

The WITNESS

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APRIL 22, 1948

HOME MISSIONS COUNCIL
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Home Missions Council of North America

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. 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.
8 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 all 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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APRIL 22, 1948

Vol. XXXI

No. 11

Clergy Notes

BROWNELL, FREDERICK W., formerly rector of Abingdon Parish, Hayes Store, Va., is now assistant at St. Paul's, Jackson, Mich.

BURGEE, CHARLES L., was ordained priest on March 17 by Bishop Wing at Holy Trinity, West Palm Beach, Fla., where he is assistant. He is also in charge of St. George's, Riviera Beach.

CHANDLEE, HARRY E., was ordained deacon by Bishop Heistand at St. Paul's, Harrisburg, Pa., on April 3. He is an instructor at St. Andrew's Theological Seminary, Manila, P. I.

CORDES, D. B., formerly rector of St. Andrew's, Lawrenceville, Va., becomes assistant at St. Paul's, Richmond, Va., on May 1st.

GOODYEAR, JOHN W., formerly of Gooding, Iowa, is now in charge of churches at Toledo, Newport, Waldport and Nelscott, Oregon.

GREENE, ROBERT L., formerly vicar at Coquille, Oregon, is now rector of Emmanuel, Coos Bay, Oregon.

GURNEY, GEORGE L., formerly rector of Emmanuel, Elmira, N. Y. is now in charge of the Epiphany, Miami Springs, Fla.

HARRIS, WILLIAM R., has resigned as rector of the Ascension, Silver Springs, Md., May 8, to study to be an institutional chaplain.

HAYWARD, ALBERT K., rector at Fairfax and Burke, Va., becomes rector of the Holy Comforter, Richmond, Va., on May 1st.

HOLLIFIELD, JOSEPH P., rector of Christ Church, Beatrice, Nebr., becomes rector of Grace Church, Birmingham, Ala., on May 1st.

LEE, WILLIAM B., JR., rector of Holy Innocents', Auburn, Ala., becomes rector of parishes at Hague and Nomini, Va., on June 15th.

LESSING, ROBERT, formerly of Downey, Cal., is now in charge of churches at Coquille, Myrtle Point and Powers, Oregon.

LIVINGSTON, V. L., formerly in charge of churches at Toledo, Newport, Waldport and Nelscott, Oregon, is now rector of Grace Church, Astoria, Oregon.

WHITE, H. RUSSELL, having reached the retiring age, has resigned as archdeacon of Oregon. He will continue to live at Eugene.

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
Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 P.M.
Weekdays: 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. Payton Randolph Williams
7:30 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
6 P.M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion, 10 A.M.

CHURCH OF ST. MICHAEL & ST. GEORGE

St. Louis, Missouri
The Rev. J. Francis Sant, Rector
The Rev. C. George Widdifield
Minister of Education
Sunday: 8, 9:30, 11 A.M.; 8 P.M.
Canterbury Club, 5:30 twice monthly.

CHRIST CHURCH IN PHILADELPHIA

Second Street above Market
Cathedral of Democracy
Founded 1695
Rev. E. Felix Kloman, S.T.D., Rector
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.

Home Missions Council Works With First Americans

A Long Range Program of Rehabilitation Is the Vitally Important Consideration

By Mark A. Dawber

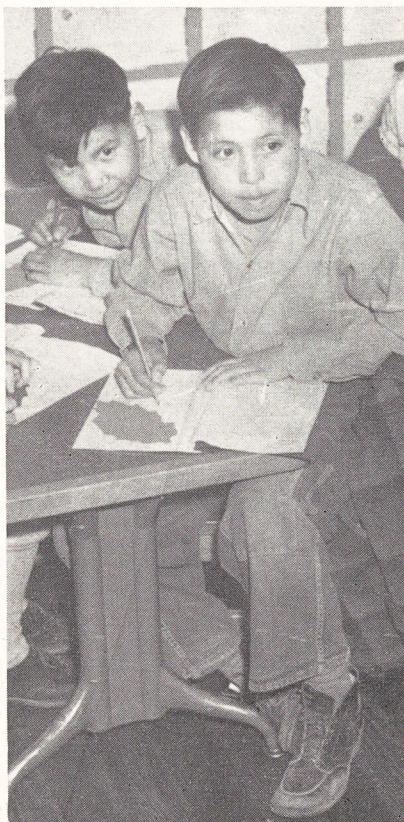
Executive Secretary of the Home Missions Council

New York:—Because of the terrible physical distress that has overtaken certain Indian tribes during the recent months, the American Indian has been given much publicity. Among the several groups affected, the Navajos have doubtless suffered most. In recent years they have become the nation's foremost Indian problem. Due to the rapid increase in population, the reservations upon which they were placed cannot support them. They have less land for some 65,000 today than they had for some 9,000 at the time of the treaty in 1868. Moreover the land has become impoverished due to overgrazing, and so steps must be taken to get some 20,000 off the reservations and a program instituted to make possible a better economic foundation for those who remain on the reservations.

Two programs are now being introduced. One is the immediate relief program which involves about \$2,000,000 appropriated by Congress — \$500,000 for food and clothing and \$1,500,000 for relief work. The welfare program for supplying food and clothing is well under way. The immediate suffering has been relieved. The second part of the program — work relief — is now being planned. In connection therewith it is hoped that a portion of the fund might be used to relocate some 5,000 off the reservation. The development of several new communities in areas where the Navajos have been going for part-time work as migrants is now being explored.

The most important consideration however is the long-range program of Navajo rehabilitation. This has been prepared by the Department of the Interior and is to be submitted

to Congress at an early date. This program will have regard to the following needs: (1) soil and water conservation and range improvement; (2) completion of irri-



These keen and handsome Indian boys are learning fast in a school of the Home Missions Council

gation projects; (3) development of lumber, coal, mineral and other physical resources; (4) development of community enterprises and industries; (5) relocation and resettlement; (6) development of off-reservation opportunities; (7) hospital and health service; (8) education —

school buildings and teachers; (9) road construction; (10) better water supply. Some \$90,000,000 is required to meet this program over a ten-year period. The Home Missions Council of North America is cooperating toward getting this program considered by Congress. It is also cooperating in the present relief situation.

One of the great needs is a literacy program. Some 40,000 Navajos can speak only the Navajo language, and of these some 30,000 cannot read or write their own language. The Home Missions Council is engaged in a literacy program for these Indians. The Laubach method is being applied, and we are much encouraged with what is being done. In March the University of New Mexico in Albuquerque invited our missionary to give a thirty-minute demonstration before classes in English, modern languages, and education, using two young Navajo girls, completely unlettered and non-English speaking, reports *The Gallup Independent*. "Miss Hoskins taught the girls in fifteen minutes to read a complete sentence and understand what they were reading, in spite of their shyness in unfamiliar surroundings." We are hoping to be able to employ a number of young Navajos to carry on this literacy service as part of the work relief program, also as an educational project in the long-range program.

This literacy work becomes increasingly important as the long-range program goes into effect. Health improvement, the understanding of the plans of the government for resettlement and the development of industries, all depend upon the Indians being able to understand what it is all about. Unless they can be helped to read their own language, the majority of the older Indians will not be able to fit into the advance program. Moreover, it is now well established that many of the younger Indians who speak only Navajo will not be able to learn English except as they first are able to read in Navajo.

From a religious point of view

literacy is also important. The Bible is only now being translated into the Navajo language. But what good will it do unless the Navajos are able to read the language?

To the end that all these important programs may be fully shared we are making this attempt to develop a more literate people. It will be a slow, long-time process, but we have made a good start and we look forward to the months immediately ahead to see some real progress in this field of service.

COMMITTEE SEES THE MAYOR

Columbus, Ohio:—A mob of hoodlums, described by some as juveniles or juvenile delinquents, broke into the home of a young Communist in this city and demolished it. The young man and his wife and one year old baby apparently had been informed that such a visit was coming and were not at home.

