

In his report Dr. Schieffelin also

announced a four point program for world-wide leprosy control. The program comprises first, the development of existing leprosy units into well-rounded social and economic units; second, wider use of modern medicines; third, greater emphasis on work with children; fourth, continued public education in leprosy.

Bishop Gilbert of New York joined members and friends of the American Mission in honoring Dr. Schieffelin for his 40 years service as president of the society. In his talk he called work among persons with leprosy as "the most Christ-like undertaking that is possible for the mind of man to conceive.

"I like to feel there's light shining through the darkness for these people," he said. "Missionaries are doing in his name what he would be doing himself in he were here."

Bishop Gilbert pointed out that besides extending a much-needed ministry to persons with leprosy, missionaries in the work are acting as emissaries of good will abroad. "When we hear of growing hatred toward our nation and our way of life, we are troubled. By this work, however, we have a chance to let people know that we're trying to be good neighbors, that we aren't the selfish, ruthless, dominating nation that others think we are."

President of Soochow University, Dr. Y. C. Yang, also had words of praise for leprosy missions "giving the light of medicine, spiritual relief, and the eternal hope of God" to victims of the disease.

"People of any country to which missionaries have gone," he said,

### WAITERS SHARE TIPS WITH LEPROSY VICTIMS

\*\*\*Members of the Hotel and Club Employees Union, local No. 6 (AFL) who served at the annual dinner of the American Mission to Lepers, donated half their tips to leprosy missions when they learned that the Mission recently sent 2500 Promin and 50,000 Diasone tablets to leprosy colonies in Greece, homeland of many of the local's members.



"appreciate their work and remember it with gratitude."

"I like to think of missionaries traveling back and forth across the seas, as a shuttle on a great loom, weaving between two countries a web of Christian friendship and fellowship." He said further that the spreading of the Christian spirit was essential to realization of the golden dream of a peaceful world. "In spreading Christian ideals and teaching men how to observe the principles of Christian love," he said, "the work of missionaries has a wider significance."

Speaking out of his experience as director of one of the finest leprosy institutions of India, at Chanokhuri, Dr. H. H. Gass stressed the need for breaking down ignorance and prejudice regarding leprosy. "What mental and physical agony have been the lot of folks suffering from leprosy just because of the baseless horror associated in men's minds with this disease. We have let our emotions and prejudices rather than intelligence and understanding govern our attitude and actions. It is only in recent years that we have begun to face the issue scientifically."

"To a large extent, Dr. Gass said further, "the Mission to Lepers institutions have served the folk who exhibit the effects of extensive physical and mental injury; the cases with mutilating deformities due to inadequate care; the homeless, friendless, and ostracized. Had it not been for Christian agencies, who were the pioneers in this work in many lands, an intelligent and sympathetic approach to this disease would have been deferred for a long time."

How his institution attempts to deal with the mental healing of patients who have suffered from the disease was answered by Dr. Gass thus: "In our institution at Chanokhuri, occupational therapy plays an important role. Practically all the nursing is done by patients who have been given a three year course by our nursing superintendent. Other patients spin, weave, cultivate, learn animal husbandry, keep records, teach in our schools, tend the library. Some become lay teachers and preachers, giving comfort and instruction to shut-ins and illiterates."

Finally, Dr. Clifton E. Rash, Protestant chaplain at the U. S. Leprosarium at Carville, La. outlined the responsibilities of Christian missions in leprosy as embracing a ministry on two levels. "We must

provide for them the things of life and we must get them to look beyond this life into eternity," he said. "Our ministry is and must continue to be on a physical plane," comprising medical care, physical services, and comforts otherwise denied them. "But when we do all these things and leave out the spiritual things, we are not doing well by people with leprosy."

## NEW HAMPSHIRE ELECTS HALL

*Concord, N. H.*:—The Rev. Charles F. Hall, rector of St. Paul's Church here was elected Bishop Coadjutor of New Hampshire on October 24.



*Occupational therapy plays an important part in the care of leprosy patients*

He was elected on the sixth ballot. Others to receive large votes were the two clergymen who deadlocked at the previous election: the Rev. Theodore O. Wedel, warden of the College of Preachers, Washington, and the Rev. Whitney Hale, rector of the Advent, Boston.

Mr. Hall, in the thirties, was the rector of Grace Church, Medford, Mass., before coming to Concord. He has been a leader of young people's work and was on the faculty of the Wellesley Conference this year and is a member of the committee planning the 1948 conference.

## DR. KELLERSBERGER STARTS TOUR

*New York*:—General Secretary of the American Mission to Lepers, Dr. Eugene R. Kellersberger, left New York on October 22nd for a five months' tour of leprosy stations in the Orient. The journey, to enable the American Mission to gather de-

tailed up-to-date information on land, buildings, medical practices, administrative policies, and personnel, will take him to Hawaii, the Philippines, China, Siam, and India. Accompanying him was Mr. A. Donald Miller, secretary of the Mission to Lepers of London, and Dr. Neil Fraser, medical secretary of the two mission bodies for China.

In China their visit will lay foundations for a great extension of work of the Chinese Mission to Lepers, for greater coordination of existing leprosy missions, and increased cooperation of the Chinese government in an anti-leprosy program.

In India, between January 19th

and March 9th, he will visit leprosy units at Allahabad, Fyzabad, Chandag, Ambala, Chandkhuri, Vellore, and others.

In Hawaii he will study work at the Kalaupapa Settlement in Molokai, and at Kalihi; in the Philippines, stations in Culion, Cebu, Tala, Iloilo, and others.

## CALLS VATICAN WARMONGER

*Moscow*:—Charges that Pope Pius XII and the Roman Catholic Church are "warmongers, who are trying to push humanity toward a new catastrophe," were made here by the Journal of the Moscow Patriarchate, official bulletin of the Russian Orthodox Church. The publication asserted that the Vatican is "alienating all true and sincere Christians" by a political course, which, "whether the Pope wishes it or not, serves to spread that same atheism it appears to be fighting."



# Unity Commission Has Hearing On Presbyterian Union

*Different Points of View Are Presented  
With Laymen Urging More Church Teaching*

Washington:—The first open hearing on unity with the Presbyterian Church was held here at the College of Preachers by the unity commission, as provided by General Convention. It was marked by lengthy discussion of Episcopal recognition of the equality of Presbyterian ordination vows, said by several to be the chief stumbling block to unity.

The Rev. Albert J. M. Wilson of Greenwich, Conn., declared that the times call for unity, and he expressed the opinion that there would be general agreement between members of both Churches on most beliefs, but that "it is in the doctrine of the ministry we shall find debate, discussion and difference."

The Rev. Francis J. Moore of Cincinnati told the commission that Episcopalians should be prepared to recognize the equality of Presbyterian ordination vows or "the commission should pack up and go home."

Opposing union with the Presbyterians but favoring closer cooperation with Eastern Orthodox Churches were the Rev. Francis J. Bloodgood of Milwaukee and others representing the Anglo-Catholics.

Layman Frank M. Blandon of Elkton, Maryland, asked the commission to adopt a report "the laymen can clearly understand," setting forth the present structure and practices of the Episcopal Church.

Also appearing at the hearing was the Rev. Charles D. Kean, president of the Episcopal Evangelical Fellowship, and the Rev. Gardiner M. Day, former president, who presented a statement on the subject that had the approval of the executive board of the organization. It stated that the resolution of the 1937 General Convention which declared it to be the intention of the Episcopal Church to achieve organic unity with the Presbyterians "is still the official policy of the Church" and that the representatives of our Church at the coming Lambeth Conference "should be very clear on this point." The EEF board stated that "there may be differences of opinion on ways and means" but that "the objective still

stands and is not a subject for debate."

