

1948

# *The* WITNESS

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MARCH 25, 1948

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THE EASTER ALTAR  
AT THE EPIPHANY  
IN NEW YORK CITY



## 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 9:00 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. Arthur L. Kinsolving, 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.

3 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

EDITORIAL BOARD: Roscoe T. Foust, Editor; William B. Spofford, Managing Editor; Hugh D. McCandless, John M. Mulligan, William B. Spofford Jr., Sydney A. Temple Jr., Joseph H. Titus, Andrew M. Van Dyke, William M. Weber, Hal M. Wells, Walter N. Welsh.



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## Clergy Notes

ANDRESS, HAROLD L., stationed with the veterans administration at Bath, N. Y., has been transferred to Castle Point, N. Y.

BOWMAN, S. C. V., formerly rector of St. John's, Sharon, Pa., is now in charge of St. David's, Garland, Texas, and associated missions.

HARRELL, JOHN G., formerly assistant at St. Luke's, Monrovia, Cal., is now curate at St. James', Los Angeles.

HIBBERT, ROBERT W., has retired as rector of St. Andrew's, Harpers Ferry, W. Va., because of ill health.

HOLLIFIED, J. P., rector of Christ Church, Beatrice, Neb., becomes rector of Grace Church and vicar of the Good Shepherd, Birmingham, Ala. on April 1.

HORSTMANN, E. D., formerly rector of St. Stephen's, Grand Island, Neb., is now rector of Christ Church, Bridgeport, Conn.

DEWITT, ALEXANDER E., rector emeritus of St. James', Muncy, Pa., died recently at the age of 81.

LUCKENBILL, F. G., formerly rector of St. Paul's, Wheeling, W. Va., is now rector of Christ Church, Fairmont, W. Va.

MEYER, F. F., formerly in charge of St. John's, Center Moriches, N. Y., is now assistant at the Messiah, Baltimore.

PARKER, L. A., formerly of Richmond, Va., is now rector of All Saints, San Benito, Texas.

SUTHERLAND, A. D., has resigned as vicar of St. Thomas', Sunnyvale, Cal., because of ill health.

WAGNER, HAROLD E., formerly rector of St. Mark's, South Milwaukee, Wis., is now rector of St. Mark's, Detroit.

## 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.

### THE CHURCH OF THE ADVENT

Indianapolis

Meridian St. at 33rd St.

The Rev. Laman H. Bruner, B.D., Rector

Sunday Services: 7:30 a.m. Holy Communion; 9:30 a.m. Church School; 11 a.m. Morning Prayer and Sermon.

### CHRIST CHURCH

Nashville, Tennessee

Rev. Peyton Randolph Williams

7:30 A. M.—Holy Communion.

9:30 and 11 A. M.—Church School.

11 A. M.—Morning Service and Sermon.

6 P. M.—Young People's Meetings.

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

### CHURCH OF ST. MICHAEL & ST. GEORGE

St. Louis, Missouri

The Rev. J. Francis Sant, Rector

The Rev. C. George Widdifield

Minister of Education

Sunday: 8, 9:30, 11 a.m.; 3 p.m.

Canterbury Club, 5:30 twice monthly.

### CHRIST CHURCH IN PHILADELPHIA

Second Street above Market

Cathedral of Democracy

Founded 1695

Rev. E. Felix Kloman, S.T.D., Rector

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.



## Church of South India Moves To Widen the Union

*Former Anglican Is Elected the Moderator At Synod of Newly Created United Church*

**Madura, Ind. (RNS):**—The first synod of the new Church of South India voted at the opening of five-day sessions here to extend invitations to other Churches of the area to negotiate during the year "with a view to a widening of the union."

The invitation, it was announced, will go to all Churches linked to Christian councils in India, and will be aimed especially at several Lutheran Churches of American and Scandinavian affiliation, and at Baptists who have shown some interest in joining the new Church.

Major business at the opening sessions was the election of officers, marking the end of the Church's interim government and the establishment of a permanent administration.

Elected Moderator was the Rt. Rev. (now the Most Rev.) Michael Hollis, Bishop in Madras, who was appointed to serve not only during the first synod meeting, but also at the next convocation. Formerly of the Church of England, Moderator Hollis was a don at Oxford University, England, and later a missionary of the Society for the Propagation of the Gospel, an Anglican organization.

Another ex-Anglican was elected Deputy Moderator. He is the Rt. Rev. Chirakarottu K. Jacob, Indian-born bishop in Central Travancore, who was formerly vice-principal of Bishop's College at Calcutta. Bishop Jacob is the only delegate thus far selected by the united Church to attend the assembly of the World Council of Churches at Amsterdam, Holland, next summer.

The Rev. John S. M. Hooper, a former British Methodist who headed the interim government for five years, was named secretary. For thirteen years, he had been secretary of the joint committee which brought about the Church union.

The Church of South India came

into formal existence last September with the union of the four Anglican dioceses of Madras, Travancore, Tinnevely and Dornakai, the South India Provincial Synod of The Methodist Church, and the South India United Church, the latter body itself a union of Presbyterian and Congregational Churches. It comprises a Christian community of about 1,200,000, divided into 14 dioceses, five of which are headed by native Indians.

### Last Chance

\*\*\*Those who have been getting their WITNESS at church during Lent are urged to use the form on page seventeen. Many of the parishes taking bundles did so only for Lent so that this will be the last number sent to them. If you have enjoyed the magazine we can assure you that there are many good things ahead which you will not want to miss. So kindly fill out the form on page seventeen and mail at once.

### LEPROSY COLONY TO BE MOVED

**New York:**—Word has been received at the headquarters of the American Mission to Lepers from Bishop Harris of Liberia and Dr. Aage J. Christensen of St. Timothy's Hospital, Cape Mount, that the Liberian government has given the mission a 500 acre land grant for the relocation of the leprosy colony from Maaseteen Island in Fisherman's Lake near Cape Mount to more

fertile lands and salubrious climate 35 miles inland. The new location will provide a patient capacity of 50, and will have good rice lands to enable patients to raise their own food.

Dr. Christensen also reports that the government granted the colony about \$1,500 and promised an annual appropriation for the work. The American Mission to Lepers provides an annual maintenance grant of \$2,000.

### FIVE YEAR PLAN OF JESUITS

**Rome (RNS):**—Riccardo Lombardo, one of Italy's best known Jesuit priests, announced a five year plan for Roman Catholics in a recent address in Naples. First year: the need for reconciliation between different political parties to bring about common efforts to fight inter-group hatred and promote practical programs for social improvement. Second year: revival of the supernatural life among Christians through spiritual exercises and other means. The object will be to increase the number of "militant" Catholics ready to take an active part in the general mobilization against materialism. Third year: spreading the doctrine of social justice through discussions of labor problems and the setting up of Christian labor organization. Fourth year: Promotion of Catholic propaganda, modernized to reach the masses more effectively. This will call for the organization of scientific institutes, increasing the number of schools, using movies, radio and other communication media. Fifth year: the organization of an Italian Catholic elite adequately prepared and equipped to help the Church and their country in the face of "imminent international catastrophe."

### E. R. P. ENDORSED WITH QUESTIONS

**Chicago (RNS):**—The peace commission of the Methodist Church endorsed the European Recovery Plan but with qualifications. "We express the hope," the statement declared, "that the program will not be an extension of American imperialism in Europe; that the nations helping will



be free to choose their basic economic pattern and that the doors be left open for other nations to participate in its scope and work."

The commission also said that "a fresh attempt" must be made to break down tension between Russia and the United States.

"We affirm our conviction that war between the two countries is not inevitable," the commission declared. "Our worst menace is a spirit of hopelessness and suspicion. Our real security is in understanding and tolerance of different points of view. We ask that the members of our churches give new study to the field so that there be developed a public opinion so necessary to overcome the obstacles threatening the peace of the world."