The incident, according to the Rev. Robert Fay, rector of Trinity Church, came as the result of tension fomented by the local press which has been engaged in a red-baiting campaign.

Within 24 hours of its occurrence a committee of citizens, including clergy of the Episcopal Church, lawyers, professors from the state university, business men, called upon the mayor and requested a public assurance that fundamental liberties would be protected. The mayor refused to make such a statement himself but called in the police chief who did release a somewhat innocuous statement to the effect that right of law-abiding citizens would be protected. The incident and the reaction to it did apparently have the effect of quieting the hysteria.

The press also has attacked a number of progressive groups, notably at the university YMCA, charging it with harboring Communists. Here also the Church has been on the side of civil liberties, notably through the activities of the Rev. Almus M. Thorp of St. Stephen's Church and his curate, the Rev. Phil Porter Jr.

The executive secretary of the Episcopal League for Social Action, the Rev. W. B. Spofford Jr., also went to Columbus when he heard of the near-riot for the purpose of conducting an investigation and helping with anything he might do. He commended the clergy and other leaders of the community for tak-

ing immediate action and stated that similar action should be taken in all communities if anything of the sort breaks out in their areas. Pressure should be at once placed upon the civil law enforcement authorities.

RELIGIOUS EMPHASIS WEEK

Durham, N. H.:—The Rev. Russell Hubbard of Bar Harbor, Maine, suffragan bishop-elect of Michigan, was the headliner during religious em-

bishops and clergy, were the governor of the state and the president of the state university, and a number of laymen who hold office in the district. Bishops taking part in the service, in addition to the Presiding Bishop, were Bishop Clerk of Utah, Bishop Gesner of South Dakota, Bishop Barton of Eastern Oregon, Bishop Clingman of Kentucky, Bishop Keeler of Minnesota, Bishop Zeigler of Wyoming and Bishop Jones of West Texas. Bish-



Mrs. Harold Navajo points out a new English word to Trinnie Williams. Both are students at interdenominational Cook Christian Training School at Phoenix, Arizona, administered through the Home Missions Council. Trinnie knew no English whatever when she arrived at Cook from the Navajo Reservation. When Mrs. Navajo finishes her course at Cook she will return to the Reservation to assist with the adult literacy program among her own people

phasis week, held the second week of April at the University of New Hampshire. The theme for the meeting was "Faith for Our Times." "Other Episcopal clergy taking part were L. B. Davis, rector at Exeter, N. H.; the Rev. C. L. Morrill, rector of St. Paul's Concord, N. H. and Randall Giddings, chaplain to Episcopal students at the university. The university religious council composed of Hillel, Newman, S.C.M. and Canterbury clubs, combined to present the forums and discussion meetings.

JAMES WILSON HUNTER CONSECRATED

Laramie, Wyo.:—The Rev. James Wilson Hunter was consecrated Bishop Coadjutor of Wyoming here on April 7th at St. Matthew's Cathedral. In the procession of about 100 that opened the service, in addition to

op Haines of Iowa was the preacher.

An informal reception for the Presiding Bishop was held the evening before the service, attended by several hundred, including two blanketed Indians. A luncheon honoring the new bishop and his wife was held following the consecration.

MYRON C. TAYLOR AND THE POPE

Warsaw (RNS):—Three newspapers here simultaneously launched attacks on the Vatican. One of them accused the Pope of having entered into an agreement with Myron C. Taylor, President Truman's personal representative at the Vatican, to support rightest elements in the Italian election. (Mr. Taylor, an Episcopalian, is a member of St. Bartholomew's, New York).

Home Missions Council Helps The Migrant Workers

*Its Staff Members Follow the Migrants
As Migrants Follow Crops Over Country*

By Edith E. Lowry

Executive Secretary of the Home Missions Council

New York:—Agricultural migrants are increasing. A conservative estimate of today's numbers counts two and a half million. In a measure, increasing also is the demand for migrant labor. Mechanization throws sub-marginal farmers into the migrant stream, and in turn calls for their labors in greater numbers for shorter periods—to do the part of the job that machines have not yet been devised to accomplish. The consequent irregularity of employment, always an uncertain factor in the migrant family budget, becomes constantly more hazardous.

Simultaneously with these developments, 1948 sees the collapse of the federal farm labor program. Government health and clinic services for migrants were eliminated in July of 1947; liquidation of government housing for migrant labor followed. Rentals for farm labor homes have risen as much as a hundred per cent.

In the face of this crisis the Home Missions Council is straining its resources to expand the service for migrants begun in 1920. For a field staff of fifteen ministers and community workers to attempt to do a job in twenty-three states sounds fantastic; yet that is what they do, and to a remarkable degree it is an effective job.

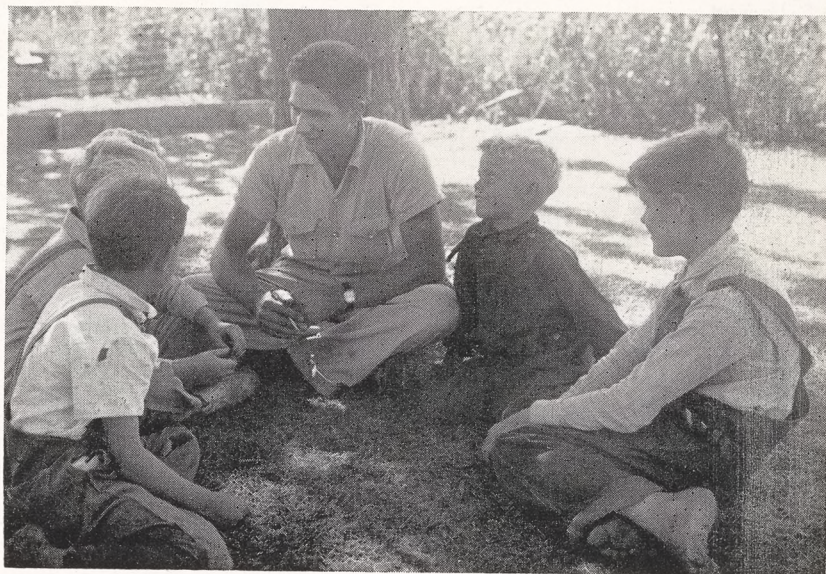
The seasonal nature of migrancy serves one good purpose. As migrants follow the crops, the Home Missions Council follows the migrants. The staff member who spends November to April in Florida works in Maryland and Delaware in spring and early summer, and in New Jersey and Pennsylvania from July to October. Texas or Arizona in winter means summer in Minnesota and Michigan or in California and Oregon. In peak harvest seasons the year-round staff is supplemented with 200 college and seminary students, oriented in a training institute and carefully supervised during their six weeks to three months service.

High standards are maintained in selecting the field workers. Training, experience, and personal qualifications are carefully weighed. Background in sociology, economics, and religious education must be supplemented with skills in counseling, recreation, community organization, and human relations.

Their primary function is interpretation of the migrant and his disadvantaged way of life to the community, to public and private agencies, and to employers; to interpret and to expose migrancy less as an

always an outsider who belongs nowhere?

The strength of the Home Missions Council program derives from the state and local committees organized by our staff. Committee membership includes representatives of councils of churches and church women, of existing organizations and agencies of every sort, of the press, and of growers who employ migrant labor. These members in their turn interpret the migrant to their own constituencies; raise a budget; and solicit volunteers to help with recreation, classes and clubs, and integration of the migrant into community activities. Sometimes they help to staff a vacation church school for migrant children; when instead they bring it about that migrant children are welcomed into full participation in the local vacation church school, then the process of community integration is really functioning.