The EEF spokesmen said that "it appears to be the duty of the commission on approaches to unity to propose a scheme of intercommunion between this Church and the Presbyterian Church which can be presented to Lambeth for its opinion, which can be studied by the Church at large and which can be acted on by the next General Convention. It would also appear to be the duty of the



*Many leprosy units are "happy villages" with enough farm lands and industries to make the villagers self supporting and psychologically fulfilled*

commission to consult with the Presbyterian negotiators about this proposal for inter-communion, if possible before Lambeth, and certainly to keep them informed as to the nature of our proposals."

"In preparing such a proposed basis for intercommunion," the statement continued, "the commission should be guided by the Lambeth Quadrilateral and the resolutions on the South India Scheme. These latter documents provide unequivocal warrant for a true intercommunion with complete mutual respect for the orders and sacraments of the two negotiating Churches."

John Lord Obrian, former U. S. solicitor general, presided at the sessions of the hearing. Bishop Strider of West Virginia is the chairman of the commission and Dean Zabriskie of Virginia Seminary is the secretary.

## PROVINCIAL SET-UP DEALT WITH

Syracuse, N. Y.:—Affirming that the administrative duties of the province have been satisfactorily assumed by the department of the National Council, and their counterparts in the dioceses, the synod of the second province, meeting here, passed a series of resolutions designed to "enable the synod to provide in its meetings intellectual and spiritual stimuli, a greater feeling of fellowship among the clergy and laity of the various dioceses, and an opportunity for thinking and discussion on the problems facing the Church and the world."

It virtually makes the synod an inter-diocesan conference rather than a legislative and administrative body, though the new plan does provide for a provincial council whose

function will be to carry on such work in the province as is committed to it by the National Council. It is expected that other provinces will follow a similar plan.

As an example of what future synods will be like, the meeting here devoted much of its time to a study of the problem of evangelism, in line with the radio-movie-advertising proposals that have been proposed by the promotion department of the National Council, and approved by the Council.

Bishop Reinheimer of Rochester was elected president of the synod, succeeding Bishop Oldham of Albany, and Dr. W. Freeman Galpin of Central New York was elected chairman of the house of deputies, succeeding Mr. Harrison Deyo of New York. Others to serve on the council are Bishop Gardner of New Jersey,



Bishop Barry of Albany, Bishop Ludlow of Newark, the Rev. James A. Rockwell of Central New York, the Rev. Lynde E. May of New York, the Rev. Harry J. Stretch of Long Island, Prof. Theodore T. Odell of Rochester, Mr. Theodor Oxholm of New York, Mr. Henry A. Bull of Western New York.

The president and the secretary of the Auxiliary of the province and the woman representing the province on the national committee of the Auxiliary will also serve on this provincial council.

Speaking at the dinner held in connection with the meetings were Prof. Earl L. Koos of the University of Rochester and Dean Percy Urban of the Berkeley Divinity School.

### INSTALLED DEAN OF GENERAL

*New York:*—The Very Rev. Lawrence Rose was installed dean of the General Seminary on October 20 by Bishop Washburn of Newark, the chairman of the board of trustees. Others attending the service were Bishop Hart of Pennsylvania; Bishop Jenkins, retired bishop of Nevada; Dean Gifford of Philadelphia Divinity School; Dean Urban of Berkeley; the Rev. W. Russell Bowie, representing Virginia Seminary; the Rev. Howard H. Hassinger, representing Seabury-Western; the Rev. Ralph H. Hayden, representing the commission on theological education; the Rev. C. Rankin Barnes, representing the National Council; the Rev. Henry Pitney Van Dusen, president of Union Seminary; Dean Frank G. Lankard of Drew University; Chaplain Gordon Hutchins, representing army chaplains; Chaplain Frank R. Hamilton, representing navy chaplains; Prof. Frederick H. Pottle of Yale and Frank D. Fackenthal, acting-president of Columbia University.

Attending the service were sixteen students of the Berkeley Divinity School where Dean Rose was formerly the dean.

### URGE LEADERSHIP ON RACISM

*Atlantic City, N. J.:*—The clericus of Philadelphia and vicinity, meeting here, unanimously adopted a resolution calling for forthright statements and actions on the part of the leadership of the Episcopal Church on racial issues. "The Presiding Bishop," the statement said, "has issued an appeal for evangelism. It is our firm belief that there is no more fertile field from which to garner

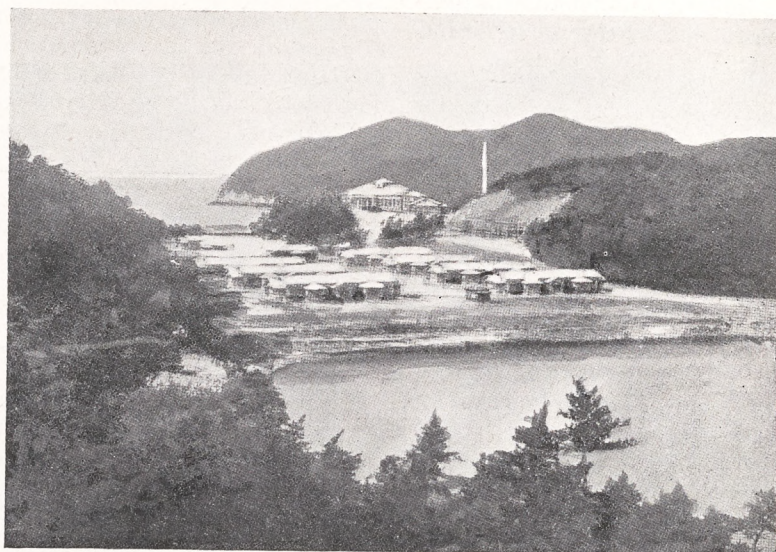
souls for Christ than from the Negroes of America. However, whereas our National Council has stated certain propositions concerning the integration of the Negro into our general Church life, we find actually that the greatest stumbling block to our progress is the indecisive and timid racial attitude of too great a portion of our leadership, as contrasted with the growing liberality and positivity of the Roman Catholic program and that of other Churches, for the evangelization of the Negro."

The statement condemned an article on the subject of segregation by Bishop Barnwell of Georgia and also

can receive special training for the future development of the work.

### DEAN JOHN DAY HONORED

*Topeka, Kan.:*—Dean John W. Day received high tribute from Bishop Fenner on October 19, which marked the 20th anniversary of his deanship at Grace Cathedral here. The nave was filled with friends and members of many congregations throughout the city. Bishop Fenner said: "He has given his gifts of self and spirit and never has he been called upon that he has not responded with his



*A leper colony in Japan. Others, aided by the American Mission to Lepers, exist in 29 countries around the world*

a statement on the subject made at a National Council meeting by Cyril E. Bentley, director of the American Church Institute for Negroes. "We cannot but contrast the Roman Catholic program of intergration with the fact that our Church, by and large, has expended, and is expending a great deal of time, energy, argument, and worst of all, plenty of money, to keep in existence a segregated seminary (The Bishop Payne Divinity School)."

### BISHOP HARRIS HAS NEW LAUNCH

*Liberia:*—Bishop Harris' new launch made its maiden voyage recently, Monrovia to Cape Mount. It is an Army M. T. boat, 30 feet long, with a new Chrysler motor. The Bishop has named it the *Margretta Ridgely*, in honor of the missionary whose name is so closely associated with the development of the House of Bethany.

Bishop Harris is proceeding with his plans for reopening Cuttington College, where teachers and clergy

best. He has won the high affection and esteem of the diocese as a careful and foresighted administrator. He conceives of liberty, justice and truth as coming from God and he battles for them."

Following the service Dean and Mrs. Day were guests at a tea and reception.