Acknowledging that improvement of relationships between the two countries is difficult, the commission went on to declare that "we do not underestimate this task but the alternative of war is so awful to contemplate that we are convinced that a fresh and continuous attempt must be made at once."

## REPORTS ON LEPROSY

*New York:*—Dr. Eugene R. Kellersberger, general secretary of the American Mission to Lepers, described the plight of leprosy victims in the far east as "tragic and deplorable" when arriving here on March 13 after a five month tour of leprosy missions in the Orient. He called upon churches and the medical profession to aid in providing more supplies of drugs, more doctors and nurses, more facilities for the care of patients.

Large areas of China, particularly, have no provisions — government or private—for the care of leprosy patients, Dr. Kellersberger said. In the West China province of Szechuen, for instance, with a population of 60,000,000, there is only one small institution with a capacity of 50 male patients. The great need for China, and for the Orient in general, is for large agricultural and industrial colonies "where men and women can live like human beings and know that God loves them and their children too," Dr. Kellersberger stated.

"Instead," he said, "the lives of thousands of children, leprosy's chief victim, are endangered by their daily contact with infectious cases who should be institutionalized, but cannot be for lack of facilities for their care—or for the care of the children."

Reconstruction of pre-war mission colonies in Burma, India, and China, abandoned in the face of hostilities is proceeding slowly, Dr. Kellersberger reported, and few which have been re-established are able to operate at full pre-war capacity. Shortages of medicines, chaotic conditions and lowered standards of health resulting from war and post-war conditions are further obstacles to leprosy control.

During his journey Dr. Kellersberger completed arrangements for the establishment of regional leprosy training centers at Chiangmai, Siam, and in connection with medical schools of Cheeloo University, Tsinan; West China Union University, at

in 23 countries and many government colonies. "It will take a long time to supply enough drugs for the patients now in controlled experiments in leprosy institutions; and by that time, we hope, there will be thousands more under the care they need so desperately."

Throughout the world there are an estimated ten million leprosy victims; approximately 1% of these are under care of any kind.

## CHURCH GROUP BACKS HOUSING PLAN

*Newark:*—The social service commission of the diocese of Newark was largely instrumental in launching a



"Jesus Christ Is Risen Today" is sung enthusiastically by these boys from the choir of Grace Church, Jamaica, N.Y.

Chengtu, Szechuen, and Vellore Medical College at Vellore, India. These centers are among the first units of a world-wide post-war leprosy prevention program of the American Mission to Lepers by which doctors, nurses, public health and church workers will be trained for regional campaigns for detection and treatment of early leprosy cases and for wide public education in leprosy prevention.

According to Dr. Kellersberger, supplies of the newly developed drugs, diasone and promin, first made available through the American Mission to Lepers this year, are proving far from adequate even for initial experimentation. Since December, 1946, supplies valued at \$84,500, have been sent to leprosy missions

united drive for a housing plan in the state. They called a meeting of civic, labor and Church groups, meeting at the diocesan house, with two committees set up to work for public and private housing on a state and local basis. The meeting also endorsed federal and state bills providing for slum clearance and new housing. Edward L. Parker, co-chairman of the housing committee of the Board of Christian Social Relations, said that it was a generally accepted principle that the state would not allow anyone to starve but that it had allowed its housing to get to such a state that families had been almost forced to freeze. Rev. Harold Onderdonk of Essex Falls and the Rev. Andrew Van Dyke of Hawthorne took leading parts in the conference.



# Educator Bids Church Conform To Court Decision

*First Reaction to Decision Is Confusion  
With Varied Actions the Result in Nation*

By W. B. Spofford

Chicago:—Roy G. Ross, head of the International Council of Religious Education, said March 11th that the decision of the U. S. Supreme Court in the Champaign case must be conformed to "in both the spirit and the letter" of its interpretation of the law. His statement was the first officially issued on behalf of the Council, which advises 3,000 communities on released-time programs involving 2,000,000 students in 46 states.

According to Ross, approximately 40 per cent of these students attend classes in public schools and "it is obvious that this will mean the discontinuance of the use of public school buildings." But as for the other 60 per cent, who attend religion classes outside school property but during school hours, the opinion of the Court is not clear, Ross said. Granting that the decision "constitutes a great blow to weekday religious education," Ross said that the dissenting opinion of Justice Reed plus supplementary statements by four of the other judges did not indicate that a majority of the court actually was opposed to released-time itself in all cases.

"It would seem that a majority of the justices clearly did not desire and would not approve invalidation of the released-time principle," he said. "It is my hope that our Protestant church forces working together in the International Council will take three steps:

"First—that the churches will seek further clarification of the law with respect to the released-time principle. The Supreme Court decision does not seem to clarify this issue.

"Second—that the churches will help week-day schools to adapt existing week-day systems so that they will be brought fully within the law as interpreted by this and other decisions of the Supreme Court.

"Third—that the churches will give attention to the increasing secularism which seems to be augmented by this latest decision of the Court regardless of its intention and that it will take steps to obtain laws which will make constitutionally possible the wholehearted coopera-

tion of church and state in the pursuance of their respective functions."

Meanwhile "complete accord" with the decision was expressed on March 15 at the headquarters of the newly organized Protestant and Other Americans United for Separation of Church and State. At the same time this group endorsed efforts by educators to seek ways and means of including religion "in the process of public education."

In its statement the organization declared the central issue clarified



*Roy G. Ross of the International Council of Religious Education*

by the Supreme Court was that the state (that is, public school authorities) had jurisdiction over students while they were receiving "church-provided religious instruction." The Protestant organization expressed doubt that the "actual results of released-time justify the zeal with which it has been promoted or the regret with which its nullification may be received."

"There are certain bad social effects," it said, "that flow from the practice of dividing school children according to their parents' religious faith and marching them to separate schoolrooms or church buildings. Such a dramatization of creedal or

racial differences tends to freeze sectarianism and to undo the democratizing influence of the public schools. Protestants should not have allowed the Jews to stand alone in sensing this evil effect."

Conceding that "religion rightly belongs in the general educational process," the group warned against "tampering" with the principle of separation of Church and state in the effort to get religion within that process.

As for action in various cities, in St. Louis the superintendent, Philip J. Hickey, stated that he will ask the next meeting of the board of education to drop the released time classes which are taken by about 22,000 pupils. In New York state officials have decided to continue religious training programs, pending a test case in Rochester which presumably will determine the applicability of the decision for the state. In New York City there are varied opinions with William Jansen, superintendent of schools, saying that it was his "guess" that the ruling would not affect the school system very much.

At Harrisburg, Pa., Ivan M. Gould, general secretary of the states council of Christian education, said that he agreed with Justice Jackson that the decision would invite a flood of suits and added that "Until such suits reach the Supreme Court we may not know the constitutionality of week-day religious instruction under Pennsylvania law which takes place outside of the public school, nor the constitutionality of Bible reading in the schools, nor the constitutionality of singing Christmas carols, nor a host of other related problems. Therefore, until further decisions are reached I would urge that ministers and laymen, from Protestant, Catholic and Jewish groups confer with local boards of education and through mutual trust and understanding develop the most effective plan whereby pupils in given localities may receive religious instruction during the days of the week."

Taking the stand that "We don't teach religion in the schools here, but release pupils to go to religious classes," Michael F. Walsh, Rhode Island state director of education, said the U. S. Supreme Court opinion may have no effect on religious instruction classes now conducted in a dozen R. I. communities. Even in South Kingstown which has suspended religious classes in the high school pending a ruling by the town solicitor, the classes were held after school hours, Walsh said, and so should not



be affected by the court opinion.

In Roanoke, Va., educators and church leaders have adopted a "sit tight" attitude and seem to be in no hurry about giving up their program, which is very similar to the one in Champaign, Ill., where religious leaders went to the schools at certain periods to teach. In Minnesota leaders say that released-time programs will not be affected.