Migrant children hear a story told by one of the college volunteers assisting in the Home Missions Council migrant program in Ohio

economic sore than as a human problem. How can migrant parents maintain a wholesome pattern of family life, the staff worker points out, when they and the 5.4 children that statistics assign them are housed in a single room? How can their children finish even one grade of school when three months is a long-time residence in a single place? Where will they turn for help in time of sickness when clinics and welfare services close their doors to "non-residents?" What is the cumulative psychological effect on the human spirit of continued loneliness and exclusion and insecurity, of being

The influence of a well-organized Home Missions Council program in one migrant center as a demonstration and stimulus to other communities can be partly measured in terms of the requests that have come to us over the years to extend our services. Our work in the far west, which now spreads over eleven states, began in 1924 as the result of a letter from a church woman in Oregon, who had heard of our program in the east and asked for help with the children of migrant cherry pickers. A minister's wife in Judsonia, Arkansas, called our attention to conditions among the strawberry

pickers. A request from the Consumers' League of Delaware gave the initiative to our now flourishing Maryland-Delaware program. In New York State, Home Missions Council child-care centers have now been taken over by the state and the growers' association, releasing our staff to concentrate on a ministry to every member of the migrant family.

A great lift to our program has been the acquisition this year of three mobile units, which we call Harvesters. One is the gift of the Woman's Auxiliary of the Protestant Episcopal Church. These station wagons, equipped with recreation aids, books, motion picture projector, record player, and portable organ and communion service give the migrant a sense of community and a realization that the Church is his friend and cares what happens to him. A ministry on wheels reaches many more migrants in the course of a harvest season than has previously been possible.

But there is still room for expansion, for even now we touch not many more than a tenth of the total number of migrants. Most of all do we need intelligent understanding of the migrant and his problem on the part of the general public. This the Church men and women in whose name we work can help to foster. They can make it their business to know whether or not their state has a migrant problem; what legislation their state provides regarding inspection of farm labor housing and sanitary facilities, regulation of child labor, facilities for child-care and schooling for migrants. In no state are all of these protections and services one hundred per cent perfect. A request to the Home Missions Council (297 Fourth Ave., New York 10) will bring information about the national migrant situation; the name and address of the state migrant chairman; and (for a \$.25 handling charge) a packet of materials for speakers.

URGES UNITY AT LOCAL LEVEL

Philadelphia: — Bishop Angus Dun of Washington, speaking at a dinner attended by 700 under the auspices of the Philadelphia Council of Churches, said that the division of the Christian Church is both a "scandal and an offense" and he urged greater unity, beginning at the

local congregational level. He said that the will to unity could not be achieved at the top alone. He warned that efforts at greater unity, like the assembly of the World Council this summer, would be without firm foundation unless individual members of local churches see the need for greater unity.

"The lack of mutual concern among the denominations, the competitiveness of the different Churches is not only an offense to God but to

tains were drawn across the chancel. He was then asked to turn his back and not look until told. When he looked he saw a 125 pound dressed pig. The people had heard that it was his birthday and so presented him with this new kind of a "birthday cake."

DELEGATES FROM SOVIET ZONE

Berlin (RNS): — Two delegates from the Russian zone in Germany



"Needle in the haystack, two by two;
Skip to my Lou, my darling."

A Home Missions Council summer student teaches a singing game to Spanish-speaking migrant children among the Colorado sugarbeets. They spend the winter in Texas cotton

the unbelieving and half-believing world," he declared.

DIFFERENT KIND OF PRESENT

Meyersburg, Pa.: — The Rev. Glen B. Walter, rector of the Redeemer, Sayre, has been supplying a newly organized mission, St. Barnabas, here. The other evening when he came here for a service he found the choir of Christ Church, Towanda, present, and there was a congregation of over fifty. Following the service Mr. Walter was asked to call a meeting of the congregation. Cur-

are to attend the general conference of the Methodist Church when it meets in Boston, April 28 to May 9. They are the Rev. Friedrich W. Meyer from Annabert, Saxony, and Walter Ritter, layman, from Netzschkau, Saxony. Both will represent the Central Germany Conference of the Methodist Church. Permission was granted by the Soviet authorities without delay and without bureaucratic difficulties. The delegates have already made plane reservations and are now awaiting permission from the United States to enter the country.

EDITORIALS

Our Pretensions

W E MAY be able to find many reasons why universal military training is dangerous to the American way of life. But one of the sharpest arguments was made by Mr. Philip Randolph, the president of the Brotherhood of Sleeping Car Porters, and the Rev. Grant Reynolds, former chaplain who is now the commissioner of correction of the state of New York, at the recent hearings of the armed forces committee of the Senate. They endured segregation in the armed forces in the last war because Hitlerian racist doctrines were an even greater threat than our own discriminatory practices. Now they do not see any enemy of our country on the horizon that threatens them in the same way. So they have flatly stated that they will call for civil disobedience if universal military training is passed without provision for non-segregation.

The only reaction that many of the Senators had was horror. It would have to be an emotional reaction, because logic would demand acceptance. It requires mental gymnastics to get around the idea that if we are going all out in this country to preserve the democratic way of life, then we had better have democratic practices at the core.

We salute Mr. Randolph and Mr. Reynolds for their dramatic unveiling of the dishonesty that is at the heart of our pretensions to democracy.

Fortieth Anniversary

I 948 marks the fortieth birthday of the Home Missions Council. During its first thirty-two years the Council led a double life. The Council of Women for Home Missions and the men's Home Missions Council were both organized in 1908. Interdenominational cooperation was the order of the day, and the same year saw the beginning of the Federal Council of Churches of Christ in America. Until 1940 the two home mission groups followed parallel lines, but unlike the parallels of geometry, which continue to infinity knowing not what the other does, these met and eventually

merged into the Home Missions Council of North America as it is known today.

During the parallel period, each group became identified with a distinct philosophy. The men's group functioned largely in terms of fellowship and of exchange of ideas and plans; the women's council engaged actively in supporting and administering projects.

In 1919-20 the Interchurch World Movement made an extensive survey of the home mission field. The findings emphasized special needs in the area of migrant labor. This report became a springboard for interdenominational effort. By allocation the problem of agricultural migrant labor was assigned to the Council of Women for

Home Missions, which immediately undertook a field program. Migrant labor engaged by lumber, oil, and mining interests became the responsibility of the men's Council, which assigned them by special agreement to individual denominations.

With the merger of the two councils, both philosophies were integrated into the total program of the Home Missions Council of North America. Representatives of the Home Missions Boards of the twenty-three constituent denominations meet in committees to coordinate programs and consider common problems; and the executive staff administers

special projects on an interdenominational basis at the request of the boards.

A glance at the list of committees appointed by the boards for conference and consultation suggests the scope of interdenominational home mission interest: Alaska; Christian Approach to the Jews; Church Building and Bureau of Architecture; City and Bilingual Work; Comity and Cooperation; Intermountain Area; Missionary Personnel; Policy; Promotion and Publicity; West Indies; Youth and Student Work.

On the project level, the interdenominational ministry of the Home Missions Council includes agricultural migrant labor, Indian work supplementary to denominational missions, and a Negro

"QUOTES"

A N EDITORIAL in one of our leading papers, referring to some of the great issues that we face, closed with this sentence: "This is no time for little men or little motives." There is a unique service that only the Church can render to the world at our door. We may speak of new trends but there are eternal Christian verities that are unchanged and unchanging. Christians must have a conviction. They must live with conviction and they must plan with conviction: the conviction that Christ spoke to the world in salvation and power.

—MRS. J. D. BRAGG
President of the Home
Missions Council

program in the rural South. These programs are supported in part by appropriations from some of the constituent boards and in larger measure by offerings from World Day of Prayer services on the first Friday in Lent, sponsored by the United Council of Church Women.

Among the representatives of the Protestant Episcopal Church taking an active part in the Home Missions Council are: Rev. George A.

Wieland, member of the executive committee; Rev. Clifford L. Samuelson, recording secretary of the Home Missions Council and member of the town and country committee; Mrs. Arthur M. Sherman, member of administrative and policy committees; Miss Ellen Gammack, member and former chairman of the committee on missionary personnel; and Rev. Almon R. Pepper, member of the committee on city and bilingual work.