### COOPERATION WITH SOVIET UNION

*Sydney:*—Church leaders "must spare no effort" to bring about understanding between the Soviet Union and the United States and Great Britain, Bishop Oldham of Albany declared here at celebrations marking the centenary of the Church of England in Australia. He stated that "although there is a strong anti-Russian feeling in America, the majority of Americans have not yet reached the stage where they believe there must be either civilization or annihilation" and went on to say that understanding with Russia "is as much for our own welfare as it is for Russia's."



## EDITORIALS

### *Do We Dare to Lead?*

THE Archbishop of York said recently that if the Church comes to be identified with reaction then "in its hour of victory in every country the Left will treat the Church, and possibly Christianity, as its political foe."

It is a pat remark for Bishops and other Church leaders to read at this moment. The Dean of Canterbury is visiting this country this month. He is of course one of the highest ranking ecclesiastics in the Church of England. He also has the rare distinction of being a Churchman who is loved by millions of common people throughout the world. Only a few weeks ago *Life* gave several pages to pictures of him being lionized by the people of Hungary. And if we are inclined to say, "Hungary, so what?," the answer is that he has been similarly treated in other countries where people have hailed him as a champion of justice.

He will be so treated here—by the common people. St. Nicholas Arena in New York will be packed with a cheering throng to greet him. Meetings equally enthusiastic will be held in ten other cities.

Yet we have been reliably informed that a number of bishops of the Dean's own Church have refused to have anything whatever to do with these meetings, declaring that "it will split things wide open." What about (1) the honor due a visiting dignitary; (2) our boasted desire "to hear all sides of a question"; (3) our insistence that the Episcopal Church is not a "class Church" but ministers to all, irrespective of class or economic position?

Further, what about that "Iron Curtain" that we complain so much about? The Dean of Canterbury has been behind it, not once but several times, and for extended stays. And nobody has accused him of being a dishonest man who will give us a distorted picture.

The answer is simple: we are a class Church, with our top leaders catering to reaction. If further evidence is needed than this treatment of the Dean of Canterbury, we can go back a few years and give you the story of another noted Britisher. George Lansbury, a devout member of the Church of England and the head of the Labor Party was to visit the United States—George Lansbury who, it is generally recognized, would have been the

Prime Minister of England had he lived. A group of Episcopalians arranged to honor him as soon as he arrived in New York. Being a Churchman as well as a distinguished visitor, they asked the then Presiding Bishop to chair the meeting. He politely declined but referred the committee to the Assistant Presiding Bishop. He asked for time to think it over. He then offered the same reason for declining as we now hear in the case of the Dean of Canterbury: "It would split things wide open," a statement which he supported by bringing from his top drawer letters from two distinguished—and rich—Episcopalians who virtually ordered him to "have nothing to do with meetings where the head of the British Labor Party is to speak." Other bishops were invited. All refused except one. Bishop Robert L. Paddock presided. He was a retired bishop and he was economically independent and was therefore beyond the reach of distinguished—and rich—Episcopalians. Though we hasten to add that Bob Paddock, being first of all a man, would have presided in spite of threats and intimidations.

Here we are, crying about the "unchurched" and the "wayward," with the National Council requesting an extra million and a half with the plea that we must decide "how far the Church shall go toward affecting attitudes of

the millions we are not touching in any way." Well, putting this whole thing on the lowest possible level, here is a chance to affect the attitude of millions without spending a dime. Let bishops preside at these meetings of the Dean of Canterbury. Let them cheerfully and sincerely invite him to preach in their cathedrals. Many thousands will attend these meetings; many thousands also would attend these services who seldom enter Episcopal Churches. And millions will read of these meetings in the secular press. Are we so fearful of reaction . . . has the Church so far succumbed to the anti-Russian hysteria . . . that it not only passes up this opportunity but, worse, actually snubs one of its own leading dignitaries?

If so then we repeat the solemn warning of the Archbishop of York: "If the Church comes to be identified with reaction, then in its hour of victory in every country the Left will treat the Church, and possible Christianity, as its political foe."

### "QUOTES"

**R**ESIST the temptation that comes to every bishop to follow the accustomed way in dull conformity; resist the temptation to maintain dignity at the expense of daring.

—Bishop Henry W. Hobson in a sermon at the consecration of Horace W. B. Donegan as Suffragan Bishop of New York



## *American Mission to Lepers*

**A**MONG the various ministries carried on by missionaries of the Episcopal Church is one to people who have leprosy. The best known mission of this kind was St. Barnabas at Kusatsu, Japan, which was in charge of Miss Irene M. Nettleton of the Church of England. In 1940 the institution was closed and the patients moved to a Japanese hospital, though Miss Nettleton, virtually a prisoner of war, was allowed to care for a household of children. She was a visitor in New York only last week, on her way to her home in England.

In the Canal Zone there is a leprosarium maintained by the U. S. government where the Rev. A. F. Nightengale, an Episcopal missionary, renders a quiet and effective spiritual ministry. In Liberia, on an island called Maasateen, missionaries at Cape Mount, particularly those attached to St. Timothy's Hospital, work in a colony that belongs technically to the government but actually relied on the mission for management and all services until fairly recently when the U. S. government lent a hand.

In China, among the numerous projects directed by the Rev. Kimber Den, there is the Nanchang Leprosarium, and it was to this institution that a supply of sulfa drugs was sent by the American Mission to Lepers some months ago. *THE WITNESS* for November 21, 1946, featured articles about this great humanitarian organization, with one of the articles written by Mr. Raymond P. Cur-

rier, its executive secretary. In it he wrote of the effective use of promin as a cure for the disease. Bishop Craighill of Anking read this with excitement since the institution's superintendent, Mr. Tong, had contracted leprosy while giving selfless devotion to the care of patients during the difficulties of Japanese occupation. The Bishop wrote *THE WITNESS*; we relayed the story to the American Mission to Lepers; a supply of sulfa drugs was immediately dispatched to Nanchang.

The articles this week by Mr. Currier and the president of the Mission, William Jay Schieffelin, again present the story of this great work so that there is hardly anything for us to add. But Church people should know that the funds needed to maintain these institutions are provided, not by missionary boards for the most part, but by this specialized body, the American Mission to lepers. Thus it recently voted \$4,000 for the support of Dr. Den's work at Nanchang, the grant being retroactive so as to cover the costs of maintaining the work from July, 1947 to July, 1948.

That contributions, large and small, are needed to carry on such an extensive program goes without saying. That the work has the full approval of the National Council of our Church is attested by the statement of the former vice-president of the Council, the Rev. James Thayer Addison, who wrote: "The National Council is deeply indebted to the American Mission to Lepers for the constant and generous aid which they have given to our work for lepers—aid on which we rely for maintaining that work."

# "Ye Are the Body of Christ"

*by William Jay Schieffelin*

*President, American Mission to Lepers*

**T**HIS Mission has chosen, from 1907, not to be an administrative organization; to be, instead, an auxiliary of the Christian Church, always deferring to the mission boards of the Church in America and to the national leaders of the Church overseas; always aiding, never owning. We have no wish to repudiate this historically chosen place. Nevertheless, our forty years of growth have brought us to the point where we must accept responsibility for more initiative and more planning.

Well, then, what kind of planning? What plans do we now wish to initiate and to press the missionaries to carry out?