In North Carolina, where 37,518 pupils are now taking Bible courses, elective and supported entirely by funds raised by churches, the opinion is that the program will be continued. The Council of Churches in Ohio has ordered the continued operation of its widespread church-school program. In Los Angeles schools will continue to allow students to leave classes for 40 minutes a week for religious instruction, pending a ruling by a county official on the court's decision. In Indianapolis the decision is to go ahead with the plan provided by the state law which permits the release of children for religious instruction up to 120 minutes each week on condition that none of the taxpayers' money is used. Classes in that city are always held in churches nearest the schools and never in the schools themselves.

Even in Champaign, Ill., where the original suit was brought, children are continuing to receive religious instruction in the public schools, despite the Court's ruling that it is unconstitutional. It is explained that the school board has 25 days to put the ruling into effect, while others believe that it will be possible to continue the program, which has been in effect since 1940, if students are sent to churches for instruction instead of having religious instructors go to the public schools as at present.

So it can be said that religious instruction programs for the most part are operating as usual, with no indication that there is any rush by either Church leaders or public school officials to change anything because of the decision. They are just sitting tight waiting further developments.

### CANAL ZONE SEEKS DIVISION

Ancon, C. Z.:—The question of dividing the district of the Panama Canal Zone will again come before General Convention presumably. In any case when the convocation of the district met here February 23 a resolution was adopted stating that such a division is desirable due to the enlarged size of the district through

the adding of Costa Rica and Nicaragua.

When this matter came before the first General Convention that the late Bishop Irving P. Johnson, WITNESS editor, attended as a bishop there was prolonged discussion as to what the two districts should be named, if divided. After listening to the debate for what seemed an unnecessarily long time, the Bishop of Colorado walked to the front of the House from the back bench, asked for recognition and stated: "This is a very simple matter. Let's call one district Colon and the other Semi-Colon and get on with more serious business."



*His Only Friend. This picture of a true friend at the foot of the cross of one of the thieves crucified with Christ is reprinted at the request of a number of readers*

### LESLIE GLENN VISITS SAVANNAH

Savannah, Ga.:—The Rev. C. Leslie Glenn, formerly rector of St. John's, Washington, and T. M. Cunningham, local layman and attorney, gave the addresses at the dinner of the Episcopal men of Savannah, held here March 4. Both talked about patriotism, the American way of life and democracy, and urged a firmer stand against Russia. Bishop Barnwell and the local clergy sat at the speakers' table at the dinner which was attended by 237 laymen.

### TEXAS STUDENTS BACK CIVIL RIGHTS

Austin, Texas (RNS):—Seven student organizations of the University of Texas have endorsed the President's civil rights program. The statement says that since the state has been unwilling to guarantee rights

and privileges to minorities "we feel that the only solution lies in federal legislation."

The Woman's Auxiliary of St. Matthew's Cathedral, Dallas, however feels differently about it. Because the state's council of church women endorsed the program, the parish group voted to withdraw from the council, charging that the state organization had entered politics by its action.

### WORLD SERVICE DIRECTORS

New York:—Churchman Harper Sibley of Rochester, N. Y. has been re-elected president of Church World Service. Other Episcopalians on the board of directors are Mrs. Henry Hill Pierce of New York and the Rev. Almon R. Pepper of the National Council staff.

### REAFFIRMS OLD PRINCIPLE

Philadelphia:—Historic Christ Church here, in a parish meeting on March 7, reaffirmed its belief in the principle of the separation of Church and state as expressed in article one of the ten original amendments to the Constitution. Those attending the meeting also approved the activities of Protestants and other Americans which seeks "to revive in the public mind a clear understanding of the constitutional basis upon which religious liberty has been guaranteed, (2) to redress the specific violations which have recently come into force, and (3) to resist further encroachments upon this constitutional principle."

The Rev. E. Felix Kloman is the rector of this parish which is closely identified with the early history of America.

### URGE UNITED STATES TO BACK UN

Richmond, Va.:—Bishop Henry St. George Tucker, former Presiding Bishop, is heading a committee of 25 prominent citizens here who are urging the strengthening of the United Nations "before it is too late." He has announced that petitions will be circulated for people to sign calling upon President Truman and members of Congress to empower the UN to enact, interpret and enforce world law to prevent war.

### SHOWROOM CLOSES FOR WEEK

New York:—The showroom of J. M. Hall Inc. will be closed from March 27th through April 4th.



## EDITORIALS

### *Easter and World Despair*

**W** MACNEILE DIXON in *The Human Situation* writes: "Whence come our present discontents? Unless I am greatly mistaken from the collapse of the high-pitched expectation of a regenerated human society. . . . The bubble has burst."

These words were written ten years ago, and much has happened since then to emphatically confirm them. Doubtless their author would speak more strongly today. It is not pessimism; it is the sheerest realism to admit what the majority of the human race tries not to see; we may likely have but a few more years to live on this planet.

The Christian is committed to realism; pessimism ought to have no part in his thinking. For the unbeliever the outlook is gloomy indeed, but not for the follower of Christ—though man as "a microbe clinging desperately to a bit of dust" be near extinction. So Easter, 1948, takes on new meaning. It is not that we turn to the promise of eternal life because of our despair. Rather it presents itself to us as an old and trusted friend whom we had known and loved and almost forgotten about. Resignation has no part in this; we shall struggle to make this earth and ourselves worthy of the Creator up to the moment of destruction. The warrant we need is found in the sixth chapter of the first epistle of Timothy, "O man of God; fight the good fight of faith. . . . Lay hold on eternal life whereunto thou art called."

The charge comes to vindicate our belief. "If immortality be untrue, it matters little whether anything else be true or not." Man would be less than man if he did not bring all his powers of reason and imagination to bear on that statement. For, if immortality be untrue, what of God? He becomes an erratic and sinister swindler and cheater content to laugh at man writhing in futile agony. What becomes of life? It is a transparent mockery, deluding those who function futilely in it to live and suffer and die—for no other end. What becomes of the universe? It is nothing but an ostentatious and sham setting before which unwitting humanity carries on a delirious and meaningless shadow-play. What becomes of human love? It is, as Maugham once thought, "only a dirty

trick nature plays upon us to continue the species." What becomes of faith and hope and beauty and truth, courage, kindness and human decency? They are as unreal as iridescent bubbles on the slimy surface of decaying and putrid corruption.

These are facts to be faced relentlessly. They do not prove the fact of eternal life but they provide the starting point. Accept them and the universe is irrational—meaningless. Yet scientific philosophy increasingly insists that the universe is rational; science itself is without meaning unless this be so.

It was Jesus' conviction that life was stronger than death. The Christian's immediate task is to question until he convinces himself that this is true—or accept the consequences of its being untrue. To do else, to be apathetic, is to fail to fulfill his manhood as thinking, reasoning being. It is too late to avoid the issue now; it is, simply, man's destiny. The alleluias that spring from a multitude of hearts on Easter day are the vocalizing of a conviction that no changes or chances of this mortal life, no matter how seemingly ominous, can swerve. Therein lies our victory, the victory that overcometh the world's despair.

### *Our Christian Commitments*

**T**HE department of international justice and goodwill of the Federal Council of Churches, whose policy committee is headed by John Foster Dulles, recently petitioned Congress in support of the European Recovery Program. The statement, signed by 725 leading Protestants, presented explicit qualifications:

"That the motives and objectives behind the program should be essentially moral and spiritual and should be above political partisanship and considerations of narrow self-interest.

"That the right of European nations to choose their own way of life should be safeguarded.

"That these nations should carry out their expressed purpose to work cooperatively, establish and maintain monetary stability, and reduce trade barriers.

"That the relevant agencies of the United Nations should be encouraged to undertake

### "QUOTES"

**D**EATH is as old as life, yet when death touches our own, it is a new experience. Sin is venerable but when we are gripped by temptation, it is a battle to be fought and won. So it is with the Good News of Eastertide. If we could only grasp its meaning for our world and for ourselves, all things would be made new. Selfishness would give way, the burden of sorrow and of despair would be lifted. Men would live as the children of God. Here then is Good News. The Lord is risen. He is risen indeed!