The Home Missions Front

by William Clemes

*Director of Missions Public Relations
Office*

WHY Home Missions? Critics ask the question, and to uphold their argument, point to the fact that the United States is already a Christian nation. Send missionaries to India, China, and Africa, they say. We don't need them here.

What are the facts? America has two and a half million migrant farm workers, whose intermittent income often totals less than \$500 a year. America has 60,000 ill and half-starved Navajo Indians. America has two million sharecroppers in the South, their standard of living comparable to that of the average Chinese or East Indian.

And what about Georgia's K.K.K. recent beating of two newsmen? About the possibility that Congress has voted to confiscate the land and timber resources before the settlement of Alaskan Indian claims? What about the restrictions under which Negro Jackie Robinson played during his first season with the Brooklyn Dodgers? Isn't work needed among New York City's growing Puerto Rican population?

The Rev. Mark A. Dawber, executive secretary of the Home Missions Council, recently said that New York City represents the greatest missionary field both in the United States or anywhere else in the world. A walk through New York's Bowery or Harlem will emphasize what Dr. Dawber means.

There can be no doubt what home missions means to needy areas within the United States. Christianization must see vital growth here through home missions just as it must abroad through foreign missions. But where do we start? What is to be Protestantism's strategy on the home missions front? •

The Home Missions Council exists to answer such questions. It represents the Home Missions Boards of twenty-three Protestant denominations, including the Protestant Episcopal. What are some

of the policies and plans being shaped by council members? What important movements are playing a part in the over-all strategy of Protestant missions?

A report by a special committee on the future of Home Missions says that one of the most far reaching developments in recent years has been the unprecedented population shift caused by the war. Excluding the members of the armed forces, about one eighth of our population changed residence within four years. During the first post-war year, more than six million civilians changed homes.

This resulted in a redistribution of special racial elements, namely, the Negroes. It changed the social composition of many communities; affected the stability of the family and other social institutions, including the Church; involved the establishment of new communities. The Council feels this population shift calls for a study to determine whether social injustice or lack of economic opportunity caused the migrancy, and what the Church can do to remedy the causes of migrancy.

To cope with the problems of post-war migrancy, the Council believes a new kind of ministry will have to be developed. For example, instead of building churches to serve just certain groups, the Council sees the need to serve the whole community, coupled with an extension of the ministry to new communities, migrant groups, and others unreached by existing agencies. Above all, the Council sees the need for an intensified and co-operative evangelistic effort.

Tied in closely with the problems caused by population shifts is the Church's problem of dealing with special racial groups. The Council always has stressed a pioneering ministry to all racial and social groups. In the past, this has been

done along lines of group segregation. Recent developments however show that this sort of ministry should be discarded in favor of a more realistic approach.

The Council now recommends that every means be found to eliminate racial segregation, and to bring the Christian ministry to all people on the basis of community, irrespective of race or social status. This calls for joining forces with groups outside the Church in positive measures to relieve tensions and promote mutual understanding among all races and classes.

One reason the Council urges prompt action in this field is the rapid growth of secular movements.



"In all the wide, strange world, at least a cat is company," is the caption given this picture by the Home Missions Council worker who sent it in from the migrant field

Many such organizations have taken a firm stand on questions of social welfare, at the same time playing down the spiritual values involved. Protestantism divided organizationally, and even in point of view of many vital issues, is at a disadvantage. The Council feels, therefore, that any action in the field of race relations must be undertaken as far as possible on a cooperative basis, if such action is to be effective.

These, then, are some of the more general problems facing the home missions enterprise here. What about specific areas for the future development of home missions?

ONE of the most needy and in some respects the least cultivated areas on the home missions field is Alaska. This area has not only had a tre-

mendous post war population growth, but is rapidly becoming the left flank in the defense of the North American continent. Those great defense preparations along the western shoreline—at one point 100 miles from Russian territory—are themselves a missionary challenge.

Take Fairbanks. It is the center of great activity and rapid development. Thousands of defense workers, tourists, settlers, homesteaders, and soldiers throng its streets. Ladd Field, a military base, is on the outskirts of town, and one of the country's largest air bases is close by. Yet Fairbanks, representing a vital link in our national defense, accepts and condones prostitution. Its ill-famed row of brothels known as "The Line" runs along Fourth Street in the heart of town, less than a block from the offices of the United States Marshal and other Federal officials.

Prostitution in Fairbanks is not only a mockery of our American morals but constitutes a threat to health. The American Medical Association, which sent a group to report on medical conditions in Alaska, reported in the Journal of the American Medical Association of October 25, 1947 that "venereal disease is one of the serious medical problems of the Alaskan territory." The Churches and other civic groups have been too weak and small to overcome the forces of well-organized vice. They admit to their failure.

The liquor traffic in Alaska is another problem home mission boards might well tackle. Alaska has the highest per capita expenditure for liquor of any country in the world. In Ketchikan, a population of 6,000 spends nearly \$5,000,000 a year for liquor, only about \$130,000 for education. Joe E. Brown, the comedian, once described Anchorage as "the biggest saloon I have ever seen." The American Medical Association report referred to earlier says that "alcoholism plays an important role in spreading venereal disease. General Everest, the commanding officer of Ladd Field, informed this group that most of the soldiers infected stated that they had been intoxicated at the time of exposure."

Still another field for interdenominational teamwork in Alaska can be found among the Eskimos and Indians. Most denominations connected with the Home Missions Council have started splendid projects among these groups.

However, recent legislative developments are beginning to threaten native groups with serious economic hardship. A bill passed at the last Congressional session authorizing the Secretary of the Department of the Interior to sell timber on the Tongass National Forest is a measure against which home mission boards can unite. On the surface, the bill looks good. It provides mutual

benefits to both the United States and Alaska by permitting the Secretary of the Interior to sell timber to commercial companies for pulp wood and paper manufacture.

But behind that bill is a story of discrimination and unfair treatment. While the bill promises that royalties received from the sale of land will be impounded to meet any judgments in favor of the Indians, no procedure has been set up to enable the Indians to secure this money.

Complicating the picture is the fact that Indians have no deed or records to show possession of the land. Before the white man, the Indians impressed people that certain lands belonged to certain individuals by staging feasts and ceremonials. Congress has passed measures recognizing these possessory rights, but little has been done to settle them.

Meantime a San Francisco court has handed down a decision making the United States the sole landholder in Alaska. The court says we paid Russia \$7,000,000 for control of Alaska, and \$200,000 for a clear deed to all the land. This makes Indians squatters on their own homeland. It might well prevent them from ever realizing any benefit from the sale of timber and other resources.

In our zeal to help Europe it might be well to focus attention on our own people. It is a task for which home missions is admirably well suited, and to which the Church must devote the best resources of its energy and Christian faith. It is a task for united denominational effort. A beginning has been made among denominations toward an Alaska Council of Churches. The cooperative approach is essential to ultimate solution not only of Alaska's social and spiritual problems, but those of America and the world.

The Summer Service Enterprise

By

LOUISA R. SHOTWELL

Assistant Secretary of the Home Missions Council

"WE DID everything from scrubbing floors to preaching," wrote a Princeton Seminary student about her 1947 summer under the Presbyterian Board of National Missions at Ows-Lee Parish in the Kentucky Mountains. Begun in 1915 by the Congregational Church, picked up by other denominations and agencies, and greatly expanded in the 1930's by the American Friends Service Committee, student summer service by 1948 has snowballed to colossal proportions.

Upwards of three thousand students from semi-

nary and graduate schools, from college, and even a few from high school will participate this year in summer service projects. From practically all of the thirty-two sponsoring agencies come reports of applications from twice as many qualified candidates as they have resources to place and supervise.