First, to develop every unit of leprosy work into a village—a "Happy Village"; a village with enough farm land and indigenous industries to make the villagers self-supporting and psychologi-

cally fulfilled; with mutual service, a communal spirit, a living church. Garkida, Nigeria, directed by the Church of the Brethren, is an example of such a village. A thousand patients from twenty tribes live on 2500 acres, with a full-time medical and a full-time agricultural superintendent. Tribal friction is circumvented by maximum diversity within maximum unity: each tribe has its own sub-village; all join in common fields, a single government, central schooling, recreation and worship. Our Mission so thoroughly approves of Garkida that it has added to an annual grant of \$5000 for maintenance, \$5000 a year for a five-year building and equipment program: a shop and industrial building, two schools, a water system, a surgical ward, a church to seat 1000 people, a residence for nurses, a tractor, a moving picture projector.



A similar village is just beginning under the Sudan Interior Mission, also in Nigeria, at a place called Oyi River. It has received 3000 acres of land from the government and \$18,000 from us. The same mission is negotiating with the government of Ethiopia for 400 acres each for three colonies and is asking us for \$5000 for each colony, for initial buildings and one year's maintenance.

Second, to establish in every unit of leprosy work the most effective use of medicines. Today that entails accurate trials of one or more of the sulfa drugs which have been tested and brought beyond the experimental period at the United States Leprosarium. To this end we have distributed



*Children with leprosy are like any other children. In Christian leprosy missions they go to school, play games, grow up into happy Christian citizens*

\$66,400.00 worth of these drugs to 53 mission stations in 21 countries, and to government colonies in Greece, the Philippine Islands, Ethiopia, Congo Belge and Brazil.

Third, to carry out more effective care and treatment of children. I refer not only to children already in the colonies, but those even more critically situated in the villages, where some are daily exposed to contagion in their own homes. This, as you will remember, is the object of our postwar plan, laid down in 1944, which is still in the process of maturing in the mission fields.

By the terms of this plan training centers are to be attached to certain mission hospitals and leprosy colonies in eight countries, and to these centers the local churches are to send volunteer laymen for a short period of training. Pastors, teachers, practical nurses and others are to be taught the elementary facts about leprosy: how to recognize it, how to treat it in the home, how to separate endangered children, and where to send them for protection and care. The first fund for this purpose was released to a Methodist Colony at Ganta, Liberia; the second to a British one at Yakusu, Congo Belge; the third is likely to go to Vellore Christian Medical College, India. Three universities in China have submitted, or will shortly sub-

mit, plans to qualify for the reception of such funds, and the Evangelical Alliance of Angola will do so when they have secured land for a central colony.

Fourth, to promote public education about leprosy. I am not now referring to this country, although I shall do so in a moment. I refer now to the heavily infested parts of the world, like some parts of China, where people with leprosy either hide in their homes or lurk in wretched squatter villages on public land. The kind of plan we wish to press is already being carried out in the Methodist and Anglican Missions of Fukien Province, where we have provided half the salary of a Chinese doctor, and a truck for itinerant work, and also in a Baptist mission of Kwangtung Province, where we have given \$4000 for the following program: To re-establish clinics for ambulatory patients; to establish village treatment units; to cooperate with the English Presbyterian Mission and public health officials in a program of survey and control; to enlist Chinese privately practicing doctors in the survey and treatment of leprosy.

It is a strange fact that public education in leprosy is nowhere more needed than in the United States. This is not, of course, to inform leprosy patients how and where they may be treated, although, in fact, some of them have needed that information very badly, but to dispel the American superstitions about leprosy, so that American patients, both before and after they are treated, need not be desperately afraid of being feared. At present the public attitude toward them is little short of tragic. We are taking our share in dissolving that attitude, and we regard doing so as one of our main functions.

Such are the four principal plans we are initiating, and even pressing upon the missions we cooperate with. In doing so, we have found ourselves required by the logic of these plans to grow in another direction. The principal obstacle to efficiency and expansion in missionary leprosy work is personnel. A missionary doctor already taxed with the conduct of a general hospital cannot give leprosy work an adequate amount of time. We are, therefore, for the first time, accepting responsibility for supporting jointly with the Mission to Lepers of London, Dr. Neil Fraser as our medical secretary for China. We are also at different stages of agreements to support leprosy specialists in three fields: the Presbyterian Cameroun field, the American Baptist Congo field, and the British Baptist Congo field. These men will remain full members of their respective missions, though assigned to this special work.

Now let me turn to the poignantly human and spiritual meaning of these policies and plans. After my last year's report had just been written, a let-



ter came from a China missionary telling of the butchering of six men with leprosy. These men had just gone from their mountain cave to a Home which this missionary was opening, and were awaiting his arrival from the city. Unknown assailants, presumably neighboring villagers, decoyed them into the open and hacked them to pieces. Such a terrible action alone is enough to give our Mission a reason for existence. But its unique ministry is fully seen only in the sequel. Because the Home was there as a social force and Christian focus in the county, the death of the six did not disintegrate the morale of the other leprosy victims. Instead it increased that morale. Within a few days there were 54 residents in the Home, and the local government had given the missionary legal papers of possession for the whole mountain-side. At Christmas these patients wrote a touching letter of thanks to you who are the American Mission to Lepers. "We ten parts thank you," said the letter, (that is, we thank you 100%), "for the gifts. We, your brothers and sisters, extend our warmest greetings to you, and tell you we have had a very joyful Christmas. May the Lord bless your Society richly." A very simple letter! We don't even know how many of those who signed it had yet become "brothers and sisters in Christ" as well as in the human family. But we know that every one of them might now be hacked to pieces like the six pioneers if it were not for the Home, behind the Home our Mission, and behind both, the compassionate Christ.

While we grow into more organic relations to

the work we aid and into more responsibility for that work, we shall never forget the highest organic responsibility in the world: "For as the body is one and hath many members . . . so also is Christ.



*Children with leprosy are being cared for in most of the 125 leprosy stations aided by the American Mission to Lepers in 29 countries*

. . . Now ye are the body of Christ and members in particular."

It is in this organism, this Body, that the friends in 125 places, we on the Board and staff, and you volunteers all over America are one!

Report to the 40th annual convention, American Mission to Lepers.

## Churches and Leprosy

*by Raymond P. Currier*

*Executive Secretary of the American Mission to Lepers*

**T**HE compassionate arm of the Church is extended to all kinds of people in all kinds of trouble, but nowhere in the world are there people who need the healing ministry of Christ's love more desperately than do the ten million men, women, and children who have leprosy.

Their lot is the saddest in the world. This was so in Biblical times, and in many places things have not changed much. They are still, for the most part, "without the camp," living by beggary, hungry often, homeless always.

The concern of the Churches for victims of leprosy began somewhat less than 100 years ago. It is only in the last 50 that any real strides against the disease have been made. The growing effort to wipe out leprosy—or at least to check its spread—is one of the most fascinating chapters in mod-

ern missionary history.

Take the colony at Champa carried on by the Mennonites in collaboration with the American Mission to Lepers. It was founded in 1902 when two young men came daily to the home of Rev. P. A. Penner and begged for food. After a while Mr. Penner gave them each a simple hut by the riverside and accepted responsibility for their support.

From these two huts in 1902 has grown one of the largest leprosaria in India. It is a modern village of 500 people with well laid out roads lined with shrubs and flowers. It has 55 brick buildings and a church.

There is also the leprosarium at Allahabad, also in India. In 1903 it was a pitiful place. Fifty of the most decrepid human beings ever seen were



living among snake-infested weeds, in quarters not fit to live in. Today in Allahabad there is a hospital and church, buildings for nearly 800 people, food and grain land, fruit trees, dairy cattle, a garden for each person. Church life, music, and recreation are richly developed.

Similarly the leprosarium at Miraj, also in India, was a human rubbish heap in 1903. The twenty inmates had come there only because they were indescribably crippled and had been driven out of their homes. Today they come there to be cured and some 200 have been discharged with certificates of health.