—HENRY K. SHERRILL,  
The Presiding Bishop



an increasingly important role in the recovery effort.

"That trade between western and eastern Europe should be encouraged.

"That, if required to assure a fair allocation of needed goods, necessary government controls should be adopted.

"That an undertaking so conceived and directed merits our material sacrifice because it is a cause which enlists our Christian conscience and conforms to our *Christian commitments*.

"We appeal to the Congress of the United States to adopt such legislation as will carry forward the European Recovery Program in the spirit of these recommendations."

The Federal Council has been effective in giving religious sanction to the Program, notably through the service held March 11 at the Washington Cathedral where Secretary Marshall, John Foster Dulles and Bishop Dun were the speakers, with President Truman, Secretary Forrestal, Justice Douglas and other notables in the congregation. Yet at this widely publicized meeting nothing was said about the *qualifications* which were the conditions for the endorsement of the Program by the Federal Council, under whose auspices it was held. Nothing was said about encouraging the UN to undertake an increasing role in the effort; nothing was said about the right of European nations to choose their own way of life; nothing was said about increasing trade between eastern and western Europe.

It was held during a week of war hysteria verging on panic. Mr. Truman, the very morning of the Cathedral service, asked Congress to add \$55,000,000 to the \$522,000,000 already spent in stopgap aid, with the expressed hope that it would be the determining factor in preventing European nations from choosing a way of life distasteful to us. General Chennault explained to the American (and Russian) people, with maps, how the Soviets could be destroyed with atom bombs; former secretary of state, James F. Byrnes, got front pages by declaring that war with Russia was but a few weeks off; Senators, Congressmen, newsmen and commentators vied with each other in press and radio with cries of "hurry, hurry, an enemy is about to destroy us."

During this time it was Senator Robert A. Taft, alone among top leaders of the two major parties, who said anything to allay our fears. He declared that "We have to work on the theory that there's going to be peace. There is no sense in appropriating five and a half billion dollars for a European recovery program if there's going to be war." He said he disagreed with Mr. Byrnes, and elaborated on his disagreement by stating that Russia is only consolidating the sphere of influ-

ence that was awarded her by the Yalta agreement, and he even described the latest events in Czechoslovakia as nothing more than "a consolidation tactic."

As for Italy, Senator Taft said: "If the Communists win the election in Italy, what can we do? That's no military move." Which, we think, is more in line with the pronouncement of our Church leaders "that the right of European nations to choose their own way of life should be safeguarded" than anything that was said at the service a couple of days before in Washington Cathedral.

*The Bulletin*, official organ of the Federal Council, stated in the last number that "no permanently healing influence can be exerted by the Marshall Plan if that plan is misused as an instrument of coercion in a cold war" and the editorial further states that "the Churches are wholly in agreement with Secretary of State Marshall that E.R.P. 'is directed not against any country or doctrine but against hunger, poverty, desperation and chaos'."

We believe *The Bulletin* is right. We hope Secretary Marshall is. There will be a greater chance that he will be, in our judgment, if Church leaders speak out promptly and vigorously about the *qualifications* that they themselves laid down, instead of limiting themselves to publicizing the endorsement of the Program, which is all they have done up to now.

It would be embarrassing, for us anyhow, to admit that Senator Taft, alone among candidates of the major parties, has moral courage based on insight. It would be still more embarrassing to admit that he has more of both than has yet been shown by our Church leaders.

But that, at the moment, is the fact.

## "For They Were Afraid"

By

STEPHEN F. BAYNE JR.

*The Bishop of Olympia*

SOME studious lad called my attention the other day to the well-known fact that the latter half of the last chapter of St. Mark, (from verse 9 on), is omitted in many manuscripts and very likely is not part of the original text at all. This he did not to destroy my faith but to point out what a curious ending that gospel must have had if the guess of the scholars is right—"They fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid."

What an odd Easter sentiment. Afraid of what? Certainly not afraid of a comforting if slightly



incredible assurance that however inexplicably and undeservedly they would be given life and immortality after they die. Surely not terrorized by the annual message of the spring flowers and the miraculous awakening of nature, etc., etc.

What is there to be afraid of in Easter? I have been wondering; and the longer I think about it the more I am moved by the strange words. If the Easter story is true, maybe we ought to be afraid. If the story is true, then it means that God does break into human history and reigns over it. If the story is true, then he is greater than any human institution, any mortal limitation, any safe category, any accustomed traditions or patterns of thought. If death cannot contain him, then surely nothing less can.

And if that be so, then where are we? A friend wrote from England not long ago "A great revival of the spirit is urgent. But such a religious movement will not now come from the Church. I don't know where it will come from, but if it does come it will be in the form of newly emerging people's movements analogous to the ground-swell of the freshly-forming political movements of our times."

I don't necessarily agree with him. But if what he says is true then there is something to be afraid of in Easter—not that there will be a great revival of the spirit outside the Church, but that the Church has been tried and found wanting—tried by her Lord who would not wait for her sentimentalities and her impurity but who left her facing an empty tomb while he himself went on with his people.

If death cannot contain him, then certainly the neat and sentimental categories of an unfaithful and unconsecrated Church cannot. We don't know whether St. Mark could see that far ahead; perhaps it's only a question of how deeply he could see. But at all events we can begin to appreciate what St. Mark was thinking about.

I do not suggest that you subtract the joy from Easter. I do suggest you add the trembling and amazement. If Christ be risen from the dead, then remember that he has gone on before us, that the tomb is empty, that he is the Lord, that all men and all history are his kingdom. May he bless us in that remembrance, in gravity and in freedom and in the unconquerable will to serve him!

# The State and Education

by G. Bromley Oxnam

*The Methodist Bishop of New York*

THE President's commission on higher education declares, "A prime responsibility of a government in a democracy is to provide equal opportunities for all its citizens to receive a high quality education." It was the judgment of the commission that "to discharge this obligation, it is thus the fundamental obligation of government to establish a sound system of public education and to support it to the fullest extent possible." The commission concluded, "The responsibility for providing a strong system of public education does not, however, deny in any way to any individual or group of individuals the right to attend, or to establish and support in addition to public schools, a private or denominational institution for the purpose of providing, within limits prescribed by law, a kind of education which such individuals or groups



deem more suitable to their particular needs and beliefs. It is just as undemocratic for the government to restrict in any way this fundamental right as it is for government to fail to meet its prime responsibility for a strong system of public education. Nevertheless, any diversion by government of public funds for the general support of non-publicly controlled educational institutions tends to deny the acceptance of the fundamental responsibility and to weaken the program of public education."

This commission, therefore, was clear in the conclusion "that state and local educational bodies be able to exercise at all times the right to reveal and control educational policies in any institutional agency for which public monies are appropriated and expended."

These quotations indicate fundamental differ-



ences that distinguish the approach of the totalitarian state from the approach of the democratic state to education. The relation of the state to education is of vital concern to the Church, and will be determined in large measure by the nature of the state. If the state be totalitarian, education will be considered but one of many means to achieve the totalitarian will. The totalitarian state assumes that the state has the right to determine the philosophy to which every individual who lives within the state must give assent, and the state is therefore justified in mobilizing every impact upon the mind—school, press, church, radio—to the end that the citizen shall accept the predetermined philosophy. Conformity is demanded, and freedom is denied. Government does not derive its just powers from the consent of the governed. The governed are governed, and that is all there is to it. There is no first amendment to a totalitarian constitution forbidding legislation respecting establishment of religion. Within democratic society, as we understand it in the United States, there is an order of government and a realm of freedom. In the latter are the civil liberties, and among them we have recognized the right of the Church or individuals to maintain educational institutions expressive of their basic convictions.