In work camps students will "use the language of the shovel, the saw, and the paint-brush"¹ to transcend barriers of age, race, and culture as they help rebuild a fire-devastated community in Maine; construct a low water bridge across a turbulent mountain stream to facilitate year-round travel in an isolated area of Shannon County, Missouri; or help set up housing with sanitary and cooking facilities for the temporary use of Navajos coming in from the desert to Tuba City, Arizona, which



This hogan on the Navajo Reservation is home to the grandmother, the mother and father and the seven children. They sleep on sheepskins laid out on the dirt floor. They haul their water five miles. Wild peaches and pinon nuts serve as staples of their diet, varied occasionally by mutton, rabbit or goat meat. They speak only Navajo

now has no place for Indians to stay overnight.

Several denominations organize caravans, in which teams of volunteers come together for training and spend each succeeding week in a different community directing recreation and giving the pastor a lift with his local youth program. At the end of the summer the caravan teams meet to share their experiences and discover ways of applying what they have learned to their home communities.

A variation of the summer service pattern is work in industry, sponsored chiefly by the YWCA, YMCA, and related groups, with students living cooperatively, getting their own jobs on the production line, and sharing a guided program of discussions with labor, management, and community leaders.

1. *Invest Your Summer*: A catalogue of service opportunities. United Christian Youth Movement, 203 N. Wabash, Chicago 1, Illinois. \$.10 a copy; quantity rates.

The Protestant Episcopal Church in its summer opportunities emphasizes community service. Some of its students this summer will conduct vacation church schools on the Crow Creek Indian Reservation in South Dakota. Others will direct recreation in a Negro mission in Cincinnati or work with interracial children's clubs in a Philadelphia church neighborhood house. In the rural field some will share the parish program of the Honey Branch Mission in a mining and mountain top area of southwestern Virginia; some will participate in rural training institutes like that at Valle Crucis, North Carolina, followed by eight weeks of field work.

Across the country from New York to Oregon the Home Missions Council will place two hundred students in 1948 to assist with family ministry in agricultural migrant labor camps. Under careful supervision they will organize recreation for all ages, make friendly calls in migrant shacks, conduct classes in crafts and story-telling, arrange worship services, and help to interpret the migrant to the community that depends on his labors but often resents his presence.

Representing the youth interests of the twenty-

three mission boards constituting the Home Missions Council, the youth and student work committee has just issued *Vacations That Count*,² a guide book for the student going for the first time into summer service. Written in a lively style by one herself not many years removed from the student category, it manages to present a wholesome and even glamorous challenge while offering the student practical advice on how to get along with his fellow workers and with the community; how to avoid entanglement in local feuds; how to use resources at hand, enlist local leadership, estimate his own abilities in terms of the job to be accomplished, write a news release, give a talk, make a parish call. Interspersed are wise admonitions on dress, dating, regular hours, letter-writing, diary-keeping, and similar tense and tender subjects.

The parent who covets summer service experience for his college son or daughter can do no better than to drop carelessly on the family coffee table a copy of *Vacations That Count*. If the summer service idea hasn't yet caught up with his offspring, this should turn the trick.

2. Lago, Mary M. *Vacations That Count*. Youth and Student Work Committee, Home Missions Council, 297 Fourth Avenue, New York 10, N. Y. \$.35 a copy; quantity rates.

Progress in the Rural South

by Harry V. Richardson

*Director of the Home Missions Council
Program in the Rural South*

AT THE present time there are between five and six million Negroes in the rural South who make their livings wholly or partly on Southern farms. This body of people, representing nearly half of the Negro group in America, have long constituted one of the nation's severest social problems.

Three-fourths of those who farm are sharecroppers; that is, they neither own nor effectively control the land that they work. Their income is small and uncertain, often insufficient to meet a year's current debts. As a rule houses are shabby and unsanitary, homelife is loose, and most of the cultural values that make up the American standard of living are almost completely absent.

In addition to their economic and cultural poverty, the sharecroppers enjoy little security in their communities and little legal protection. Agreements covering tenure and crop division are generally unwritten, which means that financial settlements are often unsatisfactory if not dishonest.

When cases go to court the tenant is usually at a disadvantage.

It is not surprising that in this atmosphere of poverty, insecurity and exploitation sharecroppers are highly mobile, moving on an average of once every three years from farm to farm, from county to county in quest of a prosperity they seldom find.

Contrary to popular impression, the poorer agricultural classes are not overly religious. Church membership among them is low, and the type of church service offered to them is low. Ministers are generally poorly trained, and seldom live with the people, with the result that the church has little effect upon the daily life of the country Christian.

These conditions are true for both white and Negro sharecroppers, but for the Negro they are aggravated by the Southern race problems which intensify troubles and make simple living often a difficult problem.

Then to make matters worse, there is today the

fact of change, swift and sweeping, in Southern agriculture. The movement of the cotton center from the Southeast to the Southwest; the mechanization of cotton production in all its phases; the change to cattle raising in the Southeast; the increase in large, heavily capitalized farms; the increasing use of machinery and heavy equipment—these changes are steadily throwing thousands out of work, altering old patterns of living, and generally adding to the instability and insecurity of the disadvantaged masses in the rural South.

But the sharecropper problem, bad as it is, is by no means new to the Church. It has long rested heavily on the nation's conscience. For nearly a



Plumbing may be primitive or non-existent, but where there's a will. . . . Home Missions Council workers make a special point of teaching migrant workers better ways to take care of their children

decade the Protestant Church through the Home Missions Council has been working in the area both to meet immediate needs and to get at the roots of the problem.

In general, the Council works through the churches in the area. For instance, there are today over 24,000 rural Negro churches in the South with a membership of nearly three millions. Recognizing that this church can be a tremendous force in improving rural life, the Council conducts a two-fold ministry to rural churchmen. The first effort is to train ministers now in service to be better social as well as spiritual leaders of their folk. Institutes, short courses, extension classes and workshops all offer to the earnest pastor a wealth of opportunities for self-improvement. The

studies are suited to adults of limited academic background. Courses range from purely theological subjects, such as study of the Bible, to practical subjects such as making the home more Christian or setting up a local credit union.

In 1947 the Home Missions Council conducted 37 institutes, 16 extension classes and 21 workshops, with a total attendance of 1563. Of that number 279 were rural church women, who took courses in church and home improvement.

Although the Council works directly in the field, its work is primarily demonstrational and initiatory. The number to be served runs into the millions. No one central agency can effectively serve so many. The role of the Council is to pioneer in methods and activities that can be adopted by the interested church bodies. This has already happened in the case of institutes. Today practically all major denominations conduct institutes for training their rural pastors. The Council works with the various Church bodies to extend their rural training services.

Training pastors in service is one means of attaining immediate improvement, but the most effective attack on the problem lies in training a new crop of rural ministers, young men trained from the ground up specifically for rural church leadership. In cooperation with the Phelps-Stokes Fund fourteen rural church departments have now been established in as many strategic Negro theological seminaries. Each department offers courses in the rural church sufficient to constitute a major field of study. During the seminary years students get practical training in supervised field work. Upon graduation they are prepared to give to rural communities the kind of trained resident leadership which is now so sadly lacking. In the past school year, two hundred seventy students were enrolled in the departments, and thirty were majoring in the rural church. This number of consecrated, trained young leaders, though small, bespeaks a new day, a better day in the disadvantaged areas of American agriculture.

To conduct this program of rural church development, the Home Missions Council has recruited and trained some twenty young people of outstanding leadership, who are now at work in nine Southern states. It has also trained a number of others who are working in their respective denominations.

The roots of the sharecropper problem lie deep in social and economic conditions. Patience and persistent work are necessary if the problem is to be solved. But given enlightened, consecrated Christian leadership, this problem, like all problems, in time will yield.