I could give you illustration after illustration to show how Churches and their missionaries during the past 50 years have opened their doors to mankind's most forsaken and lonely people, and with increasing devotion offered them a physical and spiritual ministry.

AT THE present time there are approximately 125 hospitals, clinics, and leprosaria in 29 countries maintained by Protestant church bodies in collaboration with the American Mission to Lepers. And there will be others, for of the ten million persons with leprosy, only one per cent are being ministered to at the present time.

Let me tell you how the churches and the American Mission to Lepers are carrying on this unusual ministry, exactly how the man with leprosy is being helped.

First of all, he is welcomed. In the Christian community he is no longer an outcast, feared, despised. He is a man once again—a sick man perhaps, but still a man. He has a little cottage of his own and perhaps a garden plot. He has neighbors and friends. He is part of a community—with all its privileges and responsibilities.

Second, he is under medical care. The Christian doctor and his assistants watch over his sick body, give him injections of chaulmoogra oil or the newer sulfa drugs. He learns how important to his recovery are good food, rest, exercise, and proper hygiene.

Third, he works. This is as important, sometimes, as the chaulmoogra oil. It keeps his body vigorous, his mind free from brooding and self pity. Together with other residents of the colony he works on the community farm lands, he helps build buildings, cares for the cattle, nurtures the fruit trees. He may teach in the community school, preach in the community church, work in the hospital office, or nurse patients less fortunate than he. Or he may be a farmer in his own right on his own plot of land, and bring his produce to market just as if he were a healthy farmer in the world beyond the colony.

Finally he has the gift of Jesus Christ. Missionary colonies are Christian communities. Church life is at the center of all of them. To find the

love of God through the love of man is his privilege. And the full churches in the colonies are proof beyond doubt that men with leprosy are finding life made whole again, life in God himself.

## A Word With You

AL'S REAL NAME IS ISH

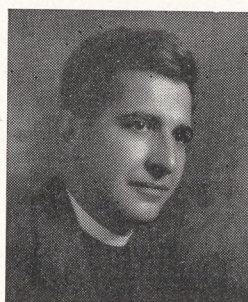
By

HUGH D. McCANDLESS

Rector of the Epiphany, New York

*What To Do, Before You Call Him "Doctor"*

A CORRESPONDENT has written that my remarks on the use of the title "Doctor" are not as definite and helpful as they might be. She says she has been told that it is not strictly correct to



call anyone but a medical man "Doctor" except when he is definitely at his job, and that that takes care of a college professor off campus, but what does it do for a clergyman who is a Ph.D. but not a D.D.; and is a D.D. "Doctor" when shaking hands with his parishioners at the church door and plain "Mister" when he meets them on the street?

I think the best rule is to ask a man what he wants to be called and abide by that. The etiquette of calling a man "Doctor" only when he is "on the job" seems to me to be a trifle complicated as most college professors will tell you they work all their waking hours, and clergymen's wives insist that their husbands work twenty-four hours a day! Such etiquette may be all right for European countries where the rules are pretty carefully fixed and you know that you must refer to even your women acquaintances as Mrs. Second-Assistant-Postmaster-General Svenson, but these customs vary from country to country, and in our melting pot I think it is safer to go by the victim's preference rather than by any rules. In the South titles like "Doctor," "Professor" and "Colonel" are used rather gracefully to permit a dignified, but immediate, semi-intimacy with the person addressed, but in some of our port cities of the East I have known members of college faculties who did not like to be called "Perfessor" because in their minds that title had become the exclusive property of the tat-too virtuosos, phrenologists, and teachers of zither playing.

Unfortunately at present one cannot use the word "Sir" when one is in doubt as it seems to imply great age on the part of the addressee, or great humility on the part of the person speaking. What I usually do is ask the person how he prefers to be spoken of or spoken to. (Communications re-



garding this column will be welcomed by the writer at 1393 York Avenue, New York 21. Do not bother to inform me that I ended the last sentence of this article with a preposition. I did that because I like to, and I meant to.)

## Redeem the Natural Order

*Fourth in the Series on Social Rebirth*

By

VIDA D. SCUDDER

JESUS said abruptly to Nicodemus: "Ye must be born again." That earnest timid man, who came by night, was a hesitant seeker. He made the obvious retort. Jesus' cryptic reply summons us into a world of mystery, but it is a world where winds that we have felt are stirring. Jesus' intention was, as often, to startle. He seldom explained himself. His disciples, being simple working folk, understood him better than the intellectuals. But to others he spoke deliberately, as he frankly said, in parables. His hearers were baffled, for the implications of his teaching challenged at the base the normal processes of life in the natural order. The central fact in it is the reconciliation of opposites; no Hegelian dialectic ever used that method so boldly, and the fact so troubled one-sided dogmatists that conventional religion crucified him.

The Christian religion is not smoothly consoling. Men have tried so to treat it, as vibrating experience has hardened into acceptance of formulae; but humanistic optimism, which not long ago was posing as religion's last word, is vanishing under the shock of crisis. Reinforced as we thought by science, we have been hard put to it if we wished to discredit economic methods seemingly consonant with natural laws of life. For we inevitably encourage urgency to live, at whatever cost. And rightly, since we want to share the vital harmony manifest in beauty and abundance on our beloved home, the earth; true Christianity rejects the ascetic and false other-worldliness into which the enemy has sometimes inveigled. The task of our sacramental faith is not to reject but to redeem the natural order. But redemption comes at cost, as those who are born of the spirit discover. Today, unless the natural life is redeemed, the prospect is dark. Evolution on the old lines is hardly a success when we turn to the human story. It is the kingdom of grace where the wind of the spirit blows and where they who are born of the spirit enter. That as we have seen is the only true kingdom of freedom. But those born in it are taken aback, for they have to realize that their faith is revolutionary. It contradicts all natural laws of survival, of development, since life on our old planet first began.

At this point it may comfort us a bit to reflect that we are not very old. Man is an adolescent if not a baby. The earliest date in human history is 2283 B.C. "The first human relics biology gives us, those of the so-called Pekin man, date from about half a million years back; lower forms of organic life lead us back at least thirty million." Be careful how you deny those scientists who tell us that we can "control evolution."\* History at first sight is rather discouraging, and remembering the atom bomb we may yearn to retreat into pristine ignorance; but we do better to remember the fact of a dynamic unknown to our predecessors. That man can be "born again" is assuredly the most tremendous crisis that evolution, human or other, has ever known.

How startling is St. Paul's understanding of our situation! Listen to him again in the 8th chapter of Romans:

"If creation is full of expectancy, that is because it is waiting for the sons of God to be made known. Created nature has been condemned to frustration; not for some deliberate fault of its own, but . . . with a hope to look forward to; namely, that nature in its turn will be set free from the tyranny of corruption to share in the glorious freedom of God's sons. The whole of nature, as we know, groans in a common travail all the while. And . . . we ourselves do the same; we ourselves, although we have already begun to reap our spiritual harvest, groan in our hearts, waiting for that adoption which is the ransoming of our bodies from their slavery. . . . And if we are hoping for something yet unseen, then we need endurance to wait for it. Only, as before, the Spirit comes to the aid of our weakness."

Romans VIII, 19-26. Tr. by Monsignor R. A. Knox.

We certainly "groan in our hearts" when we see ourselves only from the natural level; and observation of the contemporary scene makes us sadly afraid that the rebirth our anguished generation craves can never occur successfully there. At best, the new social order would be stillborn. We have been talking about two of our most pressing social problems, where the contrast between what we profess and what we do tempts most to cynical discouragement: the problem of disparity between means and ends, and the yet more desperately complex problem of corporate behaviour. Let us continue our study, with Christian imagination, looking at each in turn from the high level where the wind of the spirit is blowing.