But the state also has a duty. It has the duty of providing such education for its citizens as will enable them to use freedom and to maintain it. The state, therefore, is a democracy regarded as an instrument to be used by the people and for them, has under the democratic decisions made by the people, moral obligation to rear its citizens in the ways of freedom, that is, of democracy. The President's report states, "Education is an institution of every civilized society, but the purposes of education are not the same in all societies. An educational system finds its guiding principles and ultimate goals in the aims and philosophy of the social order in which it functions. The two predominant types of society in the world today are the democratic and the authoritarian, and the social role of education is very different in the two systems. American society is a democracy: that is, its folkways and institutions, its arts and sciences and religion are based on the principle of equal freedom and equal rights for all its members, regardless of race, faith, sex, occupation, or economic status. The law of the land, providing equal justice for the poor as well as for the rich, for the weak as well as the strong, is one instrument by which democratic society establishes, maintains, and protects this equality among different persons and groups. The other instrument is education, which, as all the leaders in the mak-

ing of American democracy have pointed out again and again, is necessary to give effect to the equality prescribed by law." American education has demonstrated the principle of diversity in unity, and thus is both progressive and creative. The Church has a great stake in supporting public education since public education is not only a bulwark of democracy but rears the type of mind pledged to freedom, freedom that is essential to the propagation of religion.

**T**HE Church has full opportunity within our democracy to maintain such schools as it may desire. It has the high privilege of serving in such fashion in the home, in the community, in the Church, as to bring to society full understanding of the moral law and likewise of the Christian faith. This the Church has done to a far greater degree than many realize. There are those who, for ulterior reasons, are today condemning our public schools as "godless" schools, and as "immoral" schools. Those who so condemn the schools for the purpose of securing public support for sectarian education not only bear false witness but endanger democracy. The truth is the teaching staff of the American school system has come from our homes, our schools, and our churches. It is overwhelmingly Christian in its view, and the character education of the public schools will stand the closest scrutiny. These critics would do well to read the Year Books published by the American Association of School Administrators. This Association is composed of the superintendents who direct our school systems throughout the nation, and is a department of the National Education Association of the United States. These Year Books reveal the philosophy which guides the superintendents and makes its way through the school system. A recent yearbook entitled "Morale for a Free World" is sufficient answer to the charge of "godless and immoral." In outlining the attitudes that must be embraced by all men are such paragraph heads as "Love of Truth," "Freedom Under Law," "Fellow Feeling," "Respect for Human Dignity," and "Personal Responsibility." Under "Respect for Human Dignity," the Year Book states, "All men must be felt by all men to possess the high potentialities of human nature. As in universal religions all men alike are conceived as souls worthy of God's grace and providence, so all men must be thought of as having the capacity for truth, for artistic creation or enjoyment, and for moral goodness. They may be considered as ends in themselves and as educable. All men must be encouraged to take a pride in the creative achievements of all other men as achievements of the race of man for which they may



claim a vicarious credit. The sense of human dignity is not a description of the actual condition of mankind but a faith in man which sees the best in every man and gives every man the benefit of the doubt. This faith will tend to confirm itself, since men will try to live up to what is expected of them—and often will succeed.” The Year Book then considers morale-forming groups and lists the family, the neighborhood play group, the church or religious group, the school, and economic group. References to the church are enlightening. “The church or religious group is one of the earliest with which children (some children) find themselves affiliated. For the small child, the sanctions in general duplicate and intensify those of home and school. Church, however, has an aura of mystery and authority—an authority of unique quality, not only because it derives from the unknown but because it is accepted also by adults, and because it is generally accompanied by ritual and music and invested with esthetic and emotional appeal. The church and Sunday School at their best are like day school, too, in providing child companionships and inspiring adult leadership. In addition to contacts with the church as an institution, the child receives religious influences in the home that from his earliest years help to shape his character and his system of values. By the pattern of family living, one child learns to be truthful only when personally convenient; another is taught that honesty is the best policy; another is taught to reverence truth as a religious principle of conduct. Many homes that have lost contact with the organized church still are transmitting a partial religious heritage that adds a strengthening element to character. In other homes, where the child is taken at an early age to church, the religious teachings of the home are amplified and enriched by the services of the church itself, and the child develops loyalties and attitudes of service of lasting import.”

As we approach this issue now, we do well to affirm the American principle that public funds shall be used for public education. We do well, likewise, to maintain the institutions of the Church in the freedom provided by the democratic ideal. But we should support them. The present attempt to drain off vast sums from public education for the support of sectarian education is, in reality, an attempt to destroy the public educational system. Personally, I prefer our American way where my Protestant sons and daughter sit beside Roman Catholic boys and girls, Jew by Gentile, black by white, native-born by foreign born, and there in the public school learn to live together in mutual respect, mastering that understanding

of one another essential for subsequent living in society. To separate our children at the elementary level in secretarian systems is to divide the community, and when these sectarian systems demand public support, it is to destroy public education.

There is no reason why the recommendation of the committee on religion and education, entitled “The Relation of Religion to Public Education: The Basic Principles,” a report of the American Council on Education, should not be carried out. There is a difference between the study of religion and the teaching of religion. It is quite proper within the public system to study religion and to become acquainted with the place of religion in history, its significance in sociology, its contribution in art and in music, its place in philosophy and psychology. We do not wish the student who graduates from the public school system to be illiterate in the realm of religion. But, for churchmen, religion involves much more than study. It involves commitment. We seek to win the individual for the Christ. We seek a decision, the complete giving of the self to him, his way, his truth, and his life. This is properly the function of the Church. It is not properly the function of the school, in a democratic community with its many faiths and its population of no faith.

Let the state maintain the great public system; let it improve it; let it build the democratic ideal into the lives of students and create the character essential to the maintenance of the democratic ideal. Let the Church contribute Christian character to the community so that that character may express itself in the great democratic decisions that govern in the realm of education and other social and international relations. The separation of Church and state does not mean the separation of religion from the state. Religious men will act in terms of religious principles, as citizens, and in the decisions that are made within freedom. We do well to glory in the public system and to maintain it at the highest possible level. We do well to glory likewise in the freedom that gives to the Church full religious liberty, including the liberty to maintain its educational institutions. Let us support them. They make their contribution when, as institutions within the realm of freedom, they are creatively Christian and challenge the public system to higher and higher attainment.

All this assumes the democratic community. In the totalitarian community, there is but one choice, that is the choice of resistance and refusal to conform, and the willingness to accept the consequences. It is here that the blood of the martyrs becomes not only the seed of the Church but eventually the flower of freedom.



# Church's Duty to Witness

by Karl M. Block

*The Bishop of California*

CHRISTIANITY has become a minority movement, statistics to the contrary notwithstanding. Contemporary events have so sharpened fundamental decisions that profession or mere lip service to Jesus Christ and his way of life can no longer in this cynical world maintain the illusion of reality. The word "witness" has, in concentration camp, in prison and on the battlefield, recaptured its literal meaning of "martyr." Despite our failure thus far to win the peace, we must not forget that we had in the recent world tragedy a vindication of the sovereignty of God, an unequivocal revelation that Christ is the Lord of history, that evil has within it the seeds of its own destruction, and that we may well believe, with Robert Louis Stevenson, that "whatsoever is good, as God lives, is permanent."

It is profoundly humbling to receive the testimony of those who came out of great tribulation, for it has something of the quality of apostolic witness. They learned that man's extremity is God's opportunity; they discovered, as never before, the efficacy of prayer, and the Bible was revealed to them as a living contemporary word. Inspired by their courage and reinvigorated by the sincerity of their witness in imminent peril of death, the Church throughout the world may well reaffirm its faith in unequivocal terms—a faith reenforced by sincere and cogent example.

Customary, conventional Church witness, life and activity can not possibly meet the needs of a distraught, disillusioned, cynical and disunited world. It should require no sustained appeal to get Christians to accept gladly responsibility for the destitute and the needy, or to pledge their support to efforts made to remove injustice and oppression from our beleaguered earth. But the effectiveness of our witness will be geared essentially to the reality of our own spiritual revival and reformation. The virus of the world has gotten into the bloodstream of the Church; we have lost the keen edge of our moral sensitivity, the feeling of urgency and creative passion which have marked great periods of spiritual revival in the past, and are preeminently needed in a day of crisis.