Peace Train Carries Pilgrims To See the President

Draw Up a Program for Peace Which Is Being Urged Upon Governmental and U.N. Officials

Edited by Sara Dill

Los Angeles:—A Peace Train that carried 250 clergymen and other religious leaders to Washington to urge peace to President Truman and other officials of government, left here April 21. It will be joined by other delegations from San Francisco, Portland and Salt Lake City. Leaflets, which have been sent to thousands of churches on the Pacific to urge the project, states that "Recent acts of our government have drawn us closer to war with Russia. War menaces American lives and American freedom. We have ignored the United Nations and gone backward to the old European methods of power politics and military alliances which led to the last two wars and which threaten to lead us to World War III. Those methods must be abandoned. Let us return to the American tradition of peace and justice through a union of states. We must speak loudly to restore civilian control of our government and its diplomacy. Let us organize a Peace Train to bring to Washington our demand for a constructive peace program. Our government should summon, at once, all nations to a world constitutional convention, like the one held at Philadelphia in 1787. Let us work through a supranational government to stop aggression and totalitarianism. Let it police the world in our stead. In the meantime, let us work through the U. N. and other international organizations, not outside them nor against them. That is the American way, the democratic way. Our lives and liberties are at stake. Let us speak up while there is yet time."

Word has also been received that a similar Peace Train left Portland, Oregon, on April 20, which will join the California train in Chicago where a two and a half day conference will be held with ministers and scientists before going on to Washington. It is expected by the promoters of the project that large numbers will join en route. Before leaving Portland a training school was held with the following nine-point program resulting:

(1) Refer the European Recovery

Program to the UN and offer to increase appropriations to equal those for war purposes. (2) Recall our military missions from all over the world. (3) Announce to the UN our desire for universal abolition

for trusteeship. (6) Establish a policy on immigration and naturalization that will treat all peoples equally, and open the door to more than our share of refugees. (7) Announce our willingness to participate in an international constitutional convention which shall be open to all nations which are willing to join. (8) Antidote inflammatory speeches by Americans. (9) Appropriate as much money for research in human relations as for weapons. "We must show by deeds that we do not want war with Russia."



Miss Shirley Charlton of Home Missions Council proffers a speckled toy puppy to a child when the "Eastern Harvester" station wagon given by the Woman's Auxiliary, stopped in Delaware

of compulsory military training. (4) Reduce American tariffs to encourage trade and continue full support of the international trade organization. (5) Turn over American foreign air bases to the UN

Contest Winners

Sellersville, Pa.:— After making over 1,000 installations of "Carillon Bells" in churches and institutions throughout North America, Schulmerich Electronics, Inc. here

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The distinguished judges — Harl McDonald, manager of the Philadelphia Orchestra Association, James Francis Cook, editor of *Etude*, John Finley Williamson, president of Westminster Choir College, Princeton, N. J., and Seth Bingham, associate professor of music at Columbia University and organist of the Madison Avenue Presbyterian Church, N. Y. — unanimously picked Mr. Robert S. Elmore's poem *Speranza* as the winning composition. His opera, *It Began At Breakfast* has the distinction of being the first American opera to be televised, and his symphonic and choral works are finding favor with major conductors and organizations, among whom are Leopold Stokowski, Frank Black and Eugene Ormandy.

David S. York of Princeton, New Jersey, won the second prize for his *Divinum Mystrium* which is the second movement of his original organ sonata. Mr. York is a graduate of Yale University with a bachelor of music degree and in 1946 received a master of music degree from Westminster Choir College, majoring in composition under Dr. Henri N. Switten. At present Mr. York is assistant to the head of the theory department of Westminster Choir College and organist at the Second Presbyterian Church of Princeton.

Third prize was awarded to Rollo F. Maitland of Philadelphia for his composition, *Poem for Bells with Organ*. The entire nation knows of Dr. Maitland's fame as a composer and organist.

page fourteen

The winning compositions will be made available in printed form in the near future.

Sacramento Convention

Eureka, Cal.:—The convention of the diocese of Sacramento met at Christ Church here, April 5-6, with Bishop Lane Barton of Eastern Oregon the speaker at the convention dinner. Business was largely routine, though Bishop Noel Porter would hardly say so since he was handed a purse of \$2,500. He also announced that Trinity Church, Sacramento, was now the Pro-cathedral of the diocese.

Lexington Cathedral

Lexington, Ky.:—Bishop Moody of the diocese of Lexington has announced plans for a cathedral in the mountain town of Beattyville which will be "missionary in nature but unconventionally broad in scope." The reason for Beattyville, he said, is to dramatize interest in missionary work. It will have no active parish but will provide the diocese with a non-parochial center belonging equally to each parish and mission. He stated that no denominational lines would be drawn as to its use and that it would be open to other church groups.

Bishop Moody also announced the intention of building in Lee County a conference and recreational center, which he hopes will become a focal point for evangelism and youth work.

Elected Bishop

Boston:—A theological student at Boston University has been notified of his election as a bishop of the Greek Orthodox Church on the island of Cyprus. Markarios Kyk-kotis, 34, said he would return to Cyprus this month to assume the bishopric of Kition. He will thus give up a scholarship awarded him by the Methodist Church in this

country. His new diocese includes 60,000 communicants out of a population of 400,000 persons on the island. He will be the youngest of four bishops there.

Church School Service


Edge Rock, Calif.:—Children from all parts of the diocese of Los Angeles gathered in the bowl of Occidental College here on April 11 for their annual service and mite box rally. Ordinarily held in the cathedral in Los Angeles, the service has become so popular that it was decided to hold it this year in the bowl which seats about 4,000.

Bishop Loring Dies

Springfield, Ill.:—Bishop Richard T. Loring, 46, consecrated Bishop of the diocese of Springfield only last October, died here on April 16 after a brief illness. He is survived by his wife and three children, and by Bishop Oliver Loring of Maine.

Visiting Bishops

San Francisco: — Three visiting bishops were guests of honor at the convention of the diocese of California, meeting at Grace Cathedral here April 13-14. Bishop Thomas Wright of East Carolina preached the sermon at the service that opened the convention; Bishop Stephen F. Bayne Jr. of Olympia was the speaker at a missionary mass meeting; Bishop Winfred Ziegler of Wyoming



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was one of the speakers at a joint meeting. Bishop Bayne also was the speaker at a dinner in the interest of the college work program of the diocese. Bishop Karl Block of course presided at all sessions and meetings.

New Dean

Los Angeles:—The Rev. John M. Krumm, rector of St. Matthew's, San Mateo, California, has accepted an election to the deanship of St. Paul's Cathedral here. He takes over his new duties on April 20, the day before the present dean, F. Eric Bloy, is consecrated bishop of the diocese. Mr. Krumm, 35, is a graduate of the University of California and the Virginia Seminary and did graduate work at Yale Divinity School while he was assistant at St. Paul's, New Haven.

Plan for Peace

Washington:—The churches of the nation were called upon by a group of 125 leading churchmen from 12 denominations and 20 states, meeting in an emergency session here April 6-8, to take immediate action to oppose "the effort to put the United States on a wartime basis," and to restore to civilian leadership the policy-making powers of the government.

In a program which called for a national movement, directed toward Congressional action, the churchmen asked for the defeat of Selective Service and UMT, the advancement of peace through the development of the United Nations, the continuance of the "policy of sincere and patient negotiation without threat of military force," U. S. leadership for world-wide disarmament under law, "fresh efforts to find a basis for the control of atomic energy under the United Nations," and the utilization, as fully as possible, of international machinery in carrying out the European Recovery Program. Early passage of legislation supporting entrance of a fair share of DP's, and Congressional approval of the World Health Organization, three-year extension of Reciprocal Trade Agreements Act, and re-enactment of grain controls for non-essential uses were also advocated.

The churchmen, not content with the adoption of basic principles, created a national strategy which is intended to reach the grass roots. Local churches are being called upon to begin immediately an expression of individual opinion through let-

ters, a door-to-door peace information service, and the utilization of all forms of communications to broadcast the message of realistic peace.

"It is our purpose to establish immediately a national movement to carry out the principles which we have adopted at this conference. This movement is to be channeled through all existing agencies now organized, by the various Protestant denominations, to further the interests of world peace. It will also be coordinated into the peace programs of such organizations as the Federal Council of Churches and the United Council of Church Women. It will utilize all means of communications. The movement, while operating on the national and state levels, will be centered chiefly in local communities," the strategy report said.