FIRST, means and ends; and the question there is comparatively simple. Unless our methods

\*Haldane, *op. cit.*



can be brought into harmony with our aims, there is small hope that those aims can be permanently reached. Again we look at Russia,—though we might just as well look at ourselves. Social forms or systems imposed by totalitarian methods are sure to be transient. They face ultimate disaster. Arnold Toynbee's *Internal Proletariat* sooner or later rises to destroy them; and more often by "the way of violence" than by "the way of gentleness." But so insidious, so irresistible, in matters large or small, personal or collective, is the impulse to use the pressure of force to get what we want that if we are to be free from the "frustration" to which created nature is condemned, we have no recourse but the aid of the spirit:

"Him, only him, the shield of Jove defends

Whose means are fair and spotless as his ends." says Wordsworth in *Dion*. That shield is the grace of God; and we know with an assurance not to be shaken, from evidence without us and within, that we can invoke its protection.

When we come to our second question, the situation is far more intricate. The problem of corporate action at home and abroad, in issues political, racial, economic, is the most crucial and the most perplexing we face. Sober thought sees more and more clearly that the survival of our civilization depends on its solution. And first, we recognize a fact which may either cheer us or depress us, as we choose, but which we ignore at our peril: the selfless devotion put at the service of corporate action of whatever type and of whatever aim. At our peril: for recognition of purity of motive, yes, of the grace of God, present in the behaviour of our enemies, is the very best help enabling us to obey the command to love them. What pathetic idealism possessed many young Nazis! How often soldiers on what we think the wrong side fight with heroic faith and courage! Not all soldiers by any means are merely drilled automatons. How genuine, how rich in disciplinary values, the loyalty of working men to their unions! There is more restiveness in unions than we know; it is checked often by intimidation but also often by conscious self-surrender. And a sympathetic strike while very annoying offers similar suggestions. For that matter, any militant policy stubbornly pursued by manufacturers or employers depends for success on sacrificial ardor. We should be wiser men as well as better Christians if we remembered this. The fact may, as we said, feed either optimism or pessimism. The cynic may easily invoke it; for the clever devils do like to mix us up.

But more challenging by far is our recognition of the divided responsibilities in corporate bodies. What dilemmas modern statesmen face! In the patient bickerings at peace conferences, so distressing to watch, men are thinking not of themselves but of their country; and again they are

caught in the tangle of means and ends. Corporate assertion to be effective demands, as we just said, tremendous self-effacement, but it is one thing to be ready to sacrifice oneself, and another to penalize one's nation! Slowly and painfully do we learn that to punish an enemy will surely be to punish ourselves. Imagination is at least perforce slowly awakening to that fact as it is goaded by experience; social consciousness is internationalized as never before. But contemporary statesmanship, whether its sympathies lean to the right or the left, is constantly confronted by that problem of divided responsibilities. Meanwhile, fiercely and irresistibly, forces inspired by mingled terror and greed surge in our national life like a rising tide. Out in the open, the demon of fear makes sanctimonious appeal, urging armaments and peacetime conscription in the name of national security. In the background, decorously concealed, we discern the more alluring if more candid devils lurking, for example, beside oil fields or deposits of uranium. How plausible are these devils! At every point, they invoke some noble if not holy formula; for it is perfectly true that corporate selfishness may be the only protection for your brother if not your neighbor, and it is easy to forget the figure of Jesus, pointing to the crowd of the unknown and saying, "*These are my mother and my brethren.*" Truly a man's foes may be those of his own household. We have no space to seek examples apart from the political field. They are everywhere we look. And desperately we repeat our question: Can corporate life be reborn?

The only alternative is a humanity at odds with itself forever: perhaps an escapist philosophy which must lead the twice-born to the desert or the convent, or,—better goal . . . to the hill of Calvary. No! We will not believe that the social order, economic and political, must remain static at the core, forever actuated in all collective ways by the old motives operative on the natural level, self-protection and power. We want to see our corporate as well as our personal life increasingly controlled by forces diametrically opposed to such incentives. Is profound corporate change conceivable? Here is the question of the ages: it is in a peculiar sense the question of this historic hour.

We cannot answer it. Nor should we regret the fact. Assurance of victory robs conflict of its most rewarding qualities. Good soldiers are seldom if ever assured of the outcome of the battle, though if they are not to be automatons they must understand why they fight. For the rest, they trust their leader. And Christians know that he is . . .

"God, whose laws  
Judge not the event of battle, but the cause."  
Breathlessly we watch, we share, the struggle.



# Conferences of Church Workers Among Negroes Held

*Bishop Goodwin Leader in Third Province  
and Bishop Gardner at Asbury Park Meeting*

**Edited by Sara Dill**

*Richmond, Va.:*—The Conference of Church Workers among Negroes in the 3rd province held its fall meeting here at St. Philip's, with Bishop Goodwin of Virginia outlining the theme, "Integration through Christian Action" in his opening sermon. He defined integration as bringing together into an organic whole, separate parts that belong to that whole.

A few days later a similar conference was held for the 1st and 2nd provinces at Asbury Park where Bishop Gardner of New Jersey gave the opening address, and where the speakers were in a number of instances the same as those who led the Richmond conference.

Mrs. C. Leslie Glenn, Washington, D. C., spoke on "Integration through national administration." She outlined means whereby fuller integration might be accomplished through (1) education, (2) legal means, and (3) pressure. She pointed out that there was a conflict between national standards set by the Church, especially the guiding principles designed to govern the Church's Negro work; (also the constitution and canons of the Church), and local practice in dioceses and parishes. She challenged the Negroes to be interested in all fields of endeavor in the Church with the same zeal and interest as they have for problems primarily pertaining to Negroes.

Mrs. Ethel Copper of Philadelphia spoke on "Integration through conferences," telling of the example set by the youth division of the National Council in its conferences, literature and practice.

Lt. Lawrence Oxley of the department of labor, Washington, in speaking of the responsibility of laymen in an integrated Church, emphasized the need for a greater knowledge of the Church and her ways, and fuller participation in the full program of the Church.

Others to speak were Mrs. Lewis D. Pilcher of the national board of the Auxiliary; Mrs. E. T. Wilhoit of Norfolk, Va.; Miss Lillian Clark of St. Philip's.

At Asbury Park, in addition to Mrs. Glenn and Lt. Oxley, there were



*Healthy children of parents with leprosy are protected from almost certain infection in separate homes maintained by the American Mission to Lepers*

addresses by Helen Turnbull of Windham House; the Rev. Shelton H. Bishop of New York; Mrs. William McKay of Camden; Mrs. George Trowbridge of Philadelphia; Mrs. George M. Plasket of Orange, N. J.

Both conferences restated its purpose as follows: 1. The survey and study of the Work among Negroes of the Episcopal Church with

relation to its problems and opportunities. 2. The focusing of the attention of the Church at large to the obstacles which might deter the progress of the work of evangelization of the Negro. 3. The mapping of strategy and development of techniques to take advantage of opportunities for such progress. 4. The development of ways and means of obtaining active participation of all groups dealing with Negroes or the problems facing Negroes in the work and sessions of the Conference.

## New Church Center

*London (RNS):*—A plan for regrouping scattered offices of the Anglican diocese here in a new church center near St. Paul's Cathedral was outlined by Bishop John W. C. Wand in his presidential address to the London diocesan conference. It is also proposed to transfer the episcopal residence from Fulham Palace to the new center.

Bishop Wand announced that plans are being made for a long period of prayer and preparation during 1948 and 1949 for a diocesan mission which will be held during October, 1949.