Moreover, we may well be in the process of enslavement by our national culture which, though dedicated to a fine humanitarianism, cannot remotely be equated with the Christian conception

of the city of God on earth. The Church must develop finer men for a better society. The moral climate of any group stems up from the individuals who compose it.

Frankly, the practice of our Christianity today is not good enough to help save the world. We need to relate the spiritual ministries of the Church more intimately to the needs of the common life, else we become increasingly irrelevant in the sweep of contemporary history. It is no mere platitude to insist that to provide an adequate Christian witness we must, as a people, return to our deserted altars; we must habitually be alone with God in retreats and at other times of worship, meditation and withdrawal, where we can best receive the inflowing of the tides of the spirit.

THE Church must develop a creative passion to win men to Christ and his way of life. For too long it has been an inverted pyramid, resting on its apex rather than its base. Through self-consciousness, a sense of inferiority or indifference, or the very mind-set of reserved Episcopalians, many otherwise loyal Churchmen have delegated to the clergy and a devoted few men and women the evangelistic responsibility which belongs to every sincere follower of Christ. We have permitted the Communists to demonstrate the effectiveness of the methodology of Jesus—his use of a small wholly surrendered group, to provide a type of witness which is at once convincing and permanent. The priesthood of the laity can be best implemented through the establishment of Christian "cells," reproducing themselves in arithmetical progression. Every available medium, the press, the moving picture and the radio, can be used to witness.

The Church must reestablish contact with all the eccentric circles of our social living if the Gospel in all its moral grandeur is adequately to be proclaimed. Studdert Kennedy once said, "Nobody worries about Christ as long as he is kept in the churches, but there is always trouble if you try to let him out!"

If we sincerely believe that Christianity is supraracial and that democracy is indivisible, let us declare it by the witness of our attitudes and conduct. International problems must first be solved on the home front, on Main Street. Current behavior of Christians in the United States on the



issue of race must inevitably influence for weal or for woe the progress of the missionary enterprise throughout the world. Too often sincere resolutions of councils of churches, conventions and synods are rendered worse than meaningless when the secular community, largely on economic grounds, supplies the enemies of the Church and of the republic with devastating propaganda by overt acts of racial discrimination and injustice.

At a recent conference in San Francisco, a professor from the state university told of the fruitless effort of a colleague to purchase a home for his family and their new baby in the area adjacent to the school—because he is a Chinese. The gentleman in question is one of the most famous bio-chemists in the world whose research has put mankind in his debt perhaps for generations to come. A technician had to buy land for him some ten or more miles from the city. Thus a stupid and brutal minority is able to sabotage essential goodwill, and to negate the efforts of far more representative Americans to establish a spirit of brotherhood with the winsome sons and daughters of Cathay.

The conference last July, in Whitby, Canada—conscious that a divided Church cannot successfully oppose the forces seeking to capture the minds and hearts of men, and realizing the priority of Christ's continuing unfulfilled command for us to preach the gospel to every creature—set for the Churches five challenges to qualify them for the task of evangelism confronting us today: Let us accept them as the basis of our witness!

1. To revive and deepen its inner life, so that we grow in devotion to our Lord, in the discipline of the Christian life, and in cooperation with Christian service.

2. To foster and encourage within its ranks a sense of responsibility as members of the Holy Catholic Church so that this ecumenical consciousness should be shared by each parish and individual.

3. To promote the mission spirit, so that through the witness of the Church communities may be made more Christian and the proclamation of the Gospel more effective.

4. To mobilize and train our laity for service, especially in the sanctification of home life, in winning the youth for Christ, and in the interpenetration of the common life by Christian principles and ideals; and, finally,

5. To develop in its members the sense of Christian stewardship to the support of existent churches and to the evangelization of areas now unreached by the Gospel.

THE WITNESS — March 25, 1948

## A Word With You

By

HUGH D. McCANDLESS

Rector of the Epiphany, New York

### WHAT IS A LIBERAL? II

THE last time this column appeared, I pontificated that a Liberal was one who was more interested in people than in rules. If that statement is true, which are the more liberal politically, the Communists or ourselves?



Internally, it would seem to be obvious that we are. If you don't like what American newspapers say, you can still start one of your own. I am under the impression that this would be unhealthy in Russia.

On the other hand, our obeying the rules has led us to support a brutal enemy government in Spain, and a Greek regime that reeks with graft.

The Communists set up shop as outlaws, at the turn of the century. Traitors were dangerous, and had to be liquidated for the safety of the others. Witnesses and records were as much shunned as they were among the vigilant committees in the west in the early days. They broke the law in self-protection. Minority rights meant the extinction of the majority.

Our method is evolutionary (constitutional)—theirs is revolutionary. Prosperity will be our ally; chaos will be theirs.

They will be impatient because we temper our desire for the good of the majority with a respect for the rights of the minority.

What does the rest of the world think? Most of our fellow men are dark-skinned, and desperately poor. Perhaps they have heard that the rights of dark-skinned Americans are still limited. Are they too philosophical, or too inert, to become impatient, too? If we are careless about this, our acolytes may die for our indifference; the members of our church school kindergartens may someday be weeping for their maimed sons.

I believe economic freedom, in the form of capitalism, holds the best hope for other freedoms in the world of the future. (I know I speak as the recipient of an undue portion of its benefits, but I am trying to see it without bias.)

Our democracy is the best system. Still, the man riding the best horse doesn't always win the race. If democracy means anything, it means that more depends on us than on the system, and this must be more true in democracy than in any other system.

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# An Easter Message To Nurses By Chaplain General

*He Also Tells the Associates of the Guild  
Of the Important Work of the Organization*

Edited by Sara Dill

Newark:—The Rev. John G. Martin, chaplain-general of the Guild of St. Barnabas for Nurses, sent the following message last week to nurses who are members of this Church organization:

It is said that, many years ago, when Christians met on Easter Day the customary greeting was, "Christ is risen!" to which the answer was given, "The Lord is risen indeed!" Thus folks reminded each other of the joyful tidings which were passed along after the first Easter Day when the empty tomb surprised the faithful followers of the Lord. The truth is borne in upon us that death is the gate of life. The sting of death is taken away by the redemption of the world by our Lord, Jesus Christ, who gave himself for us and for our salvation.

God takes the thing which we deplore and changes it into a path of glory. Instead of death being an ending, it becomes a beginning. It is the only gate which opens to us a fresh life where the spirit will come to its own. Hope springs eternal in the human breast and it is bolstered by our observation of the continuity of life in all of nature.

The experience of the Cross is brought to our minds in the dawning of each spring. The acorn seems

to decay as it breaks its shell, but through that death there appears the next life with the baby tree exhibiting its birthmark and seeking the mothering shelter of earth and the warming rays of the sun, and it soon takes shape that points the way to life as a great oak.

So we should not despair when the tragedy comes to us of the loss of our dear ones. God's grace sustains in the knowledge that he cares and that he receives them as his own. The atonement means much to us.

The resurrection of Jesus leads our

thoughts to the final rewards of God's children at the end of their

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University of Michigan

The Rev. Henry Lewis, Rector

The Rev. John H. Burt, Student Chaplain  
Sunday: 8 a.m. & 9 a.m. H. C.; 11 a.m. Morning Prayer. 6 p.m. Canterbury Club (students). 5:30 p.m. Choral Evening Prayer. Wed. and Saints' Days: 7:15 a.m. H. C.

### Providence, Rhode Island

**GRACE CHURCH**

Mathewson and Westminster Sts.