"We call upon the American government and the American people to take vigorous leadership in applying principles of love, law, justice, and moral responsibility," the churchmen said. "We call upon all Christians to undergird the program for peace in confidence and faith that empowered by God they will speak with clarity and force to their representatives in Congress in order that our national action may be directed toward the peace of the world."

They challenged the nations of the world to give us a portion of their national sovereignty in the interests of lasting peace. "We believe the foreign policy of the United States should be based upon the determination to achieve peace through developing the United Nations rather than upon unilateral diplomacy backed by military might," the report declared. "World peace demands that nations limit national sovereignty in a world system under law. We believe, therefore, that American policy should have as its objective the patient, persistent development of the United Nations in the direction of some form of world government."

While supporting ERP the churchmen said that "we believe that no aid program should be tied in with military purposes, but related so far as possible to the organized agencies of the United Nations such as the Economic and Social Council where no veto exists. We recognize that the solution of the world's problems makes imperative increased sharing and sacrifice to an extent not yet

contemplated by our citizens. The real enemies to be overcome are hunger, poverty, desperation, and chaos. A large section of the Ameri-



NAVE WINDOW

St. John's Church, Barrington, Rhode Island
The Rev. W. Owings Stone, Rector

The flowing lines and varied blues of the figure of the Virgin, the random placing of her monograms, the delicately drawn Child and attendant angels, recalls the tapestry-like quality of windows of the later middle-ages. This window, of richly textured quiet coloration, with its playfully irregular canopy framework, creates a pleasant, intimate atmosphere most harmonious in the smaller church.

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can people have thus far failed to align themselves with the suffering of others. The challenge of the emergency is for Christians to make the essential sacrifices that all mankind may share in the human dignity that we cherish for ourselves. It would be far wiser to utilize a large proportion of the American budget for such needs rather than to dissipate it in military re-armament."

Among prominent churchmen taking part were the Rev. Ralph Sockman, pastor of Christ Church, New York; President Frederick Nolde of the Lutheran Seminary, Philadelphia; the Rev. Charles Boss, director of the peace commission of the Methodist Church; the Rev. Ernest Johnson, head of the research department of the Federal Council of Churches; the Rev. John Paul Jones, Presbyterian of Brooklyn; the Rev. Walter Van Kirk, secretary of the commission on international peace and goodwill of the Federal Council; the Rev. Bernard Clausen, Baptist minister of Cleveland.

Dies Suddenly

Emmorton, Md.:—The Rev. Bates Gilbert Burt, a retired clergyman of the diocese of Michigan who has

been officiated here at St. Mary's Church, died suddenly on April 5. He has been rector of All Saints', Pontiac, Mich., from 1922 to 1947 and played a distinguished part in the life of the diocese. He is survived by three children, one of whom is the Rev. John H. Burt, chaplain to Episcopal students at the University of Michigan.

Active Laymen

Columbia, S. C.:—Laymen of St. John's here, organized as a committee on evangelism, gave a five minute devotion broadcast daily over a local station each day in Lent. Each of the forty men taking part read from the Bible, gave a brief talk and closed with prayers. They were also responsible for the mid-week services in Lent, one of them taking the service and another leading a discussion on some phase of Christian work. Further, the men met Sunday evenings in the parish house to discuss various phases of evangelism.

Benefit Bazaar

New York:—St. Bartholomew's Church will hold a bazaar, April 22-23, the proceeds of which will go

to St. Timothy's Hospital, Cape Mount, Liberia; the work of the Rev. Kimber Den with blind children in China; the support of the social service work of the parish. Special features will be a sports shop, millinery fashion show, bridge, white elephant booth, flower shop, country store and game booths. The Rev. C. P. Deems, assistant to Rector Paull T. Sargent, is the director.

Washington Cathedral

Washington:—Tentative plans for the resumption of building of Washington Cathedral was announced on April 11 by Dean John Wallace Suter. Final decision will not be made until detailed architect's plans and construction costs have been



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THE WITNESS

135 Liberty Street

New York 6, N. Y.

obtained but it is hoped that work may begin this summer.

Vote in Michigan

Detroit:—The vote for suffragan bishop in Michigan, which resulted in the election of the Rev. Russell Hubbard, as reported here last week, was as follows:

	1st ballot	2nd ballot
Clergy		
Russell S. Hubbard.....	46	58
Irwin C. Johnson.....	34	34
Gordon Matthews	16	4
David Hunter	3	1
B. H. Crewe.....	1	1
Laymen		
Russell S. Hubbard.....	97	124
Irwin C. Johnson.....	77	70
Gordon Matthews	27	7
David Hunter	2	0
B. H. Crewe.....	4	3

Bishop Whittemore of Western Michigan, preaching at the service of installation of Bishop Richard Emrich as diocesan, held at the cathedral the same day, stressed the great need of a teaching ministry and a learned people. He mentioned the gift of teaching which Bishop Emrich has and dwelt upon the need for such a gift at this time when new life is stirring the Church. Other bishops attending the service were Bishop Ivins of Milwaukee who, as president of the province, installed Bishop Emich; Bishop Page of Northern Michigan; Bishop Kirchhoffer of Indianapolis and Bishop Mallett of Northern Indiana. In the procession were representatives of the mayor and common council of Detroit; a number of clergy of other communions; representatives of the A. F. of L. and the C.I.O., the local Council of Churches, and the National Association for the Advancement of Colored People.

United Ministry

Cambridge, Mass.:—An excellent example of co-operative work and worship is given by the United Ministry to students at Harvard. For four years the Protestant and Jewish faiths have worked together in this co-operative organization. A chaplain for students assigned by the Baptist, Congregational, Episcopal, Lutheran, Methodist, Presbyterian and Unitarian churches worked together through the United Ministry together with the Society of Friends, the International Student Association and the Inter-denomination of Phillips Brooks House.

The chaplains of the different churches and the secretaries of the

organizations meet every month to discuss matters of mutual interest and to make plans for their combined religious impact upon the thousands of students in Cambridge who attend Harvard, Mass. Institute of Technology, Radcliffe and less well known institutions.

The student work of the Episcopal Church is carried on under the direction of the Rev. Frederic B. Kellogg who is the chaplain for students under the Rhinelander Memorial Foundation. The base of his activities is the chaplain's house which stands alongside Christ Church. Mr. Kellogg holds a student communion service in Christ Church every Sunday morning at nine o'clock, and a meeting of the Canterbury Club at his home in the evening. He takes part in the services of Christ Church and receives every possible support in his work from the rector, the Rev. Gardiner M. Day, and the vestry of historic Christ Church.

While the Canterbury Club and the various other clubs meet every Sunday evening several times a year the students of all the churches represented in the United Ministry join for a service of worship followed by

an address on some phase of religion by an outstanding speaker.

Rector Retires

Minneapolis (RNS):—The Rev. Frederic Tyner is retiring as rector of St. Luke's here, but in announcing that he will turn the job over to a younger man, the 70-year old parson states that he has no intention of giving up his ministry. For the past 22 years he has presided at annual "golfers' dinners" which, over the years, have been attended by hundreds of golfers. Mr. Tyner is known to thousands also for his column in a local paper called "What's Your Score?"

Youth Meeting

Detroit:—About 150 members of the Anglican Young People's Association of Windsor, Canada, joined with 250 members of the Episcopal Games League for a service at St. Paul's Cathedral on April 4. The latter organization sponsors inter-parish recreational activities. The preacher was the Rev. R. Charles Brown of Windsor, who likened the American and Canadian youth living in good neighborliness along an un-

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Have you read . . .

Dark Glory by Harry V. Richardson. A comprehensive and graphic account of Dr. Richardson's study of the church among Negroes in the rural South. Friendship Press, 156 Fifth Avenue, New York 10, N. Y. Cloth, \$2.00; paper, \$1.00.