In the course of his address, the



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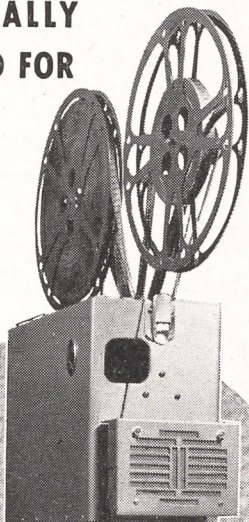
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bishop appealed for "simple hospitality and friendliness" toward prisoners of war in the London diocese. In addition, he urged that special steps be taken in regard to British soldiers in Germany to help them "meet the temptations which beset them."

"It would be logical," he said, "to extend into the armed services the principle of religious instruction and guidance which is provided in schools, and to bring the matter within the scope of the King's regulations so far as immature lads are concerned."

### Has Centennial

**New Orleans:**—This city has many outstanding churches, among them Trinity which is now celebrating its centennial, but it is not years but accomplishment that make it noteworthy. Kingsley House was started as a day nursery and grew to such proportions that in 1904 it became interdenominational. The child's welfare association, started by the Rev. Robert S. Coupland, is one of the most effective agencies for mothers and children.

The parish also has given the Church a number of bishops: Henry N. Pierce became Bishop of Arkansas; John W. Beckwith became Bishop of Georgia; John N. Galleher became Bishop of Louisiana; Samuel S. Harris became Bishop of Michigan; Hugh Miller Thompson became Bishop of Mississippi; Thomas F. Gailor became Bishop of Tennessee, and the parish even had a bishop as rector, Bishop Leonidas Polk.

Trinity has had many outstanding laymen in its long history, but none has given greater service than the present senior warden, Warren Kearny, who will be remembered by many church people as the chairman of the committee that arranged for the General Convention held in New Orleans.

Today the parish is going forward under the able leadership of the Rev. William S. Turner, assisted by the Rev. A. S. Lawrence Jr. Rector Turner has so organized the parish that every member has a definite part in the program.

### A United Church

**Cleveland (RNS):**—The Rev. Henry Sloane Coffin, former moderator of the Presbyterian Church, told 10,000 worshipers at the annual Protestant festival of faith service that "we must recover a united Church in order to draw together and hold in one the peoples and races of mankind." He added that the "most

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the recovery of a world community where all nations and races share a common loyalty to God in Christ and are ruled by the Christian conscience." The Protestant heritage must be maintained, he said, "if democracy and its liberties are to continue in our land."

### Goes to China

*Boston*:—The Rev. Ralph L. Tucker, with Mrs. Tucker and their three months' old son, left here on November 2, with Changshu in Kiangsu Province their ultimate destination. They will work under Bishop William P. Roberts.

### New Secretary

*New York*:—The Rev. Frederick A. McDonald, rector of St. David's, Portland, Ore., has been appointed associate director of laymen's work. He is the son of a judge of the supreme court in the state of Washington, and is 39 years old. He is a graduate of the University of Washington and the General Seminary.

### Bishop Honored

*New York*:—Suffragan Bishop Horace W. B. Donegan was the guest at a dinner given by the Church Club of New York, held the evening of his consecration, October 28th. The

speakers were Bishop Charles K. Gilbert, Bishop Donegan and the president of the club, Judge Robert McC. Marsh.

### Non-Catholics Recognized

*Warsaw*:—The Polish government has given full legal status and recognition to three non-Roman Churches which in the past have either been discriminated against or had occupied minor status: Evangelical Reformed Church; the Marianiten Church; the Old Catholic Church. In pre-war Poland the country was virtually dominated by the Roman hierarchy. Leaders of that Church have so far issued no official comment on the new law, but the opinion among them appears to be that its purpose is to weaken the prestige and influence of the Roman Church by encouraging proselytizing activities by other Churches. In a recent pastoral the hierarchy of the country warned Catholics against "sectarian activities breaking up the nation. We are struck by the great audacity and obvious feeling of impunity shown by the sectarians, especially in the press."

The Marianiten Church, established at the beginning of this century by former Roman priests and

nuns, was for years forbidden to carry on any activities outside Plock and a few other towns. The Old Catholics, formed by former Romanists who refused to accept the dogma of papal infallibility, likewise were persecuted in pre-war Poland.

Last year these two Churches pooled their resources under a common Church government, with each maintaining its internal organization and doctrinal teaching. Roman Catholic circles declared that the move was for the purpose of undermining respect for the Vatican and what it considers its international spiritual authority.

### Urge Labor Code

*Hamilton, Ont.*:—Establishment of a Canadian labor code was approved by an overwhelming vote of the Canadian Council of Churches at its sessions here. The Council went on record as favoring the right of labor to organize in "democratically chosen and conducted unions," prohibition of unfair practices by both labor and industry, federal provisions to hear grievances and take effective action to prevent strikes and lock-outs, and uniform procedure in all provinces for the settlement of strikes.

The Council also gave unanimous

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approval to a resolution calling upon Prime Minister Mackenzie King to set up a committee of members of Parliament which would study the cost of living in Canada. It asked the Prime Minister further to call Parliament to meet in regular session "at the earliest possible date to deal with this urgent matter."

The cost of living resolution was carried after J. R. Mutchmor, secretary of the United Church department of evangelism and social service, declared that "there is a definite threat to world peace in high prices."

A resolution calling for a federal housing program was approved by the Council as was a proposal for social security and more help for aged people.

### Windham House Visitors

*New York:*—What amounts to a who's-who in the Church, at least as far as New York is concerned, has been lined up to celebrate once a week at Windham House, the hostel for women workers of the Church doing graduate work. Here's the list: Frederick C. Grant of Union; Dean Rose of General; Canon West of the Cathedral; Shelton Bishop, rector of St. Philip's; George Wieland of 281; Canon Green of the Cathedral; Cyril Richardson of Union; Powel M. Dawley of General; Bishop Gilbert of New York; C. K. Myers of General; Richard Harbour of Union; Shunji Nishi of Columbia; Clifford Samuelson of 281.

### The Canal Zone

*Ancon, Canal Zone:*—Bishop Gooden of the Canal Zone has received the Rev. Antonio Ochoa, former Roman Catholic priest, who has been placed in charge of work at Barranquilla, Colombia. Mrs. Roger Greene, formerly on the staff of the children's home at Bella Vista, has been appointed director of religious education for the district. Archdeacon Jack Townsend, after 23 years of service in Cuba, has been appointed archdeacon of Columbia and has

made several trips by air to visit scattered Church groups. There are 12 congregations, with several thousand British, Canadian and American groups, but no church buildings and no property whatever.

### Widow Wins Suit

*Olympia, Wash.:*—The supreme court of Washington ruled on October 24 that Christ Church, Seattle, owed the estate of the late Rev. Paul B. James an annual salary of \$3,000, less amounts already paid, from 1936 to 1942. Mrs. Grace E. James, administratrix of the estate, contended successfully that the sum of \$18,566 is due.

### Priests Decorated

*Moscow (RNS):*—Twenty-three priests and nuns of the Russian Orthodox Church were recently decorated by the Soviet government for valor during the war, according to the Journal of the Moscow Patriarchate.

### Girls at General

*New York:*—There is something new at General Seminary: the girls from Windham House, hostel for graduate students preparing for Church work, are taking courses twice a week at General Seminary. It is the first time that women have taken courses at the General. The work is supplementary to courses they take at Columbia University and Union Seminary. They are taking courses with Prof. Cuthbert A. Simpson on Old Testament; Prof. Powel M. Dawley in Church history; Prof. Norman Pittenger in doctrine.