The Rev. Clarence H. Horner, D.D., Rector  
Sunday: H. C. 8 a.m.; Church School, 9:30 and 11 a.m. Morning Prayer and Sermon (H. C. first Sunday) 11 a.m.; Y. P. F. 5 p.m. Evening Prayer and Sermon, 7:30 p.m. Thurs. H. C. 11 a.m. Lenten non-day services, Monday thru Friday 12:10 p.m.

### Kansas City, Mo.

**ST. MARY'S**

13th and Holmes

Rev. Edwin W. Merrill, Jr.  
Sun., 7:30, 11; Mon., Thurs. & Sat., 9:45; Tues., Wed. & Fri., 7.

### Los Angeles, Calif.

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Very Rev. Francis Eric Bloy, D.D., Rector  
Rev. Miles W. Rensar, Ass't  
Sun. 8, 9 (HC), 11 MP & Ser., 7:15 EP; Tues. 9 HC; Thurs. 10; HC 1st Sun. in Month 11.

### Millbrook, New York

**GRACE CHURCH**

The Rev. H. Ross Greer, Rector

Sunday: H. C. 8:30 and Service at 11 a.m.  
Lent: Wednesdays at 7:30 p.m.

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Weekday Services—7:30 a.m. Holy Communion.  
Wednesdays—10:30 a.m. Holy Communion; 8:00 p.m. Evening Prayer and Address.

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Tuesday, Wednesday and Friday: H. C. 8:20 a.m.

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Friday, 7 and 9 a.m. Holy Communion.  
Sundays, 8, 9:15, 11 a.m. Holy Communion.  
The Rector will preach on Sundays in Lent.

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A few months ago we had an urgent plea for help from China.

In the prewar years the Kimber Den Leprosarium at Nanchang—so called because the Rev. Kimber H. K. Den is its founder and honorary superintendent—was a neat colony of 150 patients on 50 acres of land, its twelve buildings—and the lives of its patients—centering around a small Anglican chapel.

Then the war came, eight long years of war. The patients dwindled from 150 to 50. A bomb completely destroyed the chapel. Food shortages, lack of medicines, lack of man's every necessity took a heavy toll of life and spirit. Saddest casualty of all was Mr. Tong, the colony's superintendent. He chose to stay with the patients in their lean years, and he contracted leprosy. Even the end of war and occupation brought no relief, for those who had supported the colony were no longer able to do so. And so the plea for help came to us.

We have helped the Kimber Den Leprosarium so far as it has been within our means. We sent one thousand diasone tablets for Mr. Tong's care. We gave the colony \$4000 for a year's maintenance and \$3670 for building repairs and for a farming and industrial program to help make the colony self-supporting.

These things we have done, but they are not enough—not enough to rebuild the chapel, to provide medicines in sufficient quantity and maintenance for the patients until the colony's friends in China can resume its support.

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lives of service. Each soul has its opportunity to prepare for eternity. Think of the lowly dandelion, bursting forth in its glorious yellow petals but soon to lose them as it develops into its crowning stage of dying—the delicate seed-globe which must break up and be scattered by the wind. It gives all it has and nothing is left. But the seeds yield new life over and over again.

How rich the world would be if the standard of giving were like that of the dandelion—people making themselves poor as Jesus did for the sake of others.

I am proud of nurses. They assist in this process of life and death which are so closely related. They expose themselves to the sordid eventualities which most of us shun. They assist the stricken through the gate when they can no longer keep them here. They learn the intimate lessons of life at both ends—birth and death—and serve beautifully. They pray with their hands as they skillfully apply the teachings of their profession. Surely, God blesses them as they partake in the work of human redemption.

The Chaplain-General also announced that the biennial council meeting of the Guild will be held in Boston, October 30-31. Following business meetings on Saturday, there will be a dinner meeting at which an eminent speaker will give the address. The following day there will be corporate communion and breakfast, services in the Boston churches, tea at the Boston City Hospital, and the Florence Nightingale service at Trinity Church that evening. Local arrangements are being made by the Boston branch of which Miss Ethel E. Carlson, R.N. is president, and Miss Katherine F. Clark, 116 Charles Street, vice-president and secretary. With the announcement the following statement about the work of Guild Associates was made by Dr. Martin:

The nurse is a busy person. Her hours of service are often long and at times when the rest of the world sleeps or indulges in recreation. Moreover, the nurse holds herself in readiness to answer calls which may come at any time of day or night. It is a comfort, therefore, to have some associations in which she may feel confident that her interests are protected and her plans carried out. It was a wise provision of the founders of our Guild to include in its membership those who admire nurses and wish to help them. There has grown up a sisterly devotion be-

tween nurses and associates in which the latter often exert a protecting influence over the lives and interests of nurses.

The Guild provides a convenient vehicle for the expression of the associates' concern in behalf of nurses. Their activities are numerous. The branch secretary may be an associate and, especially if she has some leisure time, she may be of great assistance to the president in arranging the meetings and program of activities.

In some branches associates find delight in calling members to their homes for occasional teas or parties which, of course, are pleasing to all nurses. Associates attend to the business arrangements of such functions as card parties, sales, entertainments, outings, etc. In Cleveland, Ohio, associates have a major share in the project called "Opportunity Shop" where clothing and furniture are contributed and sold—an exchange center which nets a considerable profit. The proceeds help to swell the fund devoted to scholarships for nurses.

In Jersey City, N. J., an associate was president of the branch until a few years ago and the members were so appreciative of her work that the branch was named after her.

Associates often assist in making arrangements and acting as ushers at the annual Florence Nightingale services. In the Orange, N. J. branch, where boxes of surgical supplies and clothing are sent to missionary posts, the associates have always been an important factor. In fact, there are so many ways in which associates serve that it is safe to say that the branch is immeasurably stronger which assigns to them important duties which they are always glad to perform.

So, strengthen the branch by enlisting the interest of associates and find how their love of service brings light and joy to all.

## Japanese Bishops

**London:**—Four bishops of the Anglican Church in Japan have been invited to the Lambeth Conference by the Archbishop of Canterbury. Church officials here state however that it is uncertain whether the Japanese Churchmen will be permitted to leave their country.

## Rector Honored

**Covington, Ky.:**—The Rev. John S. Wellford, rector of Emmanuel Church here, has been awarded a loving cup by the Kiwanis Club for his outstanding community service.

## S. P. C. K. Anniversary

**London (RNS):**—Celebrations were inaugurated here to commemorate the 250th anniversary of the Society for Promoting Christian Knowledge, oldest missionary organization in the Church of England. Founded March 8, 1698, the society, through its charity schools, was largely responsible for the development of popular education in England.

Anniversary rites began with a service at St. Martin's-in-the-Field, Trafalgar Square, and will end a year later with thanksgiving services



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Biggest event of the celebrations is expected to be the overseas service at St. Paul's on May 27, when the preacher will be the Rt. Rev. George F. Kingston, Bishop of Nova Scotia, and Primate of All Canada. About 180 bishops from home and overseas dioceses are scheduled to be present.

### Visits Bulgaria

**Sofia (RNS):**—Bishop Cecil D. Horsley of Gibraltar arrived here from Istanbul on a tour of his diocese, which stretches from Gibraltar to the shores of the Caspian sea. He is the first Bishop of Gibraltar to visit Bulgaria since 1940. Following his arrival, Bishop Horsley paid a courtesy call on Exarch Stefan, supreme head of the Bulgarian Orthodox Church, and later visited the famous Orthodox monastery at Rila. The bishop also conducted two morning services at the British minister's residence, where he was staying. In addition, he baptized a group of children belonging to the British and American colonies.

Bishop Horsley was due to visit Bucharest, Romania, but will return to Sofia to address the English-Speaking League before proceeding to Belgrade. He was named to the Gibraltar see last year, succeeding the Rt. Rev. Harold Jocelyn Buxton, who resigned after holding the office for 14 years.

### Women Back Rights

**Dallas (RNS):**—Six civil rights points were unanimously endorsed by the 155 delegates to the annual meeting of the Texas Council of Church Women here. The Council claims 800,000 members in Texas from practically all Protestant denominations.