All God's Children. Concise discussion of minority groups in the United States with suggestions for action. Prepared by Pauline Shortridge. 32 pp. \$.15 a copy; quantity rates. Home Missions Council, 297 Fourth Avenue, New York 10, N. Y.

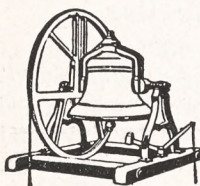
Indians in Urban Centers by G. E. E. Lindquist. A manual for city pastors, religious educational directors, church social workers, directors of social agencies. 24 pp. \$.10 a copy. Home Missions Council, 7 Winona Street, Lawrence, Kansas.

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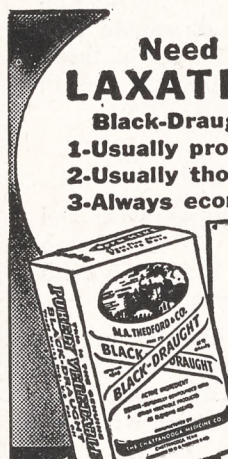


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Newark Dean Speaks

Atlantic City, N. J.:—Dean Arthur Lichtenberger of Newark, an editor of THE WITNESS, was the speaker at the annual dinner of the Episcopal Service for Youth, held here April 20. He spoke on the philosophy of a Church social agency.

Bishop Creighton Better

Detroit:—Bishop Creighton, retired bishop of Michigan, and Mrs. Creighton left here immediately following his retirement on March 31 and are shortly to take up residence in Washington, D. C. Before doing so the Bishop is to enter a hospital for a complete check-up. His condition when he left Detroit was reported as "fairly good."

Canon French Honored

State College, Pa.:—A chancel window was recently dedicated at St. Andrew's here in thanksgiving for almost thirty years of service to the parish by the former rector, Canon Edward M. Frear and Mrs. Frear. A reception in their honor followed the service.

Memorial to Primate

Toronto:—A committee of 40 members of the Church of England in Canada is seeking \$50,000 for a memorial to the late primate, Archbishop Derwyn T. Owen. The plan is to establish a lectureship on the theme, "The Church in Relation to Present Day Problems," and two scholarships for theological students.

Child Guidance Clinic

Newark, N. J.:—Following an address by Spencer Miller Jr., who is the commissioner of highways of New Jersey, on the growing movement in the Oranges and Maplewood for a child guidance clinic, the board of social relations of the diocese endorsed the project.

New Headquarters

Charleston, S. C.:—The diocese of South Carolina has moved into its new headquarters at 138 Westworth Street, Charleston, 6.

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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.

DR. BERTHA P. RODGER
Churchwoman of Ridgewood, N. J.

That was a splendid article by Bishop Hall on "Youth and Sex Behavior" (WITNESS, March 11). It is high time the Church became more actively interested in these problems of young people.

Few will disagree that the home is the best place for sex instruction to be given. There it can be suited to the needs of each child as they arise and the ideals of the family passed along. It is not the actual facts but the attitudes toward them that are so important. However, leaders of young people find that the home has not been doing the job. Young people are confused and misinformed and unwilling to talk things over with their parents—or unable to. They are pathetically grateful for a chance to talk frankly with someone in whom they have confidence and whose knowledge they respect.

There is a fine opportunity for the Church to give them the help they need and want. It means far more than just teaching the facts of reproduction. It means real education for marriage and parenthood and Christian family living.

At least one diocese is putting into operation a plan for such education. Are there others?

* * *

MISS C. M. WEEKS
Churchwoman of Boston

There is an occasional number of THE WITNESS that brings me that peace and quiet that I look for in the church. However too often I am urged to stir myself about something; to protest against what you consider an infringement of civil liberties; to urge more rights for Negroes; to write Washington about something or other. Since these things upset me so, I am asking you to discontinue my subscription.

* * *

MISS MARGARET JAMES
Churchwoman of Montgomery, Alabama

Here is a suggestion from the deep south to those of you in the north who are vigorously fighting for anti-segregation down here. Show us just how real and sincere you are in your desire for this movement. Get busy and plan to work out a mass migration of Negroes from our section to yours. Work on it just as you would for foreign refugees. Begin finding openings for them up there in work—begin a campaign for good housings for them in the midst of your own residential sections. Open your homes to them until they can be accommodated. Open your church doors wide for them to enter every Sunday, in hordes, to worship. . . . Be prepared to meet them in close social contacts everywhere you go. We are "from Missouri" down here and must be shown, instead of being criticized and preached to by a section that has little or no Negro problem to meet.

Until you do this, and face the real issue, and prove that such an intolerable situation is possible—we find your arguments very empty. For instance, if we listen to the articles written by members

of the Negro race, urging common church worship, the result would be a very real race problem. Such close social contacts are unthinkable, and would only mean a gradual dying of the church down here—or perhaps services held in private dwellings. Here is an opportunity, therefore, for the advocates of anti-segregation in the north to really work towards the first convincing step in the movement. Take them all up there—and work from there.

* * *

REV. DAISUKE KITAGAWA
Pastor, Twin City Japanese Christian
Congregation, Minneapolis, Minn.

In the House of Representatives is now pending a bill introduced by Congressman Walter H. Judd of Minnesota (HR 5004) which proposes to provide the privilege of becoming a naturalized citizen of the United States to all immigrants having a legal right to permanent residence and to make immigration quotas available to Asiatic and Pacific peoples. In brief, this bill will do away with the Oriental Exclusion Act of 1924 entirely, thus completing the steps in the right direction which were taken by the United States Congress when it repealed the Exclusion Act against Chinese, Filipinos, and the East Indians.

One unfortunate factor in connection with this legislation is that it is so closely connected with the Civil Rights Program put forth by President Truman which the political forces of the South are deadly set against.

In view of the fact that the entire world is looking up to the moral leadership of the United States as well as her political and economic power, it is of vital significance that the darkest spot of this nation's law, namely, the immigration and naturalization restrictions on the basis of racial background, be eliminated. It is from this standpoint that I feel the Church people ought to give all the support they can to this bill.

As you probably know, at present, Asiatics, except the East Indians, Chinese, and Filipinos, are barred from both naturalization and immigration privileges. As one of the Asiatics, the Japanese have been, and still are, "aliens ineligible for naturalization" and as such are subject to unjust legal discrimination in the form of anti-alien land laws in some states and inability to engage in certain occupations and professions. As long as this discriminatory law is in effect, even Nisei veterans, who risked their lives for this country, have acts and are denied the protection to which returned to find that they are not entirely free from property loss by way of escheat they are entitled.

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May we congratulate the Home Missions Council of North America . . . for its fine work among the agricultural camps of Kern County. . . .

There is a tendency, through the flood of news stories on the plight of European and Asiatic peoples, to forget that we have here at home many people who need help and whose economic position is such that educational and recreational opportunities are extremely limited. . . .

Every assistance should be extended to these (Home Missions Council) workers, who are true missionaries in a field which has been all but forgotten but whose need is still great, not only for material sustenance, but for spiritual assistance.

EDITORIAL "Fine Work" in the
BAKERSFIELD CALIFORNIAN, February 1948

. . . among SHARECROPPERS . . .

It seems to me that the Home Missions Council cannot possibly be engaged in a more important work than the encouragement of this program for the training and inspiration of rural ministers in the Southern states. The Phelps-Stokes Fund is glad to be associated with this really important enterprise.

CHANNING TOBIAS
Director of the Phelps-Stokes Fund
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. . . among INDIANS . . .

In our particular area we are in the heart of the Choctaw Nation and many Indian students come to us. These will be the leaders of their generation and I feel that the program of the Home Missions Council, as it reaches these students through such work as that of your Director of Religious Activities, will be the means of raising the standards in many ways, particularly spiritually, of these people.

C. C. DUNLAP, President
Eastern Oklahoma Agricultural and Mechanical College
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