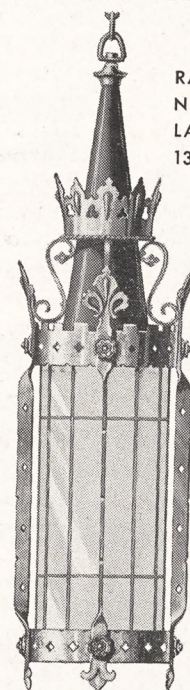
The seminarians are said to be pleased with the arrangement, and the Windham House girls even more so.

### Wants Discussion

*Buffalo:*—Repeating a proposal he made earlier in Charlotte, N. C., Bishop G. Bromley Oxnam of New York suggested here that Roman Catholic and Protestant leaders meet jointly to discuss the subject of re-

ligious liberty. He made the recommendation before nearly 3,000 persons attending the largest Reformation Day service ever held in this city. It was sponsored by the Council of Churches of Buffalo and Erie County. The Methodist leader deplored tension between Protestants and Catholics but declared this could not be remedied "by refusing to face the causes that produce them."

"Protestants," he said, "desire the same religious liberty for Roman Catholics and for every religious




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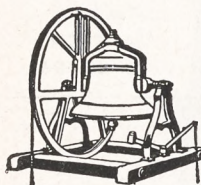


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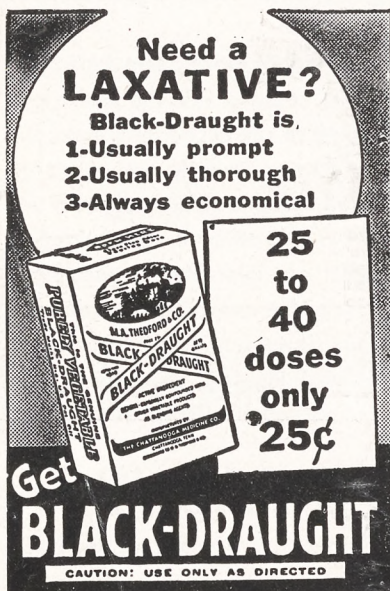


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group that they desire for themselves. They are gravely concerned, however, over the Roman Catholic position on religious liberty, which denies that the state should treat all religions with equal favor and which affirms that where the population is overwhelmingly Roman Catholic the state may properly restrict the religious liberty of non-Roman Catholics."

### Students Riot

**Durban (RNS):**—Police used tear gas to subdue rioting students at St. John's College, a Church of England institution for African natives located at Umtata. Two hundred and fifty of the students were subsequently brought to court on charges of creating a public disturbance, but hearings were postponed until October 30.

The Rev. J. W. Wilson, warden of the college, who has spent 35 years as a missionary in South Africa, testified he was awakened near midnight when the rioting students rang the college bell. During the disturbance, 44 windows and a wooden door were smashed.

The incident climaxed several similar outbreaks in native schools and colleges during the past few years. The last occurred at Adams Mission College near Durban when students went on strike and would not sit for an examination, as a protest against conditions at the college. The Adams College was founded by an American missionary board, but is now controlled by a local committee.

### Clothing Drive

**Louisville:**—The diocese of Kentucky is conducting a highly successful clothing drive for relief. Church schools are gathering good used clothing, shoes, bedding, etc., in impressive quantities. G. Edgar Straeffer, chairman of the Church School Offering Division of the diocesan department of Christian education reported that one Church school alone has contributed a thousand garments. Additional clothing and toys for children will be purchased with money contributed, so that the Christmas boxes will be both useful and joyful. The boxes will go to the Mountain province in the Philippine Islands.

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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.

Mr. R. H. DAVIS  
Layman of Philadelphia

As a reader for many years of THE WITNESS I must speak up to say that I disagree with Mr. A. C. George on his remarks about Bishop Gilbert of New York appearing before the committee of Congress to urge the restoration of the OPA. When will the bishops of our Church and other Church leaders remember that they are the "Chosen-Men-of-God" and stop trying to interfere and set themselves up as economists.

Being the vestryman of one of the larger churches of our diocese I know from experience that I have never seen a clergyman yet who was qualified to talk about economics or business or politics, and that every time that I have ever seen them leave their Chosen Field they only make themselves look childish and silly and bring ridicule down upon our dear Church.

I have been a Republican ever since I started to vote, not because of the politics of our forebears but because I try to Think Out the problems that confront our country. But I thank God that we have a man in the Presidency now who is just a Plain Thinker.

I am a member of numerous Patriotic Societies from the Colonial Society, Founders and Patriots, etc. down to the Loyal Legion (descendants of officers of the Civil War) and I often wonder what our forefathers would think of the Present State of Thinking that is abroad in our country today—These forebears who fought for Liberty, Freedom of Speech and Freedom of Free Assembly. What would they think of our bishops and leaders fostering such a thought as a Police State, after all the misery and suffering that they went through to get us this Liberty.

No, OPA will not solve High Prices. The old Law of Supply and Demand still Rules. The American People still have the weapon in their Hands to Control High Prices.

Better Stick to your Knitting, Bishop Gilbert. Look at the Records of our Church. What a Heritage they were given and what have you done with it. Are you so Proud of the Record for Progress that our Church has made? Not such a good Job.

My advice to all our bishops and leaders is: Stay in your own Field; Think and Live the Church and I'll promise you that you will see more Progress in the future than in the past. I don't remember Bishop Johnson or your predecessor in New York ever invading the Field of Economics. No they kept in the Church and tried to administer to their Flocks and Churches. Our Bishop in Pennsylvania has just come up with a very important thought. His only thought now is Prayer and Evangelism for his Diocese and that sits well with me, a Catholic and a High Churchman.

ANSWER: Mr. Davis' letter hardly needs an answer but we do want to say: General Conventions and Pastorals of the House of Bishops have repeatedly stated that "Our discipleship relates us to the just and Christian solution of economic, social and political problems. Nothing that is of human interest can be foreign to us." (Pastoral, 1934). "Business and re-

ligion are intimately related; to divorce them issues confusion and chaos. The Master's concern for the under-privileged and neglected folk was repeatedly manifested in his habit and teaching. That millions of the people of our country are denied the common necessities of life—make evident the lamentable inadequacy of existing economic systems. With these conditions the Church is immediately and vitally concerned." (Pastoral, 1933).

The General Convention of 1943 was so strongly of the opinion that the Church should concern itself with economic and political questions that it created the joint commission on social reconstruction, headed by Bishop William Scarlett, and the General Convention of 1946 approved the publication by this commission of *Christianity Takes A Stand* which deals with various international, political and economic problems.

Bishop Gilbert, in appearing before the committee of Congress that has been investigating the high cost of living was, in our judgment, simply carrying out the instructions of General Convention. We honor him for it and wish more Church leaders would follow his example.

\* \* \*

MISS JANE ALLEN SAXTON  
Churchwoman of New York

Neither Miss Robison nor I like to be controversial in print but we felt that we could not permit the article, *Are Missionaries People?* by Charles A. Higgins, to stand without comment. Both Miss Robison and I went to Liberia in 1945 under the auspices of the National Council. Dr. Addison, Father Swift and Mr. Fowler and their assistants were indefatigable in making our trip comfortable. Furthermore, after we saw the very difficult situations to be faced, we reported our problems. Not only did financial help come but personal help from all of those mentioned.

When we returned we faced the problem of illness and no stone was left unturned to see that we had every comfort. Our survey of the situation in Liberia received the closest attention during long interviews. Many of our suggestions were acted upon. As a matter of fact, we often say jokingly that going to 281 is like old home week.

Neither Miss Robison nor I are working for the National Council at present but most pleasant relations are kept up. Not only have we been treated as people but as friends, a relationship we both deeply appreciate.

Will you not let the readers of WITNESS know that we resent the implication that we were treated as nitwits and would consider it a privilege to work on an assignment with the National Council Officers.

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