The six points endorsed by the women were: (1) To strengthen the machinery for protecting civil rights of all people and for states to set up permanent commissions on civil rights to complement a federal commission on civil rights. (2) The right to safety and security against lynching, police brutality, involuntary servitude and injustice in courts. (3)

The right of everyone to citizenship and its privileges of voting and bearing arms. (4) The right of freedom of conscience and expression. (5) The right to equality of opportunity, employment, education, housing and health service. (6) The right to public service and accommodations.

### Parish Celebrates

**Philadelphia:**—St. Mark's church here is to celebrate its 100th anniversary on April 25, according to an announcement by Rector William H. Dunphy. The celebration actually starts on the 20th when there will be a reception arranged by George Wharton Pepper, former U. S. Senator, who is the rector's warden. The

following day there will be a lecture on stained glass by Joseph Reynolds of Boston, and on the 23rd one on architecture by Walter H. Thomas.

Bishop Hart will confirm at the centennial celebration on the 25th, and that afternoon the preacher will be Bishop Oldham of Albany.

### Payment on Mortgage

**New York:**—St. John's, located in Greenwich Village, has just made a payment of \$20,000 on the principal of its mortgage, with an additional \$5,000 to be paid April 1. Rector Charles Howard Graf, on behalf of



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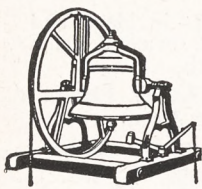


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the vestry has announced that further payments averaging \$11,000 a year will be made until the entire mortgage has been liquidated.

In addition to the usual parochial activities this historic church shows its interest in this artistic community by making available its facilities to the village art center, which shows the work of new artists; a clay club for beginners and advanced students; a College of the City of New York modeling class; the stage and auditorium are used by the American National Theatre Association for auditions and rehearsals; a canteen for the youth of the neighborhood; and a camera club. The gardens of St. John's are well known in the village.

### Watch Values

**New York:**—The Church Fire Insurance Corporation is continually reminding its clients to bring their insurance on churches and other properties up to present day values, although of course the responsibility to do so rests entirely with the vestries.

Recently it suggested to St. Paul's Church, St. Joseph, Michigan, that it do so. They complied, increasing the insurance from \$30,400 to \$54,375. Almost before the ink was dry on the policy, the church burned, and they were paid \$54,375.

Another church sustaining a loss a week earlier had not heeded the warning. Its insurance was only about one-quarter of what it should have been or \$28,000. Consequently, while losing \$17,404 in the value of the property destroyed, it only received \$4,348 in compensation from the insurance, because it had not complied with the coinsurance requirements. To have complied with them (and thus merit the reduced premium rate), it should have been insured for about \$112,000. If it had done this, it would have received the full amount of its loss.

### Invited to Lambeth

**Cairo:**—Greek Orthodox Patriarch Christopher of Alexandria has been invited to attend the Lambeth Conference by the Archbishop of Canterbury. He has not yet indicated whether he will accept. The conference will be held in London in July.

The Episcopal Cottage of Chautauqua, New York, Inc., offers to Churchmen and their families simple but comfortable rooms at this famous summer resort. Clergymen especially invited. For rates and reservations write to Mrs. W. D. McCreery, President, 5840 North Bay Road, Miami Beach, Florida, or Mrs. B. E. Schwartz, Hostess, 868 Diamond Park, Meadville, Pa.

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# BACKFIRE

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

MRS. GERTRUDE W. SCOTT  
*Churchwoman of San Pedro, Calif.*

The Rev. James Gilbert (Feb. 19) proposes to correct the evils arising from mixed marriages between Episcopalians and Roman Catholics by "separating the individual from this (the Episcopal) apostolic fellowship in Christ," on the ground that "the Roman Church is in error" and no one has a right to promise to permit his unborn children to be raised in its teachings. He is thinking only of our Church's loss in communicant strength and the Roman Church's all-too-realistic methods of taking it from us. Yet if the good of unborn children is to be our basis of argument (it should be) let us not be too hasty in adopting the legalistic "Catholic" weapon of excommunication. That will only divide still more grievously the family into which the children are to be born. Souls are lost that way.

Mr. Gilbert is too ready to defend the Church by adopting the over-cruel and dangerous weapons of a Church he criticizes.

THE WITNESS continues to be thought provoking and informative. I enjoy it very much and buy it weekly at St. Peter's, my parish church.

\* \* \*

RT. REV. WALTER H. GRAY  
*Bishop Coadjutor of Connecticut*

I have read with interest the editorial in your March 11th issue on "A Central Staff College" for the Anglican Communion. I am sure the committee of our House of Bishops will be glad to have in mind the suggestions you make and, if opportunity is offered, to present them for consideration at the proper time. There seems to be wide interest in this whole matter and many people have expressed the hope that such a college may be brought into being.

\* \* \*

PROF. VIDA D. SCUDDER  
*Wellesley, Massachusetts*

May I add my warm thanks to the many you receive for the delectable series, "Travels of a Gargoyle"? The current number brings special gleeful refreshment to my humiliated old mind, deeply mortified as it seeks breathlessly to follow the intrepid adventures of contemporary theology.

\* \* \*

MISS GRACE CARLETON  
*Churchwoman of Detroit*

While agreeing almost wholly with the Bishop of Eastern Oregon's article on "Discipline in Marriage" (WITNESS, March 4), I am somewhat startled by his one sentence attack on celibates and spinsters. As a spinster of long standing I have always thought that my views on the married state were those of all right thinking people. Recently it has been my disillusioning duty to learn something of the reasons for divorce.

I would suggest that the Bishop of Eastern Oregon read carefully the court findings of some of the divorce papers that come to him with request for permis-

sion to be remarried within the Church. It would appear to any reasonable person, I believe, that the findings upon which many divorces are based could only be described as absurd by those whom one would think of as Church people.

To be conservative I would estimate that at least fifty per cent of the marriages dissolved by our civil courts could readily have been saved had the parish clergy been on their jobs. Clergy, when they are well fitted for their ministry, know their people. And knowing them can see when things begin to go wrong with a marriage. And seeing they should act and not stand by while the young people of our Church appeal to lawyers for advice and counsel in a matter which to me, as a spinster, appears to be spiritual.

Why the Bishop of Eastern Oregon should feel that he must attack celibates and spinsters for their "bigoted, bitter and cruel reactions" in this matter is something I cannot understand. While I would not presume to make suggestions to our bishops and clergy I cannot but feel that it would be well if they were closer to the people of the Church and not as is so often the case harried and burdened by parish administration. After all the Church is the people and the bishops and clergy are but servants in our Father's house.

What is wrong with your editor? Does he not have a blue pencil?

ANSWER: In regard to the last questions, it is the policy of THE WITNESS not to blue pencil any contributed article that is signed by the author. When we accept a contributed article, it appears as written even though the editors may disagree with statements in it.

\* \* \*

THE REV. JOHN F. DAVIDSON  
*Trinity Church, Norwich, Connecticut*

It is time I got around to saying thank you for the splendid instruction and inspiration your little paper provides. We have little trouble in finding five buyers for the copies which come in each week. Personally, I trust you will stand firm to your forthright point of view and let the chips fall where they may. Sincerity is surely what the world has a right to expect from the Church and churchmen, and we can scarcely blame those who forsake our ranks if they find timidity in the face of our national or international problems amongst our leaders—bad enough to find it among our members.

Should you or any of your readers know of a teaching chaplaincy about to be vacant, I should be grateful to hear from them. After three years teaching in China and eighteen in Canada, with a good bit of parish work thrown in, I am now greatly enjoying this year of parish experience, but am moved to go back to my old love—that of teaching and work among students. I should prefer the north to northeastern part of the country, and to be in or near a metropolitan center.

Power to your editorial elbow, sir; and may you be able to hold the price of your little dynamo down to the dime level! May you get an ever widening audience.

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